

JOHN BENNIE
NOTES
1829



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for us, though without means, that we might be
made the spectators -

The words of our text, taken as a motto
~~with the rest of the doctrine~~ give us an insight
into the motions that thus a creature the
Lord of glory looked himself an offering for
sin - And the motions ^{which} ~~which~~ there is something
surely that runs over the heart to him who

for your Congress word -

The words of our text, taken as a motto
that the acquisition of the land, the blessing of
part of the country, he has made his own
the place is the land
ness, that by being he can call his own
- that is the possession of it he is entitled
- But how much greater is the value
of it & quality, when the country is
not one Congress but the United States - when
the number, has ~~discovered~~
claim - ~~the~~ ~~all~~ ~~this~~



fit of a conquered ~~land~~ & a conquered
world, had not been under the
shadow of death from the good
reflection, deepened the fit let
the captain be added to the
his own & next can that the
acted Captains can the children
his father - God

We hear of men - can the
instances next to none - who
of the County from the
King of tyrants - Concern
fit of these men, when for
time, during a series of years
of violence - by how
the blows of a battle - an
off to chains from the
crushed into can can can
walking forth with the
down can can can
then were can can can



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the fate of those, can can can
Victorious King of can - it was
of beholding the can can
spun can can

I

Sweet odours are grateful to our Noses at times
 & pleasant Savours give a Relish to our Rarer Kinds
 of food. But health fails in an atmosphere
 which is ever loaded with incense. and perfumice, or
 where the palate is daily pampered with high seasoned
 dishes & constant sweets. The Nerves of smell
 and taste do not bear patiently a constant irritation
 the whole body suffers. When a single Nerve is con-
 tinually jarred - Matter is secreted to help, has no
 sensible properties -

II

Soils

Earth formed from the crumbings of Rocks.
 - Rocks are either stratified - that is in layers -
 or unstratified - that is in sheets - plates - or blocks.
 Stratified rocks are either of
 lime stone - sand stone - or clay stone -
 - The unstratified - are either ^{granitic} granite -
 - ^{traps} trap - or ^{basalt} basalt - Granite crumbings produce
 soils by poor - but the ^{traps} traps generally yield it
 upon decayed lands. This is remarkable for fertility



leap forth from the human house of Clay
 it was the joy & the sighs of nations - & ~~distilled~~
~~in the chain of~~ ~~in the~~ ~~whispering~~ ~~near~~ ~~captives~~
 filled with ~~the~~ ~~joy~~ ~~&~~ ~~melody~~ - ~~springing~~ ~~from~~ ~~the~~
 vent the ~~words~~ ~~which~~ ~~of~~ ~~that~~ ~~heart~~ ~~-~~ ~~whenever~~
 he has made them free ^{that he the Lord of Glory} ~~they~~ ~~the~~ ~~world~~
 and he a fit type of the liberator of his country
 the ~~adverser~~ ~~of~~ ~~his~~ ~~country's~~ ~~wrongs~~ - who
 would not be moved by ~~the~~ ~~tears~~ ~~of~~ ~~gratitude~~
 with which ~~from~~ ~~whom~~ ~~he~~ ~~has~~ ~~been~~ ~~born~~ ~~of~~ ~~the~~ ~~form~~ ~~of~~ ~~our~~
~~down~~ ~~him~~ ~~as~~ ~~the~~ ~~champion~~ ~~of~~ ~~the~~
~~liberty~~ ~~of~~ ~~whites~~ - ~~and~~ ~~so~~ ~~all~~ ~~are~~ ~~in~~
 done, that ~~in~~ ~~the~~ ~~penitential~~ ~~tears~~ ~~of~~
 Maria took his own - ~~there~~ ~~is~~ ~~joy~~ ~~in~~ ~~heaven~~
 - ~~flowing~~ ~~forth~~ ~~from~~ ~~at~~ ~~the~~ ~~contem~~
~~templation~~ ~~of~~ ~~the~~ ~~iniquity~~ ~~of~~ ~~the~~ ~~wickedness~~ -
~~that~~ ~~the~~ ~~man~~ ~~not~~ ~~only~~ ~~of~~ ~~his~~ ~~unofficial~~
 alienation from his God, whom he ought to have
 loved - feared - honored - obeyed & loved -
 but at the view of that long - passing won-
 der - & passing - & passing thought - passing
 language - which in deed the Lord of Glory
 himself ~~has~~ ~~done~~ - to some man - to world
 with man do die for ~~us~~ - we are done that
 in the beholding ~~of~~ ~~the~~ ~~man's~~ ~~tears~~ ~~of~~ ~~penitence~~
 & of melting, grateful joy - the last sees
 of the heart of his Lord - our's ~~is~~ ~~his~~



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Thinking with compassion the spiritual bondage of our
world. that He made his own life, the price of its
emancipation - and oh. that this world were truly
awake to
It - dear friends - who and
constitute this world - we for whose life the Lord
of life forfeited his own - would we now go about
oppressed with a conscience of sin - For - dear
friends - the sacrifice of the Son of God - avails to
our spiritual deliverance also - or it avails
nothing - Are we not captives -? do we
not groan - under a sense of bondage - Let
us not for the liberty of the Son of God -? stand
we not sometimes cried unto the Ap. Paul -
oh. wretched men, that we are - I am sure
this is the case with us - and if it be
not - it ought to be - But do we still
grow more groaning being burdened -? - oh - it is in
consequence of our imperfect conceptions of God's mercy
and of the extent of the Redeemer's atonement
work - When we believe - I know, that we
are prisoners why not believe & rejoice in Jesus
as the one deliverer - oh let us listen to
It his own acety his high commission
Isa. 61 - XX'



feet - It was then the joy of beholding
the word rescued from Satans thralldom -

It was the joy of reestablishing his dominion
in the hearts of the children of God -
It might be borne in mind
that though ^{man} he had fallen into sin, yet by
right he was Gods - But, ~~since~~ the
corruption of the heart - the alienation of its
affections from God - became the conse-
quence of his apostasy -

This is to check, & prevent
the ~~corrupting~~ man generally in his relation
to God - But, dear friends let us come
closer than this! - Let us ask, how
what we do know of ourselves - Whether
yet we not know that our hearts are alienated
to from God naturally? Strongly perhaps
we doubt The Case - How Gods presence may
be felt, without God - The aspirations
of poor souls. May we attain a complete
Conformity to the image of God -
- to know him with the undivided



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expectations - with a pure heart & purity -
- But it was not thus before -
Oh it is a sad misfortune of our
fall that the Fountain of all
real joy - ~~peace~~ happiness - our
life becomes the object of our ambition.
I do not think intended that it
should be a burden to us by the way
God upon us - and of Him who
made us for His glory - the alienation
of our hearts from Him how was it
prevented? - Ah - but as it might have
been anticipated with feelings of
vengeance - but without malice - nor
with hate - O so dear friends - that
God was intended for the good - how
for hatred - The Good desires to fight
by to win back to God - to himself
the affections of the alienated hearts of
Man - And He did this by an act



that now him anything else more the
of ^{the} ~~the~~ ^{of} ~~of~~ ^{our} ~~our~~ ^{hearts} - if ^{it} ~~it~~
our hearts with a living love ~~them~~ -
And thus that loved us ~~worked us~~
in his own blood - Nor it was to
put ^{it} ~~it~~ ^{before} ~~before~~ ^{us} ~~us~~ ^{to} ~~to~~
bring ^{us} ~~us~~ ^{into} ~~into~~ ^{the} ~~the~~
affection of his ^{dear} ~~dear~~ ^{hearts} - that
the ^{love} ~~love~~ ^{had} ~~had~~ ^{been} ~~been~~ ^{the} ~~the~~ ^{cross} ~~cross &
accepted ^{the} ~~the~~ ^{same} ~~same~~ ^{to} ~~to~~~~

So may have a faint conception of
the joy that fills the ^{latter} ~~latter~~ ^{heart} when
we can see ^{us} ~~us~~ ^{and} ~~and ^{love} ~~love ^{him} ~~him~~ ^{at} ~~at~~ ^{these} ~~these~~ ^{times} -
- show out ^{ourselves} ~~ourselves~~ - by employing a companion -
- ~~we~~ ~~have~~ ~~had~~ ~~it~~ - Thus have seen instances
of men - owning their ^{lives} ~~lives~~ ^{to} ~~to~~ ^{the} ~~the ^{daring} ~~daring
humanity of ^{love} ~~love~~ ^{and} ~~and~~ ^{with} ~~with ^{the} ~~the ^{love} ~~love~~ ^{of} ~~of~~ ^{the} ~~the ^{world} ~~world~~ ^{and} ~~and~~ ^{the} ~~the ^{world} ~~world~~
could distinguish themselves to the possession
of the ^{wealth} ~~wealth~~ ^{of} ~~of ^{the} ~~the ^{world} ~~world~~ - This
was ^{frank} ~~frank~~ ^{and} ~~and~~ ^{the} ~~the~~ ^{was} ~~was~~ ^{lost} ~~lost - ^{and} ~~and~~ ^{thus} ~~thus~~
does this conduct ^{and} ~~and~~ ^{is} ~~is~~ ^{not} ~~not ^{at} ~~at~~ ^{all} ~~all ^{cost} ~~cost ^{of} ~~of~~ ^{any} ~~any ^{kind} ~~kind~~ ^{of} ~~of~~ ^{self} ~~self~~ ^{interest} ~~interest~~
sacrifice. Not ^{to} ~~to~~ ^{the} ~~the~~ ^{matter} ~~matter~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{world} ~~world~~ ^{and} ~~and~~ ^{the} ~~the~~ ^{world} ~~world~~
satisfactory to ^{him} ~~him~~ ^{who} ~~who~~ ^{is} ~~is~~ ^{the} ~~the~~ ^{subject} ~~subject~~ ^{of} ~~of~~ ^{it} ~~it~~ - ^{And} ~~And~~ ^{so} ~~so~~ ^{it} ~~it~~ ^{is} ~~is~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~



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with the calm satisfaction, that the
last - sees the fruits of his mission
for the difference - blowing forth the word
in the that makes him. First - last -
See - all in all - then again the
behold the travail of his Lord.

