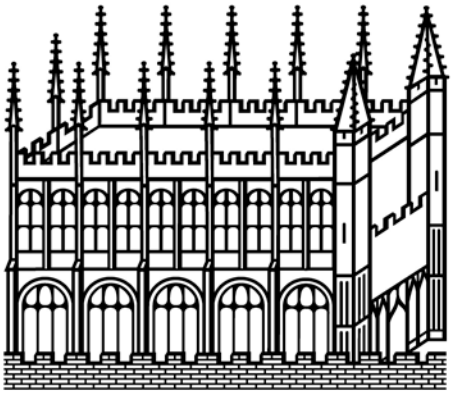

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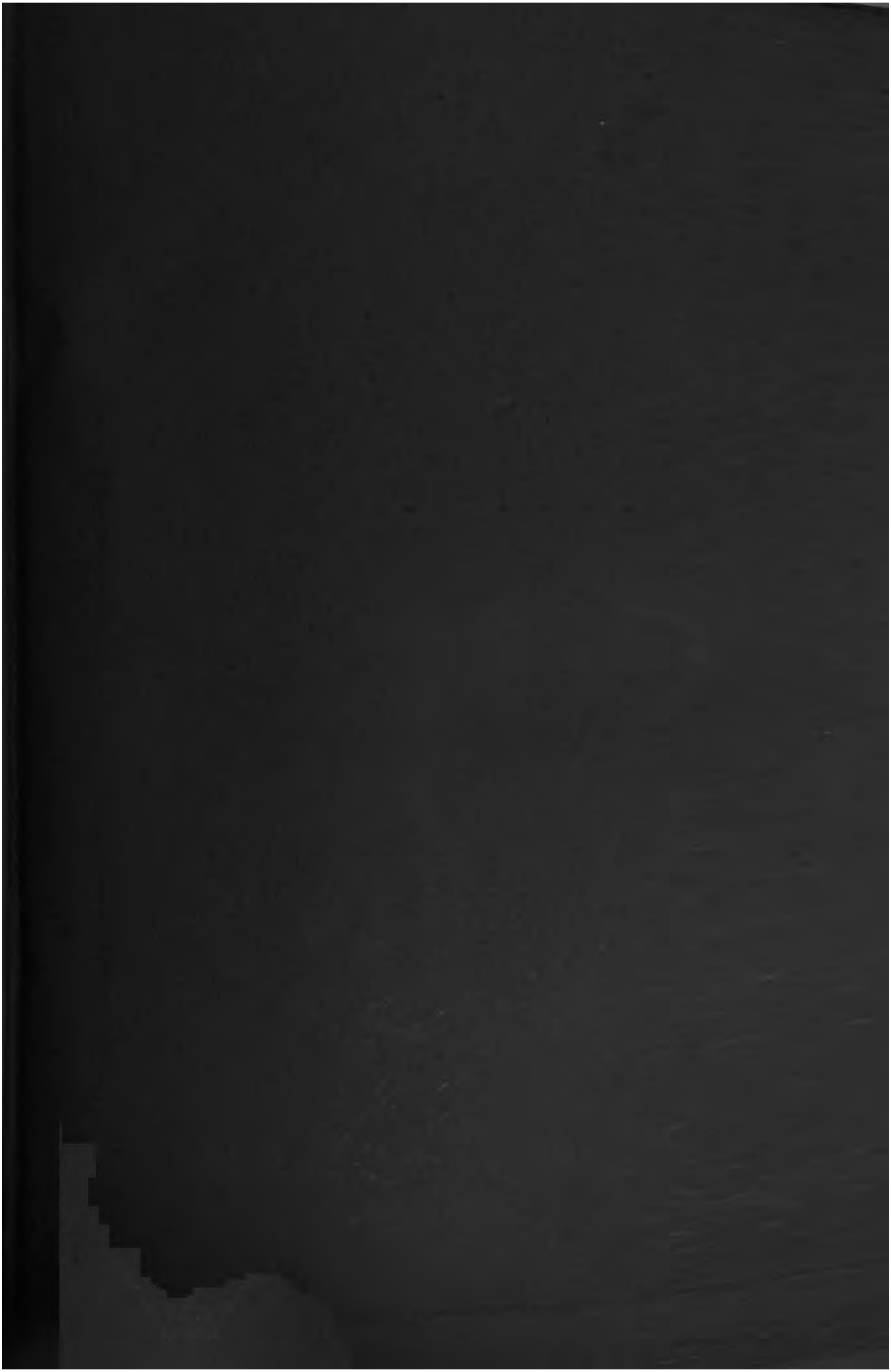

OUTLINES OF SERMONS.

FIVE HUNDRED
OUTLINES OF SERMONS.

THE REV. GEORGE BROOKS,

JOHNSTONE.

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PREFACE.

THESE are not the outlines of sermons which I have preached. They have been prepared for this volume according to the method formerly announced, "first to exhaust my own thoughts, and then to consult all the helps within my reach." On the present occasion, however, I have for the sake of greater usefulness, employed more freely the writings of others. I have rarely mentioned the names of the authors, partly because I have often indicated changes in the arrangement, or in the course of illustration, for which it would not be fair that they should be held responsible; partly because after reading extensively on so many themes, it is impossible to tell exactly how much is borrowed and how much is not. The outlines are intended not as models, but as helps. Those who are in quest of models must seek them in the sermons of the great Preachers, living and dead. My sole aim is to furnish a little assistance to those of my

fellow labourers in preaching the Gospel, whose main difficulty in the composition of a sermon is the invention of a plan, and to others, when the state of their engagements, or their health, deprives them of the leisure or the strength requisite in working out a discourse, or an address, entirely from their own resources. If I succeed in this aim, I shall attach less importance to the opinion of such as examine my labours, only as critics.

GEORGE BROOKS.

JOHNSTONE, *May* 6, 1872.

OUTLINES OF SERMONS.

(1.) ROMANS XV. 29.—*And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.*

I. THE GOSPEL.
   1. It is Divine in its origin.
   2. It is mediatorial in its provisions.
   3. It is beneficent in its design.

II. THE BLESSING OF THE GOSPEL.
   1. A solution of all the problems in which, as responsible beings, we are most deeply interested.
   2. Deliverance from all the penal and moral consequences of the fall.
   3. The hope of eternal happiness in heaven.

III. THE FULNESS OF THE BLESSING OF THE GOSPEL.
   1. It is a fulness that supplies all our wants.
   2. It is a fulness that seems to enlarge as we partake of it.
   3. It is a fulness that cannot be exhausted.

(2.) 1 TIM. i. 11.—*The glorious Gospel of the blessed God.*

1. It contains a bright display of the perfections of God—His wisdom, His power, His justice, His

holiness, and His love are all exhibited, and the exhibition is striking and harmonious.

2. It is admirably adapted to the moral and spiritual necessities of man. Man is ignorant, guilty, polluted, miserable, immortal, impotent.
3. It exerts, wherever it is believed, a mighty influence. It civilises, reforms, exalts, strengthens.
4. It has already won signal triumphs. Contrast the infant Church in Jerusalem with Christendom as it is.
5. It secures eternal happiness to believers.
6. It combines with the utmost grandeur of result the utmost simplicity of requirement. It is of faith that it might be by grace.

(3.) 2 COR. iv. 4.—*The glorious Gospel of Christ.*

1. Christ is the author of the Gospel. This is now an undisputed fact, and, well considered, it involves the truth of all that is essential in Christianity.
2. Christ is the main subject of the Gospel. His person occupies the foreground of the system. He is the central figure.
3. Christ is the source of the blessings of the Gospel. They flow from His sacrifice, from His intercession, from His grace.
4. Christ is the great end of the Gospel. It is intended to make Him known to men, to exalt Him in their estimation, to attract them to His cross, to subject them to His sway.
5. Christ is glorified by all that the Gospel promises, and by all that it effects.

(4.) ACTS xx. 24.—*The Gospel of the grace of God.*

I. THE GOSPEL AS THE GOSPEL OF THE GRACE OF GOD.

1. There is grace in the method by which its blessings are secured. The substitution and sacrifice of Christ.
2. There is grace in the influence by which its blessings are applied. The influence of the Holy Spirit in the principle and in the mode of His operation.
3. There is grace in the nature of its blessings. The privileges of the righteous.
4. There is grace in the extent to which its blessings are diffused. It is fitted and designed to be a universal religion.

II. OUR DUTY IN REFERENCE TO IT.

1. We should cordially believe it. It is revealed not for speculation but for belief, and it is authenticated by the most conclusive evidence.
2. We should steadily adhere to it. Let us strenuously resist all who deny, or modify, or philosophise, or explain away the doctrines of grace.
3. We should zealously propagate it. Every Christian should be a missionary.

(5.) EPH. i. 13.—*The Gospel of your salvation.*

I. THE IMPORT OF THE SALVATION PROCLAIMED IN THE GOSPEL. IT IS DELIVERANCE FROM ALL THE EVILS THAT HAVE BEEN BROUGHT ON US BY THE FALL.

1. From ignorance, not of science, but of God.
2. From guilt, or the penalty which the law denounces.

3. From the power of sin, of which we are slaves.
4. From the sorrows and calamities of life which it does not remove, but alleviate and transform.
5. From the power and fear of death.
6. From everlasting perdition. Heaven.

II. THE PERSONS TO WHOM THIS VIEW OF THE GOSPEL IS SPECIALLY APPLICABLE.

1. To the unconverted. It teaches them what they are.
2. To the awakened. It teaches them what they need.
3. To believers. It awakens their gratitude, it reproves their lukewarmness, it stimulates their charity.

III. THE REFLECTIONS TO WHICH THIS VIEW OF THE GOSPEL GIVES RISE.

How precious in our estimation should be (1.) The Gospel; (2.) The Saviour; (3.) The Saviour's work; (4.) The Saviour's ordinances; (5.) The Saviour's servants and people; (6.) The Saviour's second coming.

(6.) EPH. vi. 15.—*The Gospel of Peace.*

I. THE NATURE OF THIS PEACE.

1. It is peace with God. A mutual reconciliation following a mutual estrangement.
2. It is peace with ourselves. This includes both the silencing of the accusations of conscience and the restoration of the internal harmony of our nature.
3. It is peace with our fellow men. Between nations and classes, and families, and individuals.
4. It is peace with our fellow Christians.

II. THE RELATION OF THE GOSPEL TO THIS PEACE.

1. In the Gospel it is proclaimed.
2. In the Gospel its grounds are unfolded.
3. By the belief of the Gospel it is conveyed.

(7.) MATT. xxiv. 14.—*This Gospel of the kingdom.*

1. The king is our Lord Jesus Christ. Distinguish between an essential and a mediatorial, and also between a figurative and a personal kingdom.
2. The seat of this kingdom is the soul. It embraces the understanding, and the will, and the conscience, and the affections, and the tempers.
3. The spirit of His kingdom is wise, and beneficent, and holy. Every kingdom has its peculiar character.
4. The progress of His kingdom is unostentatious. It is irresistible, yet noiseless, like many of the mightier forces in nature.
5. The boundaries of His kingdom are the boundaries of the dwellings of humankind.

(1.) Submit to Christ as a king; (2.) Seek the extension of His kingdom by personal exertion, by pecuniary contribution, by prayer.

(8.) REV. xiv. 6.—*The everlasting Gospel.*

THE GROUNDS ON WHICH WE EXPECT THAT THE GOSPEL WILL BE PERPETUAL.

1. Because it is Divine in its origin. What man erected man may overthrow; but "I know that whatsoever God doeth it shall be for ever. The evidences of the Divine origin of the Gospel are daily growing.

2. Because it is perfectly adapted to its object. There may be progress in science and art because they are imperfect. But who clamours for a new sun?
3. Because it has survived all the systematic attacks that have been made against it. In the Patristic age. After the Reformation. During the French Revolution. In our own day.
4. Because its author declares that it shall last for ever. The Hebrew prophets were not mere poets, or philosophers, or saints, who looked into the future by the aid of imagination, or intellect, or piety. They were the inspired heralds of the Divine decrees. Hear their prophecies about the perpetuity of the Gospel. Quote. Quote also from the New Testament.

(9.) JOHN iii. 16.—*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*

1. The object of the Father's love, "the world"—so small, so sinful, so little essential to His own happiness.
2. The gift of His love, "His only begotten Son"—the greatest gift it was possible to bestow, and the only one that could have served the purpose.
3. The design of the gift of His love—"should not perish," should be delivered from merited perdition, but have everlasting life, happiness, the highest happiness, happiness without end.
4. The condition on which the personal appropriation of the gift is suspended, "whosoever be-

lieveth on Him;" trust in Christ, than which no condition can be more simple.

5. The universal offer of the gift on this condition, "whosoever believeth on Him." There is no exception, there is no limitation.

(10.) ROM. v. 7, 8.—*For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.*

I. THE LOVE OF MAN TO MAN.

1. Its strongest expression is dying for another. Not speaking, or working, or giving, or fighting, but dying.
2. This strongest expression has been rarely exemplified. Damon and Pythias. Citizens of Calais. Shipwrecked crew.
3. It has never been exemplified except in behalf of the upright and kind. "A righteous man," a stern defender of the right; "a good man," a philanthropist or benefactor.

II. THE LOVE OF GOD TO MAN.

1. Christ died. Christ, who is God as well as the gift of God.
2. Christ died. He not only taught, and travelled, and wrought, and wept, and prayed, and bled, but died, and His death was voluntary.
3. Christ died for us. He died for us in the same sense in which one man has sometimes died for another. It was literal substitution.
4. "While we were yet sinners, Christ died for us."

We were destitute of moral excellence; we were rebels against His government; we had no claims on His interposition.

(11.) ROM. viii. 32.—*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*

I. THE FACT.

1. The person: "His own Son." The intimate relation of the Father and the ineffable love flowing from that relation.
2. The act: "Spared not His own Son, but delivered Him up." He spared Him not, neither withheld Him from His redeeming work, nor exempted Him from suffering when He had entered on it. He delivered Him up, to what, for whom?

II. THE INFERENCE.

1. It is comprehensive in its range: "All things" that are needful.
2. It is gracious in its spirit: "freely." With delight.
3. It is irresistible in its force: "with Him." The gift of Christ is a proof of God's love to us, it is a pledge that He will give us whatever is needful, and it is really all things in one.

(12.) 2 COR. v. 14, 15.—*For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.*

1. The principle which actuated Christ in under-

taking the work of redemption. It was not force, or justice, or self-interest—it was love.

2. The act in which this principle was displayed. He died as a substitute for the dead, and all believers died with Him. The benefits of His atonement are needed by all, suited to all, and offered to all.
3. The design of this display of this principle. We should not live unto ourselves, as all unconverted men do. We should live unto Him who died for us, and rose again. We should be wholly Christ's.
4. The influence which the love of Christ should exert over us. It is mighty and irresistible. Constrains.

(13.) 2 COR. v. 14.—*For the love of Christ constraineth us.*

I. THE LOVE OF CHRIST.
   1. It is Christ's love to us, not our love to Him.
   2. It is Christ's love as now living, as well as His love in dying.

II. THE CONSTRAINING INFLUENCE OF THE LOVE OF CHRIST.
   1. It should constrain us to accept Him as a Saviour. The cross is the magnet of hearts.
   2. It should constrain us to love Him in return. Love begets love.
   3. It should constrain us to evince earnest devotedness to His service. The constraining love of Christ would consecrate our earthly work, strengthen our spiritual infirmity, and link us with the everlasting world.

(14.) 2 Cor. v. 19.—*To wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.*

1. The attitude in which God is presented: "in Christ." As the God of salvation, God must be sought, not in the sphere of natural law or providential arrangement, but in Christ the Mediator.
2. The work which God has performed: "Reconciling the world unto Himself." By the atonement of Christ he has constructed a platform on which the offended God and the offending creature may meet and be at one. Reconciliation with God; reconciliation by sacrifice; reconciliation with God by the sacrifice of His Son.
3. The blessing which God bestows; "Not imputing their trespasses unto them." He delivers believers from the penal consequences of their sins, and treats them henceforward as if they had been guiltless.
4. The agents whom God employs: "And hath committed unto us the word of reconciliation." Men are qualified to preach the Gospel to men by their experience of the evil of sin and of the blessedness of salvation.

(15.) 2 Cor. viii. 9.—*For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.*

1. The Saviour's greatness: "He was rich." In worldly wealth He was never rich. In the power of

working miracles He was rich, but in this sense He was rich when He was poor. He existed before His birth, and then He was rich in the possession of Divine perfections, rich in the proprietorship and the rule of all worlds, rich in the homage of the unfallen.

2. His humiliation: "He became poor." He assumed human nature; He assumed human nature in its humblest form. Poor in accommodation; poor in reputation; poor in comfort. His death.
3. His design: "For your sakes, that ye through His poverty might be rich." We are poor—debtors, bankrupts, beggars. Christ makes us rich—rich in grace and rich in glory. Note the close connection between His poverty and our riches.
4. His motive: "grace." Not a law of vicarious love, not a regard to posthumous fame, not the pressure of circumstances, not the urgency of entreaty.
5. Our knowledge of all this: "for ye know." We know it as an article of faith and as a principle of action.

(16.) EPH. iii. 19.—*And to know the love of Christ which passeth knowledge.*

I. THERE ARE SOME RESPECTS IN WHICH THE LOVE OF CHRIST PASSETH OUR KNOWLEDGE.

1. In its objects: so unworthy and degraded.
2. In its sufferings: love to the death.
3. In its care.

4. In its blessings.
5. In its degree. It is the love of an infinite nature.

II. THERE ARE SOME RESPECTS IN WHICH THE LOVE OF CHRIST MAY BE KNOWN.

1. Our views of it may be clearer and more consistent.
2. Our views of it may be more confidential and appropriating.
3. Our views of it may be more impressive and more influential.

(17.) EPH. v. 25-27.—*Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

I. CHRIST'S LOVE OF HIS CHURCH.

It was (1.) ancient, (2.) self moved, (3.) active, (4.) effective.

II. CHRIST'S SACRIFICE OF HIMSELF AS AN EXHIBITION OF HIS LOVE.

1. Himself. His life. What a life!
2. As a sacrifice. The essence of it is vicarious suffering.
3. To all the suffering which justice demanded.

III. CHRIST'S MORE IMMEDIATE OBJECT IN WHAT HE HAS DONE.

1. Sanctification. As essential as pardon.
2. By the agency of the Holy Spirit. Signified by the washing of water.

3. Through the instrumentality of the word.

IV. CHRIST'S ULTIMATE AIM.

1. To present His church to Himself. A nuptial figure.
2. Free from all imperfections.
3. Adorned with all excellences.

(1.) Our obligations to Christ. (2.) The real value of holiness. (3.) The high destiny of believers.

(18.) 1 PET. i. 8.—*Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.*

The exercise of the affections in religion is not misplaced. They are a part of our nature as well as the understanding, and within their own sphere they ought to be gratified. The religion of the Bible presents to them appropriate objects.

I. FAITH IN AN UNSEEN SAVIOUR.

There are few who have not sometimes imagined that if they had seen the Saviour in the days of His flesh, they would have received Him cordially. All who saw Him then did not welcome Him. Faith is a substitute for sight. It is the sight of the soul.

1. Knowledge. Acquaintance with a testimony.
2. Assent. Persuasion of the truth of the testimony.
3. Consent. Trust in a person.

II. LOVE TO AN UNSEEN SAVIOUR.

It is quite possible to love one whom we have not seen—the dead, the distant, the invisible.

1. Admiration of His excellences.
2. Gratitude for His benefits.
3. Delight in his communion.

III. JOY IN AN UNSEEN SAVIOUR.

It is false to say that the life of a Christian is given up to gloom and sadness. He has peculiar joys, and they all are derived from Christ.

1. It is unspeakable. From its own depths, and from the limitations of human language.
2. It is full of glory. It is a joy allied to that of the redeemed in heaven, a ray of the sunless yet surpassing light, a draught of the pure river of the water of life clear as crystal; a cluster of the grapes of Eschol, as a foretaste of the vintage of Canaan.

(19.) 1 JOHN iv. 9.—*In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him.*

THE LOVE OF GOD AS A PRINCIPLE IS ETERNAL. IT IS MANIFESTED BY ACTS AND GIFTS, WITHOUT WHICH IT WOULD NOT BE AVAILABLE TO US. CHRIST IS ITS CHIEF MANIFESTATION.

1. The nature of the gift. Not a thing but a person, a Divine person, the Son of God.
2. The race that received the gift. The Son of God lived as a man among men, and His surroundings aggravated His sufferings.
3. The design of the gift. There may be existence without life. Men are spiritually dead. Christ

delivers believers from judicial death. He also implants in them a principle of spiritual life It is life through Him, and it is life in Him.

(20.) 1 JOHN iv. 10.—*Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.*

I. JESUS CHRIST IS A PROPITIATION FOR OUR SINS.

1. The nature of the propitiation. Not moral influence, but legal satisfaction. That which averts the Divine anger and secures the Divine favour.
2. Its necessity. Without it pardon could not be dispensed with due regard to the interests of moral government.
3. Its proof.

II. THIS PROPITIATION IS A GLORIOUS DISPLAY OF THE LOVE OF GOD.

1. The persons in whose behalf it was offered. Mean, feeble, guilty, helpless.
2. Its intrinsic value. The Son of God.
3. The blessings it conveys.

This subject has an obvious tendency to correct our erroneous views of God, to instruct us in the proper way of obtaining peace of conscience, and to dispel all our fears for the future.

(21.) REV. i. 5, 6.—*Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.*

I. WHAT THE REDEEMER HAS DONE FOR US.

1. He has loved us. From all eternity. In the days of His flesh. Since. Now.
2. He has washed us from our sins in His own blood. Under the law there was the sprinkling of blood, but it was the blood of slain beasts. Now it is "His own blood." It marks the superior dignity and the superior efficacy of the provision. From guilt and from pollution.
3. He has made us kings and priests unto God and His father. We are kings because we rule our own spirit, and because we exercise a powerful moral influence over others. We are priests because we are set apart to the service of God, and because it is our office to offer sacrifices to Him—sacrifices of thanksgiving, not of expiation.

II. WHAT IS HERE ASCRIBED TO THE REDEEMER.

1. Glory. Essential and mediatorial.
2. Dominion. Over the Church, the nations, all things. Let us cherish gratitude to the Redeemer in our hearts, let us celebrate His praises with our lips, let us do Him honour by our lives.

(22.) HEB. xi. 6.—*He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.*

I. THE DUTY.

1. It includes acceptable approach to God in any way. Say for the purpose of being recon-

ciled to Him. The first sincere and earnest approach.