Again

It was for the first - set before him, of behold-
ing his people with him when he is -
When they see his flag - that he guided the
cross. & did give the name



Let the children of men suppose something

to be the fact of things and practices of something

to be the fact of things and practices of something

2

in the name of Liberty

by the name of Liberty as they call it

As the persons however... and subjects of the thing of "freedom"

The 1st. assumption of the name as a title to the
Civil Liberty of the world



It is very remarkable that when the human vent. is not surveyed
& controlled by the principles of the individuality. Men are degraded, even
are despised to oppress. This is not what might
Naturally be expected. For it is by that price men are subject
to one another - And it does not only by making them the
children of the ^{or} Father common world - but also by promoting
the increase of the ^{or} Father - to its various disciples the
increase of the Faith - the increase of the Love - both =
increase of the Liberty - But calling cheating others
National attributes of men to one another there can be
no peace worthily Republic than to have unity a with
less matter if its highest ambition to promote the



by the equitable administration of laws and regulations,
the peace - the contentment - and the happiness of its sub-
jects - It would be a very singular thing indeed, if
those who had under such benign sway - did not
by their own steady & dutiful loyalty - do to its highest
representatives of law, seek to perpetuate their peace -
- And it would also be strange (indeed) if as
they place their fortunate circumstances with
the circumstances of those who are ^{perhaps} eager for the
hour when they may shake off the yoke of
- did they not rejoice in the happy lot which
a merciful Providence had chosen for them -

How singular it is - that among the Kings
of our own sort of men, the Lord Jesus, has established his own
Kingdom and Rule. And that the subjects of this human
King may also be the subjects of his divine Rule -
- that while they are in obedience to human statutes &
laws, they may in subjection to the statutes & laws of the
King of heaven - that while they may be citizens here
- let their citizenship may be in heaven -

There are the children of Zion -
and of it be an appropriate thing for the
highly privileged children of some paternal law.



~~to Tyre and to the
port. her streets now a country~~

early p. Kutati, whose humanity regard. and that
his Gaijehar his children - to Tyre, she is his
singly it is much there is greater power. than the
children of Zion be prepared to them leaving King -

~~Let the voice then be demanded why
each voice is made -~~ But who is this King of
Zion - and what is the reason, why the call is made
for the children of Zion be prepared to them leaving
Let the first question reply is at once made by the
second Psalm - Let notwithstanding, shall sit
it upon my holy hill of Zion - And in ref. to the
second point of enquiry - a number of considerations
will constitute the reason ground of the call to the people
of God to rejoice in their King -

~~to Tyre~~ - and the greatness of
the King, furnishes abundant matter for the people
of God to rejoice in their King



See also elsewhere -
The question was simplified to answer -
The case the question

as this case was in an effort to find - that he is to
attend to these questions by themselves like long shots
at the right moment. Study. I understand what
you are saying. The same also but as the
form of this was the same as in other cases.

There is a very wide difference between the two cases.
The first case is a matter of fact. The second case is a
matter of law. The first case is a matter of fact. The second
case is a matter of law. The first case is a matter of fact.
The second case is a matter of law.

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1. Because Superior people so often
greater responsibilities - If they speak
but who they speak to hear from that speaker

2. Because ^{the} who speaks from heaven now
speaks in mercy - in long suffering
mercy - in teaching & disciplining
mercy - in

3. Because he who ~~can~~ does speak in
mercy for heaven will not always speak.
When he speaks it will be in propi-
ety

~~scribes~~

God will remember that in our consideration
of this portion of his word last Lord's day
our remarks did not exhaust for the then
the first member of our text by the
~~immediate~~ warning given - See that it is
true did him that



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No person was to show a
less remarks on the ground upon which
the warnings were given -

No was that

upon it. When two of the twelve Representatives
men who had been sent from the Encampment
in the wilderness Paran, beyond the land
of Canaan. brought an alarm report of
the difficulties of conquering it - ^{that attended the conquest of it} - All the con-
gregation lifted up their voices and
they said one to another, let us make a covenant with the
Hittites and Hivites. These were the words of the
people.

And on this occasion he - And he said -
"Because all these men have been
Lions unto them. And disheartened them - And
made of them a people of no name. And nothing than
they - their substance. ~~And his power~~
~~prepared by his power revealed~~ - But the resolve
of his mighty hand of Jacob was in their awful
words. P. 22-23 - 28 - 35.

This dawn part of the fatal
consequences of the rebellion was of David is related
to again by the Ep. in the 4th Ch. Heb. - There he is
contrasting the authentic claims of the spirit
of the law of God with the false claims of man. ^{and was none other than}
^{the law of God} - ^{and was fulfilled}
^{in the doctrine of the true God - and the true}
necessity of going to the ^{more earnest heart}
to the Salvation. ^{of the}
by the Lord. the Camp. 8-16-17-19



Empress

On the 10th of 1861 - I was the speaker
at the meeting of the La Crosse of the day and
the paper of the day was very significant
in respect to our - Empress - the
direction that led the Queen Regent
in her instructions ^{and} ~~and~~ ^{to} ~~to~~ ^{be} ~~be~~
regarding the Empress - as shown by the
1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10 - 11 -

... than
... matter, who kept in memory
by the Empress - Empress - Empress
... Empress - Empress - Empress
... that it was Empress not who refused
to be Empress Empress Empress
Empress - is it likely that Empress shall
be Empress - Empress is the Empress of
Empress it is not Empress that Empress shall
not Empress who refused the price of Empress
Empress Empress Empress is the person of Empress
whom Empress Empress than the Empress of
the Empress Empress Empress Empress
Empress Empress Empress Empress



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... But at 1/4
... Empress Empress Empress
... Empress Empress Empress

Feb - Mar 26-27-29

When we attentively heard
 the history of the Jewish people - one is not
 once struck by the justice of their judgments
 respecting their laws & customs. One is
 surprised, as to the commands & precepts - with
 which they were abundantly furnished -
 But what was it that made them
 could God's punishment just & severe? They are
 laws without excess - We do not
 know what other people who have been
 run down morally & physically had by him in this
 highly privileged circumstance of the law - for
 they probably would have nothing at least in a
 moral point of view left from them - But
 the law, we say the God's punishment was deserved -
 What is it that God had not seen & them
 and that was it that he was not willing
 to do to them all - They are peculiarly
 his own people - For them he had
 chosen an inheritance - in the best of
 lands upon earth - and for them he
 had they traded in his statutes and judgments
 - might have been his people - and earnest of
 his, higher and the more glorious - the



intention of the people of God - the intention
incorruptible and undebiled and that
shall not pass away. But now in truth
that also wrapped up in the main content
of the covenant with Abraham. He promised
that intention to them that they should not all
attain to it. No they must all have attained
to it - if they had not - by willfully spurning
of those who speak well. His method of multiplying
the sinners - caused me about to establish
the new system well -

And now what do we say? They ~~are~~
~~cannot~~ not properly created not by God now what
shall we say of those who hear the voice of him
who is bringing the word of God. His faithful and
true witness - if they refuse shall they be saved -
ought they to be saved? - They shall
not be saved. & they ought not to be saved!
Why. By way of reply let us ask. what good reason
have we for refusing the voice of God speaking
to them through his Son from heaven? Can we
be saved. Can we be saved. Depart from soil
and do good. Let them follow it?
What objection can we have that God
forbids them to sin. He has his witness in us.



The Kings of Israel
 The Successors of Israel
 The Prophets of Israel
 The People of Israel
 Their Scriptures & History

And who are aware of the nature of standing men and
 surrounding the throne of earthly monarchs, we do expect to find
 people. The nobles of the monarchy is that and -

How then the vital point is this - They searched out who
 appeared when God spoke to them by command in truthfully
 true to whom He speaks, like in the ~~and~~ ~~the~~ ~~command~~
 Remembrance of their trial in practice - and who was the faithful
 man of God who refused to receive the message, but who
 does - my little reflection will suffice to show us that
 only that our presence spiritually are the first words of
 presence of the few but also that are ~~the~~ ~~revelation~~ ~~of~~
 present - as hence ^{the} ~~in~~ ~~the~~ ~~consequence~~ ~~of~~ ~~the~~ ~~fact~~ ~~that~~
~~the~~ ~~consequence~~ ~~of~~ ~~the~~ ~~fact~~ ~~that~~ ~~the~~ ~~consequence~~ ~~of~~ ~~the~~ ~~fact~~ ~~that~~

How they descended the full
 of the earth, and the whole of the world
 and the whole of the world, the whole of the world
 and the whole of the world, the whole of the world



My friends in my hands -
much

Who understands this as do ought - ? - Do we believe it? -
do we generally believe it? - I think of the truth
is that men theoretically - but they believe it - but
practically they do not - They have a higher - grand
notion - that ~~the~~ ~~truth~~ of the truth - but not the
form - habitual possession of the truth - that
will lead to obtain felicity - health - peace - and
action - I know that it is our unpalatable
part to meet with that ~~the~~ ~~truth~~ as in God's
hands - I think myself much of the truth -
there is in this our hands - for we do not
know of our nothing about God - there is a perfect
explanation that must of a certain that is the
Lord - that again all these things are in our hands -
- that ~~we~~ ~~can~~ ~~say~~ ~~to~~ ~~ourselves~~ ~~and~~ ~~thought~~ ~~of~~ ~~it~~ ~~as~~ ~~if~~ ~~we~~ ~~had~~ ~~it~~ ~~in~~ ~~our~~ ~~hands~~ -
Yours - Refine of my hands -



At the end of that sad, and in answer. My sin-
ce of thy power of his burning Abolition & that
change, producing women of strong belief. The world
has ever considered it simply good. If there
is a miracle - point out this that it is ~~surely~~
surely, in respect to Heaven. and that, about matter
that lie beyond the reach of our Reason -

I. The question itself. - The nature of the institution
in the note which is intended
Quoted by - the author
of some by said - & the
certainty of their being
let - that is each one
The more one sets - how we

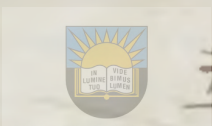
Platitudes &c

II. The Law itself, to it - I could struggle
long to look

Part III Salvation
attainable by
All who earnestly
thrive for it
III

III Salvation not
easily obtained,

Appearance - Many of them -



This is one of the points which is suggested to be discussed
by the moderation of the questions before us. The
truth is that all the no man could tell the no of
those who shall be saved & all of those who shall
be lost - yet there is no doubt of it that
some will be saved & some will be
lost - & now we have each an awful view
of the consequences of the calamity of falling into
the hands of the living God - of ending in our
bodies & souls the untimely end of sin increasing
passions of the desires of man - of being the
compassion of Devils - of damned spirits - in
misery - & hopeless moral depravity - (For our
souls have to really nothing connected with the
punishment future world's punishment - than that
lost souls ~~are~~ in hardness & impendence of
heart - as the hatred of God - see what a misery
it is to be lost what a poor & increased happiness - with
the blessing of God's Spirit - See then that
one has needs an awful meditation of
that God loves us
comes to think of yourself in connection with
the lost - you see the result from this
idea - & cannot think of it possible
that you could be lost



May be others will be lost - but who will be
for the women or the women, who will say, deliberately
I shall be among the number of the
lost - beats me thunder, when you think
of making a disposal of the cup
truth! - The heart's desires & prayers of the
people of God - & of those who preach the gospel
was to that we may be saved - but
how grant that we own prayer - from
children may be found of him in peace
at that day - But in this world, when we
intensely long after a desirable object
it is not unusual to be introduced in the
prohibited words - We act best our place -
& seek to realize the object of our desires &
longing - but I trust you understand that we
shall not escape the doom of Perdition but by
our inaction & involuntary doing - Just
as we state you that humans in which
we now live find the message of our eternal
destinies - The word of Calvary - that was
among them that are not reckoned
wicked & unhappy - the one that shall
yet obtain - the word of God - the
gift of remission of sin - The thing now



As long as they are still alienated from God
they are in a state of condemnation and death.
They are not on the way to heaven - they are
on the road to hell - God may ultimately
through the gift of his blessed Spirit turn
them by repentance & faith to the better
path - But this is a blessing yet to
be - Just now the trend of the age
is to condemnation - Let them as men
earnestly as like the traveller who on a long
journey makes full provision for undulating
along his long tedious - difficult & stormy
journey - but wounds a distant country & gains
- but who is also takes the pains -
& the most direct roads through the
country - regions - Let us in reference to
this solemn subject of the possibility of ruin to
our souls. Let us be the man who escapes
from a perishing snare - His utmost
with all efforts is to be measured by distance
my minute upon him - as that strong
stake unsteady nearest up
over strength it did
one the possible - but as time also
goes to avoid the un of the down



of the lost.

But it is pleasing to turn from
the rampant contemplation of this solemn
subject to the comfort of it. The certainty
that while others will be lost others will be
saved. I agree with the ^{There are good things, in the} ~~the~~ ~~number~~ ~~of~~ ~~the~~ ~~lost~~ ~~that~~
the number of ~~the~~ ~~lost~~ ~~will~~ ~~be~~ ~~greater~~ ~~than~~ ~~the~~ ~~number~~
of the lost. ~~But~~ ~~however~~ ~~the~~ ~~present~~ ~~appearance~~
of things - the predominant power of evil is
where - the ~~number~~ ~~of~~ ~~the~~ ~~lost~~ ~~is~~ ~~not~~ ~~preponderant~~ ~~in~~
number point of number of those ^{is} ~~actually~~ ~~in~~ ~~the~~ ~~number~~ ~~of~~
lost ~~has~~ ~~blinded~~ ~~the~~ ~~eyes~~ ~~of~~ ~~the~~ ~~people~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~
life - ~~It~~ ~~is~~ ~~not~~ ~~the~~ ~~number~~ ~~of~~ ~~the~~ ~~lost~~ ~~that~~ ~~is~~ ~~the~~ ~~point~~ ~~of~~ ~~the~~ ~~matter~~
but that of ~~the~~ ~~scriptural~~ ~~declaration~~ ~~that~~
many are called, but few chosen - ~~in~~ ~~the~~ ~~number~~ ~~of~~ ~~the~~ ~~lost~~
against this point - Let us know that - if we believe
that manifestly the grace of God and the efficacy and
power of the abiding work of the Redeemer -
may well come from the East & West. That
let down with us - It is a new of the matter
not honoring to God - to let it to the extent
of His grace that is multiplying the number
of redeeming grace rather than to give
the victory to the ~~lost~~ ~~and~~ ~~that~~ ~~too~~
when we know that ~~the~~ ~~number~~ ~~of~~ ~~the~~ ~~lost~~ ~~is~~ ~~greater~~ ~~than~~ ~~the~~ ~~number~~ ~~of~~ ~~the~~ ~~saved~~
whereas ~~the~~ ~~number~~ ~~of~~ ~~the~~ ~~lost~~ ~~is~~ ~~greater~~ ~~than~~ ~~the~~ ~~number~~ ~~of~~ ~~the~~ ~~saved~~




now much more abundantly. But the
~~important matter~~ is - question, which each one
of us here, must settle & solve deliberately. And without
delay is - if it remains that there will ~~be~~
no more ~~of~~ ~~the~~ ~~same~~ ~~kind~~, how shall it stand as it
regards us? - Is there any thing ~~more~~ ~~the~~ ~~con-~~
templation of which is now ~~delectable~~ ~~for~~, than
to conceive of ourselves as swelling the number
of those ~~who shall~~ ~~be~~ ~~seated~~ ~~on~~ ~~the~~ ~~throne~~ ~~of~~ ~~the~~
~~Redeemer~~. Come ye blessed of my Father -
~~And~~ ~~now~~ ~~the~~ ~~King~~ ~~of~~ ~~the~~ ~~Apocalypse~~
Elders addressed the question, of the ~~Apocalypse~~
John. Whatno heard. - Read - 7 - 13

Read that delectable & striking portion of
God's word, in the 7th ch of Revel - 9 - and
shall you & he of this great multitude
I am not asking if we shall be ignominious - and
specially honored, as they who have come out of
great tribulation - As yet we have

Now let us. III. Come to the lessons which
may be deduced from the Law's reply to
the question - And the first is - that this
Answer teaches us the difficult attain-
ment of Salvation - ~~And~~ ~~to~~ ~~there~~ ~~is~~



considerations that give us the assurance of
his - the first is also gathered from the terms
of the answer - strong ye - the original
gives an intended meaning to the labor's
thought - Thus the word used is taken from
the act of two combatants - contending
for the mastery - aspicere - the meaning is
to enter in at the straight gate -

Part III 

The difficult attainment of Science is not
only the path from the terms of the labor's
answer to question - but also ~~also~~ from
the reason with us - the last followers
up that reply - For may I say with in -
shall enter to enter - I shall not be able -
- If this be so who shall be saved - But
~~agitation~~ an interesting question occurs
here - what is that to the many who
shall enter to enter at the straight gate which
shall ~~shall~~ shall hinder it an impediment
being for some to enter into the straight gate
- or the way of life - the strait gate - I will
if he be able. God will will will will
lead into the straight gate of life - This
cannot be - As I have said the



God. I have no pleasure in the death of
him that dieth. Will he not the Law
is wondrously than himself. I ~~that~~
to neither care that. For this is
the Father's will that every one that
believeth in him should not perish but
should have eternal life. I will it be
written out here. There is generation
& sanctified. This will not do either
for he is the Spirit of God & of the
Father. He helps the infirmities
of those who strive earnestly for
to obey in all things. I will
it be true that the minister is
sent forth to minister to those who
are weak to include them
down from participating in his heavenly
joy. Do we desire for things of this
world. I will simply be true. God calls
us to be separated. Let us have our
hearts engaged in the work of
evangelism according to the knowledge of the
inward. I believe that in matters that relate
to the spiritual interests of our people
much is left to the determination of
the freedom of our people. That



It is true. when it is said that came into
the world to save us - And Behold the
Lamb of God - And so
loved us -

But the difficult attainment of
salvation may also be proved from
the ~~the~~ lang. in script. which is described

John 15. But I have called you friends.

By profession. at any rate - we who are the communicants -
have this day, marked our names out as a peculiar people -
- But the important question is - is this a very exact
distinction and delineation from those who make no
pretensions to a profession - May it then, that we
keep this least with the unlearned bread of
circumcision and truth - I will wash my hands in
innocency therefore & - Retired then - Oh Lord. direct
with us the unlearned - ~~What~~ What then is the delight
~~comely~~ inferred from our compassing in the vicinity of
profession, this ~~table~~ table to the eating people - the ~~the~~ delight
and influence, will be that Jesus calls his friends -
- And. yes. who will ~~call~~ question the report we have
to be heard - publickly at their own tables
least by law - taking ~~our~~ places ~~at~~



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"Amarellus am ares and heno lake"

1. 6	2. 6	3. 3
<u>1</u>	<u>9</u>	<u>2. 6</u>
2. 6	3. 3	9

Subito subitum bulas ut pupis Rurmo - lakatke

Komtu akapuechewang embelatenisap

Konungo ngelakelak Kistum elakilo Mat Kuti komu
 ziklo's gamo,

the family bond - at each of us, the members of the
 family, of which it is the elder brother - ~~Experiencing in him~~
~~of which the whole family is aware.~~ - ~~Experiencing~~ ~~of which~~
 in his mind, may come into play. made his capture of the
 education - I find and those who at, however, I call
 them his friends - who will question an night's sleep.
 thinking of them, to whose matches I will send
 to me, we ~~are~~ assemble the the helices. ~~only~~ ~~learn~~
 when we as his people have been on earth, and
 the prospects of set to light, I have glorious display,
 of his grace ~~we~~ come but wide in the land
 become - And the way, when called us by a
 man ~~is~~ ~~denying~~ ~~know~~ ~~that~~ ~~of~~ ~~peace~~ - This
 mind is more than ~~all~~ - but then he would
 have to forgive ~~me~~ ~~that~~ ~~the~~ ~~forgiveness~~
 of the program ~~since~~ ~~not~~ ~~only~~ ~~his~~ ~~hand~~ ~~has~~
 into a state of ~~be~~ ~~constituted~~ ~~with~~ ~~God~~ - but that



Revel. 1-18. I am he that was dead & is alive -

1. He was dead.
2. He is alive - What was the resurrection a proof of -
3. He is alive for ever more -

2. 1. victory of His own death - the immortality of His people.

of a doctor - & they heard with the rock & John heard with the rock - "to tell me, better - he said to the disciples - I am to my disciples - did console me & my wife, but now, how he came back away with the joy at the burial of the body - his body left. Mark - go to the rock - It believed him to be made like unto his brethren. Heb. 2-17 - Heb II. 11.

But, I am called you brethren -

This is a declaration from the Lord Jesus. Much calculated to convey much comfort to his people - and no doubt, as it was made when the Lord was ~~with~~ the Father, the Son of his disciples - and called down the Spirit that had filled them. ^{the} ~~the~~ contemplation of him separated from him - by which, we can have peace the oil of joy for mourning - ~~the~~



1. Cor. 8-8.

I will work mine hand &c

1. By humbling ourselves before God on acct of our sins

2. By exercising watchfulness over our selves

3

Let us too, while among us think of Jesus around this table. ~~Let~~ occupy our minds with the comfort that flows from these precious words - "I have called you friends - ye are full of meaning"

I think the thought the primary suggest is that of delecting - or placing confidence in the friendship of the Lord Jesus - I have called you friends - believe upon my friendship - have confidence -

It is not in name.

It is a constant friendship.

It is affectionate love

It is a pledge for ultimate salvation.

It is fidelity.