2. It includes acceptable approach to God in prayer. In the closet, in the family, and in the Church.

II. THE BELIEFS WHICH ARE PRESUPPOSED IN THE DISCHARGE OF THIS DUTY.

1. The existence of God. In the Bible this is taken for granted.
2. The moral government of God. The teachings of the Bible are corroborated by the testimony of conscience.
3. The appointment by God of a mediatorial system. Man has a capacity of communion with God, and the medium through which alone this communion can now be enjoyed is revealed in the Gospel.
4. The certainty of God's favour to all who diligently seek Him by the appointed method.

(23.) JOHN xvii. 3.—*And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent.*

I. THE KNOWLEDGE.

1. Its objects. Not God only, or Christ only, but God and Christ; God through Christ, God in Christ.
2. Its nature. Speculative and experimental.
3. Its source. Not reading or research, but spiritual influence obtained by prayer.

II. ITS RELATION TO ETERNAL LIFE. HOLY HAPPINESS.

1. It is its passport. A knowledge qualification.
2. It is its principle. This knowledge is the vital element of holy happiness.
3. It is its foretaste. Grace is glory begun.

(24.) JOHN iv. 24.—*God is a Spirit, and they that worship Him, must worship Him in spirit and in truth.*

I. OUR SAVIOUR HERE SETS FORTH A GREAT FACT IN RELATION TO THE NATURE OF GOD.

1. As a Spirit, He is present everywhere. He is not circumscribed by any conditions of space.
2. As a Spirit, He has perfect knowledge. Wherever He is, He is present in the possession of all His attributes. Matter does not know, spirit does. A spirit that is everywhere knows everything.
3. As a Spirit, He is ceaselessly active. "My Father worketh hitherto."
4. As a Spirit, He is unchangeable. In His nature, in His will, in His decrees, in His covenant-love.

II. OUR SAVIOUR HERE ASSUMES THE UNIVERSAL OBLIGATION OF RELIGIOUS WORSHIP.

1. We ought to worship God, because we ought to acknowledge Him. It is an act of homage, trust, gratitude.
2. We ought to worship God, because we thus acquire just views of ourselves. It prevents spiritual pride.
3. We ought to worship God, because we have no reason to expect blessings from Him otherwise. This is His law.

4. We ought to worship God, because His worship is the source of the most exalted pleasure. "What a weariness is it." "How amiable are thy tabernacles."
5. We ought to worship God, because we are thus prepared for heaven.

III. OUR SAVIOUR HERE PRESCRIBES THE MANNER IN WHICH RELIGIOUS WORSHIP MAY BE ACCEPTABLY OFFERED.

1. In spirit. With intelligence, with affection, with submission.
2. In truth. True views of the object of worship. True reliance on the only Mediator. A true heart.

(25.) Ps. xvi. 5.—*The Lord is the portion of mine inheritance.*

SUITABLENESS OF GOD TO BE THE PORTION OF THE HUMAN SOUL.

1. Man is a dependent creature. He has a sense of dependence which prompts him to look beyond himself, to look to God.
2. Man is a creature of noble faculties, and of vast capacities. He has a sense of dignity which forbids him to find a satisfactory resting-place beneath the throne of God.
3. Man is a creature in a fallen condition. He has a sense of guilt and pollution and wretchedness, which convinces him that he cannot find deliverance elsewhere than in God.
4. Man is a creature destined to an endless existence. He has a sense of immortality which

urges him to seek his chief happiness in the eternal God.

(26.) ECCLES. i. 2.—*Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.*

I. EXPLAIN THIS PROPOSITION. IT INCLUDES EVERYTHING IN THIS WORLD WHEN PURSUED AS THE PORTION OF THE SOUL, OR CONSIDERED AS CONSTITUTING ITS CHIEF HAPPINESS. THEY ARE VANITY.

1. In their acquisition. Toil and disappointment.
2. In their use. Trifles light as air. Shadows.
3. In their continuance. On which of them can we lay our hand and say, "It shall be mine for ever."
4. In their issue. They do not advance our everlasting happiness.

II. EXPOSE SOME OF THE METHODS IN WHICH THIS PROPOSITION HAS BEEN MISAPPLIED.

1. By the infidel: Hume; Voltaire.
2. By the trifler: Grotius, dying, said, "Be serious."
3. By the sated voluptuary: Byron.
4. By the disappointed worldling: Wolsey.

(1.) All things in this world are useful in their own place; (2.) We should seek the higher good which is set before us in the Gospel; (3.) We should often contrast in our own mind the higher with the lower.

(27.) JOB vii. 17.—*What is man that thou shouldst magnify him; and that thou shouldst set thine heart upon him?*

1. God has magnified man by the faculties which He has bestowed upon him. Memory. Imagination. Understanding. Reason. Conscience.
2. God has magnified man by the capacities with which He has invested him. He is capable of the pleasures which arise from converse with nature, from society, from doing good, from contemplation, from devotion.
3. God has magnified man by the work of redemption He has undertaken in his behalf. The agent: His own Son. The means: vicarious suffering. The result: reconciliation.
4. God has magnified man by the privileges He has conferred on him as a believer in Christ. On earth and in the sky.

(1.) The folly and guilt of man in setting his heart supremely on any object less than God; (2.) The superiority of the estimate of man in the Bible, to that which is furnished by any other system; (3.) The obligations of man to man; (4.) Encouragement to trust in God.

(28.) Ps. lxxxix. 47.—*Wherefore hast thou made all men in vain?*

I. SEVERAL CIRCUMSTANCES WHICH ARE CALCULATED TO SUGGEST THIS QUESTION.

1. The shortness of man's life.
2. The hardships of man's lot.
3. The disproportion between man's faculties and his employments.
4. The low ends which man proposes to himself.

II. THE SCRIPTURAL ANSWER TO THIS QUESTION.

1. God did not make man as he is.
2. Man is immortal.
3. God has provided for man, if penitent and believing, an eternal glory which will more than compensate for all his present ills.

(29.) Ps. xlix. 8.—*For the redemption of their soul is precious, and it ceaseth for ever.*

I. THE SOUL.

1. Its origin. The breath of the Eternal.
2. Its nature. It is distinct from the body, and not the result of material organisation.
3. Its capacities. Of knowing, feeling, willing.
4. Its duration. Forever!

II. THE PRECIOUSNESS OF THE REDEMPTION OF THE SOUL.

1. The greatness of the Redeemer. Not a mere man, or a mere creature, but the Son of God.
2. The greatness of the price. The life of the Redeemer.
3. The greatness of the result. With regard to each individual soul, to the collective Church, to the universe.

III. THE LIMITS WITHIN WHICH ALONE AN INTEREST IN THIS REDEMPTION CAN BE OBTAINED.

1. The soul can be saved only through the work of Christ.
2. The soul can be saved through the work of Christ only in the present world.

(30.) ROM. iii. 23.—*For all have sinned, and come short of the glory of God.*

I. A SWEEPING CHARGE.

1. In all ages. History ancient, medieval, and modern.
2. In all countries. Travellers.
3. In all grades of civilisation. As at present existing.
4. In all ranks. The peer and the peasant.
5. In all periods of life. The child, the man, the hoary grandsire.

II. A SOLEMN SENTENCE.

1. If the glory of God means the manifestation of His perfections, all have failed to promote it.
2. If the glory of God means His favour or approbation, they have failed to deserve it.
3. If the glory of God means heaven, they have failed to win a place in it.

(31.) JER. xvii. 9.—*The heart is deceitful above all things, and desperately wicked: who can know it?*

I. THE DECEITFULNESS OF THE HUMAN HEART.

1. It misrepresents the nature of things. God, the world, morality, religion.
2. It conceals the tendency of things. Who on their entrance on a sinful course anticipate the probable consequences of their first step?
3. It practices imposition on itself. This is admitted by each in reference to others. It is true of each.

II. THE WICKEDNESS OF THE HUMAN HEART.

1. It is universally wicked. In all its powers, and in all the exercises of its powers.
2. It is unsearchably wicked. How difficult to know either ourselves or others.
3. It is incurably wicked. No spontaneous, no scientific cure.

(1.) Our need of regeneration, (2.) The claims of the Saviour. (3.) The duty of self-examination.

(32.) JER. xliv. 4.—*Oh, do not this abominable thing that I hate.*

I. SIN IS AN ABOMINABLE THING.
1. If we consider it in reference to God. His character. His claims.
2. If we consider it in reference to the moral law. The law is a transcript of the Divine character.
3. If we consider it in reference to its fatal influence on man. The contrast between Adam in Paradise, and the human race in its present condition.

II. SIN IS AN ABOMINABLE THING WHICH GOD HATES.
1. He has shown His hatred in the expulsion of the rebel angels from heaven.
2. In the exile of our first parents from Eden.
3. In the prevalence of disease and death among men.
4. In a long series of recorded judgments.
5. In the cross of Christ.

III. SIN IS AN ABOMINABLE THING WHICH GOD HATES, AND WHICH HE THEREFORE EXHORTS AND ENTREATS US NOT TO COMMIT.

1. By the Bible. "These things write I unto you, that ye sin not."
2. By conscience. "Their conscience also bearing witness."
3. By affliction. "Hear ye the rod."

(33.) PROV. v. 22. *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.*

I. THE FORMATION OF SINFUL HABITS.

1. One sin leads to the commission of others by diminishing a sense of their odiousness.
2. By strengthening the principle which gives rise to them.
3. By rendering them necessary for purposes of concealment.
4. By multiplying opportunities for their commission.
5. By lessening the power of resistance.

II. THE POWER OF SINFUL HABITS.

1. As seen in the criminal. In the cradle, and on the scaffold.
2. As seen in the drunkard. Not to be checked by loss of health, and reputation, and fortune, and peace.
3. As seen in the swindler. From pence to thousands of pounds.
4. As seen in the errorist. Wax worse and worse.
5. As seen in the Gospel-despiser.

(1.) Let us beware what habits we form. (2.) Let us mark the increasing difficulty of conversion. (3.) Let us watch over the religious education of the young.

(34.) JER. xvii. 14.—*Save me, and I shall be saved.*

1. These words express a deep concern about salvation, and an earnest desire to obtain it. All men are in a state of condemnation and corruption. The awakened sinner realises his state. First his condemnation. Then his corruption. Not all at once. Complete salvation.
2. These words express a firm persuasion that God alone can save. The awakened sinner may reach this persuasion at once, or only after trying many ineffectual expedients. At length he settles in it, driven by a consciousness of his own incapacity, drawn by a belief in the Divine mercy.
3. These words express a heartfelt application to God for salvation through the medium of prayer. The awakened sinner prays, because his heart now bids him pray, and because he knows that God has commanded him to pray. He prays in the name of Jesus.
4. These words express an unwavering confidence that the salvation which God bestows in answer to prayer, will be a salvation suited to the wants of fallen man. It is spiritual, certain, complete, permanent. Have we all presented this prayer?

(35.) ACTS xvii. 30.—*But now commandeth all men every where to repent.*

1. In repentance there is a clear sense of the evil of sin. As contrary to the law and offensive to the purity of God.

2. There is hearfelt sorrow for sin. For sin as well as for the consequences of sin; for sin as against God. Regret, remorse, repentance.
3. There is ingenuous confession of sin. To God. It is a proof of sincerity, and it deepens right feelings. It ought to be unreserved and specific.
4. There is earnest prayer for forgiveness of sin: "Behold he prayeth."
5. There is visible amendment of life. Reformation may be distinguished from repentance, but cannot be separated.

(36.) JOHN vi. 29.—*Jesus answered and said unto them, This is the work of God, that ye believe on Him whom he hath sent.*

I. FAITH IN THE LORD JESUS CHRIST IS THE WORK OF GOD.

1. What is faith in the Lord Jesus Christ? It is a cordial reliance on him as the Saviour of the world.
2. Why is faith in the Lord Jesus Christ here called the work of God? Because it is the thing which He requires us to do in order to our personal interest in the Saviour.

II. FAITH IN THE LORD JESUS CHRIST HAS A GREAT PRE-EMINENCE ABOVE ALL THE OTHER WORKS OF GOD.

1. It is the sinner's first duty.
2. It is the condition on which salvation is suspended. An indispensable prerequisite.
3. It is the seminal principle of all evangelical

holiness. It purifies the heart. It works by love.

(37.) EPH. vi. 18.—*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.*

I. THE TIME: "ALWAYS."
   1. The frequent practice of prayer.
   2. The constant cultivation of the spirit of prayer.

II. THE MANNER: "WITH *all* PRAYER AND SUPPLICATION."
   1. The prayer of the closet. Secret.
   2. The prayer of the family. Domestic.
   3. The prayer of the social circle. United.
   4. The prayer of the sanctuary. Public.

III. THE MATTER: "WITH ALL *prayer and supplication.*"
   1. There are thanksgivings to be rendered.
   2. There are confessions to be made.
   3. There are petitions to be offered.
   4. There are intercessions to be presented.

IV. THE SPIRITUALITY: "IN THE SPIRIT."
   1. With our own heart. Not formal or mechanical.
   2. In dependence on the aid of the Holy Ghost.

V. THE CONTINUANCE: "WITH ALL PERSEVERANCE."
   1. In the general habit. Prayer never to be given up.
   2. In special objects. No fainting in prayer.

VI. THE INTERCESSION: "AND SUPPLICATION FOR ALL SAINTS."
   1. For the whole Church.
   2. For any part of the Church, that is in danger or distress.
   3. For our own section of the Church.

4. For our Christian friends.
   (1.) To the prayerless. (2.) To the prayerful.

(38.) ACTS xvii. 11.—*These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*

THE ELEMENTS OF A TRULY NOBLE SPIRIT.

1. Attention to religion. It is the highest kind of truth, and the grandest object of pursuit.
2. Candour in religious inquiry. Prejudices are bars to fair dealing. Idols. Cobwebs.
3. The exercise of the right of private judgment. It is mean to surrender this right to a Pope or a priest. It is not less mean to surrender it to great thinkers and great dreamers.
4. Deference to the authority of Scripture. Man never occupies a more noble position than when, like a little child, he submits his own feeble faculties to the guidance of the oracles of Him that cannot lie. It is not worship of the book, but of the infallible author of the book. Newton. Faraday. Brewster.

(39.) 1 THESS. iv. 7.—*For God hath not called us unto uncleanness, but unto holiness.*

Story of Archbishop Usher when requested to write on sanctification.

1. The nature of holiness. "The essence of true holiness consists in conformity to the nature and will of God." "It is not to be confounded with virtue."

2. The origin of holiness. "It is immediately connected with regeneration. There is no holiness in man previous to this."
3. The progress of holiness. The seed, the tree. The dawn, the day. The child, the man.
4. The objects of holiness. In reference to God, to the moral law, to duty, to sin.
5. The influence of holiness. "There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels."

Edwards—"Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature." *Pollok*—"Of all the trees that in earth's vineyard grew."

(40.) 1. PET. ii. 7.—*Unto you therefore which believe He is precious.*

1. He is precious on account of his unapproachable pre-eminence. The only Saviour. One Sun.
2. On account of his intrinsic excellence. He combines in Himself all the qualifications that are requisite to constitute a perfect Saviour.
3. On account of His benefits. He is a Saviour from sin and all its consequences.
4. On account of His superiority to all with whom He may be compared. Moses, Joshua, Cyrus. The patriots and philanthropists of all lands.
5. On account of His approbation by the most competent judges: saints, angels, God.

6. On account of His power to save, as discovered by the experience of all believers.

(41.) Rom. viii. 9.—*Now if any man have not the Spirit of Christ he is none of His.*

The possession of the Spirit, the test of discipleship to Christ.

I. The Possession of the Spirit of Christ may mean the enjoyment of the saving influences of the Holy Ghost.

1. He convinces us of our need of Christ.
2. He works in us faith in Christ.
3. He consecrates us to the service of Christ.
4. He conforms us to the image of Christ.

II. The possession of the Spirit of Christ may mean a more or less perfect Assimilation to His Character.

1. In an utter aversion to sin.
2. In separation from the world.
3. In unwearied devotion to the Divine will.
4. In tender sympathy for mankind.

(1.) It is assimilation to the character of Christ which proves our enjoyment of the saving influences of the Holy Ghost. (2.) To be none of His is a tremendous privation.

(42.) Heb. ii. 15.—*And deliver them who through fear of death were all their lifetime subject to bondage.*

I. Let us inquire what it is which makes death an object of fear to men.

1. There is something terrible in many of the harbingers and accompaniments of death.

The physical agony of dying is not always great. Its amount is sometimes exaggerated in overdrawn descriptions founded on exceptional cases. Yet the prospect of it is appalling.

2. There is something terrible in the separation of soul and body which is occasioned by death. "Body and soul must part: fond couple: linked more closely than wedded pair."

3. There is something terrible in the removal from this world which death effects. This world is our birth-place, it has hitherto been our home, and our heart is twined around it as the tender shoots of the ivy round a building. The world beyond is an undiscovered country!

4. There is something terrible in the appearance before our Judge as soon as death has done its work. "The sting of death is sin." Sin is the cause of death, and a consciousness of sin is the only sufficient explanation of the fear of death.

II. LET US INQUIRE HOW A BELIEVER IN CHRIST IS DELIVERED FROM THE FEAR OF DEATH.

1. The Christian has less care than others about what he has to part with at death. It is not his whole property, it is a part of his property from which he has been gradually withdrawing his affections.

2. The Christian knows that death will relieve him from all further suffering. It is the last enemy.

3. The Christian is free from all slavish dread of the consequences of death. Pardon through Christ.
4. The Christian is cheered with the hope of happiness beyond death. He is going home.

(1.) What an awful thing is sin! (2.) What a gracious benefactor is Christ!

(43.) ACTS xvii. 31.—*Because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained.*

THE DOCTRINE OF A FUTURE JUDGMENT AS A DOCTRINE OF REASON.

1. The character of God requires it.
2. The analogy of the laws of nature indicates it.
3. There are facts in our own experience that foreshadow it. Incipient strivings toward retribution in the present state.
4. There is a general expectation of it among men.
5. Our history would be incomplete without it.

Let it not be imagined that by rejecting the claims of revelation, we shall escape the doctrine of a future judgment.

(44.) ACTS xvii. 31.

THE DOCTRINE OF A FUTURE JUDGMENT AS A DOCTRINE OF REVELATION.

1. Jesus is to be the Judge.
2. Men are to be judged as men, and not as disembodied spirits. Body and soul.
3. All men are to be judged together.
4. The judgment of each will be modified by His religious privileges.

5. The judgment will be final.
6. The judgment will be sudden and unexpected.

(45.) HEB. iv. 9.—*There remaineth therefore a rest to the people of God.*

HEAVEN A REST.

I. THE REST OF PERFECTED NATURE.

Every living creature strives after the perfection of its kind. This is seen in plants. Much more in man, who, besides the instincts of the vegetable and animal, has a strong will, a voluntary energy. His chief end is moral and religious excellence, which, however, in his unconverted state he does not pursue. Conversion corrects his wrong bias. Then ensues a warfare. In heaven only is there rest—the rest of perfected nature.

II. THE REST OF SATISFIED DESIRE.

There is in heaven full and satisfying gratification for the desire of knowledge, of property, of glory, of safety, of happiness.

III. THE REST OF COMPLETED LABOUR.

The people of God may sometimes enter into rest even on earth like soldiers when they enjoy occasional repose amid the toils and perils of warfare. They attain complete rest only when their warfare is accomplished.

(1.) Let us see that we belong to the people of God. (2.) Let us anticipate the saints' rest.

(46.) 1 KINGS xviii. 39.—*The Lord He is the God; the Lord He is the God.*

THE TRUE IDEA OF A GOD.

1. The great First Cause. Something must have existed from all eternity, and something which communicated existence to everything else. The Creator.
2. The moral Governor. There is in man a conscience which claims jurisdiction over all his other faculties, which delivers its sentences with an air of authority, and which carries its appeal to a higher tribunal.
3. The absolutely perfect Being. He combines in Himself every real, every conceivable, every possible perfection. Natural, intellectual, and moral.
4. The object of worship. Man's capacity of religion is his highest distinction. To worship is natural to him, as is seen in the practice of all tribes and classes. This act of supreme homage is due only to the Most High.
5. The centre of paramount affection.

(1.) Let us realise the existence of God. (2.) Let us aspire after clearer conceptions of His nature. (3.) Let us practically recognise His claims.

(47.) Ps. xiv. 1.—*The fool hath said in his heart, there is no God.*

I. LET US NAME SOME OF THE CLASSES OF PERSONS AGAINST WHOM THIS CHARGE MAY BE BROUGHT.

1. Avowed atheists. It has been questioned whether there are any who really believe that there is no God. It is beyond all dispute that there are many in our day who say that this is their belief.

2. Those who admit His existence, but deny His personality. The Bible makes no distinction between atheists and pantheists. To say that everything is God, is to say that there is no God.
3. Those who admit His existence and personality, but deny some of His essential perfections or prerogatives. They deny His power to create and His right to govern.
4. Those who live as if they did not believe His existence. Practical atheists.

II. LET US EXPOSE THE FOLLY OF THESE PERSONS.

1. It is impossible to prove that there is no God. Foster. Chalmers.
2. The existence of God has often been proved by incontrovertible evidence. Buchanan.
3. The denial of the existence of God makes the natural world, the moral world, and the future world, enigmas, that cannot be unriddled. Dwight.
4. A belief in the existence of God is indispensable to the virtue and the happiness of man. Hall.

(48.) Ps. xlii. 2.—*My soul thirsteth for God, for the living God.*

THE PERSONALITY OF GOD.

I. THE PROOF OF THE PERSONALITY OF GOD.

1. From our own personality. We have intelligence, will, affections. God, if He has them not, is inferior to ourselves.
2. From our feelings and exercises in the most critical junctures of our lives. In certain circumstances there is an instinctive cry for

help to an unseen but ever-present and almighty Protector.

3. From the testimony of Scripture. The God of the Bible is "the living God," in contradistinction, not only from the gods of the heathen who were deceased men, deified mortals, but from all philosophical abstractions or poetical personifications.
4. From the incarnation. Our Saviour is the God-man.

II. THE CONSEQUENCES OF DENYING THE PERSONALITY OF GOD.

1. We must deny the work of creation. The universe is the necessary development of "the All."
2. We must deny the distinction between right and wrong. "Evil is good in the making."
3. We must deny the duty of prayer. Pantheism "will not pray." Try it.
4. We must deny our own immortality. Death is absorption.

Let us "follow hard" after God as He is revealed in the Gospel.

(49.) ROM. xi. 36.—*For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.*

I. GOD IS THE CREATOR OF ALL THINGS: "OF HIM."

1. All worlds. The vastness of the universe.
2. All creatures. Angels, men, inferior animals.
3. All events. The good by decree, the evil by permission.