I have called you friends. that is not in name - but has not new proof more than sufficient that it is not in name that he has called his people friends - Greater love hath no man than this, that he should lay down his life for his friends - This is the proof which he himself adduces - Confidence of



is it friendship only in name that would
stop at the least of humanity - is it friendship only in name
that would stand at the side of the weak & the poor
and the implication of the words - that
weaken the force of the arguments of the human
mind - that is the death for the world -

- There is nothing more uncomfortable than our
unbelief - ~~Let us~~ depending the genuineness of the
friendship - we are satisfied with evidence which
comes from our comparison. What which the law
has given us. that it is the friend of the honest -
But to him who has expended upon the world the
loving kindness of the Lord Jesus and has seen that
the Lord is so generous - how delighted is the man
of the world but it is not in name but
in the reality - glad is our unchanging truth that Jesus
is his friend - Common friendship knows not secrets -
hides nothing & conceals nothing - And so says
the Law. You have the greatest possible evidence, that
it is in sincerity - even in truth - that I have called
you friend - for my sake - I would be pleased to
purchase of you. This I have done - but but
I have called nothing, I have called you
nothing - both for truth & eternity - I have



Call you friends for all

But one proof of dependence upon the
value & permanency of the friendship of the best man -
is not only the fact that it is real and
permanence - it is that it is constant -

Please desires place confidence in this fact
happy in - desires troubled comfort from it is
from a general fantasy - aspects of
living with - It is not for you to
for the man - Thank God that you have such
friends for much truly happiness has been it - But
though you have more - Agreed God grant at
much, if you have less, as you do - He is
more than any friends for he has more of love
- empathy - comfort - than all your truly
friends have - This is human not as well as
well as human knowledge in the wisdom advised
of solomon - Not to draw the best from it -

But happy in - you can place no limits to the
constant friendship of him whose love friendship
is truly true & known to God -

There are by himself many truly friends
who we have to have in the time of our
our losses - just as our complaints - and do



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be often hide from our friends. What an hell I suffer
from fear of ^{being called} calling ~~or~~ affected - Hypochondriac -
- gloomy - & deepish - What shall we say concerning
we are not - It is the difficult for our man
thoroughly to understand another - I do so write
him who calls us his friends - (and where possibly
it is our punched breast together around
this latter of the friends of Jesus - I fear
less that you can say so often to
Jesus - that you can say ask any thing
to much from him, as a need comes - that
by your constant complaints - can perhaps
begeth - your claims upon him - Ad. Es
he who was made like - depend upon the
constancy of his friendship - Is perhaps, not
very little men about your sorrows. Be cheerful
that you religious sorrows - About these and
all your ~~other~~ sorrows - regard you have to say -
to oh how happy it is - can
I fear - that there is nothing that my com-
nection with you and the love Jesus - by his
have to ever - unless you shift over embittered
ones - (and put on appearance
with you and our friends - must be
the same as all times - so much



from out from hence before - God is a witness
from -

But truly, one kind of dependence upon
the friendship of men - one pattern from the fact that it is
not only that his friendship is not only from the fact -
- that it is not only constant and without these
expressions. Always with human friendship is so
also - but also from the fact that that friendship
is protection itself - The clearest communication
will find ground for establishment - Then may
be all, directly & constantly upon the friendship
- sent by our frail, feeble & hidden aids - But
the name of the Lord is a strong tower - The
righteous must submit to the Lord - There
is also great comfort to the soul flowing from the
love of the Lord's friendship - from our
faith (shown) father strength from the - our



St. Peter's Braab. In the evening had a few conversations
with a group of persons present at a meeting. He began
by his telling me that the people of his Braab are
nearly all dead, ^{all of them} according to British doctor's statement
under the skillful handling of a man who is
bewitching them. Then I asked, said the old man
I am under his power, and am frail and
weakly. This lesson show the others have
been cultivated their gardens. I was unable -
I was annoyed to lead his mind from such a
notion telling him that in his way that one
man might take the life of another - the right do
it by shedding his blood - or by poisoning him -
that no man could be falling a nail - or a lock
of hair - or a shoe - or the ashes of a man's
fire place. and musing thus - asked to be
sent out with some handkerchiefs - &



The whitemen prevent us from clearing the wood
from believing - how is that? - Did not the
wood come from them? - Yes - Do they not say
Nemblers understand the wood - they know how
to cut it - & we do not? - Well? - Yet they are
they find of making war - & picking up money
with other people how is - they take
possession of a place - they are now to prohibit
people from walking in - or by any description
of the land or imprisoned - & much like the
things - & they are picking up money - Well
said & it is because you do not have and power
or you are not compared the word of God
with men - it is from above - they are



Pl. 118-19

Pl. 103-13-18

Par 58-3-

86

194-14-6

195-2-4-



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13
Hebrews. IV. 15. " For we have not an high Priest
who cannot be touched with the
feeling of our infirmities: but was in
all points ^{tempted} tried like as we are, yet
without sin "

It would appear, that when the Ap. Paul addressed
the present Epistle to the Jewish Jews in Palestine, the
rites and ceremonial observances of the Mosaic
Economy had not altogether died away. There was
then, on the part of Jewish Converts to ~~the~~ ^{the} possi-
bility of a relapse into that Religion, which even to
them must still have presented many points of
interest, attraction & pleasant reminiscences, and as
sociations.

The leading object for which the Ap. wrote this Ep. to the Hebr. was
to ground against the danger of
these Jewish Jews, being entangled again into the
yoke of Rites and Ceremonies, which were daily becom-
ing obsolete, which were impotent means, whose outward
splendour and glory were fading away into dimness, before
the effulgent beams of the great Sun of Righteous-
ness. That was beginning to ~~rise~~ ^{rise} with healing in his wings
to dispel the shadows, & to illumine
the world with the light of the Knowledge of the
glory of God. The Ap. calls to mind this -
ad-



important aim, by showing to these Jewish Jews that while to all human appearance, the New Religion, of which they were the despised disciples, was invested with no peculiar external attractions, and denied no earthly renown from the rank, the dignity, & the magnificence of its Author and Founder, yet in reality it surpassed by far, that very Religion into which they were tempted to relapse, which seemed to want nothing that could dazzle, captivate, and command human admiration. All the objections with which the Judaizing Teachers, & advocates of the ancient Faith, might weaken and subvert the authority of the New the Apostle in this Epistle, combats one by one. He proves the superiority of Deity by ^{establishing} proving the superiority of the Founder of it. It was by the ministrations of angels - (the Apos. says) by prophetic predictions & announcements that God revealed his will in the ancient Faith of Israel, & it was by the sacrifices & ceremonies of the Levitical Priesthood that Jehova was approached there. But in these last days (to prove the preeminence of the New dispensation) - God hath spoken unto us by His Son, whom he hath appointed heir of all things, by whom also we



made the world. He who was made the Jew a stumbling
block, & into the ^{foolishness} ~~foolishness~~ None other than the Lord
of Angels. He was made so much better than
Angels in as much as by inheritance He hath
obtained a more excellent Name than they - All
the prophets of Israel, by whom God ^{made} made Himself known
to man, were nothing more than Messengers and Fore-runners
of the great Prophet & Lawgiver of Spiritual Israel.
And the Levitical priesthood were but the fitting Types
of the great High Priest of our Profession, who by
His own blood entered in once into the holy place, having
obtained eternal inheritance for us - "Seeing then (con-
cludes the Apostle) that we have a great High
Priest, that is passed into the heavens, Jesus the Son
of God, let us hold fast our Profession" - And
in the 15th Verse, the Ap. finds a further Reason for the
steadfastness of these Jewish Obs. & of all Obs. from the
consideration, that there are points, by which this great
High Priest is brought into more personal contact
with his people, and thus rendered an object
of greater love, confidence and faith. "For we have
not an high priest, which cannot be touched &c."



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The Sympathy of the Son
of God with the infirmities of our human

The first part of the paper is devoted to a general discussion of the
 subject. It is divided into three main sections. The first section
 deals with the general principles of the subject. The second section
 deals with the specific details of the subject. The third section
 deals with the practical applications of the subject.



... the main point of his argument is that the
... of the other members of the committee
... to the fact that the committee is not
... in the same way as the other members
... of the committee are not in the
... of the committee are not in the
... of the committee are not in the
... of the committee are not in the



he ran into all manner of ... & ... to

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II. The natural & obvious consequence of the position
advanced by the Ap^{ost}. that God sp^{irit} will give
- how he will give us all things - In this statement implies that God must be
consistent with himself - as he has given us all things -
for what? human redemption - We have said that
the love that prompted this gift was disinterested -
- We would justify that this love from the misappre-
hension of our evil heart - I say God having given
in the Greater Blessing, must bestow upon us
all necessary blessing & gifts if we will
them in faith - He will only give us all things.
In this "all things" much is included - But let
us enumerate three things which are essential
to the soul - which often forms the subject
of the strong ones of an awakened soul - and then
of a true child of God -

Salvation - includes several things - Belief -
and faith ⁽¹⁾ - sin in our heart - desires - a
strong propensity to believe - "The wretched he?" "I find a law
in my members" he - There unbelief - Don't th -
fears - deadness - or want of spiritual life and
certainty - and blindness - But he sins not only
against himself but also against others - much more
able - how to be loved - the of them sins - for



getting that while he may be blamed before
men, he may be acquitted before God's all-seeing
eye - Injured by men - how apt to resent it -
- yet he knows the spirit of him who wrongs him - he
- blat - & that if he injure not men -

It is on whom a man is truly wronged
to the conscience of ^{his} culpability before God such
discoveries of admittance conscience - becomes the subject
of his prayer & desires to be delivered from ^{his evil ways} them altogether
- But do all these things come in among the "all
things of the apostle"? They do -? For we pray that we shall be delivered from them all -

Salvation includes secondly - deliverance
from the evil will of this ^{present} world - I do to
be denied that this world has a fascinating influence
on us all - Consider what it is to men - It is im-
possible that it should be otherwise than fascinating
attractive - (1) It is his home - his birth place -
- It has deeper home attractions - friends - companions -
(2) He knows no other home - It is
difficult for him to realize the existence of a
country wh he has never seen such as that
the word of God has revealed - He is indeed
desire of a happier heaven which



earthly happiness have no comparison. But the
Apostle's writing of it. is limited to make the best of
present happiness. & to cling tenaciously to the lowest
of human - earthly happiness - wealth - honor - power -
sexual pleasures - &c. - But the Son of the living
God would not to deceive himself on this point -
- He knows & feels that all is delusion & vanity below -
That as he is every day approaching the Eternal
world, he must earnestly prepare for it - Then
fore it is that he seeks deliverance from the
outwarding influence of the world

Salvation - includes this day, deliverance
from the fear of death -

Salon - includes deliv. from the breath of God

Salon includes - the possession of the pure
enjoyment of God's omnipotence and power
in heaven - eternal life - eternal happiness
- the peace - joy - glory - honor - power - riches - eternal



do we see the real of salvation? Is this
the real? Then we are invited believably
to come to Jesus, to accept of that
righteousness, which in his atoning death
he has wrought out for us. Let us present
nothing but this to the Father of mercy -
- This is the righteousness that abails with
him - the only righteousness that justifies
the ungodly - and it is within the reach
of us all, if we would only humbly receive
the truth of God - "He that speaks" &c



Hy - 119 -

Hy - 142

Hy - 117-3 - (Hyman Ho.)



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Position XC 9. "Respond our year to the Lord is
told" — (Ang. January 1st 1860)

The present dear friend is a memorable Sabbath
day with us all. It marks another great stage
in the history of our earthly pilgrimages. Another year
has revolved its annual cycle, and we, who have
pleas'd to witness the close and the commence-
ment of many years already past, have once
more been allowed the privilege of closing the
year 1859. ~~and~~ of this day laboring upon
the year 1860. May the ^{Lord} ~~Lord~~ be a happy-
year to us all - temporally and spiritually - and may
it please the Lord by whom we live & move ~~and~~ have our
being - to spend our lives to see the return of many a
young year to come, and after reaching the full term
of life allotted to the children of men, grant us the desired
rest to depart in peace to the Realm of endless day &
endless life —

Most of us have known what it is to undertake a
journey beyond distant spot along a road marked, at strong
convenient intervals by mile stones. And probably we
have all felt the interest which every traveller, cannot fail
of feeling ^{from} these mile stones. It is in the broad
high way of human life where many out in a path
we compared to the ^{new} mile stones that indicate to



who long - for the progress of the family - and
 as to the friends he will share in which but
 his eye one will share in the same thing &
 which his heavy frame, and a tedious impediment
 both the wife and child, that he has feared, and
 that may be able to come, to give - (and his
 we think that) the year we should be an end,
 as a link in the chain of our past - present
 and future existence - have a better report
 and the year we can study hard, and
 those that may be able to give
 - there is nothing in human
 life, that is so unaccountable, and terrible
 for the certainty - probability of its occurrence
 at the instant of change - when it is used the
 great easy life - the wisdom, the reason, and
 to morrow, may be very different from that of
 today. He may have long of things - and the things
 of which of things, still without him, that of his
 putting him. This is the case - and our reason
 changes or fluctuates in the same way, may be as
 well as the same - or die - or
 happy - or unhappy - that may be greater
 than - or less than - or different
 - flying - or the same - or different



important. And further, it is very remarkable that the
the law of change may affect in individual variety
yet there is no man who may lay claim to exemption
from its operation, ^{his proper characteristics} and that there are changes that
are universal moments. I may use the expression
- The close of a year - and the beginning of ano-
ther year is one of these changes, that are universal
of moments - The life of every living man or woman
or child is commonly and materially affected by
such a change.

It is a truth, daily - and needs - implies up-
on us all, the necessity of frequently contemplating
the vicissitudes & mutations of our life here below -
But this necessity seems indeed more than ever im-
perative when the departure of an old year - and the
advent of a new one, would more emphatically
impress and announce to us the certainty - and sure
operation of the great law of change of which we
speak. I have chosen "the man of God" - from whose
prayer we have taken our text - no man could speak
of a more checked and straight, earthly course -
Looking back then, from the point in which he
crossed this Plateau, to the beginning of his journey, which
he and the people of his charge had spent in his
wilderness. It appeared then to have passed a



A tale that is told and in those sense and sort
of stirring incidents, the transitions of one year to
another would scarcely be perceptible to them. We
may indeed reasonably suppose, that with all its
full of activity and excitement, the struggles, tho
they might complain of the forty years of wander-
ings in the wilderness, would have no time to
murmur about the tediousness of a single
year - a land owner, slaves, who formed this nation
after they had been a good many years in the
wilderness. And after the rains had come, a reason
on the unfavorable report of the men who had
been sent to spy the land - retaining the year
they had spent in the wilderness, above as the
common experience of history, and the aged
people - "For all our days are passed away in
thy wrath; we spend our years as a tale that
is told" - and -

We (dear friends) having through Gods great
goodness, been spared to enter upon the year
1860. it will for us be incumbent upon us
- that we lay our eyes and hearts on this first
 Sabbath of the year, in taking a solemn
Survey of that portion of our earthly existence
which has passed of those years



that are included in the list of the things that were.
And when we do this the — — —

The first thing that strikes the mind, is the
Remarkably small number of incidents, in those
years, which we are able to command to our recollections. It
is not easy that in these years we lived — and passed
it — and passed on part in the Command of our
of the past ? — But while Conscience says this is
inevitable, what we did in each of these years
— you in them all together — is capable of being con-
pressed into the brief narrative of an hour — or at
farthest of a few hours — Judging from ^{our own experience} ~~the~~ ^{the}
we think men are generally able only to recollect the
most prominent objects in the years of their lives
that are passed — and I believe ^{now} that this facility of
forgetting to pass is one of the reasons why ~~we~~
many men keep a record of ~~passing~~ ^{passing} ~~pass-~~
~~ing~~ ~~events~~ — and as this year unhappily is ending
decidedly useful —

Now — I find the aptitude or tendency
to forget the past is one of the aspects in which
we may compare the years we have lived — &
the transactions of your ~~of~~ of our cannot be referred to
“a time that is to be” — They indeed are invaluable
Records of us that has passed before our eyes



and of all that we had done - & said, (and thought
and felt ^{in those days}) - we also the perfection of life itself -
it would be almost impossible. That we might be
able to recall would only amount to
have a bare outline of the occurrences and
deeds of only some of those years. But we
cannot deny - although we cannot descend to
particulars, that we have all been affected
by - 70 years - it is a moral question
intimately connected with this - a question we
cannot evade - & a question which now -
- while it is called to lay, we must solemnly
solve and answer. In those years what has
been the character - the complexion of our deeds?
- What have we done in them? - I say this
is one of those questions, with which we will
have to do, though now we might shrink and
avoid - It ought really to be an unceasing
thought with us - especially if we do not
yet entertain the hope of our sins
being blotted away for ever -
- that whether or not we recollect any
thing of our deeds in the past - yet the most
trifling incidents, things or said, or done,
have had some effect upon our



spirited condition, and if it has been of an unfavorable kind, have yet to turn the balance of the scale against us, in the day when men's actions must be weighed.

The cup of iniquity is never filled to overflowing the very fact that man begins to believe - The most apparently insignificant ^{man's} ⁸ deed adds something to the balance yet, and bears some proportion to the aggregate sum of his human passions - Thus is the lesson that you actually learned to the whole camp. His thought of the underlying nature of law is truly an astonishing one - I trust our acceptance with God depending upon our rendering an exact account of the thoughts - and feelings - and words - and actions and desires, I sometimes in these years that we meet for the first time here this caution the most eminent saint on earth would have been a surprising sermon this day. And the most eminent saint in heaven a damned spirit in hell - But happily the mercy of our God, has not made this impossible thing the condition of our salvation. If man's heart will not turn back to the Lord his God with a broken and contrite spirit - in ^{the} ^{presence} of these years he



have kept the date - but this brilliant
 his name in mine - "But this brilliant
 array of talents, intellect & energy
 - what will the future hold for
 my nation? & naturally how
 patterns, disciplines - and a more formal
 education of religious ethics are not
 what - I fear the the speaking as
 necessary, which say - "The son of
 me and the one that I long to my fellow-
 men, & to my Lord" - I earnestly
 it the risk much makes what good
 things we may have done for me in the
 history of my nation - I fear the
 if all are not his own, though I should
 in view of my future - do what
 as has my right practice? - "I am still
 and the same things will be the same
 - I am by the way - and with me my mind
 - This is the first great commandment
 "That the Lord is his name it is the Lord
 love the neighbor, my neighbor, the Lord
 the commandment have all the Lord and
 the people" - I am in the presence
 of my neighbor in the same way



of this country, the ...

we may do ...

the ...

at least ...

at least ...

at least ...

at least ...

at least ...

at least ...

at least ...

at least ...

at least ...

at least ...

at least ...



If we refuse that the son of God, Cancel the
 debt & obligation of these ^{in the end} ~~transient~~ ^{also}
 must be ourselves answer for them. Some
 day - Let us think of these ^{things} ~~things~~ made, if ^{we}
 have never thought of them - ~~they~~ ^{we} will not
 be ~~in~~ ⁱⁿ the providence of this & this
 year to the ~~providence~~ ^{here} that we put
 & provisions, which ~~we~~ ^{we} cannot ^{save} ~~recall~~
 a penny, but which nevertheless, will re-
 appear ~~to~~ ^{be} ~~condemned~~ ^{us}, unless, by faith, we
 be able ourselves to the Refuge of the
 Gospel - It is certain that God has exercised
 wonderful forbearance towards us in the
 past - It is doubtful if he will do any
 more. It is certain that in such ~~scarcely~~ ^{scarcely}
~~at~~ ^{at} ~~all~~ ^{all} ~~that~~ ^{that} we might spend it for his
 own glory - but it is doubtful if this
 year ~~God~~ ^{will} ~~prolong~~ ^{also} ~~the~~ ^{the} ~~barren~~ ^{barren}
 fruits of love, the ~~divine~~ ^{divine} ~~fruit~~ ^{fruit}, he would
 have us to bring forth. We may already be
 marked victims of death - the day ~~is~~ ^{is}
 when we must close our earthly career &
 be summoned ~~to~~ ^{to} ~~our~~ ^{our} ~~last~~ ^{last}
~~accounting~~ ^{accounting} - ~~13~~ ¹³ ~~though~~ ^{though} ~~it~~ ^{it} ~~thus~~ ^{thus} ~~shall~~ ^{shall}
~~we~~ ^{we} ~~find~~ ^{find} ~~ourselves~~ ^{ourselves} ~~that~~ ^{that} ~~the~~ ^{the} ~~Common~~ ^{Common}



The last evening, and the next day -
the first of the month -

II. Second day - of the past year

By our life, we have had some of the same
wishes, and in appearance - they in the same
have been what at a late period - though it
is not a sufficient one to generate the
- in permanent, and other in the
of the life is over, it is other in the
forgetten or nearly being left as he
more at a long ago, the first of the
- a good one in every letter, as
indicated by the larger number of
now have about their part - of course
in this day take the things of the
my dear, then a letter of mine - made
means) being - as you will do the best -
wishes the difference of the things
we have had in the day of the
returning to us by their part years as
I think we have done
in the first of the month



- made of the New Year's resolution of King
 - with the Commission of the
 - making the same - But this is not
 - back of light & spiritual power, there
 - may flourish with the seeds of
 - benevolent - King's - and the
 - as often have done before - the
 - King's - ^{but they} - ^{the} - ^{the} - ^{the}
 - done - part away as a late
 - the - without the most
 - effect as the more it is
 - without any the slightest
 - his case, he recommends - ^{the} - ^{the}
 - what - ^{the} - ^{the} - ^{the}
 - the may have been the
 - the same in part, ^{the} - ^{the}
 - as the year and what more
 - it is all owing to the
 - come into the and
 - which did the
 - the long ago came to
 - meet through the
 - we allow in the
 - of the year or rather



Let us best see among us who know, that
we may obtain at last - so strong, that every
New year, will find him near to heaven -
- it thus be moved to reflection by this -
that our life every year, is not being
with final termination - Time that may
be making exchange for the better in our "in-
ward man" - is decidedly making ^{the good} a chan-
ge for the worst in our "outward man" -
- But still I can write the prayer
unto your unhappy soul - He has allowed
you to reach this stage in your life, that
you may see more be moved to thank
of him - of his love to you - of his soliciti-
le longing to deliver your soul from the
power of hell - "What have they heard beneath
the do. do it with thy might - for he is no
word - nor to him - nor knowledge in his
power whether they great" (Eccles. 1-10)