II. GOD IS THE PRESERVER OF ALL THINGS: "THROUGH HIM."
   1. The minute as well as the mighty.
   2. Within the sphere of general laws as well as within the sphere of special interposition.

III. GOD IS THE END OF ALL THINGS: "TO HIM."
   1. To Him as means of His self-manifestation.
   2. To Him as materials of His praise here and hereafter.
      (1.) Submission. (2.) Gratitude. (3.) Affiance.

(50.) 1 TIM. i. 11.—*The blessed God.*

I. LET US CONTEMPLATE THE HAPPINESS OF GOD.
   1. Its nature is beyond our comprehension, because it is beyond our experience.
   2. It consists of many elements. Infinite power, wisdom, and goodness.
   3. It is communicated to sentient creatures.
   4. It furnishes a lofty and delightful subject of thought.

II. LET US COLLECT SOME OF THE PRACTICAL LESSONS WHICH THE CONTEMPLATION OF THE HAPPINESS OF GOD SUGGESTS.
   1. It teaches us how great God is. He is all-sufficient.
   2. It teaches us how great man is. He is capable of friendly relations with Him who is blessed forever.
   3. It teaches us the evil of sin. It has alienated man from the source of all bliss.
   4. It teaches us the grandeur of the Gospel, whose aim is to make believers partakers of God's happiness.

(51.) HEB. iv. 13.—*Him with whom we have to do.*

OUR RELATIONS TO GOD.

1. As our Creator. A first man. Created, not developed. "A hymn to the Creator."
2. As our Preserver. Preservation, continued creation. Through secondary causes and human instrumentality. Individuals as well as classes.
3. As our Governor. There are various laws to which we are subject in many ways—the law of the land, of public opinion, of our own circle, of honour. We are subject to a higher law—the law of our Maker and Preserver, as declared in the Bible, and corroborated by conscience.
4. As the object of our worship. In every act of worship we come into voluntary intercourse with God. We invoke His presence, we solicit His attention, we speak to Him. How solemn!
5. As our Judge. After death, and at the last day. Scrutiny, sentence, eternal weal or woe.
6. As the God and Father of our Lord Jesus Christ. He offers salvation to us all.

(52.) 1 JOHN i. 5.—*This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.*

THE HOLINESS OF GOD.

1. It is the glory of His nature. The brightest jewel in His crown. Scriptural proof.
2. It is underived. Angels and saints are made holy by Him. The Father of lights.

3. It is not a single attribute. Prismatic colours.
4. It is absolutely perfect. "In Him is no darkness at all." None in His nature, and none in His dispensations. "In Him is no darkness at all." He is incapable of pollution, by all that meets His eye.
5. It is amply illustrated in the history of His moral government. In the exclusion of unholy beings from His presence, in promoting the interests of holiness at the greatest possible expense, in accomplishing the purposes of holiness by a perpetual exertion of omnipotence.

(53.) 1 JOHN iv. 8.—*God is love.*

I. LET US ILLUSTRATE THIS TRUTH.

1. In creation and providence. General survey of the works of nature. Special adaptations to the happiness of man. "It is a happy world after all."
2. In redemption. The love of the Father, Son, and Spirit.

II. LET US ANSWER SOME OF THE OBJECTIONS BROUGHT AGAINST THIS TRUTH.

1. From the existence of natural evil or suffering. Goodness is not a determination to make men happy at all hazards. Suffering is the effect of sin. It may be true that enjoyment preponderates over suffering, that under a system of general laws, suffering cannot be prevented without miracle, that suffering is an efficient instrument of moral discipline; but the *cause* of suffering is sin.

2. From the existence of moral evil or sin. God is not the author of sin, and hence it is a fallacious statement of the question to speak as if this were the fact to be accounted for. He has permitted sin. Before this can be allowed to be incompatible with His goodness, it must be shown that God could not make a creature who is a moral agent, or that having made him, was bound to guarante him against the possible consequences of a wrong choice, or that He cannot educe a greater amount of happiness from his fall, than from his uninterrupted innocence.
3. From the eternal punishment of the wicked. God punishes as a judge. His punishments are inflicted with the strictest regard to justice. He intends them for the good of the universe. As far as His goodness is concerned, it is as hard and as easy to vindicate eternal as temporary punishment.

(1.) Contemplate the love of God; (2.) Rejoice in it; (3.) Copy it.

(54.) MATT. vi. 9.—*Our Father which art in heaven.*

1. GOD IS A FATHER.
   1. By creation and preservation. Richter's dream with its doleful shriek, "Neither I nor you have any father." Candlish. Crawford.
   2. By regeneration and adoption. The sinner is not transformed into the saint by any process of inward development or outward training. The immediate work of the Holy Spirit.

II. GOD IS OUR FATHER.

2. We are brothers. The brotherhood of men. The brotherhood of Christians. True fraternity.

2. Our devotions should be social. Along with others. For all our brother-men and brother-christians.

III. GOD IS OUR FATHER WHICH IS IN HEAVEN.

1. His glory. The principal scene of His manifestation is for that reason the most sublime region in the universe.

2. His omniscience. From the throne of His glory He compasseth the universe with His all-seeing eye.

3. His power. All the resources of the universe are under His control.

4. His love. Though in heaven, He is our Father. We should pray (1.) with reverence; (2.) with humility; (3.) with affection; (4.) with heavenly-mindedness.

(55.) HEB. xii. 29.—*For our God is a consuming fire.*

These words are to be found in Deut. iv. 24, where they seem to be suggested by the terrific scenes which the Israelites had witnessed. The apostle transfers them to the new covenant.

I. WHY IS GOD HERE CALLED "OUR GOD?"

1. He is the God we worship.

2. He is our covenant God.

3. He is the God who has pledged all His perfections for our happiness.

II. WHY IS GOD HERE COMPARED TO A FIRE?

1. On account of His indignation against sin. "Not a passion but a principle."
2. On account of the fearful judgments by which His indignation against sin, has been exhibited. If there be the hand of God in history it is the hand of a sin-avenger.
3. On account of the inconceivable torments which He has reserved for the finally impenitent in a future state. He has a prison in His dominions.

III. WHY IS GOD HERE COMPARED TO A CONSUMING FIRE?

1. It does not consume the sinner in the sense of annihilating him.
2. It does not consume his sins in the sense of restoring him to holiness.
3. It consumes him by inflicting on him endless suffering. "Ever-burning sulphur unconsumed." God out of Christ. God in Christ.

(56.) ISA. lvii. 15.—*Eternity.*

I. THERE IS A PERIOD OF ENDLESS DURATION WHICH WE CALL ETERNITY.

1. The period of duration which shall elapse between the creation of man, and the universal conflagration is called time. It has already extended over nearly six thousand years, but how long its course will continue to advance we can form no conjecture. But this we know, that as it had a beginning, it will certainly have an end. Eternity is

duration without limits. It exceeds all our powers of reckoning, all our powers of illustration, all our powers of thought.

2. In this endless period of duration there are two states extremely different, in one or other of which a portion shall be assigned to every man.

That man is immortal, is capable of proof from the dictates of reason, and is authoritatively taught in the Bible. In the after-world there are two states: of happiness—heaven; of misery—hell. Both are unending.

3. Time is given to man in order to prepare for eternity. The present state of existence, while introductory to the future, is also preparatory, in accordance with the general law which, in every stage of our being, makes what we are to be hereafter dependent on what we do now. How shall we prepare for eternity?

4. It is foolish, and dangerous, to allow the things of time to engross the attention, and the activity, that should be devoted to the things of eternity.

It is foolish, because we prefer the less to the greater, a glass bead to a nugget of gold. It is dangerous, because we enter on an endless existence unprepared.

(57.) 1 TIM. iv. 8.—*The life that now is.*

1. It is short. Contrasted with the eternity of God, with the longevity of the antediluvians, with

the antiquity of the earth, with the duration of many works of art, with its high and solemn design. Scriptural emblems.

2. It is uncertain. Science has learned to calculate the value of life. But the calculations of the actuary and the statist apply to classes, not to individuals. None can foretell when he or others shall die. The state of the constitution, the sanitary condition of the residence, the nature of the employment, the dangers of travelling by land and water, accidental circumstances, render it difficult to fix the probabilities of life. These are all under the government of God.
3. It is chequered. The young, when they set out on their journey, expect that they shall tread a primrose path with luxuriant trees on every side, and a bright sky overhead. There is an alternation of sunshine and of shower. Life is neither a paradise nor a wilderness. A smiling sorrow. This changeful state is the result of sin. It is often, however, overruled for good. Moab.
4. It is important. The life that now is has a relation to that which is to come. During this life we must by our acceptance or rejection of the Gospel, choose where we shall spend that which is to come. If we accept the Gospel we must during this life form the character that shall fit us for the happiness of the life that is to come.

(58.) 1 TIM. iv. 8.—*That which is to come. (The life.)*

I. MENTION SOME OF THE PROOFS THAT THERE IS A LIFE TO COME.

There are proofs from reason; analogy, common consent, the desire of immortality, conscience. There are proofs from revelation; in the Old Testament intimations ever-brightening, in the New Testament clear and certain disclosures.

II. MENTION SOME OF THE CHARACTERISTICS OF THE LIFE TO COME.

1. It will comprehend man's whole nature. Human nature consists of a body and a soul. The Gospel reveals the endless existence of both. It supplements the doctrine of the immortality of the soul by the doctrine of the resurrection of the body.

2. It will be purely and entirely retributive. There will be a perfect adjustment of condition to character. The good all happy according to the measure of their goodness; the wicked all miserable according to the measure of their wickedness. In which of these two states will our present course of life find its natural termination?

3. It will be unchangeable and eternal. None doubt the eternity of the happiness of heaven. Many doubt the eternity of the torments of hell. Theirs is an error than which none can plead slighter semblance of support from Scripture. They are misled by feeling, which is an unsafe guide in the investigation of truth.

III. MENTION SOME OF OUR DUTIES IN REFERENCE TO THE LIFE TO COME.

1. We should habitually contemplate it. I bear on my brow the stamp of immortality.
2. We should diligently prepare for it. There is no more than one mode of preparation.

(59.) HEB. xi. 26.—*For he had respect unto the recompense of the reward.*

I. THE PROOF THAT THERE IS A STATE OF RETRIBUTION.

1. There is proof from reason. From the general and simultaneous opinion of all mankind, from the operations of the human conscience, from the uniform structure of all human governments.
2. There is proof from revelation. From the writings of Moses and the prophets, notwithstanding the insinuations of Warburton.

II. THE ATTRIBUTES OF THE STATE OF RETRIBUTION.

1. Its rewards and punishments are in their nature unmingled and perfect. In heaven all the elements of human happiness: in hell, of human misery. In heaven, no misery: in hell, no happiness.
2. Its rewards and punishments are in their duration changeless and eternal.

III. THE PRINCIPLES ON WHICH THE HAPPINESS AND MISERY OF A STATE OF RETRIBUTION SHALL BE BESTOWED.

1. Its happiness on a principle of grace. There is no salvation by human merit.
2. Its misery on a principle of justice. It is deserved.

IV. THE INFLUENCE WHICH OUR KNOWLEDGE OF A STATE OF RETRIBUTION SHOULD EXERT OVER US.

1. We should strive to realise it. Were it no more than one of the possibilities of our future. It is certain.
2. We should habitually prepare for it. The preparation should be Scriptural, earnest, prayerful, constant.

(60.) 1 TIM. vi. 12.—*Lay hold on eternal life.*

I. THE OBJECT: "ETERNAL LIFE."

1. It is the highest form of life. Vegetable, animal, rational, spiritual, eternal life, rise above each other. They are all valuable, but eternal life is the noblest and most exalted. Beyond it there is nothing to be desired.
2. It consists in the perfect development of spiritual life. The law of development, when adduced as an explanation of the origin of things, is quite unsatisfactory. It has its place in their progressive unfolding. Spiritual life begins in regeneration, advances in sanctification, is perfected in glory. Eternal life is the consummation of the process which begins when the love of God is shed abroad in the heart by the Holy Ghost.
3. It is to be enjoyed in heaven. It is a state, not a place, yet it is a state to which a certain place is appropriate. Our surroundings affect the state of our mind and of our heart.

II. THE EXHORTATION: "LAY HOLD ON."

1. By embracing the Gospel in which it is revealed.

We may acknowledge the Divine origin of the Gospel without laying hold on eternal life, but we cannot lay hold on eternal life without acknowledging the Divine origin of the Gospel.

2. By union to Christ in whom it is centred. Eternal life was procured by His death, it is secured by his life. A living faith in a living Saviour.

3. By cherishing the principles in which it is embodied. As intelligent beings we are capable of knowing the theory and the laws of this highest life, and, in dependence on Divine grace, we are capable of assisting its development. Education of the heart.

4. By vigorous use of all appointed means. "Lay hold," as on a prize, as on a conquest.

(61.) LUKE xx. 35, 36.—*But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*

1. There is another world. Testimony is the source of our knowledge respecting all places which we have not visited. We know that there is a heaven on the testimony of Him who lives in it, of Him who came from it.

2. It is a high honour to reach that world. What a place! What society! What employments! What bliss!

3. It cannot be reached without peculiar qualifications. Not property, or rank, or knowledge, or ecclesiastical connection. Character. None shall be admitted except believers in the Lord Jesus Christ, proved to be such by the purity of their heart and life.
4. It will be distinguished by a new constitution of society. The absence of marriage will occasion many other changes.
5. It will be exempted from the ravages of death. This is a dying world. "Is there any place out of Attica where men do not die?" Heaven is the land of the living.
6. There the saints shall be exalted to an equality with the angels. In knowledge, purity, happiness, beauty, immortality.
7. Its full glory shall not be realised till the resurrection. Then all the children of God shall be brought home.

(62.) 2 COR. iv. 18.—*While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

I. THE THINGS WHICH AS CHRISTIANS WE AFFECT. THEY ARE DESCRIBED BY TWO MARKS.
   1. They are not seen. An unseen God, an unseen Saviour, an unseen heaven.
   2. They are eternal. Suited to an immortal nature.

II. THE WAY IN WHICH AS CHRISTIANS WE LOOK AT THESE THINGS.

1. With a firm belief in their real existence.
2. With a high estimation of them.
3. With a persuasion of our personal interest in them.
4. With an exhibition of their practical influence.

III. THE EFFECT WHICH THE HABIT OF SO LOOKING AT THESE THINGS SHOULD PRODUCE ON US.

1. It should withdraw our regards from the things that are seen. The present world with all it contains.
2. It should reconcile us to the afflictions of this life. For a moment.
3. It should fix our whole soul on the great things that are before us.

(63.) REV. xxii. 10-12.—*The time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

THE IMMORTALITY OF CHARACTER.

I. TWO, AND ONLY TWO, CLASSES COMPREHEND THE WHOLE HUMAN RACE.

1. The unjust and filthy. Not righteous in the sight of God, impure in heart and life.
2. The righteous and holy. Accepted before God, conformed to the character and will of God.

II. A TIME IS COMING WHEN THE CHARACTER OF THESE TWO CLASSES WILL BE LEFT AS IT IS THEN FOUND.

1. The time is certain. Prophecy.
2. It is constantly coming nearer and nearer. At hand eighteen hundred years ago. At hand now.
3. It is momentous. Behold!
4. It will be followed by no other term of probation.

III. THE TIME IS THE SECOND COMING OF CHRIST.

1. As the judge of all.
2. As the Rewarder of His people.
3. As the Rewarder of His people according to their works.

(64.) MATT. iii. 7.—*Who hath warned you to flee from the wrath to come?*

I. THERE IS WRATH CONNECTED WITH THE CHARACTER, GOVERNMENT, AND DISPENSATIONS OF GOD.

1. This is declared in the Bible. The scriptural character of God has alarming as well as attractive features.
2. It is confirmed by the facts of human history. The curse of God is legible in every page.
3. It is reiterated by the entire system of universal nature. There is a frown on the face of nature. A frowning providence.

II. THE MOST FEARFUL DISPLAY OF WRATH IS RESERVED FOR THE FUTURE WORLD.

1. It is just. Wrath against sin as sin.
2. It is provoked. By transgression of the law and rejection of the Gospel.
3. It is accumulated. Wrath against the day of wrath.
4. Unmingled. No mitigation or comfort.
5. Everlasting. Always "to come."

III. MEN SHOULD EARNESTLY SEEK A REFUGE FROM WRATH.

1. Because if it overtakes them they will be lost forever.
2. Because means for avoiding it are furnished to them. Time. Opportunity.

IV. GOD HAS PROVIDED A SPECIFIC METHOD OF DELIVERANCE FROM WRATH.

1. It is undeserved.
2. It is wonderful.
3. It is complete.
4. It is unfailing.

V. IT IS THE DUTY OF MINISTERS OF THE GOSPEL TO WARN MEN TO FLEE FROM THE WRATH TO COME.

1. By the terrors of the law.
2. By the encouragements of the Gospel.

(65.) LUKE xii. 5.—*But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him.*

I. THE SUPERIORITY OF THE POWER OF GOD TO THE POWER OF MAN.

1. It is absolute and independent. There is a higher than the highest on earth: none can say unto God, "What dost thou?"
2. It reaches to the soul. It can annihilate the soul, it can torment the soul. It can torment the soul here, as we see in the instance of Francis Spira. It can torment the soul hereafter.
3. It can raise the body from the grave to be reunited to the soul, that it may share its sufferings.

4. It can inflict everlasting punishment.

II. SOME USEFUL INFERENCES FROM THIS FACT.

1. Religion does not root out but regulate our passions.
2. Appeals to the fears of men are not inconsistent with the genius of Christianity.
3. The fear of God is the best antidote against the fear of men.
4. We ought to obey God at all hazards.

(66.) 2 COR. iv. 17.—*A far more exceeding and eternal weight of glory.*

I. GLORY.

1. Material. 2. Mental. 3. Moral.

II. A WEIGHT OF GLORY.

1. Solid. 2. Ever-increasing. 3. Never oppressive.

III. AN ETERNAL WEIGHT OF GLORY.

1. The gift of the eternal God.
2. The property of immortal creatures.
3. To be enjoyed in an imperishable world.

IV. A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY.

1. It transcends human thought.
2. It transcends human language. Hyperbole unto hyperbole.

(67.) HEB. vii. 16.—*The power of an endless life.*

1. It is a perfect life. No imperfection. Every perfection of which humanity is capable. Perfect likeness to Christ.
2. It is a social life. Society is essential to the happiness of man. In Eden, so in heaven.

With the saints of all ages and dispensations. With angels.

3. It is an active life. Man is formed for action. In heaven there will be ample scope for the exercise of all his enlarged and perfected faculties. Not indolence, not mere contemplation or psalm singing.

4. It is a progressive life. The law of progress, which is so universal on earth, will obtain in heaven. There will be progress in holy disposition, in holy habit; in knowledge, and especially in the knowledge of God, His character, His works, His dispensations, His purposes; in happiness, till there come a period when each of the redeemed shall have enjoyed as much happiness as has hitherto been enjoyed by the whole human race.

5. It is a Christian life. Life through Christ is the proclamation and the promise of the Gospel. The life of the Christian here below is spent in faith in the Son of God; and in heaven, where faith shall become sight, he will still acknowledge the Saviour as his life. "Because I live, ye shall live also."

6. It is an unending life God will not extinguish it: no other can.

(68.) LUKE vii. 40-43.—*And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.*

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged.

A STATE OF SIN A STATE OF DEBT.

1. We are all debtors to God. Having failed to discharge the debt of obligation, we now owe a debt of punishment.
2. We are debtors in different degrees. Some sins are more heinous, some sinners are more daring or hardened.
3. We are unable to pay our debts. Not only debtors but bankrupts.
4. God is willing, for Christ's sake, freely to forgive us all. The demand of satisfaction to justice is quite compatible with the exercise of grace.
5. Our love to God should be proportioned to the amount of the debt which He has forgiven. Love of gratitude, and of gratitude according to the benefit received.

(69.) MATT. ix. 12.—*They that be whole need not a physician, but they that are sick.*

A STATE OF SIN A STATE OF DISEASE.

I. WE ARE ALL THE SUBJECTS OF SPIRITUAL DISEASE.

1. Its seat. The heart. Stethoscope. Window in the breast.
2. Its symptoms. In the eyes, the hands, the tongue.
3. Its malignity. Painful to ourselves and offensive to others.

4. Its fatal tendency. "Given up by the physicians."

II. JESUS IS THE PHYSICIAN OF SOULS.

1. Divinely appointed. This is one of His offices.
2. Perfectly qualified. Wisdom, power, sympathy.
3. Uniformly successful. The Church on earth is an infirmary where His patients are undergoing the process of cure. The Church in heaven is the home of His patients, where they are restored to perfect health. No failures.

III. THERE ARE MANY OF US WHO ARE NOT YET CURED BY HIM.

1. We are unconscious of our disease. The victims of consumption.
2. We postpone application to the physician. To-morrow. Too late.
3. We dislike the remedy he prescribes. Few medicines are pleasant to the taste. The method of salvation, proclaimed in the Gospel, is humbling and holy, and therefore offensive. Better surely to shed the tears of repentance, and to offer the prayer of conscious helplessness, than to perish.

(70.) JOHN viii. 36.—*If the Son therefore shall make you free, ye shall be free indeed.*

A STATE OF SIN A STATE OF SLAVERY.

I. WE ARE ALL NATURALLY SLAVES.

1. In the bondage of condemnation.
2. In the bondage of corruption.

II. THE SON OF GOD IS THE GREAT EMANCIPATOR.

1. By His blood. The ransom-price. Twenty millions!
2. By His word. The proclamation. The charter.
3. By His Spirit. "Where the Spirit of the Lord, there is liberty.

III. THE LIBERTY THE SON OF GOD CONFERS HAS A PRE-EMINENT VALUE.

1. It affects the nobler part of our nature. It makes the soul free to pursue its high destiny.
2. It is accompanied with no drawbacks. The emancipated slave learns by experience that liberty has its inconveniences.
3. It is associated with invaluable immunities. "The Lord's freeman" is "a son, and if a son then an heir."
4. It shall never be lost. The battles of liberty have often to be refought.

(71.) Ps. lxviii. 6.—*The rebellious dwell in a dry land.*

A STATE OF SIN, A STATE OF REBELLION.

I. WE ARE ALL REBELS AGAINST GOD.

1. God is our rightful sovereign.
2. We have renounced subjection to His authority.
3. We have leagued ourselves with His enemies.
4. We have refused to be reconciled to Him.