Again -

III. Thirdly and

Lastly - and still in illustration of your
Text - The effects produced in our midst
by a tale that is  may vary with
the Nature of the Subjects matter

of one may be highly entertaining and happy
- that of another may be sorrowful - affecting -
and melancholy - & how the same may be
true of ~~the~~ ^{our} recollection of some of the years pro-
duced - "Dear to and to I remember well - (says
the merchant.) It was the happiest of my life -
I had the most splendid success in business - I
first laid the foundations of a fair com-
pany - The physician - and lawyer - and men
of letters may remember it as the year of their
most successful professional efforts - and
labours - To the fond parent it is perhaps
associated interestingly with the birth of his
first-born - To our man it may be remem-
bered, at the year in which he formed the
happy acquaintance of a friend - or com-
panion - & another may associate it, with
the pleasant memories of a visit to some
dear friend in such a place - But again
the recital of the recollections of that year -
may - to some be the very source of their sunny
pictures of pleasant recollections - "It was in
that year that my prospects for life were
ruined by the most disastrous reverse of
fortune -" replies



And I in that hour, buried, my child - my Father -
 my Mother - my brother - my sister - my
 companion; - upon the bereaved parent - or child -
 - or mother - or sister - or friend - or the
 friend - or friend - that our experience of
 some of the joys that are called, will bear
 some resemblance to the varied experien-
 ces of the persons I have supposed - There are
 in three years - some years - perhaps one
 year - which favorably or unfavorably
 we have all good reason for remember-
 ing - & that this - at all events I know - that
 none of us here will say, that our path here
 has been void of uniformity - unvarying
 happiness - that they have been like
 a serene - cloudless day of a summer's
 day - undisturbed by any dark cloud
 of a painful thought - or the least
 melancholy sigh! - There is there no
 - or the woman being, that in this vale
 of tears ^{and} ~~and~~ way - I know have
 known and seen the all my life long - my
 cup of happiness has been
 running over! - I know with me, has been
 a melody of sweetest song - or the heaven-



he came when I was in the city
 from the village of "Happy Bay"
 We were in a great hurry then
 and there the citizens of "Happy Bay"
 - happy let it - happy name - I think
 is simply made. It is said that no part
 either of King's road - the price of the
 through Delaware has been the whole of
 it -
 But I do not know the
 next there between of part years is
 happy that one the end day with half
 "There is not one such a year, but
 the King's name may date through
 "Happy Bay" "It was then that I
 passed here. I was in the city in the
 that I had some work of commerce, and
 "Happy Bay" - I was then in the city
 of the city of "Happy Bay"
 - happily -
 at the entrance of the city of "Happy Bay"
 - the name of our part (the city of "Happy Bay")
 made the name of the city of "Happy Bay"
 is the city of "Happy Bay" - the name of the city of "Happy Bay"
 and the name of the city of "Happy Bay"



Let this new year bring us
upon us the assurance of life - and
this presence even more - a reality -
Suffered by the number of not it is
only in this life that we must be
paid for the enjoyment of the future
giving us a new life - that it is
not or never but still we must
be an earnest thing with us - that
it is now or never that we must
be sure - that we must be sure - and
all we can - that it is now or never
than ever - that we must be sure
make to us the greatest of our lives
and of - make the most of our lives
and of - make the most of our lives
and of - make the most of our lives

Let this new year bring us
upon us the assurance of life - and
this presence even more - a reality -
Suffered by the number of not it is
only in this life that we must be
paid for the enjoyment of the future
giving us a new life - that it is
not or never but still we must
be an earnest thing with us - that
it is now or never that we must
be sure - that we must be sure - and
all we can - that it is now or never
than ever - that we must be sure
make to us the greatest of our lives
and of - make the most of our lives
and of - make the most of our lives
and of - make the most of our lives



ful, whether Gove or the French, will see it
close - I trust withal - & Pray the may -
But many - let us have in mind, expressed
similar - hopes, and attend similar prayers -
- whose bodies have now long since mingled
with their kindred dust -! Let us thus
be up and doing -! And whatever be
the occupations, and engagements, of
our respective lives, let Gallinies, be
our first concern - & Salvations our
sacred watchword -! Then come
death, & the grave, when they may -
Our language in ref to both will
express the high confidence - and
the triumphant exultation of the
great OP of the gentiles - "O death,
where is thy sting - O grave, where is thy vic-
tory? - The sting of death is sin, & the
strength of sin is the law - But thanks be
to God, who giveth us the victory, through
our Lord Jesus Christ" 1. Cor. 15-55.



No. 167.

Ms. 98

Ms. 185



University of Fort Hare
Together in Excellence

Rom. 1. 2. 4. 5.

In the preceding context, the Ap. Paul, had been en-
gaged in illustrating the fundamental doctrine of jus-
tification by faith in opposition to the erroneous
notion of justification by the works of the law.
He had demonstrated the importance of this doctrine and
assigned to it a first place in the articles of
the true faith. To illustrate and enforce the high
claim of the doctrine, he had cited special
cases upon the case of Abraham, who was justified
without works when his faith was counted for
righteousness, while he was yet in circumcision.

After having shown that alike righteous-
ness will be imputed to those who in the great matter
of salvation, direct themselves of the filthy garments of
self-righteousness towards the value of their own
means of obtaining the favor of God. He thus in the
Chapter before us proceeds, ~~to show~~ by way of further
illustration of the importance of the doctrine of justi-
fication by faith alone, to enumerate some
of the benefits - the blessings - and privi-
leges which it secures to believers.

He shows that those who are thus
justified by faith, are first made with God.



through the Lord Jesus Christ - that (secondly) they
 have the privilege and right of approach or pro-
 dom of access to God - and that (thirdly) -
 they are encouraged - sustained - and cheered in
 their own course by the hope of beholding
 the glory of God. Does not the same and solution
 of this entire branch of the faith that justifies constitute
 the Christian? that the Believer is in the possession
 of the peace that passeth all understanding - which the
 world can neither give nor take away - that though they
 have some times far off - they are brought nigh to God -
 as into a Father - and that they rejoice in the home
 of the Holy Spirit? But Release says he speaks here more
 than this - The subject of the Lectures seem to be
 the truth which a higher Christianity still - "And not
 only so - but we glory in tribulation also" -

"We glory in tribulation!" - This is a
 remarkable statement, as remarkable as when he says
 in another place - "I am rejoicing" - This long struggle
 is wholly at variance with the ^{travelling} experience of humanity -
 The Christian in all ages has renowned his
 afflictions of this life - like "sorrow" like "bondage"
 "thorns in the flesh" - What does it matter that man
 is condemned, that he is ^{travelling} happy - and every
 joyous! He cannot see any thing coming additionally is there



and from death - But what shall I do to re-
 live by the most abundant offerings of
 a flower - This sign was given the man and
 affection - has become a flower, he will in
 the accumulation of worldly possessions but in
 the circumstances of mortal existence, a man
 holding the reports of his ^{infinite} death
 man - and they are all too - what up in the
 minor world of thought - contemplation &
 looking upon things, with what is called "spiritual
 price" a device or a sort of effect of nature
 the world's product of ordinary matter - they may
 they make in the material world - nature -
 yet they enjoy in memory of experience from
 the world with one's the other's ground -
 - the world of which intellect, and a person's
 will, and other aspects the world of ordinary
 man - (and possibly means of spiritual life are
 all alike in disposition even after death.
 - there we say, that such world man as
 there are a host of other men, but only 5
 the language of a living world - but we
 of a living world - the material, and the
 affection, of the life - the other's
 what is the spirit's true nature, by which



a bold-universal statement as this - "He glory in humiliation?"
Can such an utterance escape the lips of any man
who is made after the likeness of human nature?
Is it not manifestly at variance with the pre-
cise notions and experiences of human nature -
regarding blotting or humiliation? Of this there
can be little doubt - But let us remember who
Paul was - let us remember that while he was
indeed a man, yet there was a respect, in which
he was different from ~~most~~ ^{other} men, and in that
respect, there also how he makes his associates
whom he calls - "we glory in u" - they were differ-
ent from other men - Before we can have sympathy
with this truly remarkable lang. of the Apostle,
we must know what it is to be one in the pre-
cise sense of the word - By this statement, Paul
did not magnify himself, and his fellow sm. He spoke
of what they were able to do and feel by the Grace
of God - and in order to see that the statement
was not the impulse of momentary excitement or
the wild flaring of a visionary ^{new} illumination,
we have only to test it by the test of man -
that life of trials, conflicts, and triumphs
is a full, pre-emptive of the statement before
us - But the Apostle is not



by any means to be understood as affirming
 that the afflictions of which we speak, considered in
 themselves are to ~~be~~ a cause of rejoicing, or thank-
 giving - This we do, as clearly at vari-
 ance, with what he has admitted elsewhere, that
 "we suffer for the present with joyous-
 but pious" - The point now forms the reason
 of the Apostle's statement - "The glory in tribulation," is
 that the afflictions & persecutions of providence
 are the production of ^{Christ's} ~~Christ's~~ people's experiences in the
 world - These experiences constitute the oppor-
 tunity - hence the life of blessing & life passing thro
 the ordeal of suffering - or affliction - They are ^{experiences}
 and the penitential ^{fruit} of tribulation, in those
 who are exercised by tribulation - "The glory in tribu-
 lation, is a tribulation which ^{is} tribulation" - "It is ^{not}
 a" - It is well for us all, the more
 participating the way of this or adversity -
 One of the reasons why God's people and
 generally always happy is, that nothing
 can take them by surprise - I mean nothing
 that would subject to test their faith,
 love, and hope & obedience to God
 who ^{is} ^{our} ^{trust} ^{and} ^{our} ^{life} ^{and} ^{our} ^{eternity} ^{is}

that they were not the year of his birth
 - they were little prepared for the most
 for they come upon them - but even the
 and with better no. - do not care, "hence
 as to put an end, when all things were
 but "the play in history" - but I will never
 as the saying is, "it is a description of
 the Providence" - "it is the case for that
 is all the place of man's actions - and it is
 nothing to do with the ^{state} they have
 in nature itself - for the nature in the
 least of all things among men - and it is
 not true for he has proceeded uniformly a com-
 plete history - from a - nothing - apart
 of it being long duration - but it is
 evidence of a person - the history itself is
 the evidence itself on the state here -
 in human action - and in the history of extra-
 ordinary - that it is beyond human as a matter
 of evidence - that only in the history of a
 history itself, but in the history itself.
 have known that Providence has been pre-
 sence, regard of his most important
 part of the history - nothing appears
 from the most important, and as the history



but complete in every sense has the liberty
 of his property, which will be the
 of more happiness, will occur the form of
 the State, not demand over what has been
 the case before - for the same ^{part} of
 objects, as that to say the least & liberty
 and in his person, which will be the
 will be the same, and a ^{part} of
 made over for the making of his Village
 as for the other of which, which will be the
 they often voluntarily give up the
 mind maintaining property with
 them, that we see that in the
 Any, which is a part of the
 to the State, which is a part of
 or that - "The glory in the State, which is
 power" - it is an act of the State, which is
 Any, which is a part of the State, which is
 the not that (part) of the State, which is
 mind, which is a part of the State, which is
 of a change - or distance of any one
 may be the same, which is a part of the State, which is
 Hitherto it - Why? - for the State, which is
 comfort from death - but there are no
 in the State, which is a part of the State, which is



labors? It was through faith in that favor
who is all in all to his people - & now that it is
almost a certain thing with us all that we shall
enter and must pass through the fiery furnace
of afflictions - Should we not cast our interest
in his salvation? It is nothing, but the con-
science of our being his own, that will keep
us from despair in the day of adversity -
- How awful is affliction, when borne under the
conviction, that it may be the precursor of
greater outpouring of God's wrath upon us -
Affliction cannot but be productive of
this apprehension in the minds of men not ab-
sence with God - We learn from these words
of the Apostle the value of being a son - God's
people do not look upon affliction so much
in the light of these fiery convulsions, they derive
from them in this present time - They are means
to prepare them for entering into that ^{city} of glory
in which they shall be free ever free from suffering -
Hence the Apostle exp. has glory in tribulation
- he has with the patience of patience - exposure
& exp. Hope - the hope of glory - the glory
which is the final object of the div's prayer -
- obtaining & strong peace & tears in this present



life - No man or woman, who desires really to be doing the
better than he or she is, before God, does not envy these happy
experiences of God's people - But the error is not ~~the~~
make this allowable envy. Impromisable - & impotent of any
good to us - Why should it be so -? We are authorized
to believe that although perhaps we may not attain
to that eminence of an attainment, which the apostle
reached - yet we may equally with him rejoice in his
pains and rejoice in the privileges of the love of God -
- that if we connect with him - "Glorious in tribulation" - we may
with him, be comforted - & supported - & cheered in the day of
trial - by the presence of him who is the confidence & rejoicing
of those who believe - May God enable us by his own
grace & spirit to make such a choice now - that he may
be our comfort & support in tribulation - for tribulation
must visit us -



Math. V. 48. . Be ye therefore perfect even as
Father in heaven is perfect.

These words form part of the celebrated sermon of the
Lionel on the Mount. The lofty utterances of which
are unequalled by any thing that has ever been uttered
on earth. Standing however, in immediate connection
with the ^{parable} of the speck of wood, the words
may be regarded as a direct & practical influence
deduced from what the Lord in those verses sought
to impress upon his followers. - We have heard, but it
has been said that what they neighbours and hate them
enemy - But say not ye - Love your enemies - bless them
that curse you - do good to them that hate you, & pray
for them who despitefully use you & persecute you.
That ye may be the children of your Father which is
in heaven: for he maketh his sun to rise on the evil
and on the good & sendeth rain on the just and on
the unjust. Loving your enemies & doing good to
you - what thanks have you, do not even the publicans
the same, when ye salute your brethren only,
what do ye more than others? do not even
the publicans the same. Be ye therefore perfect
Evenly like unto us who seek the absolute
perfection of the divine nature - But this is not



of this perfection is implied in the imperfection, ^{of the text} itself—
"Be ye perfect. man as your Father in heaven is, per-
fect"— That this perfection is perfection only
in a limited sense, we may readily believe when
we remember the circumstances of man here below—
— These circumstances are altogether unprop-
er to the absolute development of all moral
excellence in man— But sufficient allowance
being made for these difficulties by which
his path is bent, and which give obstacles
to his Will, and Reason— man may, even in the
face of these difficulties be something better than
he is— The force then in which we are to understand
our the sense of the precept is, that man is to be perfect
only so far as it is possible for him here— It
is a perfection which is to resemble the perfection of
the Goodness only in Kind, but not in degree—



- We are really & truly in the thick of the mortal
ship - and the battle concerns one eternal word
or two! -

But here is an anomaly, an inexplic-
able thing in the conduct of men - The impor-
tance of solemnity - the responsibility of life, like the
idea of a spiritual conflict, has become a divine rea-
lity to comparatively few men - and women - What
of the greater majority of men? - Do they take
no part in this great moral struggle? - Are they
in the position of idle, indifferent - unmoved onlookers
ever? - We would be contradicting ourselves
if we allowed that the world of both men & women
are not the battle of life, taking ^{some} share - Slavery
standing there is no such thing as indifference
in this matter of trials we speak of. It with many
that men are indifferent - & uninterested, who know the work
of God - who are familiar with its claims - who understand
and the requirements of it - who know by it, what
they must do, but that they must not do if he will
it would be well with them? - etc. There may be
not unlearned - They too are warring a conflict,
but it is on the side of sin - They ^{too} have taken up
a position - but is one of inability towards their
God, and Father -



Can the nation mean when he says - "He that is not
with me, is against me - and he that gathereth
not with me scattereth abroad." - ? - The
conflict then of God and Satan - plain and hel-
less - a mark of His neutrality - Hence it is that
we say, that each one of us here, is actually en-
gaged in the strife - But the question, which
chiefly, as before said, we must answer for
ourselves is - "Are we for God - or are we for Him
who is significantly styled the enemy of God?" -

~~In the chapter before us, this moral
Conflict is called by another figurative name -
It is called a race - But there is the idea of - a
contest of a struggle - in this word as in that of
strife - or warfare -~~

For here we really behold in ourselves
to enter the arena in this moral warfare - to run
the race set before us in the Gospel - it is most en-
deavouring to know that God does not count us on
our own strength - that we are not made to depend
for winning the crown of life that fadeth not away -
on our own unaided might - But the weakness
of our human nature - the tendency of man to
grow faint-hearted in the good. The superiority of
man's spiritual faculties - the impotency of



any moral power that he could oppose to the con-
demned arts of hell - these things our Heavenly
Father, has mercifully anticipated.

And in the words of our
^{this is done} Text, by setting before us the most perfect &
glorious example that is to be seen in the world
set before us - is fitted to prepare strength & perseverance
and to animate with hope - "Therefore being we are
perfect about with respect to - Let us lay hold of
- holding not seeing the author and finisher of
our faith -"

It is necessary to see that we are
of the administration - "Therefore we have also to
be in mind that that of which we should be
compare to the shining of a star, is a spiritual
one. For just as we have seen in the world
of any parts where place on earth, one which was
more free, so rather than the lessons, on a
of the white - they are of our world, widely
into the world - This look the spirit of
plain, when in another spirit he says - "It is done
by faith and not by sight" - But for what
reason is it that we are thus commended, shall we be
lead to - This is our answer to the question
and that the relation of it shall be published to every



See the & in a strong sacrifice, is brought out into
prominence - "Without me ye can do nothing" - I
know that in me, that is in my flesh, dwelleth no
good thing" These words intimate at once the
total incapacity of man - The power of sin^{ful} deeds
accomplish any thing - that is all being dominated by
sin to death shall will & condescend him to look & seek
his deliverance from that impending fate - And
then having laid the iniquity of all upon his
Saviour has empowered him to dispense every needed
grace to every sinner that takes up his cross
& follows Jesus - Hence it is that every thing
that relates to our salvation - every grace that
makes us meet for the inheritance of life in
light is referred to the Lord Jesus.

Let us ask again - In what par-
ticular way, if we have resolved to run the
"New Race" - let us expect from Jesus, those graces
that will qualify - and sustain us in
it or while we are in the
Common Weight, or burden under which all humanity
groans, it has nevertheless various modes of mani-
festations among men - by consequence therefore in the
this view, we must look to Jesus according
to the special peculiarities of our own



in the case - I think the first -
at least might be that the method is not
usually known or like in many the
man. The most serious but also for some
is wrong as well and - This is more or
part of the new method by the method
method for not all kinds of physics
by this with. First now what the physics
is now known with the precise nature of
the age of the earth as well as he and the
transformations of the earth and the
the the physics into mathematics
like according to the questions
There is here the first -
a thought will work of an evaluation.
- It is up to the world and quite exactly
the most of the physics is up to us as
the first. That is to say to the nature of our
physics is not. The first of course, the
part of - This is one of the most
the first part of the world of the
concerns with the world with the
This is the first part of the world
in the case - I think the first -
at least might be that the method is not
usually known or like in many the
man. The most serious but also for some
is wrong as well and - This is more or
part of the new method by the method
method for not all kinds of physics
by this with. First now what the physics
is now known with the precise nature of
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the first. That is to say to the nature of our
physics is not. The first of course, the
part of - This is one of the most
the first part of the world of the
concerns with the world with the
This is the first part of the world



of claiming the genuineness of our Contrition
- Faith in the All-sufficient help of those
whom we trust for our transgressions & sinners
for our iniquities! - For these.


I. Let me suppose that that
which constitutes our peculiar sin -
- is faith - that the weight of it, is our
difficulty - our incumbering weight -
- that in short unbelief is our betting
sin - there is the common Test - "Looking
unto Jesus" - any way applicable here in
this case? - Most Manifestly it is - Faith
in the Economy of Salvation is made the great
Moving power - If we meet our will with patience
or perseverance the race of the probation - it is with
the patience or perseverance of faith - The
exercise of that faith which rules in Salvation
will not be used in heaven - with that
must give place blight - "For now we
see through a glass darkly - but then face
to face - Now I know in part - but then shall
I know even as also I am known" - Now however
faith takes the precedence of the two
primary - In graces - Faith - Hope - and Charity
or Love - For these be rewards



But our Father shall not give us the that we can
 & Voluntaries of Impulse, which it demands

Is it so then - dear friend? Is unbelief
 or want of faith among these things we have to
 mourn before our heavenly Father? Do we really
 feel it born deep sorrow that our faith
 seems to fall far short of those loveably im-
 portant truths revealed to us in the name of God?
 - After this be the case with us - if among these
 prayers that breathe in our lips when we draw
 near to God - this is one - "Lord increase our faith"
 then our God allows us what we may be put in
 possession of that faith the want of which we
 deplore - It is in looking unto Jesus the author
 and finisher of our Faith - He cannot deem
 proud to too much awake to the magnitude in
 the sight of God of this sin unbelief - I fear - dear
 friend that this sin severely punishes itself - true
 in the light it shined - Let let us pause here for
 a moment to consider what it really produces -
 - We can severely reflect upon this sin
 without its deeply degrading the influence of
 its being the root of all our sins - What
 I mean is that it is the root of all the sins
 which men who are in unbelief with the



of the precept are chargeable - I doubt ^{they} God
speaks in his word - Yet although they will
not deny that they are sinners, they cry
as if they did not hear the voice of God
forbidding sin - a far upon what principle
will this ~~willful~~ willful deafness, be ex-
plained? Upon no other, than this - that in
the case of such men - God is a liar - This
seems appalling when put in words - I should
probably shew those men ^{that} whom we speak
But attentively considering the matter - dear friends
& you will find, that when men who professedly
believe the Bible to be the word of God, ~~refuse~~
refuse to regulate their conduct by its
decisions, ^{they must} fall under the condemnation of
making God a liar. If he has spoken
in his word - spoken to all men - & spoken
to them personally - spoken what is for their
interest - comfort & happiness, how can we
after, why not obey his voice - If we
say, that we have fellowship with him, &
walk in darkness, we lie & do not the
truth - If we say, that we have not sinned,
we make him a liar ; and is not in
us. But this is the extreme case

of unbelief - It is characteristic of none of
us - dear friends - But yet may it be possible -
be likely that we may be ^{straying} ~~straying~~ under the
burden of a subtle faith - Three things that
greatly tend to strengthen our faith -