II. AS REBELS AGAINST GOD, WE ARE HEIRS OF MISERY.

1. In our temporal circumstances.
2. In our spiritual condition.
3. In our eternal doom.

(72.) 1 PETER ii. 25.—*For ye were as sheep going astray;*

but are now returned unto the Shepherd and Bishop of your souls.

A STATE OF SIN A STATE OF WANDERING.

I. OUR STATE BY NATURE.

1. A propensity to wander. Irksomeness of the restraints of religion and morality.
2. Exposure to destitution and danger. Scanty or noxious herbage. Precipices and pitfalls. Wild beasts. Robbers.
3. Inability to return. Difference between the sheep and the dog.

II. OUR STATE BY GRACE. WE ARE RETURNED TO CHRIST.

1. As our proprietor.
2. As our provider.
3. As our guardian.
4. As our ruler.

(73.) Ps. cxix. 18.—*Open Thou mine eyes, that I may behold wondrous things out of Thy law.*

A STATE OF SIN A STATE OF BLINDNESS.

I. THE BIBLE IS A BOOK OF WONDERS.

1. Concerning God. His nature, His perfections, His dispensations.
2. Concerning the Saviour. His person, character, work.
3. Concerning man. Whence, what, why?
4. Concerning Divine influence. Its mode of action, and its results.
5. Concerning a future state of rewards and punishments.

II. THE WONDERS OF THE BIBLE ARE NOT SEEN BY THE NATURAL MAN.

1. He does not attend to them. They do not engage his thoughts.
2. He does not understand them. Does not catch their full import.
3. He does not believe them. Does not admit them to be realities.
4. He does not like them. Does not resign his heart to their influence.

III. IT IS THE OFFICE OF THE HOLY SPIRIT TO UNVEIL THE WONDERS OF THE BIBLE.

1. He counteracts the influence of prejudice and passion.
2. He communicates proper dispositions.
3. He forms and sustains the habit of prayer.

(74.) ACTS iii. 6-8.—*Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.*

A STATE OF SIN, A STATE OF IMPOTENCE.

I. THE CASE OF THIS SUFFERER AS ILLUSTRATING THE STATE OF FALLEN MAN.

1. His infirmity was natural. Congenital. Birth-sin.
2. It caused total inability to walk. Moral inability is as total as natural inability.
3. It was long continued. Forty years and more.
4. It was accompanied with poverty. The sinner a beggar.

II. THE NATURE OF HIS CURE AS ILLUSTRATING THE PLAN OF SALVATION.

1. It was miraculous.
2. It was unsolicited.
3. It was instantaneous.
4. It was real and permanent.

III. THE EFFECTS OF THE CURE AS ILLUSTRATING THE EFFECTS OF FAITH IN CHRIST.

1. Joy. 2. Devotion. 3. Gratitude to the instruments of the cure.

(75.) LUKE vi. 10.—*And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.*

A STATE OF SIN, A STATE OF IMPOTENCE.

I. THE WITHERED HAND AS AN EMBLEM OF MAN'S NATURAL POWERLESSNESS.

1. The diseased organ was the hand. The organ of touch, the instrument of prehension, the tool for work.
2. The diseased organ was the right hand. There is a lower sphere within which unconverted men are active enough.
3. The diseased organ was powerless. It was not cut off.

II. THE CURE OF THE WITHERED HAND AS AN EMBLEM OF MAN'S RESTORATION TO SPIRITUAL POWER.

1. It was effected by the Saviour. He is the source of all healing power.
2. It was effected by the deliverance of a command there was no ability to obey. The man was

commanded to stretch forth his hand, although it was known that his hand was withered.

3. It was effected through an exercise of the patient's will. No violence was done to his rights as a free agent.

(76.) EZEK. xxxvi. 26.—*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

A STATE OF SIN, A STATE OF INSENSIBILITY.

I. THE HEART OF MAN IS BY NATURE A HEART OF STONE. IT IS IMPERVIOUS TO RELIGIOUS IMPRESSIONS.

1. Try it by the beauties of creation. It does not "rise from Nature up to Nature's God."
2. Try it by the wonders of Providence. It does not own God in history.
3. Try it by the joys and sorrows of common life. Health, sickness, prosperity, adversity.
4. Try it by the solemnities of the future world. The last things.
5. Try it by the disclosures of the Bible. Strange things.
6. Try it by the attractions of the cross.

II. IT IS THE PREROGATIVE OF GOD ALONE TO CHANGE THE HEART.

1. This may be argued from the explicit testimony of Scripture.
2. This may be argued from the nature and extent of human depravity.
3. This may be argued from the figures which are

employed by the sacred writers to represent the change.

4. This may be argued from the frequent inefficiency of the most abundant and best assorted means.

III. THE NEW HEART IS A HEART OF FLESH.

1. Try it now by the law of God. It feels, for it trembles.
2. Try it by the Gospel. It feels, for it has joy and peace.
3. Try it by affliction. It feels, for it is made better.
4. Try it by the sins of others. It feels, for it is grieved.
5. Try it by the glories of heaven. It feels, for it hopes.

(77.) PROV. vi. 9.—*How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?*

A STATE OF SIN, A STATE OF SLEEP.

I. THE STATE.

1. A state of forgetfulness.
2. A state of insensibility.
3. A state of inactivity.
4. A state of danger.

II. THE CHANGE.

1. It is awaking to a due sense of our position as fallen beings.
2. It is awaking to the duty of seeking a right relation to God in the only way in which it can be found.
3. It is awaking to a habitual realisation of the powers of the world to come.

III. THE APPEAL.

1. Have you not slept too long already?

2. The longer you sleep will it not be more difficult for you to awake?
3. Are not all awake beside yourselves? Heaven, hell, earth.
4. Have you not a great work to accomplish?
5. Are you not afraid that your sleep may be deepened and prolonged into the sleep that knows no waking?

(78.) ECCLES. ix. 3.—*Madness is in their heart while they live.*

A STATE OF SIN, A STATE OF MADNESS.

1. In sin, as in madness, reason is dethroned.
2. In sin, as in madness, there are strange hallucinations.
3. In sin, as in madness, there is a wild disregard of counsel.
4. In sin, as in madness, there is a perverse tendency to suspect the sanity of others.
5. In sin, as in madness, there is an irrepressible impulse to inflict injury.
6. In sin, as in madness, there is a strong propensity to self-destruction.

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(79) EZEK. xxvii. 3.—*And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.*

A STATE OF SIN A STATE OF DEATH.

1. We are all destitute of spiritual life.
2. The Word of God is the appointed means of communicating spiritual life.

3. The influence of the Holy Spirit is indispensable to the production of spiritual life.
4. The influence of the Holy Spirit is to be obtained through prayer.
5. We have every encouragement to pray for the influence of the Holy Spirit.
6. The consequences of the outpouring of the influence of the Holy Spirit will be beneficial and glorious.

(80.) EPH. ii. 1.—*Dead in trespasses and sins.*

A STATE OF SIN A STATE OF DEATH.

I. THERE ARE SOME RESPECTS IN WHICH THE DEATH OF THE SOUL DOES NOT RESEMBLE THE DEATH OF THE BODY.

1. It does not involve the extinction of faculties and affections. The dead body moves not, nor feels, nor acts. The dead soul still thinks, and feels, and wills.
2. It does not exempt from responsibility. The dead soul is commanded to repent, and believe, and obey.
3. It is not incapable of restoration on earth. The spiritually dead may become spiritually alive here.

II. THERE ARE SOME RESPECTS IN WHICH THE DEATH OF THE SOUL DOES RESEMBLE THE DEATH OF THE BODY.

1. In its cause. Sin.
2. In its extent. All men without exception.
3. In its consequences. The dead are utterly insensible, they fulfil none of the functions

or duties of the living, they can be reanimated only by Divine power.

Address. (1.) Those who are spiritually dead. (2.) Those who have reason to believe that they are spiritually alive.

(81.) LUKE xv. 17.—*I perish with hunger.*

A STATE OF SIN A STATE OF HUNGER—OF INTENSE DESIRE AFTER WHAT THE SOUL RECOGNISES AS ITS ONLY APPROPRIATE FOOD, BUT CANNOT OBTAIN.

1. Truth. The desire of knowledge.
2. Beauty. Imagination's airy wing.
3. Holiness. Panting after moral excellence.
4. Happiness. The energetic and harmonious development of our whole nature.
5. God. Man seeks God and flees from. The centripetal, and the centrifugal tendency.

(1.) Has this hunger ever been satisfied where the Gospel is unknown or rejected? (2.) Is it not satisfied by believing the Gospel?

(82.) ISAIAH lix. 2.—*But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.*

A STATE OF SIN A STATE OF SCHISM.

1. Between God and man.
2. Between angels and man.
3. Between man and man.
4. Between nature and man.
5. Between the higher and the lower principles of man. M'Cosh.

(83.) ROM. viii. 7.—*It is not subject to the law of God, neither indeed can be.*

A STATE OF SIN IS A STATE OF LAWLESSNESS.

I. THERE ARE SEVERAL LAWS BY WHICH MEN ARE ORDINARILY GOVERNED.

1. The law of the land.
2. The law of public opinion.
3. The law of honour.
4. The law of instinct or intuition.

II. MEN DO NOT PRACTICALLY ACKNOWLEDGE THE AUTHORITY OF THE LAW OF GOD.

1. Try it in the family.
2. Try it in the school.
3. Try it in general society.
4. Try it in the commercial world.
5. Try it in the schools of learning.
6. Try it in the halls of legislature.

Paley's Moral Philosophy. Irving's Orations. Abbot's Corner Stone.

(84.) EPH. ii. 12.—*Without God in the world.*

A STATE OF SIN A STATE OF UNGODLINESS.

1. Men do not recognise the existence of God.
2. They do not acknowledge His moral government.
3. They do not seek His favour as their chief good.
4. They do not delight in His communion.
4. They do not anticipate their final reckoning with Him.
6. They do not accept His own disclosures concerning the attributes of His nature, and the principles of His administration.

(85.) ROM. ii. 14.—*For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.*

A STATE OF SIN IS A STATE NOT WITHOUT RELICS OF ANCIENT GRANDEUR.

1. We appeal to the scientific discoveries of men.
2. To their literary productions.
3. To their martial exploits.
4. To their social relations.
5. To their domestic affections.
6. To their philosophical speculations and their religious systems.

(1.) The dignity of man; (2.) His capability of restoration; (3.) His need of a Divinely provided restorer.

Pascal's Thoughts. Howe's Living Temple.

(86.) JOHN XX. 27, 28.—*Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God.*

I. THE CAUSES OF THE UNBELIEF OF THOMAS.

1. His natural temperament. He was of a cautious turn of mind, inclined to scepticism, overlooking the evidence offered, demanding evidence of a particular sort, and adhering to his refusal to accept any other.
2. His absence from the meetings of the disciples. If his absence was voluntary, it was a sin. If

it was involuntary, it was, notwithstanding, a loss. The injury of even occasional neglect of public ordinances incalculable.

3. His participation of the errors of his age. As to the genius of Messiah's kingdom, and the connection between the body and the soul.

II. THE MANNER IN WHICH OUR LORD TREATED THE UNBELIEF OF THOMAS.

1. He gently reproved it. His admonition, his blessing.
2. He kindly removed it. The very sort of evidence asked.

III. THE EXCLAMATION OF THOMAS WHEN HIS UNBELIEF HAD BEEN REMOVED. IT WAS EXPRESSIVE—

1. Of his profound conviction of the Messiahship and divinity of Jesus.
2. Of his unbounded admiration of the condescension and love of Jesus.
3. Of his earnest claim to a personal interest in Him, and his unalterable resolution to serve Him.

(1.) The truth of the Gospel; (2.) The sinfulness of unbelief; (3.) The proper sphere of faith.

(87.) COL. i. 15.—*Who is the image of the invisible God.*

CHRIST A REVELATION BECAUSE HE IS THE EQUAL OF THE FATHER.

1. In His nature. The incarnation.
2. In His attributes. Enumerate.
3. In His will. The character of Christ and His moral system.
4. In His works. His miracles, His death as a sacrifice for sin, His resurrection.

(1.) How ungrateful and unbelieving have we been; (2.) How zealous and devoted should we be.

(88.) Col. i. 16.—*For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.*

Christ the Author and the End of creation.

I. The Author.

1. The extent. "All things." The universe. Natural and moral.
2. The variety. "Visible and invisible." The near and the distant, the vast and the minute, the material and the spiritual.
3. The orders. "Whether they be." Scale of being. Gradations in all classes.

II. The end.

1. Heaven was created for Him. As the place of His special residence, and as the home of His people.
2. Angels were created for Him. Messengers of His mercy, executioners of His vengeance.
3. Hell was created for Him. The prison of His justice.
4. The earth was created for Him. The scene of His incarnation and atoning death. His mediatorial kingdom.
5. The human race was created for Him. Man created, preserved, redeemed.

(1.) How exalted should be our ideas of Christ;

(2.) How carefully should we learn to view everything in connection with Christ; (3.) What ground for confidence, gratitude, and fear.

(89.) Is. ix. 6.—*Unto us a Son is given.*

I. OUR LORD JESUS CHRIST IS THE GIFT OF THE FATHER.

1. This statement must be guarded against misapprehension. It does not imply that the Son is posterior to the Father in His existence, or that He is inferior in His perfections, or that He is less desirous of the salvation of man.
2. This statement must be scripturally explained. It implies that the Son was appointed by the Father to be the substitute of sinners, that as the substitute of sinners He was subjected to the penalty of the Divine law, and that He is offered to all as a Saviour while appropriated only by them who believe in Him.

II. THIS GIFT HAS QUALITIES WHICH RENDER IT WORTHY TO BE EVERYWHERE ADMIRED AND CELEBRATED.

1. Its greatness. The Son of God.
2. Its freeness. Unmerited.
3. Its indispensable necessity. Nothing can supply its place.
4. Its unfailing efficacy. It may be refused, but it cannot be accepted without serving the purpose.

What a claim on our gratitude, which should be personal, fervent, and practical.

(90.) LUKE ii. 15.—*Let us now go even unto Bethlehem and see this thing which is come to pass.*

WHAT WE SEE IN THIS THING WHICH IS COME TO PASS.

1. An illustration of the exact fulfilment of ancient prophecy. The advent of Messiah was foretold,—the nation, the tribe, the family, the mother, the birth-place. Augustus must decree; Joseph and Mary must travel from Nazareth to Bethlehem.
2. A mysterious coalition of the Divine and the human. That babe is "God manifest in the flesh." The God-man. You cannot understand this combination. Many things are true which you cannot understand. Do you understand how your own soul and body are united? The question is, What saith the Scripture?
3. An unprecedented act of benevolence. What was renounced, what was undergone, for whom, from what motive?
4. A grand design. To save. To sympathise.
5. A rare example of humility. Here we may estimate the true value of worldly distinctions.
6. A subject of praise and thanksgiving.

(91.) LUKE ii. 40.—*And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.*

JESUS AS A CHILD.

1. He was a child dedicated to God. Presentation in the temple. All children ought to be

dedicated to God by their parents. In due time they should be self-dedicated.

2. He was a sinless child. "The holy child Jesus." No sin original or actual. Other children are called "innocents," but their innocence is only comparative. Their heart is not like a sheet of white paper. They are sinners like their parents, and need to be born again. They must be brought to Jesus.
3. He was a poor child. His mother offered in the temple the poor woman's gift. He was brought up in the house of a working man. It is neither sin nor shame to be born poor. Many who commenced their life in poverty have risen to eminence in literature and science. Poverty at least is no bar to the acquisition of the grace of God.
4. He was an inquiring child. At twelve years of age in the midst of the Rabbis. They were astonished at His precocity. The young should be admonished that no valuable sort of knowledge can be obtained without hard work. No royal road. No people's road. All other knowledge must yield to religious knowledge.
5. He was an obedient child. He was subject to His parents. Alas! alas! how often do children of twelve years of age refuse the restraints of parental authority.
6. He was a persecuted child. The massacre at Bethlehem. The young saint must expect to be persecuted as well as the old.

Children, come to Christ and be like Christ.

(94.) MARK i. 12, 13.—*And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.*

THE TEMPTATION OF CHRIST.

It was not a vision but an actual occurrence, an actual occurrence between a personal Saviour and a personal devil.

I. THE CIRCUMSTANCES.

1. The time. After His baptism. Before His public ministry.
2. The place. It was solitary, dreary, dangerous.
3. The Divine agency. Appointed and regulated by God.
4. Angelic ministrations.

II. THE DETAILS.

1. To the use of unlawful means of extrication from difficulties.
2. To presumption on Divine support under self-sought dangers.
3. To spiritual idolatry.

III. ITS USES.

1. It tried His character as a man and as Mediator.
2. It showed His power to overcome the devil.
3. It qualified Him to sympathise with His people.

IV. ITS LESSONS.

1. From the contrast between the issues of the temptation in Paradise and of that in the wilderness.
2. From the instrument which was used in repelling the temptation: The sword of the Spirit.

3. From the hopes it inspires of victory over all our enemies.

(95.) MATT. xvii. 2.—*And was transfigured before them.*

THE TRANSFIGURATION OF CHRIST. ITS DESIGNS.

1. To confirm the faith of the disciples in their Lord as the Son of God and the promised Redeemer. To His enemies He would give no sign; to the disciples this. What a sign! What they saw and what they heard must have lodged in their mind deep and ineradicable convictions.
2. To inaugurate the Lord Jesus Christ as the supreme head and lawgiver of the Church. Moses represented the Levitical and Elijah the prophetic dispensation. They surrendered the seals of their office to their successor, or returned them to their Master.
3. To apprise the disciples of the deep and intense interest felt in heaven in the redemption about to be effected by the death of Jesus. His death was the subject of conversation because whatever may be the opinion of the wise men of the world it is in the estimation of the inhabitants of heaven the most momentous of all events.
4. To sustain the human nature of our Lord in the immediate prospect and the actual endurance of His unequalled sufferings. He foresaw His sufferings. He anticipated them with a truly human aversion. He needed support. This scene would support Him.

5. To deepen the conviction of the disciples and our own of the immortality of the soul and of the blessedness of departed saints even in a disembodied state. Moses died: Elijah was translated to heaven without death.

(96.) JOHN XX. 30, 31.—*And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*

THE MIRACLES OF CHRIST.

The definition of a miracle. Its relation to the course of nature.

I. THE CHARACTERISTICS.

1. They were numerous.
2. They were public.
3. They were beyond the reach of art.
4. They were duly authenticated.
5. They were extensively believed.

II. CLASSIFICATION.

1. Those which were accompanied with an explicit declaration of His divinity. Cure of the paralytic. Purifying of the temple.
2. Those which conveyed an impression of superhuman majesty. Feeding of the multitude. Walking on the waters. Resurrection of the dead.
3. Those which showed the benevolence of His spirit. Healing of diseases. Only one apparent exception.

4. Those which were intended to teach special lessons. Such as the duty and necessity of faith.
5. Those which were typical or symbolical of something higher and greater than themselves.

(1.) The Gospels were written for an express purpose. (2.) The purpose is to bring us to believe in Jesus. (3.) Faith in Jesus will secure for us eternal life.

(97.) Isa. liii. 3.—*A Man of sorrows and acquainted with grief.*

The sufferings of Christ.

1. In His body and in His soul. The soul is the seat of all suffering. It is usually named from the part of our nature where it has its rise. Heartache is worse than headache. "The sufferings of His soul were the soul of His sufferings."
2. In His earlier and in His later years. Of the babe, of the boy, of the man.
3. In personal endurance and by sympathy. Sympathy with all the ills of humanity and with the woes of individual sufferers.
4. From all orders of being. Men—friends, foes, neutrals. Devils—temptation, demoniacal possession, excitement of evil passions. God—withdrawal, infliction of penalty.

(1.) Can the sufferings of Christ be explained apart from the doctrine of the atonement? (2.) Ought not the sufferings of Christ for us to draw forth our faith and love? (3.) Should not the suffer-

ings of Christ lead us as believers to confide in His sympathy?

(98.) Ps. xlv. 2.—*Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.*

THE CHARACTER OF CHRIST.

I. HIS PERSONAL EXCELLENCE.

1. In reference to His body. There are two extremes—that which ascribes excessive deformity, and that which ascribes excessive beauty to Him. Painters have varied in their mode of representing His countenance. He must have had all the beauty which the indwelling of a great soul can stamp on the body.

2. In reference to His soul. The beauty of the soul consists in the play of thought and in the charms of virtue. His mind was original, comprehensive, grand, powerful. His moral character is so perfect that it is universally acknowledged as a test of the delicacy and justness of the moral perceptions of those who judge it. Rousseau. Theodore Parker.

II. HIS OFFICIAL EMINENCE.

1. The gracefulness of His manner. He might or He might not be a finished speaker according to our modern ideas of elocution. Yet there was a quality in His address which drew men around Him, which disposed them to listen to Him, which secured their applause and admiration. The report of the officers was nature's tribute to His eloquence.

2. The graciousness of His words. Quote.

III. THE GRANDEUR OF HIS REWARD.

1. This blessing descends through Him on all His people.
2. It includes the perpetual increase of His people.
3. It shall be fully realised only in heaven.

(1.) What think ye of Him? (2.) What ask ye of Him? (3.) What do ye for Him?

(99.) MARK i. 35.—*And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.*

THE DEVOTIONS OF CHRIST.

I. THE FACT OF HIS PRAYING. IT IS A WONDERFUL FACT THAT ONE LIKE HIM SHOULD PRAY AT ALL. BUT IT MAY BE EXPLAINED.

1. He prayed as a man. Man is "a religious animal." The religious instinct, the devotional longing, the tendency to seek communion with his Maker, is as natural to him as the love of kindred or of friends. Christ a man, a real man, a perfect man, a sinless man.
2. He prayed as Mediator. Mediation is not by intercession alone. It is also by sacrifice. Christ mediates by intercession founded on His sacrifice. He intercedes in heaven. He interceded on earth. (John xvii.) There was intercession in all His prayers.
3. He prayed as an example or model. He is the Great Exemplar of all our duties to God, to our neighbour, and to ourselves. Of prayer. Quote instances.

II. THE CIRCUMSTANCES OF HIS PRAYING.

1. Early. The morning was the only time which was His own. It was secure from interruption. Gardner. Havelock. "His morning smiles bless all the day."

2. Frequent. There is no express rule. Morning and evening sacrifice. Try how often instead of trying how seldom.

3. Long. Much of the heart may be thrown into a short prayer. Yet there are occasions on which the ordinary length must be exceeded.

Does this subject raise any question in our conscience?

(100.) LUKE xxii. 44.—*And being in an agony.*

THE AGONY OF CHRIST.

I. ITS INTENSITY.

1. As indicated by the terms in which the Evangelists describe it. Their style is free from exaggeration. Yet here they vie with each other in the extraordinary force of their words. Pearson on the Creed.

2. As indicated by the perturbation of His manner. In ordinary circumstances He was calm. Asleep in the storm-tost vessel. Answering not a word before His judges. Going forth to meet His assailants with the question, Whom seek ye? Now He moves hither and thither like one ill at ease.

3. As indicated by His prayer. The subject of the prayer. The repetition of the prayer. The

manner of the prayer. With strong crying and tears.

4. As indicated by the bloody sweat. There was sweat in an exposed place, in a cold night. There was bloody sweat. Alford.
5. As indicated by the appearance of an angel. The sufferer needed support.

II. ITS CAUSES.

1. There was the foresight of all the sufferings that yet awaited Him from the hands of men. These sufferings were then future. He foresaw them fully. The foresight of suffering is suffering. A bodily organisation finely strung.
2. There was sympathy with the sins and sorrows of the human race. His humanity was sinless. His abhorrence of sin was inconceivable by us. The past, the present, and the future consequences of sin were unveiled to His eye.
3. There were the assaults of devils: "The power of darkness."
4. There was the sense of His Father's displeasure, not as an individual, but as the substitute of all who shall believe in Him. To deny that Christ satisfied by His sufferings the justice of His Father, is to preach another Gospel.

Learn (1.) The love of Christ; (2.) The evil of sin; (3.) The danger of unbelief; (4.) The duty of prayer in affliction.

(101.) ACTS ii. 22, 23.—*Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God*

among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

CHRIST'S DEATH.

I. THE PERSON.

1. His name. Descriptive of His office — the Saviour.
2. His mission. Attested by "miracles and wonders and signs," wrought among the people whom Peter addressed. Trench.

II. HIS DEATH.

1. The place. The common place of execution.
2. The companions. Two robbers.
3. The mode. Crucifixion was painful, shameful, and accursed. To the Saviour, it was unrelieved by the sympathy of friends, by the ministry of angels, or by the consolations of His heavenly Father.

III. THE AGENTS IN HIS CLOSING SCENE.

1. Human. Caiaphas, Judas, Pilate, Herod, the Roman soldiers. Not less guilty because they were fulfilling the Divine decree.
2. Divine. It was not casual or accidental. It was foreappointed and it was foretold.

IV. THE DESIGN.

1. For sin. The sufferings were penal.
2. For the sins of men. Not of angels.

How does each of you stand affected to this great subject?

(102.) PHIL. ii. 8.—*He humbled Himself, and became obedient unto death, even the death of the cross.*

CHRIST'S CRUCIFIXION.

1. As a historical fact. It is quite certain.
2. As displaying in its circumstances every variety of human character. Archer Butler.
3. As accompanied by striking prodigies. The darkened sun, the quaking earth, the cleft rocks, the rent vail, the opened graves.
4. As furnishing an illustrious example of the passive virtues. Taught us how to suffer and to die.
5. As being the brightest manifestation of self-denying and self-devoting love.
6. As constituting the sole meritorious cause of human salvation. Who is the sufferer? The Son of God. Why does He suffer? As a prophet, as a martyr, as an example? Yes, but chiefly as a sacrifice for sin.
7. As producing the most wonderful moral transformations. On individuals and on communities. Christendom.

(103.) MARK xvi. 6.—*Behold the place where they laid Him.*

THE BURIAL OF CHRIST.

I. THE MANNER OF HIS BURIAL.

1. He was buried by persons of distinction. Joseph and Nicodemus. Men of rank. Secret disciples now emboldened. Prophecy.
2. He was buried with many tokens of respect. Taking down of the body. Wrapped in linen cloth with spices. Laid in a new tomb.
3. He was buried quietly and unostentatiously. The

mourners were the two Marys. What a contrast between the funeral of the great ones of the earth and this.

II. THE REASONS OF HIS BURIAL.

1. It proved the reality of His death. Who can doubt that He was dead when He was buried? Both His friends and His foes must have believed Him dead.
2. It fulfilled prophecy. Of the Old Testament. Psalm xvi. Isaiah liii. His own. "In the heart of the earth." "Fall into the ground." "To my burying."
3. It completed the steps of His humiliation. Born —born poor, a sufferer, dying—dying the death of the cross—buried. He had reached the lowest point in His humiliation from which His next act was to "come forth."
4. It softened the terrors of the grave for His people. "The lamp of His love." "A bed of peaceful rest."
5. It introduced His mediatorial reign. It was the connecting link between His humiliation and His exaltation.

Learn (1.) How tender is His love; (2.) How devoted should we be to His service; (3.) How abundant our consolation when our Christian friends are removed by death.

(104.) LUKE xxiv. 34.—*The Lord is risen indeed.*

THE RESURRECTION OF CHRIST.

I. THE EVIDENCE OF IT.

1. There are certain facts admitted. That Christ

died. That He was buried. That on the third day His tomb was empty. That only two explanations were offered at the time how His tomb came to be empty, that of the rulers, and that of the apostles.

2. There is a certain testimony to be examined. The persons delivering it were the apostles, who were not likely to be deceived, and who had no temptation to deceive others. The time was a few days after the crucifixion. The place was Jerusalem. The witnesses believed it, for it changed their whole bearing, and it was believed by multitudes everywhere.

II. THE IMPORTANCE OF IT.

1. It vindicated the character of Christ. It was foretold in the Old Testament that the Messiah would rise from the dead. Psalms. Isaiah. Jesus hazarded His own claims to the Messiahship in His resurrection. "As Jonas." "Destroy this temple." He is then the Messiah.

2. It proved the Father's acceptance of His sacrifice. The surety was dismissed from the prison because the debt was discharged. A great stone was rolled from the destiny of humanity.

3. It proclaimed His victory over Satan. The wilderness, the garden, the cross, the tomb. "He conquered when He fell."

4. It was the pledge, the earnest and the foretaste of the resurrection of all His people.

Christians, we believe in, love, and serve, a risen, a living Saviour.

(105.) LUKE xxiv. 50-53.—*And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.*

THE ASCENSION OF CHRIST.

I. THE CIRCUMSTANCES.

1. The place. Bethany. The ascension was intended to be private.
2. The act. It was congenial to His character, to the design of His death, to His present employment. Faith still sees Him with uplifted hands.
3. The destination. Heaven may be viewed either as a palace or as a temple.

II. THE CONSEQUENCES.

1. The adoration of the apostles. Their worship was prompt, united, and spiritual, and from that day was habitual and constant.
2. Their obedience. Jerusalem was the appointed centre of their operations. Their return showed their obedience and their courage. They were courageous in so readily exposing themselves to the rage and violence of their deluded countrymen, in defending the fundamental facts of the Gospel, in resisting the encroachments of error, and in encountering suffering and death.
3. Their gladness. Their joy was inspired by faith,

hope, love, by victory, by benefits received, by an assurance of personal acceptance.

4. Their attendance on the means of grace.

(106.) EPH. i. 22.—*And gave Him to be head over all things to the church.*

THE HEADSHIP OF CHRIST.

I. THE EXTENT OF HIS HEADSHIP.

1. Over all worlds.
2. Over the whole human race.
3. Over the church.

II. THE SUBSERVIENCY OF ITS ADMINISTRATION TO THE INTERESTS OF HIS CHURCH.

1. For the edification of His Church.
2. For its defence.
3. For its increase.

III. ITS GROUNDS.

1. His merit.
2. His qualifications.

Whom do ye serve?

(107.) HEB. iv 15.—*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

THE SYMPATHY OF CHRIST.

I. THE SYMPATHY OF CHRIST.

1. With whom? With believers whose sorrows He regards with a peculiar compassion.
2. In what? In all their infirmities, outward and inward.

II. THE EVIDENCE OF HIS SYMPATHY.

1. He knows the infirmities of His people. His knowledge is perfect, and it is experimental.
2. He has a fellow feeling with their infirmities. It is real, strong, abiding.
3. He is ready to assist them in their infirmities. Active sympathy.

III. THE GROUNDS ON WHICH HIS SYMPATHY MAY BE ANTICIPATED.

1. It is one of the ends of His assumption of our nature.
2. It is one of the functions of His mediatorial work.

Learn (1.) The Church has never lost any privilege without receiving a greater. Instead of the Jewish priests, the High Priest of our profession. Let us never then fear for the Church.

(2.) Every believer in Christ has an unfailing source of consolation under all His trials. Poverty, reproach, bereavement, friendlessness, temptations.

(3.) Every penitent has strong encouragement to return to God through Christ.

(4.) All believers should sympathise with each other.

(5.) Christians should hold fast their profession. Winslow.

(108.) 1 JOHN ii. 1.—*And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*

I. THE CASE SUPPOSED.

1. It is an actual not an imaginary or hypothetical case. All men sin, and hence the universal sense of sin and the universal desire of expiation. Even Christians sin.

2. It is a case which, wherever it exists, should cause the utmost anxiety. Sorrow, shame, self-condemnation, apprehension of coming woe.
3. It is a case which under the dispensation of the Gospel is not hopeless. From presumption to despair.

II. THE DELIVERER (PATRON) PROMISED.

1. His office. An advocate. Wise, loving, zealous, powerful. Appointed.
2. His relation to the Father. Themistocles.
3. His character. Free from sin, original and actual.
4. His merit. Æschylus and Amyntas.

(1.) Do not sin. (2.) Apply to Christ to keep you from sin. (3.) If you fall into sin apply to Christ that you may obtain forgiveness.

(109.) 1 JOHN ii. 2.—*And He is the propitiation for our sins.*

THE SACRIFICE OF CHRIST.

I. AS A DOCTRINE OF THE CHRISTIAN SYSTEM THAT NEEDS TO BE EXPLAINED.

1. Christ died in the room of sinners. Not as the death of an individual may be the occasion of benefit to others, but by a legal substitution.
2. He died to satisfy Divine justice. Not to satisfy any thirst of vengeance in the Father, but to satisfy His justice which requires Him to punish sin as sin and not merely for its consequences.
3. He died to expiate human guilt. Man is guilty or liable to punishment for sin. He has a sense of guilt latent or awakened. The death

of Christ is intended to deliver him from his guilt and to remove the sense of guilt from his conscience.

4. He died to propitiate the Divine favour. Wrath against sin is not incompatible with love. It is infinite abhorrence of sin, and an inflexible determination to punish it. It is displayed in the cross of Christ. The death of Christ averts it from all who believe in Him.

II. AS AN EXPEDIENT OF THE DIVINE GOVERNMENT THAT NEEDS TO BE VINDICATED.

1. It is said that God, as a Being of infinite love, might forgive sin without atonement. Perhaps he might if sin were a personal insult or a debt. It is a crime, a violation of law, rebellion against legitimate authority. It must be punished before it can be pardoned.
2. It is said that atonement involves the substitution of the innocent for the guilty, which is cruel and unjust. Admit that Christ was innocent and His death presents a problem of which the doctrine of the atonement is the only satisfactory solution. It was voluntary. Hall.
3. It is said that atonement is inconsistent with grace. All is grace to the sinner. Wardlaw.
4. It is said that atonement is subversive of the interests of morality. It has a man-ward as well as a God-ward aspect. It exercises a moral influence. It supplies the strongest motive-power that was ever brought to bear on the formation of character. "Talk they of morals."

III. AS A REMEDY FOR THE ILLS OF MEN THAT NEEDS TO BE APPLIED.

1. The atonement unappropiated will not avail any one. It does not operate mechanically or magically. Many will perish although Christ has died.
2. The benefits of the atonement are offered to all. There are no limitations in the offer. "To you, O men, I call."
3. The benefits of the atonement are conferred on all who believe in Christ. Faith is a condition of human nature rather than of the Gospel. Man is a voluntary being, having the power of choice. He must choose Christ as his Saviour, trust in His ability and His willingness to save, rest on His finished work. He must receive Him or be undone for ever. Hodge. Crawford.

(110.) REV. xxii. 20.—*He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*

THE SECOND COMING OF CHRIST.

I. THE SAVIOUR'S PROMISE.

1. The speediness of His coming. The interval is brief when measured by His standard of duration. His coming, whatever may be its date, will be sudden and unexpected. He will come as soon as the series of predicted dispensations has been completed.
2. The certainty of His coming. Not speculation, or conjecture, or inference. Foretold. Fre-

quently and fully foretold. Foretold as a constituent portion in the plan of redemption.

3. The importance of His coming. To the human race, to the church, to each of us.

II. THE CHRISTIAN'S RESPONSE. IT IS EXPRESSIVE OF HIS ARDENT DESIRE FOR THE SECOND COMING OF CHRIST.

1. He desires to see Christ glorified. If we love any one we desire to see him honoured. Those who love Christ are not satisfied with the way in which He has hitherto been treated. Then He shall come in His glory.

2. He desires to see the Church's victory over the world completed. The conflict of ages. Then fought out.

3. He desires to see His own eternal home. What a contrast to the present! No disease, no calumny, no poverty, no false friends, no indwelling sin, no evil companions, no imperfect services, no interruptions of pleasures, no death.

It would be well for us all to cherish this desire. We may cherish it, we ought to cherish it.

(111.) ISA. xliii. 25.—*I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

I. THE NATURE OF THE BLESSING. FORGIVENESS OF SIN.

1. There is remission. Blotting out like a cloud, like a debt, like a sentence. Full and immediate.

2. There is reconciliation. God forgets nothing. Acts as if He forgot. Treats the pardoned as if they had never sinned.

II. THE AUTHOR OF THE BLESSING.

1. The only Being who has a right to bestow it. He is the moral Governor of the universe against whom sin is committed.
2. The only Being who has power to bestow it. Only his omnipotence can arrest all the consequences of disobedience against Himself.
3. The only Being who has devised and executed a plan for bestowing it. The forgiveness of sin is the immediate end contemplated in the Gospel—not the ultimate.

III. THE GROUND ON WHICH THE AUTHOR OF THE BLESSING BESTOWS IT.

1. It is not on the ground of anything in them on whom he bestows it. Their good works, their resolutions, their prayers.
2. It is on the ground of something in Himself. The manifestation of His own attributes. Of His love—love to the sinner combined with hatred of the sin.

(1.) Seek this blessing; (2.) Accept it; (3.) Be grateful for it.

(112.) EPH. i. 6.—*To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.*

1. Our Lord Jesus Christ is the beloved of the Father. From eternity; during the preparatory dispensation; in the days of His flesh; now, for ever. An ineffable love.

2. The Father's love of believers is on account of the Lord Jesus Christ. He accepts them, for the sake of Christ, as united to Christ. Acceptance distinct from pardon.
3. The Father's acceptance of believers is an act of sovereign grace. Irrespective of their merit. Neither the necessity of the atonement nor the obligation of faith is inconsistent with acceptance by grace. Booth.
4. The Father's acceptance of believers for the sake of Christ promotes His own glory. His glory is the end of all things. Edwards.

Implore all to seek acceptance with God through Christ.

(113.) Ps. xxix. 11.— *The Lord will bless His people with peace.*

I. THE NATURE OF THIS PEACE.
1. It is peace with God. Reconciliation.
2. It is peace with ourselves. Silencing of the accusations of our conscience, and the restoration of the internal harmony of our nature.

II. THE VALUE OF THIS PEACE.
1. Its intrinsic value. A source of dignity and happiness.
2. Its value as a power. In the midst of trials and troubles.
3. Its value as a pledge. Of the peace of heaven.

(1.) Let those who enjoy this peace be thankful; (2.) Let those who enjoy not this peace hasten to seek it.

(114.) ROM. v. 5.—*Hope maketh not ashamed.*

1. On account of its object. The salvation of the soul. How much nobler an object than that of the worldling!
2. On account of its foundation. The work of Christ. How much more secure a basis than that of the formalist!
3. On account of its warrant. The promises of God. How much more reliable than human speculation!
4. On account of its author. The Holy Spirit. How much superior to self or man!
5. On account of its influence. Uplifting, comforting, sanctifying. How much more potent than all other hope!

(1.) None but true Christians are really happy; (2.) All the Christian's hopes are dignified; (3.) The validity of the Christian's hopes may be judged from their effects.

(115.) ROM. xiv. 17.—*Joy in the Holy Ghost.*

I. THE ELEMENTS OF SPIRITUAL JOY.
   1. Pardon of sin.
   2. Adoption into the family of God.
   3. The hope of heaven.

II. THE ATTRIBUTES OF SPIRITUAL JOY.
   1. It is rational. Unlike the wild excitement of the worldling, and the ungovernable raptures or rhapsodies of the enthusiast.
   2. It is pure. Other joy may stir the baser parts of our nature. This is the joy of the pure in heart.

3. It is potent. It produces humility, gratitude, benevolence.
4. It is lasting. Liable, however, to interruptions.

III. THE MEANS OF SPIRITUAL JOY.

1. Faith.
2. Prayer.
3. Attendance on religious ordinances.
4. Holy living.

(116.) Ps. cxlix. 4.—*For the Lord taketh pleasure in His people.*

I. THE PEOPLE.

1. They have a special relation to God.
2. They are regenerated and sanctified by His Spirit.
3. They are conformed to His image.
4. They are zealous for His glory.

II. THE PLEASURE.

1. In their persons.
2. In their welfare.
3. In their services.
4. In their graces.
5. In their fellowship.

(1.) Are we the Lord's people? (2.) Do we realise our privilege as the objects of the Divine delight? (3.) Do we delight in God?

(117.) 1 JOHN iii. 19.—*And hereby we know that we are of the truth, and shall assure our hearts before Him.*

I. THE NATURE OF ASSURANCE.

1. It is an assurance that is based on adequate evidence. Not on impressions, or dreams, or visions, or voices.
2. It is an assurance that is founded on moral evidence. Corresponding to the nature of

our religious knowledge, to the probationary character of our present state, to the duties of our earthly condition.

II. THE DESIRABLENESS OF ASSURANCE.

1. From the importance of the subject. It is one on which uncertainty is painful.
2. From the advantages of the blessing. It gives a clear sense of interest in all the Scriptural promises.
3. From the drawbacks of its absence. Without it, there is a want of sufficient stimulus to persevere.

III. THE POSSIBILITY OF ASSURANCE.

1. It is promised. Quote. It is also enjoined.
2. It has been attained by saints who are named in Scripture. In the Old Testament. In the New Testament.
3. It has been attained by many saints since the canon of inspiration was closed. Martyrs, preachers, hymnologists, private Christians.

IV. THE MEANS OF ATTAINING ASSURANCE.

1. Diligent study of the Bible.
2. Frequent self-examination.
3. Earnest prayer.

Assurance is not universally attained by Christians.

(118.) 2 COR. v. 5.—*Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.*

I. WHAT HAS BEEN DONE FOR BELIEVERS. THEY ARE PREPARED FOR HEAVEN.

1. The necessity of the preparation. There must be a meetness as well as a title.
2. The nature of the preparation. Holiness to fit for a holy world.
3. The source of preparation. Divine grace.

II. WHAT HAS BEEN GIVEN TO BELIEVERS. THE SPIRIT AS AN EARNEST OF HEAVEN.

1. Of its perfect knowledge.
2. Of its perfect holiness.
3. Of its perfect happiness.

In their earthly experience heaven is begun.

(119.) COL. i. 12.—*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.*

1. The state contemplated. It is "an inheritance," not a purchased property, but the common heritage of the children of God. "Of the saints," holy persons. "In light," knowledge, holiness, happiness.
2. The meetness required. Adaptations in the natural world. In social arrangements. In regard to the heavenly state. A change of heart is necessary. Without it, heaven would not be heaven to us. It must be sought and obtained in the present world. It is here ascribed to the Father.
3. The thanks to be rendered. We thank our fellow-men for their gifts. We thank God for His other gifts. We should thank Him for meetness for heaven. This thanksgiving prepares us for heaven.

(120.) 1 JOHN i. 3.—*Truly our fellowship is with the Father, and with his Son Jesus Christ.*

1. The reality of communion with God. Reason shows it to be possible; the Bible declares it to be certain.
2. The nature of communion with God. It consists in the communication of the influence of the Holy Spirit on His part, and in the exercise of holy affections and desires on ours.
3. The qualifications for communion with God. It is the peculiar privilege of believers in Christ.
4. The means of communion with God. Prayer. Church-going. Observance of the Lord's Supper.
5. The importance of communion with God. It is honourable, delightful, improving.
6. The imperfection of communion with God. On earth it is imperfect in its mode, in its degree, in its effects.

(121.) EPH. v. 30.—*For we are members of His body, of His flesh, and of His bones.*

I. THE DOCTRINE. THE APOSTLE IS SPEAKING OF BELIEVERS ONLY; OF BELIEVERS AS BELIEVING; OF ALL BELIEVERS. HIS LANGUAGE IMPLIES—

1. Union. Real, intimate, indissoluble.
2. Dependence. Of the members on the heart. Of the members on the head.
3. Sympathy. Sincere, entire, uninterrupted. Value of human sympathy. Its rarity. Its necessary imperfection. The superiority of Christ's.

II. THE DUTY.

1. Love. A special affection arising out of a special relation.
2. Reverence. There should be no unholy familiarity.
3. Obedience. Responsive to His will as a part of Himself. Eadie and Hodge on Ephesians.

(122.) Isa. xliv. 3.—*I will pour my Spirit upon thy seed.*

1. A special province has been assigned to the Holy Spirit in the economy of redemption.
2. The promise of the Holy Spirit is the great promise of the Christian dispensation.
3. The influences of the Holy Spirit are manifold. Enlightening, sanctifying, comforting.
4. The indwelling and inworking of the Holy Spirit may be confidently expected by all believers.
5. The bestowment of the Holy Spirit is connected with an appointed order of means, especially prayer.
6. The want of the influences of the Holy Spirit is not only a calamity but a sin.

(123.) Eph. i. 5.—*The adoption of Children by Jesus Christ.*

Explain the Nature of the Privilege.

I. Its greatness.
   1. From the Being by whom it is conferred.
   2. From the price at which it was procured.
   3. From the inheritance which it conveys.
   4. From the manner in which it is bestowed. The new birth.

II. Its benefits.
   1. The Spirit of adoption.

2. Divine care and protection.
3. Divine pity and compassion.
4. Overruling of all trials for spiritual good.

III. THE EVIDENCES OF ITS POSSESSION.

1. The image of God.
2. The love of God.
3. The love of the brethren.

IV. ITS APPROPRIATE DUTIES. THE CHILDREN OF GOD OUGHT—

(1.) To walk worthy of their high vocation; (2.) To be subject to their Father's will, both in doing and in suffering; (3.) To be mindful of what they owe to their spiritual kindred; (4.) To long for their heavenly home.