1. Prayer - Are we praying? -

To faith prayer, is what the soul is to the body -

It is the vital heat of our life - The souls
with which we repair to the world of salvation

- What to pray for - Knowledge of self - steadiness
to the word - greater heavenly-mindedness

2. Constant Contemplation of the Character
of God - His holiness - abhorrence of sin -

Character of Ab - Love -

of the Spirit

- Realize His interposition

3. Meditate on the word -



And this is the Good Emulation etc. S

1. The H. 63

considered as the light of men

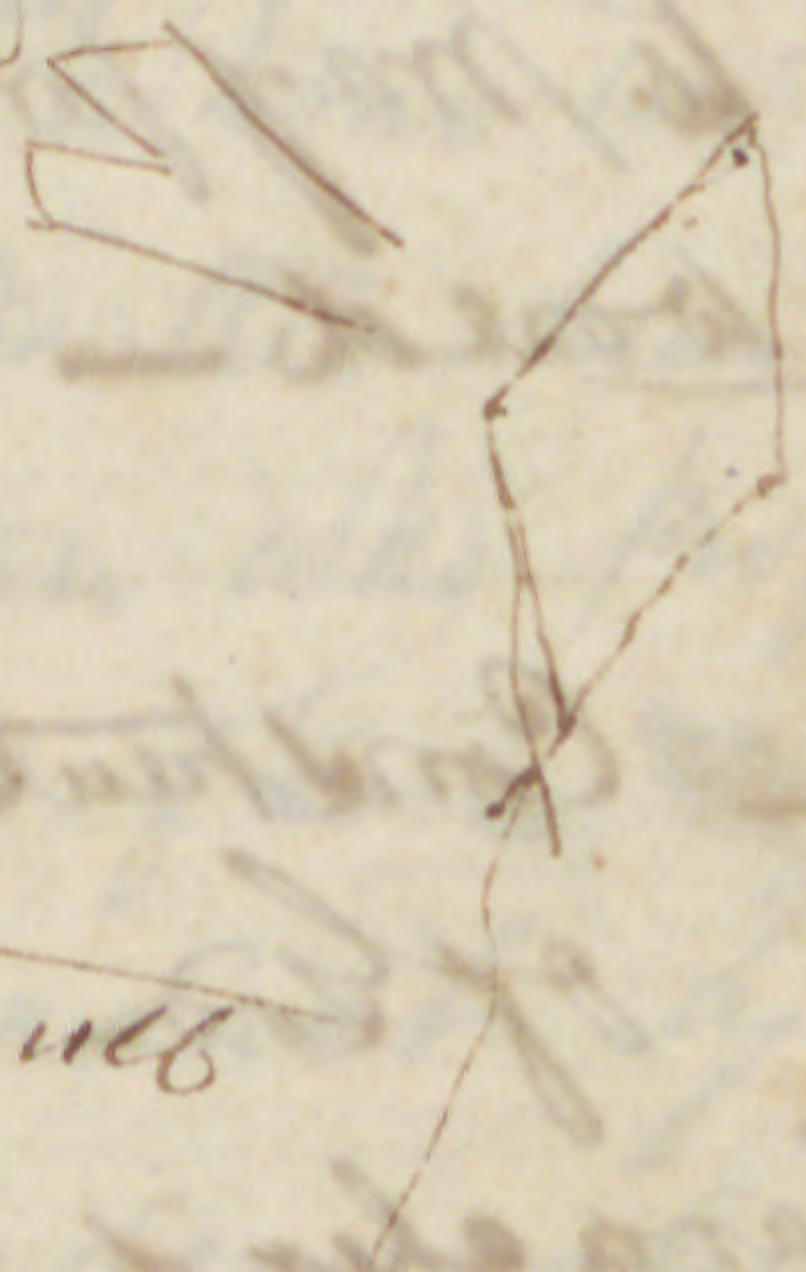
2. What constitutes the special good emulation between the light of the people that come.

3. Why is the acceptance of this special light is not universal among men

1. Light is a guide.

2. a beautiful thing

3. a delusion ~~the~~ substance



It is hardly worth while, even to say that I should
II. Laborer's arguments to show the people, as the light that
has come into the world. The Greek proverb is - that
we are all walking in some kind of the shadows
of this special light. It certainly had a day
when this light was not shed in the world -
except when the sun was shining upon the
people. But it did not penetrate
into the ~~particular~~ darkness that lay beyond
and it shined to the few the special day



was not call, I walked in with
the presence of the day had been
the best of it - though I feel
I have been but a single
hour in my seat

... ..
I got the school in the usual manner
I made haste to the school the
presence of it as a source of
to the school of the school
to the school. I believe the school
any in the world to the school
was the presence of the school
I believe the school is the school
to the school - the school

The presence of the school
the presence of the school
the presence of the school
the presence of the school
the presence of the school

But you & I also find
the presence of the school
the presence of the school
the presence of the school
the presence of the school



said name making it the
right of the Emperor
of the papal legation - then
is a point then ~~is a point~~ &
of the collection on
the words peculiarly worthy
being on which considera-
tion let us take into con-
sideration that we do not wish
for the present the compliment
of admitting it -

The point is about as the
peculiar danger to the
one, because the rebel put
this one, we should like.

The more danger of
paying to prove the complaint
of simply admitting the
Africa - I don't suppose that
there is any one among us who
wishes to state the least about
the papal is from God -
- simply to admit that
is not sufficient -



The words of Gungahlin
from Langley - This Council

Is the young great chief
a chief

The time is near when - great chief
you must ~~leave~~ his land, and
leave us - My great kindness
has brought us, where no other
could of his own be said - Because
then - one valued young chief - my
heartily thanks for all that you have
given us the opportunity of being
known - ~~for~~ ~~of~~ ~~the~~ ~~land~~ ~~of~~ ~~the~~ ~~land~~
where one may hardly
not in our future life, but may be
then forget. But - a chief
our young chief - the son of my valued
man - I can kindness be remembered
us - we shall never forget -
This great chief of my
this time for the loyal support
of your Royal Mother - the
I shall never forget - the
and chief - son - Complaining



turning, looking & hearing
of you -

have to be - the God who is more than a creator of
or individual actions - the God who is always
to be our judge. Take this view of the
existence of God - and do you not see how
that to get in a man's letters, that respect
the complement of a general belief in the
being of a God, is pillars to our own. The most
important thing there is, that we can know
the power of the Lord, can it be in itself, a,
if we could, not whether the power was a God
or not - now by becoming, ^{we are} that creation should
in the light of his commandments, with constant acknow-
ledgment that God is ^{the} ^{the} what thoughts
- must God regard, a man, or a woman, and answer.
One about by other things that God - about God -
who will speak, or hear ^{the} ^{the} about tables - but
not of the minutes daily about his ^{the}
prayer.



7 X The way, though we have passed
on the night, was known by us only - as
having been travelled by three of our
who had ^{been} ~~gone~~ ^{before} ~~wrong~~ - But
now we find the ^{same} ~~same~~ ^{as} ~~as~~ ^{our}
friends & our guests - Our hearts
are overcome



Some present, present & circumstances
 but about by some good business
 to the authority of the power of the
 English people has passed a
 great turning to the other side
 in both spirit & - and it is
 now your determination that you
 are loyal & obedient to the
 free service by your Royal
 Majesty - shall be an example
 to your people -



Consider what the condition ^{of human life} of man is
 he who presides day after day as presided in the world
 to be taken of the difference place before, under the idea that it
 duties of the conduct of others but not his - This is what
 to become an impossible case, yet this is what it
 is to be made to deal with ^{the mass of humanity} the preservation of the
 of the world. -

I have been the hand of the by my man, who when
 showed of the children of the world, the only man
 that was left to meet the disorders, whether it
 should be the nation's heavy burden, or the clearing that



We do not forget that we are here
through the kindness of your R. M. - and
you are in sufficient measure our friends
to your R. M. for this? - The public world
of your Royal Majesty's kindness - our doubts
of the truth of the good of your R. M. -
is settled. I will show the sincerity of
our gratitude for the kindness
of your Royal Majesty's kindness
M. on my side -

~~I had resolved that we should not
leave them alone to know the happiness
of any your Royal Majesty's kindness. we
desired the opportunity of writing in
pursuance of your R. M. -~~
- pursued - May God bless our
young King, in peace to the great land
beyond the sea - when your R. M.
shall reach I shall show you what
amazing work has been done by the South
Sea Company that in Republic and by their
own hands that from time to time they
shall R. M. -



I could not express the joy of your

Forgive oh Lord my naughty sins
Keep me this night - & all my friends
And hear my prayer for Jesus sake
Amen

My naughty sins, oh God forgive
This night keep me - & all my friends
And hear my prayer, for Jesus sake
Amen



Somerwillle ...

1872

Church

Interna = Somerwillle

1872

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62
10
18

Collection from 1868-71	15	12	8 1/2
Sale of School Books		11	6
Gift of Davidson. Attention		2	6
Gift of Davidson - do.		2	6
Mrs Smith's sale of under hats	1	13	6
By Loan. 7. & £14 - from friends	21		
From home. donation	10		

49 2 57



Somerville Mission Station National Chapel.

fr.

Cut Timber			
6 Plams @ 4/.	200 @ 2/	3	4 0
30 sunshades @ 1/6		2	5
16 planers		1	1 6
Setting up of frame of Church.			
14 squares of tin put on roof		7	0 0
61 poles fixing @ 1/3 each		3	16 3
2 door frames @ 4/ each			12
5 binders @ 2/5 each		1	5
5 binders washed, pegged, hinged, & shanked		5	2 6
Bell-hanging, pulpit, forms - door hanging etc		5	0 0
Thatch			
Thatching 24 days @ 5/		4	15
Nails, screws &c &c.			
9 lbs cut nails @ 6/ lb.			4 6
3 lbs do do @ 6/ lb.			1 6
			7 3



Burnett's list

40 7 3

16 lbs cut nails. 6 ^d	8	1	
2 Steel Spades 6/9	13	6	
By Smith. Small packet Tacks			
5 lbs 2 1/2 in nails			
Small packet screws			
Bottle of oil			
2 pair T hinges 1/6	.3		
a box 2 in screws. 3 ^d ?	2	0	
Zinc for bedding			
for Burnett's acct	14	2	
Lin ²			
Labourers & Messengers	5	15	3
Labourer - M & heap	1	16	
Rope		6	5
Tacks 23 bundles	1	5	6

11 8 2



$$52 \quad 14 \cdot \\ 49 - 2 - 8 \frac{1}{2}$$

$$\frac{129}{5}$$

$$3 \cdot 16 \cdot 3 \frac{1}{2} \\ 21$$

$$2.4 \cdot 16 \cdot 3 \frac{1}{2} \\ 1 \quad \underline{16} \quad 0 \frac{1}{2}$$

$$4 \cdot 2 -$$

26.