(124.) JOHN xiv. 26.—*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things.*

I. THE KNOWLEDGE OF THE BIBLE WHICH AN UNREGENERATED MAN MAY ACQUIRE.

1. He may be convinced of its Divine origin. Dispassionate investigation of evidence.
2. He may be conversant with its moral and religious system. As with any scientific, or philosophical, or theological system which he has mastered by study.
3. He may admire its literary beauties. A taste practised in the literature of Greece and Rome, of Italy, France, and Germany, as well as our own.
4. He may be an able and eloquent expounder of its doctrines. The greatest preachers, and

the most successful, have been heaven-taught men. But Balaam was a prophet, and Judas was an apostle.

II. THE KNOWLEDGE OF THE BIBLE, WHICH NONE BUT REGENERATED MEN CAN ACQUIRE.

1. That which is attended with personal application. The personality of religion. God's message to me.
2. That which affects the heart. Head-knowledge, heart-knowledge. Moonlight, sunlight.
3. That which regulates the conduct. A clock or watch. A steamboat or railway train.

(1.) Let us not ascribe to grace what belongs to nature; (2.) Let us highly prize the presence and influence of the Holy Spirit; (3.) Let us remember that the ultimate test of the value of our knowledge of the Bible is its subserviency to the glory of Christ.

(125.) Ps. lxxiii. 24.—*Thou shalt guide me with Thy counsel.*

I. THE GUIDE.

1. He is wise. All-knowing and unerring.
2. He is powerful. His resources are inexhaustible.
3. He is kind. "His nature and His name is love."
4. He is patient. Longsuffering. To sinners. To saints.
5. He is faithful. The promises.
6. He is omnipresent. Everywhere, and everywhere the same.

II. HIS COUNSEL. IT EMBRACES—

1. Doctrines. These are so many regulative principles.

2. Precepts. Principles do not supersede rules. There is need of express laws.
3. Promises. Motives, but also guarantees of necessary aid. Circular letters of credit. Bank notes.
4. Threatenings. Warnings against the dangers of the way.
5. Examples. Both good and bad men.
6. The dispensations of providence. Prosperous and adverse.
7. The suggestions of the Holy Spirit.

(1.) Let us be sensible of our need of a guide; (2.) Let us trust implicitly in God as our guide; (3.) Let us follow closely the leadings of God as our guide.

(126.) Ps. cxvi. 8.—*For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.*

I. God is the Redeemer of His people.

1. From temporal death. Because it cannot happen except in the time, and the place, and the circumstances, which He has appointed, and because when it happens it is without a sting.
2. From eternal death. They shall not die eternally. They shall enjoy eternal life.

II. God is the Consoler of His people.

1. By showing them His own hand in all their afflictions. If we love Him, there is an indescribable comfort in the thought, "Thou didst it."
2. By showing them that all their afflictions are

marks of His love. Fatherly chastisements. Not punishments.

3. By showing them that all their afflictions are intended for their good. Spiritual good.

III. GOD IS THE PROTECTOR OF HIS PEOPLE.

1. They are liable to fall.
2. The consequences of their falling would be dreadful.
3. They are prevented from falling irrecoverably. They may become backsliders, not apostates.

(1.) For our humiliation; (2.) For our encouragement.

(127.) 1 PET. i. 5.—*Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.*

1. From what are they kept? From all the spiritual dangers to which they might be exposed by trials or temptations.
2. By what are they kept? Not by their own power. Not by the power of their fellow Christians. Not by the power of angels. By the power of God. In nature, in providence, in the Bible, in ordinances. The power of God. Father, Son, and Holy Ghost.
3. Through what are they kept? Faith is dependence on Christ, leading to communion with Him, and prayer to God in His name, receiving constant supplies of grace from Him. A link invisible but mighty.
4. To what are they kept? "To salvation," perfect holiness and happiness. "Ready to be re-

vealed." Future. "In the last time, everlasting.

(1.) Let the unbeliever reflect on the greatness of his loss; (2.) Let the believer persevere. "Soldiers, a few more marches and a few more toils, and these gardens are yours and mine."

(128.) PHIL. iv. 13.—*I can do all things through Christ, which strengtheneth me.*

I. THE EXTENT OF A CHRISTIAN'S ABILITY.

1. He is able to discharge every duty.
2. He is able to endure every trial.
3. He is able to brave every suffering.
4. He is able to overcome every temptation.

II. THE SOURCE OF THE CHRISTIAN'S ABILITY.

1. Christ strengthens us by His teachings.
2. Christ strengthens us by His example.
3. Christ strengthens us by the moral influence of His death as a sacrifice for our sin.
4. Christ strengthens us by uniting us to Himself, and bestowing on us, in answer to the prayer of faith, the influences of the Holy Spirit.

Christ is the fountain of spiritual strength.

(129.) Ps. lxxxiv. 7.—*They go from strength to strength.*

SOME OF THE MARKS OF SPIRITUAL PROGRESS.

1. A more habitual recognition of God. Alienation from, reconciliation to, communion with God. All things full of Him.
2. A more exclusive dependence on the merit and grace of our Lord Jesus Christ. Reliance on

self or on general mercy. Conviction of the need of a Saviour. Acceptance of Christ. Growing simplicity and strength of reliance on Him.

3. A more resolute resistance to all the powers of evil. The unconverted yield, for the most part, to the force of temptation. Young Christians are fitful in their opposition, and actuated more by passion than by principle. Mature Christians are firm and unyielding like veteran soldiers.
4. A more entire indifference to the things of time and sense. At home in the world. Leaving home painful as in the exile and the emigrant. Leave the world when we come to Christ. Change as from the ancient to the modern astronomy. Are drawn within the sphere of the attraction of a higher world.
5. A more perceptible abatement of selfishness in religious thought and feeling. The awakened sinner necessarily views the Gospel in the first instance in its reference to himself. The young Christian for some time sympathises with this view which is quite legitimate. There is, however, a larger view. There is absolute truth. There is disinterested love.
6. A more profound calmness in the prospect of death and eternity. Fear. Faith. Hope.

1. For self-examination. 2. For encouragement.

(130.) PHIL. i. 6.—*Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.*

I. I SHALL ADDUCE SOME OF THE PRINCIPAL ARGUMENTS IN SUPPORT OF THE DOCTRINE OF THE PERSEVERANCE OF THE SAINTS.

1. The decree of election.
2. The merit of Christ's sufferings and death.
3. The intercession of Christ.
4. The promises of God.
5. The constitution of the covenant of grace.
6. The statements of Scripture in regard to the constant indwelling of the Holy Spirit in all believers.

II. I SHALL CONSIDER SOME OF THE MOST PLAUSIBLE OBJECTIONS WHICH HAVE BEEN URGED AGAINST THIS DOCTRINE.

1. That some of the most eminent saints have fallen into very grievous sins. They did not fall totally and finally.
2. That many who were long regarded as true Christians do in point of fact finally apostatise. They never were true Christians.
3. That there are in Scripture many earnest exhortations to watchfulness, and many awful warnings against apostacy. God works by means and motives.
4. That believers being assured of their ultimate recovery will be encouraged to sin. The perseverance of the saints is perseverance in holiness.

(1.) Has a good work begun in you? (2.) If so, remember that while the perseverance of the saints is promised as a privilege, it is also enjoined as a duty. Dick and Wardlaw.

(131.) Isa. xl. 1, 2.—*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.*

I. What God says to me as a Minister of the Gospel.

1. That I am to comfort His people.
2. That I am to persevere in my efforts to comfort His people.
3. That in all my efforts to comfort His people I am to proclaim the consolation with His authority.

II. What God bids me say to you as belonging to His people.

1. That your conflicts are on the eve of being terminated.
2. That your sins are expiated and forgiven.
3. That you will receive an abundant compensation for all the sorrows which you have felt on account of sin.

This message is addressed to the people of God alone. Do you all belong to their number?

(132.) Rom. viii. 28.—*And we know that all things work together for good to them that love God, to them who are the called according to His purpose.*

I. The character of the people of God.

1. Their regard for God.
2. God's regard for them.

II. The privilege of the people of God.

1. "All things." All the dealings of God toward them.
2. "For good." Spiritual good.
3. "Work together." Co-operate. Cumulatively, collectively. The events or occurrences, the end or result, the mode or method.

III. THE CERTAINTY THAT THOSE WHO POSSESS THIS CHARACTER SHALL ENJOY THIS PRIVILEGE.

1. It is secured by the perfections of God.
2. It is foreshown by the conduct of God in the scheme of redemption.
3. It is guaranteed by the promises of God.

(133.) 1 PET. v. 8, 9.—*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith.*

I. THE ENEMY.

1. He is subtle.
2. He is active.
3. He is cruel.
4. He is powerful.

II. THE MEANS OF OVERCOMING HIM.

1. Self-government.
2. Watchfulness.
3. Courage.
4. Faith. In the Gospel. In the Redeemer.

(134.) 1 JOHN v. 4.—*This is the victory that overcometh the world, even our faith.*

1. What is it to overcome the world? It is to get the better both of our natural love of its honour, riches, pleasures, friendship; and of our natural fear of its crosses, hatred, and contempt.

2. What is the instrument by which the world is overcome? Faith is dependence on the testimony of God. To withhold it is unreasonable and sinful. Yet it is not the product of reason alone, but is wrought by the Spirit of God. Quote instances of its overcoming power.
3. How does our faith overcome the world? By opening to our view invisible realities.

Seek to overcome the world. Graham, Candlish, Morgan, on 1st John.

(135.) 1 COR. xv. 57.—*But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

1. A war presupposed.
2. A victory won.
3. The author of the victory.
4. The agency by which the victory is secured.
5. The victor.
6. The grateful ascription.

(136.) ROM. viii. 37.—*Nay, in all these things we are more than conquerors, through Him that loved us.*

I. CHRISTIANS ARE CONQUERORS.

1. They conquer Satan. At their conversion, and at every stage of the Christian warfare.
2. They conquer themselves. Their appetites, desires, tempers, passions.
3. They conquer trials. Disease, privation, persecution.
4. They conquer death. Death an enemy. Dreadful to the unbeliever. Vanquished by Christians. Write "vici" on their shield.

5. They conquer God Himself. By prayer. "Moves the hand that moves the world."

II. CHRISTIANS ARE MORE THAN CONQUERORS.

1. Because they conquer the invincible. All others would be defeated in such a war.
2. Because they conquer by simple means. Contrast the weapons of the holy war with the munitions of a modern army.
3. Because they conquer without the loss of anything that is worth keeping.
4. Because they conquer without risk of reverse.

(1.) Let not the Christian be dismayed by the number of his enemies; (2.) Let him not be elated by the greatness of his victories.

(137.) 2 COR. v. 8.—*We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

I. THE CHRISTIAN, AT DEATH, QUITS HIS BODY.

1. With all its organs of sense.
2. With all its activities.
3. With all its diseases.
4. With all its dangers.

II. THE CHRISTIAN, AT DEATH, PASSES INTO A HIGHER STATE OF EXISTENCE.

1. A state of the conscious presence of Christ.
2. A state of immediate perception of the glory of Christ.
3. A state of uninterrupted communion with Christ.
4. A state of perfect obedience to Christ.

III. THE CHRISTIAN PREFERS HIS FUTURE TO HIS PRESENT STATE.

1. Because he finds the body to be often a drawback to his spiritual progress.
2. Because the world in which he now lives presents to him many temptations.
3. Because he loves the Saviour, and love seeks to be near its object.
4. Because he longs after perfect holiness.

(1.) How happy are deceased Christians; (2.) How important to be assured that when we die we shall share their happiness.

(138.) PHIL. iii. 11.—*If by any means I might attain unto the resurrection of the dead.*

I. THE OBJECT WHICH PAUL CONTEMPLATED.
1. The resurrection as the proof of final escape from all evil.
2. The resurrection as the occasion of public recognition by the Saviour-Judge.
3. The resurrection as the pledge of eternal happiness in heaven.

II. HIS DESIRE FOR THAT OBJECT. IT IMPLIES:
1. A high appreciation of its value.
2. A deep sense of its difficulty.
3. A persuasion that it may be attained in various degrees.
4. A submission to all the Divine arrangements in reference to it.

(139.) JOHN xvii. 22.—*And the glory which thou gavest me I have given them.*

THE ELEMENTS OF THE HAPPINESS OF THE SAINTS IN HEAVEN.

1. The glory of the world they shall inhabit.
2. Their beatific vision of God and of the Lamb.
3. Their pure and permanent worship.
4. Their intercourse with each other.
5. Their intense and indefatigable activity.

(1.) Let us adore the infinite love which has provided such happiness for creatures whose merited doom is everlasting perdition; (2.) Let us make this happiness the subject of our frequent contemplation; (3.) Let us endeavour to ascertain whether we have acquired a title to heaven founded on the finished work of Christ, and a meetness for it wrought in us by the agency of the Holy Spirit. Seek the things that are above, where Christ sitteth at the right hand of God.

(140.) Ps. xxxiv. 8.—*O taste and see that the Lord is good: blessed is the man that trusteth in Him.*

I. THE DOCTRINE. THE GOODNESS OF GOD, WHICH IS VISIBLE—

1. In the works of nature. Everything is adapted to minister to the happiness of sentient creatures.
2. In the dispensations of providence. Preponderance of pleasure over pain.
3. In the mystery of redemption.
4. In the means of grace. The Bible, the Sabbath, the Church, prayer.

II. THE DUTY.

1. Taste. Experimental acquaintance with the doctrine not easily explained to others, but quite satisfactory to its possessor.

2. See. Experimental acquaintance derived from seeing with the eye of faith.
3. Trust. A literal interpretation of the two figurative terms.

III. THE PROMISE. HAPPINESS.

1. Through life.
2. In the hour of death.
3. While the ages of eternity roll on.

Address (1.) The careless and worldly; (2.) The anxious and inquiring; (3.) Experimental Christians.

(141.) ISA. xlv. 22.—*Look unto me, and be ye saved, all the ends of the earth.*

I. THE DUTY. LOOKING TO JESUS WITH THE EYE OF FAITH.

1. Exclusively. There is no other Saviour.
2. Earnestly. As a beggar, as a patient, as a shipwrecked mariner.
3. Humbly. A conviction of helplessness.
4. Hopefully. A persuasion of Christ's fulness.
5. Continually. Faith is a habit.

II. THE BLESSING. SALVATION OR DELIVERANCE.

1. From sin. This is essential to our happiness on earth: we must be holy before we can be happy. It is essential to our admission into heaven: there must be an adaptation of the character to the place.
2. From hell. Banishment from the presence and the love of God. Miseries of exile. Dethroned monarch. Consignment to the endurance of everlasting woe. Wrath to the

uttermost. Instead, nearness to God and inconceivable felicity.

III. THE PERSONS.

1. Men of all nations. Missions.
2. Men of all circumstances. Rich and poor.
3. Men of all characters. The rude and the refined, the lapsed and the respectable, the fast and the moderate.

Look (1.) Because the blessings are great; (2.) Because the terms are simple; (3.) Because the Saviour is God; (4.) Because if you look not to Jesus, you must look in vain elsewhere.

(142.) ISA. i. 18.—*Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

FOUR MARVELS OF DIVINE MERCY.

1. That God should be willing to pardon sinners at all. In our estimation sin is a trivial evil. In God's sight it is an abominable thing. As committed against Him. As drawing after it so tremendous consequences. The pardon of it lies within the province of the supernatural.
2. That God should be willing to pardon all sinners, without exception. In acts of amnesty certain individuals are usually excepted. There are many whose sin has been so heinous or aggravated, that we are apt to suppose even a merciful God might have scrupled to admit them to His favour. Infidels, persecutors,

murderers, debauchees, Sabbath-breakers, scoffers, swearers, liars. All are invited.

3. That God should be willing to pardon sinners on so easy and simple terms. Repent, believe, pray. Can be understood without talent or learning. Can be performed, if sinners are willing.

4. That God should condescend to reason with sinners about accepting the pardon He offers to them. "Am I not able to forgive sin? Am I not willing? Have I not declared that I am able and willing to forgive through the work of Christ?"

(143.) GEN. vii. 1.—*Come thou and all thy house into the ark.*

I. THERE IS APPROACHING A WORSE DELUGE THAN THAT WHICH DESTROYED THE OLD WORLD.

1. The fire of Divine wrath. Its reality. Its manifestation. "The terror of the Lord."

2. The fire of the final conflagration. Consumes all that man is proud of, all that man trust in, all that man cares for.

3. The fire of hell. Everlasting. Is not quenched.

II. THERE IS A PROVISION FOR SECURITY, OF WHICH THE ARK IS AN EMBLEM.

1. It is divinely appointed. The ark was not the invention of Noah. The Gospel is the power of God unto salvation.

2. It is wisely framed. Scientific men have proved that the ark was admirably adapted to its purpose. Divines have proved that the Gospel is the wisdom of God in a mystery. Edwards.

3. It is richly furnished. Abundant provision in the ark: abundant provision in the Gospel.

III. THERE IS A DUTY INCUMBENT ON US IN REFERENCE TO THE MEANS OF SECURITY.

1. That we should use them ourselves. The duty is personal.
2. That we should try to induce others to use them. The duty is relative.

(144.) GEN. xix. 17.—*And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.*

ILLUSTRATION OF THE SINNER'S STATE, DUTY, AND PROSPECTS.

I. THE DANGER TO WHICH THE SINNER IS EXPOSED.

1. It is real. Not imaginary.
2. It is imminent. Not distant. Nearer and nearer every day.
3. It is tremendous. Not slight.

II. THE POSSIBILITY OF ESCAPE FROM THE DANGER TO WHICH THE SINNER IS EXPOSED.

1. It is proved by the invitations addressed to him in the Bible. Numerous, earnest, pathetic.
2. It is proved by the revelation of the work of Christ, on which these invitations are founded. That work is a mountain, if that be the proper emblem of strength, stability, immutability.
3. It is proved by the experience of all believers. Fire-escape. Life-boat.

III. THE NECESSITY OF PROMPT AND DECISIVE ACTION

ON THE PART OF THE SINNER, IF HE WOULD ESCAPE FROM THE DANGER TO WHICH HE IS EXPOSED.

1. His flight must be instantaneous. Without procrastination.
2. His flight must be rapid. No delay.
3. His flight must be persevering. The city of refuge.

IV. THE URGENCY OF THE MOTIVES BY WHICH THE SINNER SHOULD BE INDUCED TO ESCAPE FROM THE DANGER TO WHICH HE IS EXPOSED.

1. The magnitude of the interests at stake. "Life! life! eternal life!"
2. The exclusiveness of the Gospel method of salvation. No other name.
3. The happiness of escape. Beneficial results to ourselves and others.

Address (1.) Those who are at ease in Sodom; (2.) Those who are lingering and deferring their flight; (3.) Those who are daily running in the way prescribed.

(145.) GEN. xix. 14.—*And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.*

I. LET US ATTEND TO THE EXHORTATION ADDRESSED BY LOT TO HIS SONS-IN-LAW. THERE IS A CLOSE PARALLEL BETWEEN THEIR SITUATION AND OUR OWN.

1. We are living, like them, amongst wicked men.
2. We are exposed, like them, to Divine judgments.

3. We are plied, like them, with overtures of mercy.

II. LET US ATTEND TO THE MANNER IN WHICH THE SONS-IN-LAW OF LOT RECEIVED HIS EXHORTATION. THERE IS A CLOSE PARALLEL BETWEEN THEIR CONDUCT AND THAT OF MANY OF OURSELVES.

1. Like them, we reject as mockery the demonstration of our danger.
2. Like them, we reject as mockery the offer of a method of escape.
3. Like them, we reject as mockery all earnestness in pressing on our attention the means of deliverance.

III. LET US ATTEND TO THE CONSEQUENCES OF THE MANNER IN WHICH THE SONS-IN-LAW OF LOT RECEIVED HIS EXHORTATION. THERE IS A CLOSE PARALLEL BETWEEN THEIR DOOM AND OURS IF WE DIE IN A STATE OF UNBELIEF. HERE WE MAY APPEAL—

1. To the declarations of the Almighty.
2. To the facts of history. The old world. The cities of the plain. Egypt. Babylon. Jerusalem.
3. To the dictates of reason.
4. To the attributes of God. His truth and holiness.

(146.) EXOD. xxxii. 26.—*Then Moses stood in the gate of the camp, and said, Who is on the Lord's side?*

I. THE TEXT IMPLIES AN OPPOSITION. THERE ARE SOME WHO ARE NOT ON THE LORD'S SIDE.

1. It was so when these words were uttered. Relate the circumstances.
2. It has been so in every intervening age. History

shows that there have ever been two great parties in our world.

3. It is so now. A scientific, a literary, a popular opposition.

II. THE TEXT ADVOCATES A DUTY. WE OUGHT TO BE ON THE LORD'S SIDE.

1. How? By acknowledging Him as the only Lord. By rendering to Him actually, from the heart, emotions of reverence, of admiration, and gratitude. By abandoning and repudiating every ground of hope except His righteousness. By becoming practically conformed to His commandments. By being diligent in the advancement of His glory.

2. Why? Because He possesses an absolute and unimpeachable right to us. Because, by being on His side, we will be made possessors of vast and incomparable blessings. Because, by not being on His side, we are exposed to overwhelming punishment and sorrow.

III. THE TEXT DEMANDS A DECLARATION. WE ARE CALLED TO DECLARE THAT WE ARE ON THE LORD'S SIDE.

1. By verbal announcement in the intercourse of social life.

2. By union with the people of God in the churches of His Son.

3. By active and devoted diligence in prompting the cause of God among the apostate and rebellious of our race. Especially the young. All.

Are you on the Lord's side? This is the one

question. God asks it. Answer it, ye young. Answer it now.

(147.) NUM. x. 29.—*And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.*

I. THE PLACE. CANAAN AS A TYPE OF HEAVEN.
   1. It was a promised land.
   2. It was a fertile land.
   3. It was a land whose value was enhanced by contrast with the slavery of Egypt and the wanderings of the wilderness.

II. THE JOURNEY OF THE CHILDREN OF ISRAEL AS AN EMBLEM OF THE JOURNEY OF THE SAINTS TO HEAVEN.
   1. They enter into the way which leads to heaven.
   2. They continue on the way.
   3. They make progress in the way.
   4. They are determined to reach the termination.

III. THE INVITATION OF THE SAINTS TO OTHERS TO BECOME THEIR FELLOW TRAVELLERS.
   1. To fellowship with them.
   2. To a participation of their benefits.

IV. THE GROUND OF THE INVITATION.
   1. A Divine promise.
   2. A Divine promise of the highest good.

   (1.) Let us accept the invitation; (2.) Let us circulate the invitation.

(148.) DEUT. xxxii. 47.—*For it is not a vain thing for you; because it is your life.*

I. RELIGION IS NOT A VAIN THING.

1. It is not false.
2. It is not irrational.
3. It is not illusory.
4. It is not injurious.

II. RELIGION IS OUR LIFE.

1. It fulfils the end of life.
2. It secures the happiness of life.
3. It is the highest form of life.
4. It prepares for eternal life.

(149.) JOSHUA xxiv. 15.—*And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.*

I. THE CASE WHICH JOSHUA SUPPOSES.

1. It is a common case.
2. It is an unjustifiable case.
3. It is a dangerous case.

II. THE ALTERNATIVE WHICH JOSHUA PROPOSES. IN FORM, IT LIES BETWEEN TWO SORTS OF FALSE RELIGION: IN REALITY, IT LIES BETWEEN THE FALSE AND THE TRUE. IT IS AN EXHORTATION TO ADHERE TO THE TRUE RELIGION.

1. It consists in the service of the Lord.
2. It demands an act of choice.
3. The act of choice ought to be performed to-day.

III. THE RESOLUTION WHICH JOSHUA EXPRESSED.

1. Independent. 2. Personal. 3. Relative.

Whether we serve God or not, is a matter of our own choice.

(150.) RUTH i. 16, 17.—*And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.*

I. THE STEPS THAT LED TO THE CONVERSION OF RUTH.

1. A famine in the land of Israel.
2. Her marriage to an Israelite.
3. The death of her husband.
4. Her attachment to her mother-in-law.
5. Her mother-in-law's return to the land of Israel.

II. THE DECIDED CHARACTER OF RUTH'S PIETY. SHE CHOSE THE GOD OF ISRAEL AS HER GOD. HER CHOICE WAS—

1. Unreserved.
2. Affectionate.
3. Earnest.
4. Irrevocable.

(1.) I call the undecided to decision, especially the young; (2.) I warn the decided against relaxing their purpose and their efforts; (3.) I exhort all to imitate the character of Ruth.

(151.) 1 SAM. xii. 24.—*Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you.*

I. THE DUTY HERE ENJOINED.

1. To fear God. Distinguish between the fear of terror and the fear of love; between servile, or superstitious, fear, and filial; between the fear of the sinner and of the saint.
2. To serve God. There is the service of God by worship and by obedience. It must be in the way He has appointed. It must have respect to every expression of His will.
3. To serve God in truth with all our heart. "In truth." Sincerely, without hypocrisy or dissimulation. "With all your heart." Our whole soul. Amaziah. Hezekiah.

II. THE MOTIVES BY WHICH THE DUTY IS ENFORCED.

1. One is drawn from gratitude. God has done great things for us as men, as Britons, as Christians.
2. Another is drawn from interest. Threatening of temporal and eternal ruin.

(152.) 2 KINGS XX. 1.—*Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.*

I. THE FACT.

1. The certainty of death. The time and the place and the circumstances are uncertain. The fact is not. The law of mortality. Not "the debt of nature."
2. Its possible nearness. To the aged, to invalids, to flagrant sinners. To all, from disease, or accident, or violence. Death does not always take the ripe and spare the green.
3. Its solemn consequences. It withdraws us from all our religious privileges; it closes the term

of our probation for eternity; it ushers us into the presence of God as our Judge.

II. THE COMMAND FOUNDED ON THE FACT.

1. Its reference to our temporal affairs. A proper arrangement of worldly business should be made in the prospect of death. It lessens the anxiety of the dying. It soothes the spirit of the mourners. It prevents those unseemly feuds which bring so much dishonour on the parties, and interfere so much with their religious improvement of their bereavement.

2. Its reference to our spiritual affairs. Preparation for death. Not by baptism or religious profession or outward reformation. There must be pardon through the blood of Christ, and renewal through the agency of the Holy Spirit. To be obtained through prayer. Now.

(1.) Prepared or unprepared, we must die; (2.) If we die unprepared, we shall be undone for ever; (3.) Preparation is still within our reach.

(153.) 1 CHRON. xxviii. 9.—*And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.*

ADVICE TO A SON BY A FATHER IN AFFECTING CIRCUMSTANCES.

I. THE COURSE WHICH IS PRESCRIBED.

1. To know God. We cannot know God perfectly,

but we can know Him clearly, as far as our knowledge extends; and we can know Him sufficiently for all practical purposes. By the Word. Inspired. Incarnate.

2. To serve Him. Reconciliation, worship, obedience. "With a perfect heart." Perfection of sincerity and of parts. "With a willing mind." Voluntary, loving, cheerful.

II. THE CONSIDERATIONS BY WHICH THE COURSE IS RECOMMENDED.

1. The omniscience of God. He knows, and He only, knows the heart. Crystal vase. Unmasks. Not deceived by appearances, or professions, or conventionalisms.
2. The goodness of God. Success in seeking Him may be expected from what He is, what He has done, what He has promised.
3. The justice of God. He sees ungodliness, hates it, and will punish it.

Address (1.) Parents; (2.) The Young; (3.) All.

(154.) EZRA i. 1.—*The Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing.*

RESEMBLANCE BETWEEN THE PROCLAMATION OF CYRUS AND THE GOSPEL.

1. In the disposition from which it originated. The motive which actuated the Persian Emperor was benevolence. The love of Christ.
2. In the deliverance which it announced. From Babylon to Canaan. From the captivity of

Satan and sin to a state of salvation here and hereafter.

3. In the terms which it specified. No pecuniary compensation for liberty. Salvation by grace.
4. In the universality of its offers. Every Hebrew captive. Every sinner is invited.
5. In the aids it promised. Provision of help for the journey. Providential and spiritual aid for Christians.

There were some who did not welcome the proclamation of Cyrus.

(155.) JOB xi. 13-15.—*If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear.*

THE WAY TO HAPPINESS.

I. PREPARATION OF THE HEART.

1. Thoughtfulness. 2. Decision.

II. STRETCHING OUT OF THE HAND TOWARD GOD. PRAYER.

1. Knowledge of the way of acceptance.
2. A sense of need.
3. Earnest desire.
4. Waiting for an answer.

III. ABANDONMENT OF EVIL HABITS. PRAYER MUST BE ACCOMPANIED WITH REFORMATION.

1. God does not love religious services for their own sake.
2. God cannot be deceived by a show of outward piety.

3. God does not permit us to continue in sin that His grace may abound.
4. God does not call on us to attend to the claims of religion merely that we may escape future punishment.

IV. FAMILY RELIGION.

1. Its parts. Includes government and discipline.
2. Its advantages. Absence of shame and of fear.

(156.) JOB xxii. 15-17.—*Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood: which said unto God, Depart from us: and what can the Almighty do for them?*

I. THE DESCRIPTION OF THE ANTEDILUVIANS.

1. Of their doom. The flood. Its universality as to men. A Divine judgment.
2. Of their character. Their practical atheism. Their speculative doubts.

II. THE LESSONS TO BE LEARNED FROM A STUDY OF THIS DESCRIPTION.

1. We may learn the antiquity of sin.
2. We may learn the identity of the manifestations of human depravity in all ages.
3. We may learn the greatness of God's forbearance.
4. We may learn that salvation must be of God.
5. We may learn the magnitude of the Redeemer's work.

(157.) JOB xxxi. 14.—*What then shall I do when God riseth up? and when He visiteth, what shall I answer Him?*

I. WHAT SHALL WE DO?
   1. Shall we flee?
   2. Shall we attempt to resist?
   3. Shall we invoke the aid of our fellow creatures? Of sinners? of saints? of angels?
   4. Shall we harden ourselves to brave our fate?
   5. Shall we throw ourselves on the mercy of God? His general mercy? His mercy in Christ?

II. WHAT SHALL WE ANSWER?
   1. Shall we answer that we are sinless?
   2. Shall we answer that if we are chargeable with sin we were driven into it by an irresistible necessity?
   3. Shall we answer that we did not receive sufficient warning?
   4. Shall we answer that we were too busy to attend to religion?
   5. Shall we answer that our punishment is disproportioned to our guilt?
   6. Shall we answer that we ought to be favoured with a new term of probation.

   Apply both of these questions to individuals, and urge on them the acceptance of the only method of salvation.

(158.) JOB xxxiii. 29, 30.—*Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.*

THE MEANS EMPLOYED IN ORIGINATING THE SPIRITUAL LIFE.

1. The working of the natural faculties. Imagina

tion. Conscience. The train of thought which issues in conversion may owe its commencement to a dream.

2. Adverse dispensations of providence. Sickness. Tends to generate a state of mind favourable to the influence of religion.
3. The word of God. Read. Heard.
4. The influence of the Holy Spirit. Not in the word but along with the word. Not in the word but in the heart. In answer to prayer.

The effect of all these means should be to bring the sinner to repentance and to faith.

(159.) JOB xxxiv. 31, 32.—*Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: That which I see not, teach thou me: if I have done iniquity, I will do no more.*

I. LET US EXPLAIN THIS ADDRESS TO GOD.
   1. It is the language of resignation.
   2. It is the language of confession.
   3. It is the language of firm resolve.
   4. It is the language of earnest prayer.

II. LET US SHOW THE PROPRIETY OF ITS ADOPTION BY OURSELVES.
   1. Consider our demerits.
   2. Consider God's designs.

(160.) JOB xxxiv. 33.—*Should it be according to thy mind?*

I. IN REFERENCE TO THE CONTENTS OF THE BIBLE.
   1. Its narratives.
   2. Its doctrines.
   3. Its precepts.
   4. Its prophecies.

II. IN REFERENCE TO THE PLAN OF SALVATION.

1. Through the incarnation. 3. Through faith.
2. Through substitution.

III. IN REFERENCE TO THE DISPENSATIONS OF PROVIDENCE.

1. We are incompetent judges.
2. We are disposed to apply wrong standards.
3. We shrink from painful trials.
4. We need to know ourselves.
5. We learn the duty of prayer.

IV. IN REFERENCE TO THE DETAILS OF RELIGIOUS EXPERIENCE.

1. It may be according to our mind to escape the agony of intense convictions: it may be according to His—
2. It may be according to our mind to wade through the slough of despond: it may be His—
3. It may be according to our mind to win easy victories over all our spiritual enemies: it may be according to His—
4. It may be according to our minds to know only the pleasures of piety: it may be according to His—
5. It may be according to our mind to occupy a prominent station in the Church: it may be according to His—

(161.) Ps. ii. 12.—*Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.*

I. THE EXHORTATION. IT IMPLIES—

1. Submission to Christ's authority. 1 Sam. x. 1.

2. Love to His person. Luke vii. 38.
3. Devotion to His service. 1 Kings. xix. 18. Hos. xiii. 2.

II. THE ARGUMENTS BY WHICH THE EXHORTATION IS ENFORCED.

1. The danger of disobeying it. Rev. vi. 15-17.
2. The benefit arising from obedience to it. Thomas Scott.

(162.) Ps. iv. 5.—*Offer the sacrifices of righteousness, and put your trust in the Lord.*

1. Offer the sacrifices of righteousness by cherishing the humiliation and contrition which become you as sinners; and trust in the Lord, that He will cheer and comfort you.
2. Offer the sacrifices of righteousness by pleading the righteousness of Christ as the only ground of your hope before God; and trust in the Lord, that He will give you pardon and acceptance.
3. Offer the sacrifices of righteousness by seeking habitual conformity to the character and to the law of God; and trust in the Lord, that He will enable you to reach your aim.
4. Offer the sacrifices of righteousness by seeking to promote the moral and religious interests of your fellow-men; and trust in the Lord, that He will make your efforts successful.

(163.) Ps. xxii. 26.—*The meek shall eat and be satisfied: they shall praise the Lord that seek Him: your heart shall live for ever.*

I. THE CHARACTERISTICS SPECIFIED.

1. Meekness. In reference to God, to men, to the Bible.
2. Prayerfulness. Habitual, believing, earnest.

II. THE BLESSINGS PROMISED.

1. Happiness. Has its seat within us. A right state of the affections.
2. Praise. A rational duty. A pleasant duty.
3. Life. Spiritual and eternal.

(1.) The spirituality of religion; (2.) The danger of backsliding; (3.) The connection between holiness and happiness.

(164.) Ps. xl. 1-3.—*I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.*

I. THE PSALMIST'S DISTRESS. DESCRIBED FIGURATIVELY. IT SEEMS TO HAVE BEEN—

1. An overwhelming sense of the Divine displeasure.
2. A humbling conviction of his personal sinfulness.

II. THE MEANS TO WHICH THE PSALMIST RESORTED FOR RELIEF.

1. He waited patiently *upon* the Lord.
2. He waited patiently *for* the Lord.

III. THE GREAT DELIVERANCE VOUCHSAFED TO THE PSALMIST.

1. His prayer was answered.

2. He was extricated from his trying condition.
3. His religious principles were confirmed.
4. He was furnished with a new occasion of praise.

IV. THE RESULTS ANTICIPATED BY THE PSALMIST.

1. The fear of God. 2. Trust in God.

(1.) The efficacy of the prayer of faith; (2.) The duty of those in whose behalf God has interposed in the time of trouble; (3.) The beneficial influence of true piety; (4.) The misery of all who seek their happiness elsewhere than in God.

(165.) Ps. xlv. 10, 11.—*Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him.*

1. The Lord Jesus addresses to us kind and gracious overtures. For a union resembling marriage.
2. He expects us to entertain His overtures seriously. To hear, to attend, to reflect, to comply.
3. He requires us to abandon all others for His sake. Relatives, friends, companions, favourite teachers.
4. He promises to be highly gratified with the contemplation of our beauties. Beauties which are brilliant in themselves; which are rendered more attractive by contrast; which will become brighter and brighter; which will shine for ever.
5. He commands us to honour Him with our worship and service.

(166.) Ps. l. 21.—*These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.*

I. THE SILENCE OF GOD.

1. He is silent in wisdom. The reticence of the Bible.
2. He is silent in love. Part of his fatherly discipline to His people. Like the want of a letter from home.
3. He is silent in justice. Saul in the cave of the enchantress.
4. He is silent in forbearance.

II. THE MISCONSTRUCTION OF THE SILENCE OF GOD.

1. By the careless.
2. By avowed infidels.
3. By worldly moralists.
4. By nominal Christians.

III. THE THREATENED ARRAY OF THEIR SINS BEFORE THE MEMORY AND THE CONSCIENCE OF TRANSGRESSORS.

1. In their number.
2. In their nature.
3. In their root and principle.
4. In their relations.
5. In their consequences.
6. In their aggravations.

(1.) All this is true; (2.) You are warned of it that you may escape; (3.) Judgment may be near; (4.) Flee to Jesus.

(167.) Ps. l. 22.—*Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

I. A SIN DESCRIBED.
II. A DUTY COMMANDED.
III. A REASON ASSIGNED.

(168.) Ps. lxviii. 20.—*He that is our God is the God of salvation.*

I. THIS TITLE MAY BE ILLUSTRATED BY A REFERENCE TO TEMPORAL DELIVERANCES.
  1. In the history of the Israelites. In Egypt, at the Red Sea, in the wilderness, in the conquest of Canaan.
  2. In our own history. From sickness, from danger, from mental struggles, from worldly embarrassment.

II. THIS TITLE MAY BE ILLUSTRATED BY A REFERENCE TO THE WORK OF REDEMPTION.
  1. Its plan.
  2. Its execution.
  3. Its revelation.
  4. Its application. In its personal appropriations, its progressive enjoyment, and its final result.
    (1.) Our need of salvation; (2.) Our encouragement to seek salvation; (3.) Our refuge in all times of temporal and spiritual distress; (4.) Our obligations to God as the God of salvation.

(169.) Ps. cxlviii. 14.—*A people near unto Him.*

1. They are near to Him because they are reconciled to Him by faith in Christ.
2. They are near to Him because they live in habitual communion with Him.

3. They are near to Him because they seek conformity to Him.
4. They are near to Him because they enjoy His protection.
5. They are near to Him because they shall be with Him forever.

(170.) Isa. xxv. 6.—*And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.*

1. The maker of the feast. Hosts—military, starry, angelic.
2. The scene—Sion or Jerusalem, literally the site of the temple, spiritually the symbol of the Church. A feast for all times and for all places.
3. The provisions—pardon and peace, grace and comfort, hope and triumph.
4. The guests—their number illustrates the power and the mercy of God, and it discourages all desponding thoughts in awakened sinners.

Have you accepted the invitation to this feast?

(171.) Isa. li. 1, 2.—*Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.*

1. The persons addressed.

1. They that follow after righteousness. In state and in character.
2. They that seek the Lord. By prayer.

II. THE DUTY ENJOINED.

1. The thing to be done. A mental survey by the persons addressed of their state by nature. The language is figurative. Borrowed from the quarry and the mine. Applied in the first instance to the Jews. Then to all who have spiritual affinity with Abraham. Contrast of their past and their present condition.
2. The ends to be served by it. The survey should deepen humility, inflame love, stimulate obedience, inspire a desire to be useful, warn against backsliding.

(172.) ISA. lv. 1.—*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.*

I. THE STATE OF THE PERSONS ADDRESSED.

1. A state of want and privation. Absence of the happiness which arises from the favour of God. An aching void, an irksome vacuity.
2. A state which man has no power to rectify or remove. No power because no will.

III. THE PROVISION PREPARED.

1. Its nature. Food. Water for the thirsty, food for the hungry. The benefits of salvation through Christ. Specify reconciliation with God.
2. The persons for whom it is intended. Of all ages. Of all nations.

III. THE FORCE OF THE INVITATION THAT IS UTTERED. YOU ARE INVITED TO COME TO CHRIST, AND THE INVITATION IS REITERATED.

1. Let the extent of the call induce you to come.
2. Let the freeness of the supply induce you to come.
3. Let the sufficiency of the provision induce you to come.
4. Let the impossibility of finding redemption elsewhere induce you to come.

(1.) Some of you have heard in a spirit of levity; (2.) Some of you have heard in a spirit of neglect; (3.) Some of you have heard in a spirit of doubt and despondency.

(173.) ISA. lv. 7.—*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.*

I. THE COUNSELLED.

1. The wicked. The openly immoral.
2. The unrighteous. Lax in their principles.

II. THE COUNSEL.

1. To abandon their evil habits of action and thought.
2. To return to God in the way which He has appointed.

III. THE PROMISE ANNEXED TO THE COUNSEL.

1. Of mercy. Not justice, but mercy.
2. Of pardon. Acts xiii. 38.
3. Of abundant pardon. Micah vii. 18-20.

Address the impenitent and unbelieving.

(174.) Isa. lvii. 15.—*For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*

I. The greatness of God.

1. His superiority to all other orders of existence in the universe. The scale of being. The Infinite.
2. His eternity. The relation of His mode of being to time.
3. His holiness. The perfection of His moral character. In Him all possible excellences are combined. He has an unbounded detestation of all sin.
4. His self-manifestation. Heaven is its principal scene.

II. The condescension of God.

1. Its objects. The contrite—those who are broken-hearted on account of sin. The humble—those who are stripped of self-righteousness and self-dependence.
2. Its expression. Dwelling implies communion which is loving, intimate, and permanent.
3. Its purpose. To ease the heart of its sorrows, and to diffuse through it spiritual joy.

(1.) Are we contrite and humble? (2.) Let not the greatness of God deter us from confiding in His condescension.

(175.) Isa. lvii. 16.—*For I will not contend for ever, neither will I be always wroth: for the spirit*

should fail before me, and the souls which I have made.

I. GOD'S CONTROVERSY WITH MEN.

1. What it is. God claims a right to command: men refuse to obey. An old quarrel.
2. Why it is. The rebellion of men makes God angry. Explain the scriptural meaning of the phrase, "anger of God." Not to be resolved into a mere figure of speech.
3. How it is carried on. By the lessons of His word, by the dispensations of His providence, by the strivings of His Spirit with the conscience. Sometimes in judgment, sometimes in mercy.

II. THE LIMITS WHICH GOD HAS IMPOSED ON HIMSELF IN CONDUCTING HIS CONTROVERSY WITH MEN.

1. The limits which He has imposed. With regard to the wicked, because the time of their visitations is past. With regard to the righteous, because the end has been attained.
2. The reason why He has imposed these limits. In consideration of human frailty.

The great lesson is, that God has no delight in our suffering here or hereafter.

(176.) ISA. lvii. 19.—*I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.*

I. THE NATURE OF THE BLESSING WHICH IS PROCLAIMED IN THE GOSPEL: "PEACE, PEACE."

1. There is war between God and man, but the Gospel proclaims peace.

2. There is war between the higher and lower principles of human nature. Appetite and passion against reason and conscience. A divided heart.

II. THE PERSONS TO WHOM THE BLESSING PROCLAIMED IN THE GOSPEL IS OFFERED. TO HIM THAT IS AFAR OFF AND TO HIM THAT IS NEAR.

1. In respect of religious privileges. Gentiles and Jews.
2. In respect of social advantages. Members of worldly and of religious families.
3. In respect of moral character. The profligate and the respectable.
4. In respect of local distance. The field is the world.

III. THE INFLUENCE OF THE BLESSING PROCLAIMED IN THE GOSPEL ON ITS RECIPIENT: "I WILL HEAL HIM."

1. It is beneficial in its operation. Not hurting, not deadening, not teaching or helping merely.
2. It is individual in its efficiency.
3. It is Divine in its agency.

IV. THE PRACTICAL ISSUE: "I CREATE THE FRUIT OF THE LIPS."

1. The fruit of the lips is thanksgiving. Heb. xiii. 15.
2. God creates the occasion and the disposition.

(177.) JER. ii. 13.—*For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.*

I. THE EVILS OF WHICH WE ARE HERE ACCUSED.

1. Departure from our Creator. God is "the fountain of living waters," because He is the source and the centre of all true happiness. We have forsaken Him as a child might forsake a parent, or a wife a husband, or a soldier his general, or a subject his sovereign.

2. Seeking our happiness in the creature rather than in the Creator. "Cisterns" not replenished from a perennial source—"hewn out" at vast labour and expense—"broken," "that can hold no water," unsatisfying. Daughters of Danae.

II. THE LIGHT IN WHICH THESE EVILS ARE HERE REPRESENTED.

1. Their folly. It is the folly of the man who, instead of quenching his thirst at the limpid stream which bubbles up at his own door, should drink impure and stagnant water collected in a cistern which it has cost him years to construct.

2. Their guilt. Neglect of natural faculties and capacities, of the Bible and the Sabbath, of the plan of salvation.

3. Their danger. The consequences here and hereafter are terrible.

(1.) Let us return to "the Fountain of living waters;" (2.) Having returned, let us avoid the cisterns.

(178.) JER. iii. 4.—*Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?*

I. THE YOUNG NEED A GUIDE.

1. On account of their ignorance. Traveller on the

banks of some of the great South American rivers.

2. On account of their natural buoyancy. Tourists in Switzerland who are too self-confident.
3. On account of their dangerous surroundings. Companions, books, the spirit of the age.

II. GOD IS WILLING TO BECOME THEIR GUIDE.

1. By His word. A chart or guide book.
2. By His providence. The stars—the pole star.
3. By His Spirit. Personal observation and superintendence.

III. GOD EXPECTS THEM TO SHOW A DESIRE THAT HE WOULD BECOME THEIR GUIDE.

1. They must pray to Him. To call prayer a cry brings it to the level of the youngest mind: "An infant crying in the night, an infant crying for the light."
2. They must pray to Him as a Father. A view of God which has peculiar charms for a young heart.

IV. GOD WISHES THEM TO APPLY TO HIM IMMEDIATELY.

1. This time is the commanded time. Now.
2. This time is the most suitable time.
3. This time may be the only time. Now or never.

(179.) JER. v. 1.—*Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.*

I. THAT IN THE ESTIMATION OF GOD THE TRUE EXCELLENCE OF MEN IS MORAL AND RELIGIOUS.

1. A strict obedience to the Divine will as far as it is known. Faithful performance, on evangelical principles, of the duties arising from all the relations that are sustained.
2. An earnest endeavour to attain an accurate acquaintance with the Divine word. The Bible is a revelation of saving truth by God to men.

They are false standards of human excellence, which place it in physical qualities, or in wealth, or in culture, or in pomp.

II. THAT THERE ARE STATES OF SOCIETY IN WHICH MEN OF THIS DESCRIPTION ARE EXCEEDINGLY RARE.

1. They may be removed by death. The streets of the heavenly Jerusalem.
2. They may be withdrawn into concealment. By choice or by force.
3. They may be reduced in number by the progress of degeneracy. Assign some of the causes.

III. THAT IN THE WORST STATES OF SOCIETY SUCH MEN ARE VERY VALUABLE.

1. They avert Divine judgments.
2. They draw down Divine blessings. Intercession.
3. They promote the work of reformation.

(180.) JER. v. 3.—*O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.*

I. SOME OF THE FORMS OF UNSANCTIFIED AFFLICTION.
   1. Insensibility. A heedless and inconsiderate spirit.
   2. Hardihood. A stout-hearted, rebellious, defying spirit.

II. SOME OF THE MEANS BY WHICH THIS EVIL MAY BE KEPT AWAY.
   1. By seeking to ascertain and to accomplish the design of our affliction.
   2. By repressing every tendency to murmuring or impatience.
   3. By avoiding immoderate sorrow.

(181.) JER. v. 10.—*Take away her battlements; for they are not the Lord's.*

I. THE SINNER'S CONSCIOUSNESS OF DANGER.
   1. His danger is real. Not dependent on, as it cannot be exaggerated by, his consciousness of it.
   2. He has a deep seated apprehension of his danger. See it in his restlessness.

II. HIS INADEQUATE METHODS OF DEFENCE.
   1. Sometimes in an absolute denial of the moral government of God. Easy to account for the rise of atheistic tendencies in the sinner's heart. Capable of unanswerable refutation from facts as well as from Scripture. Sad for us all if there be no moral government of the universe.
   2. Sometimes in mistaken views of the Divine character. God is a Father. It is delightful to contemplate Him in this aspect. But He is also a King. His goodness appears in nature

and in providence. His justice is as apparent as His goodness, and they are often seen alongside of each other.

3. Sometimes in a false estimate of personal merit or excellence. Along with an admission of the general doctrine that all men are sinners, there may be an unwillingness to confess our own sinfulness. All are not equally sinners. There are differences from constitution, from education, from example, from self-discipline. Secular virtues—godless virtues. Reliance on a merit or excellence which does not exist.

How impregnable is the defence of the believer in Christ?

(182.) JER. vi. 16.—*Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*

THE SPEAKER IS THE LORD, THE CREATOR, THE REDEEMER, THE JUDGE.

I. THE DESCRIPTION. THE WAY TO HEAVEN.

1. Of its nature. Includes faith in Christ, love as originating in faith, and obedience as attesting faith and love.

2. Of its characteristics. It is good: For the purpose and in its effects. It is old: As old as the Reformation, as the Gospel, as the Hebrew Scriptures, as the patriarchal age, as the fall. Not "as old as the creation."

II. THE EXHORTATION.

1. To halt. Religious conviction is cradled in

thought. Consideration. "When He came to himself."

2. To inquire. Of Christian friends, of the ministers of the Gospel, of the Bible, of God.

3. To act. Begin to walk, continue to walk.

III. THE PROMISE.

1. Rest here. Peace with God and with conscience.

2. Rest hereafter. "There's a nobler rest above."

This text enables us to vindicate religion from three charges. (1.) That it is novel. Reverence due to antiquity. (2.) That it is inimical to human progress. Instrument of civilisation. (3.) That it is conducive to melancholy. A Christian man, a happy man; a Christian world, a happy world.

(183.) JER. ix. 23, 24.—*Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.*

I. THE GLORYING FORBIDDEN.

1. In wisdom. Valuable as an element of the elevation of the individual, of the well-being of the community, of the progress of the race. Limited in its range, liable to failure, uncertain in its continuance. Bacon. Swift.

2. In might. Bodily strength, social influence, political powers. Desirable as a means of

checking the progress of vice, and of promoting the cause of God and truth. Exposes to temptation, to envy, to opposition, to reverse. Haman, Sejanus, Wolsey, Napoleon.

3. In riches. Not to be despised or depreciated. Not always easily acquired, accompanied with many cares, rousing many evil passions, precarious in the possession, to be resigned at death. Saladin.

II. THE GLORYING ENJOINED.

1. The knowledge that there is a God. The fundamental truth of religion.
2. The knowledge that God is the moral Governor of the universe. Testimony of conscience, of history, of the Bible.
3. The knowledge of God as the God of redemption. Of His mercy and justice as exhibited in the Gospel.

(1.) Let us avoid all forbidden grounds of glorying. By glorying is meant placing our chief happiness in any object. (2.) Let us understand what is the enjoined ground of glorying. It is a practical acquaintance with God as God in Christ. (3.) Let us recognise the superiority of the Christian's ground of glorying. The true is free from all the defects of the false, and unites all their excellences in the highest degree.

(184.) JER. xxii. 29.—*O earth, earth, earth, hear the word of the Lord.*

I. THE SUBJECT OF THE ADDRESS.

1. The word of God unwritten as well as written. Providence has its revelations as well as the Bible. Those in the Bible of a higher order and superior to the other.
2. The word of God threatening as well as promising. Terrors in providence and in the Bible. Not to be overdrawn, but not to be ignored.

II. THE DUTY INCULCATED IN THE ADDRESS.

1. To hear and understand. Observation, reading, study, prayer.
2. To hear and obey. Follow the pointings of providence. Practise the lessons of the Bible.
3. To hear and make known to others.

III. THE STYLE OF THE ADDRESS. APOSTROPHE.

1. The universality of its range. From the height of the eternal throne the little differences which separate men from each other are undistinguishable. All are contemplated as sinners, and all are invited to believe and live for ever.
2. The earnestness and affection of its spirit: "My son, my son." "Jerusalem, Jerusalem." "Simon, Simon." "Martha, Martha."

(185.) JER. xxiii. 6.—*This is His name whereby He shall be called, The Lord our Righteousness.*

PROVE THE MESSIANIC REFERENCE OF THE TEXT.

I. EXPLAIN THE TITLE HERE GIVEN TO THE REDEEMER.

1. The dignity of His nature. Jehovah, the incommunicable name. Must be Divine.
2. The importance of His work. Righteousness not rightness, but that which makes right.

The Saviour is He who rectifies the relations between God and man. Sin has made them wrong. He makes them right. By His doing and His dying.

3. The interest of His people in Him. Their faith in Him. Imputation.

II. ASSIGN SOME REASONS FOR THE PROMINENCE OF THIS TITLE.

1. Because it exhibits a very grand view of His character. In reference to God. In reference to men. From what He is and from what He has done, all that is essential to our salvation follows.
2. Because it exhibits the views of His character which have been most virulently opposed. His divinity and His atonement.
3. Because it exhibits the views of His character which must be cordially embraced by all His people.

(186.) JER. xxxi. 3.—*The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.*

I DIVINE LOVE.

1. In its object. "Thee." God loves each individual saint as if no other existed. All, each.
2. In its measure. "I"—the Lord, the Infinite One. Abundant, unbounded.
3. In its duration. Try to think of some period when it commenced.

II. DIVINE ATTRACTION.

1. In its nature. Attraction is not compulsion. There is the attraction of truth. There is a fascination in the Gospel for the intellect, for the imagination, for the affections. There is the attraction of motives. The Gospel appeals powerfully to all the springs of action in our nature. There is the attraction of influence. Grace. The influence of the Holy Spirit.
2. In its means. Means are employed in conversion. Kindness is attractive when it is spontaneous or self-moved. God lay under no obligation to save men. Kindness is attractive when it is disinterested. God's happiness would not have been affected by their ruin. Kindness is attractive when it is magnanimous. Saul and David. Kindness is attractive when it is costly. Regulus in the Roman senate. Edward III. at the siege of Calais.

(1.) Let saints rejoice in the Divine love; (2.) Let sinners yield to the Divine attraction.

(187.) JER. xxxiii. 3.—*Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.*

I. THE INVITATION TO PRAYER.

1. Whose invitation is it? Of the Lord—the Creator, the Preserver, the moral Governor of the universe.
2. To whom is the invitation addressed? Not to angels, or to devils, or to the spirits in prison. To Jeremiah in his solitary dungeon, and

through him to all living men. How condescending! how forbearing! how loving!

3. What is the tenor of the invitation? It is an invitation to prayer. Prayer to God in the name of Christ. There are no limitations as to time, or place, or form, or circumstances. There are no limitations as to subject, except the declared will of God and our own need. A proper spirit.

II. THE PROMISE.

1. It is general. Sometimes God hears prayer speedily, as in Daniel, the apostolic church when Peter was in prison, Abraham's steward. Sometimes he delays to answer prayer, as in Abraham and the Syrophenician woman. Sometimes he answers prayer in a way contrary to expectation, as in Paul.

2. It is special. "Great and mighty things"—not a new revelation, but the contents of the Bible. "Shew"—disclose in their truth, their beauty, their value, their power. "Knowest not," because they transcend the grasp of unassisted reason, because they are wrapped in the gloom of futurity, because they are beyond the attainments of thy past experience.

(1.) Let us reprove the prayerless; (2.) Let us encourage the prayerful.

(188.) EZEK. vii. 5, 6.—*Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come: it watcheth for thee; behold, it is come.*

I. THE END OF THE YEAR.

1. It should be a season of thanksgiving. Ps. lxv. 11.
2. It should be a season of self-examination. Eccles. iii. 15.
3. It should be a season of confession. Heb. x. 3.
4. It should be a season of devout contemplation. Heb. x. 32. Ps. lxxvii. 10, 11.

II. THE END OF LIFE.

1. It is the end of our abode on earth. Ps. xxxix. 13. Ps. ciii. 15, 16.
2. It is the end of our present employments. John ix. 4. Eccles. ix. 10. Ps. cxlvi. 4.
3. It is the end of our present pleasures. Luke xvi. 22, 23.
4. It is the end of our present sorrows. Weeping for a night. Tears wiped away.
5. It is the end of our present connections. Ps. lxxxviii. 18. Isa. xxxviii. 11.
6. It is the end of our present privileges.

III. THE END OF THE WORLD.

1. It will be the close of time. The last day.
2. It will be the introduction of an unalterable state of rewards and punishments. The day of judgment.
3. It will be the epoch of Christ's glorious manifestation. The day of the Lord.

(189.) EZEK. xi. 19, 20.—*And I will give them one heart, and I will put a new spirit within you; and I*

will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

GENUINE RELIGION.

I. ITS AUTHOR.
   1. Explain in what sense.
   2. Prove. From Scripture, from the nature of the case, from the consent of all true Christians.

II. THE CHANGE WHICH IT ACCOMPLISHES.
   1. It harmonises. The heart within itself, and heart with heart.
   2. It renews. New direction of all the faculties and affections.
   3. It softens. Renders capable of receiving appropriate impressions from the objects and events of the spiritual world.

III. THE PRACTICAL INFLUENCE WHICH IT EXERTS.
   1. Obedience to God, which is impartial. Statutes, ordinances.
   2. Obedience to God, which is constant. Walk and do.
   3. Obedience to God, which is decided. Keep and do.

IV. THE PRIVILEGE WHICH IT CONFERS.
   1. Its nature. 2. Its validity. 3. Its effects.
   Address (1.) Those who are indifferent about this invaluable privilege; (2.) Those who are uncertain whether they possess it or not; (3.) Those who have attained it.

(190.) EZEK. xiii. 10.—*One built up a wall, and, lo, others daubed it with untempered mortar.*

1. The wall of avowed infidelity.
2. The wall of outward decency.
3. The wall of formal profession.
4. The wall of bustling activity.
5. The wall of good resolutions.

(191.) EZEK. xx. 49.—*Then said I, Ah, Lord God! they say of me, Doth He not speak parables?*

I. THE CHARGE BROUGHT AGAINST THE PREACHERS OF THE GOSPEL.

1. That they preach what is unreal. Mythical, unscientific, wildly exaggerated.
2. That they preach what is unintelligible. Mysterious, scholastic, technical.
3. That they preach what is allegorical. Overstrained analogies, morbid preponderance of the imagination.

II. SOME OF THE STATEMENTS OF PREACHERS OF THE GOSPEL ON WHICH THIS CHARGE AGAINST THEM IS FOUNDED.

1. Those which relate to the natural condition of mankind. Human corruption, the ungodliness of the world, the agency of Satan.
2. Those which relate to the evidences of conversion. Love of Christ, communion with God, separation from the world, self-denial.
3. Those which relate to the happiness of religion. The pleasures of devotion, peace of conscience, comfort in trouble, hope of heaven.
4. Those which relate to the future punishment of

the finally impenitent. Its reality, its severity, its duration.

Do not too hastily conclude that in all points of difference concerning fact and doctrine between the preachers and the hearers of the Gospel the preachers are in the wrong and the hearers always in the right.

(192.) EZEK. xxxiii. 11.— *Why will ye die?*

THE DEATH TO WHICH THIS QUESTION RELATES IS NOT TEMPORAL DEATH, WHICH IS UNAVOIDABLE. IT IS DEATH ETERNAL.

1. Do you think that it is imaginary? Priestcraft or superstition? I appeal to Scripture. I appeal to conscience.
2. Do you think that it is a trivial evil? Listen to a short enumeration of its elements. Call sickness a trifle, or poverty, or confiscation, or exile, or torture, or disgrace, or death. This is no trifle.
3. Do you think that it is uncertain in its occurrence? The parent who hangs up the rod to terrify his children may, through a foolish fondness, relent when he ought to use it. But the moral Governor of the universe "beareth not the sword in vain." If you repent not, die you must.
4. Do you think that it is imposed on you by an unalterable decree? There are no decrees of absolute reprobation. Reprobation of classes not of individuals. Such a case as is sometimes represented of a sinner ardently desirous

to be saved, yet perishing through an unalterable decree on the part of God never occurred and cannot occur.

5. Do you think that the divinely-appointed method of escape from it is not satisfactory? Look at it as it is revealed in the Bible. Look at it as it is attested by the experience of believers. Look at it as it is contrasted with human plans of deliverance.
6. Do you think that on a view of the whole circumstances it is to be preferred? Men sometimes prefer temporal death to life. Infatuation. Insanity.

(193.) EZEK. xxxiv. 29.—*And I will raise up for them a plant of renown.*

1. It is renowned for its beauty. Sense of beauty. Provision for its gratification in nature, and not least in the vegetable kingdom. Moral beauty the highest. Christ's is highest in the highest class.
2. It is renowned for its fruitfulness. Some beautiful plants are fruitless, and others yield only fruit of an inferior kind. Christ is the tree of life. Fruits, various in kind, abundant in quantity, found at all seasons.
3. It is renowned for its virtues. We ought to be thankful for the healing art. It derives many of its remedies from the vegetable world. The cross of Christ is a universal remedy. It is superstition to trust in the wood of the cross, even if any genuine fragments of it were

now accessible. From the Saviour on the cross a healing virtue flows.

4. It is renowned for its fragrance, Ps. xlv. 8. Song of Solomon i. 3, v. 13. Eph. v. 2. "The house was filled with the odour of the ointment."

5. It is renowned for its shade. This was of much consequence in the sultry regions of the East, and it is often introduced into Scriptural descriptions of the Redeemer. To the poor, to the persecuted, to the bereaved, to the sick, to the dying.

6. It is renowned for its permanence. It is an evergreen.

(1.) Let us beware of preferring any other object to the plant of renown. (2.) Let us use it for all the purposes for which it has been raised up. (3.) Let us commend it to others.

(194.) DAN. v. 23.—*The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.*

I. OUR DEPENDENCE ON GOD.

1. For our existence. The process of respiration. The atmosphere and the lungs. Commencement and continuance, not dependent on ourselves, on some power above us, on God. In Him we live.

2. For our well-being. We are travellers. There is a chart of our journey with all its turnings and windings already sketched. Not in our mind. In the mind of God. All our ways are under His absolute control. Nothing

accident, all over-ruled. The way of man is not in himself. God is not the author of sin.

II. THE DUTY WE OWE TO GOD IN CONSEQUENCE OF OUR DEPENDENCE ON GOD.

1. We ought to believe in Him and to love Him. Faith is a sense of dependence on Him for our being and blessedness. Rom. iv. 20.
2. We ought to worship Him. Worship is the expression of a sense of dependence on Him. Ps. xxii. 23. Ps. l. 23.
3. We ought to obey Him. Dependence infers obedience. John xv. 8. 1 Cor. vi. 19, 20.
4. We ought to consult for His glory. Num. xiv. 21; Ps. lxxii. 19.

III. OUR NEGLECT OF OUR DUTY.

1. In some it is total. Rom. i. 21; Titus i. 16.
2. In some it is partial. 1 Cor. xv. 34.
3. In all it is heinous. Our impiety is more aggravated than that of Belshazzar.

(195.) HOSEA xiv. 1-3.—*O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our Gods: for in Thee the fatherless findeth mercy.*

I. ALL MEN ARE IN A FALLEN STATE.

1. A state of degradation.
2. A state of corruption.
3. A state of suffering.
4. A state of danger.

II. ALL THE FALLEN ARE INVITED TO RETURN TO GOD.
1. There must be confession of sin.
2. There must be prayer. For complete pardon. For Omnipotent grace.

III. CERTAIN PROMISES OR RESOLUTIONS MUST ACCOMPANY THEIR RETURN TO GOD.
1. Of heartfelt gratitude and praise.
2. Of the renunciation of all creature-confidence. The alliance of Assyria and Egypt. Besetting sins.

IV. THERE IS THE UTMOST ENCOURAGEMENT FOR THEM TO RETURN.
1. Not from their own merit.
2. From the mercy of God. Merciful to orphans. Dr Doddridge. Merciful to returning sinners. Their father.
3. From the mercy of God, as it is manifested in Christ.

Address (1.) The careless; (2.) The awakened; (3.) The inconsistent.

(196.) JOEL ii. 1.—*Blow ye the trumpet in Zion, and sound an alarm in my holy mountain.*

THE POWER OF REBUKE BELONGING TO THE JEWISH PROPHET AND TO THE CHRISTIAN MINISTER. TO BE USED BOLDLY BUT AFFECTIONATELY.

I. THE PERSONS TO BE REPROVED. THE HOLY MOUNTAIN WAS THE SITE OF THE TEMPLE. IT WAS AN EMBLEM OF THE CHURCH, AND THE MEMBERS OF THE CHURCH ARE THE PERSONS TO BE ADDRESSED. IT IS A HOLY MOUNTAIN.
1. Because here a holy God is worshipped. No

superstitious reverence of the place in which worship is performed. There is nothing sacred in its stone or lime. There should be profound awe and veneration of the Divine majesty.

2. Because here holy gifts are imparted. Peace to the awakened, comfort to the mourning, strength to the tempted, light to the perplexed, fortitude to the timid, the influence of the Holy Spirit to all who ask.

3. Because here holy anticipations are cherished. "We hear of heaven, and learn the way." "If this be not heaven, it must be the way to it."

II. THE SINS FOR WHICH THESE PERSONS ARE TO BE REPROVED.

1. Formality in the exercises of religion. Hereditary profession, educational training, fashion, ritualism.

2. Conformity to the world. In its spirit, in its maxims, in its amusements, in its ambition for honours and appearances.

3. Deadness to the power of prayer. Neglect of the duty, doubt of its efficacy, want of fervour and perseverance.

4. Inactivity in the cause of Christ. Praying without working. Giving without working. A lack of personal inactivity.

I sound to-day (1.) An invitation; (2.) An encouragement; (3.) An alarm.

(197.) AMOS iii. 3.—*Can two walk together, except they be agreed?*

I. INQUIRE WHAT IT IS FOR MEN TO WALK WITH GOD.

1. When they have a constant sense of the presence of God. What Jeremy Taylor calls practising the Divine presence.
2. When they have habitual communion with God. What Horsley calls the mysterious commerce of the soul with God.
3. When they have cordial friendship with God. What Boyle calls seraphic love.

II. INQUIRE WHY THERE CANNOT BE THIS WALKING WITH GOD WITHOUT AGREEMENT?

1. Before the offender and the offended walk together, there must be a process of reconciliation. Take away the atoning work of our Lord Jesus Christ—that work which is the only satisfactory basis of reconciliation—and God and men cannot walk together in terms of concord and co-operation.
2. In all friendly intercourse there must be a correspondence of taste and sentiment. The same likings and dislikings. Congeniality of character and disposition. Elective affinities. Without conformity to the image of God, it is impossible to walk together with Him on earth. Alienation. Without conformity to the image of God, it is impossible to walk together with Him in heaven. There is much in the scriptural descriptions of heaven which fascinates all readers. They imagine that in such a world they must be happy. But the very essence of its happiness lies in the enjoyment of God, and unless they are agreed with Him, they would endure intolerable misery there.

(1.) There must be preparation for heaven; (2.) Preparation for heaven must be made on earth.

(198.) OBAD. 17.—*But upon mount Zion shall be deliverance, and there shall be holiness.*

I. THE SPIRITUAL BLESSINGS HERE PROMISED.

1. Deliverance. From condemnation, from everlasting punishment. Justification.
2. Holiness. The model, the rule, the progress. Sanctification.

II. THE DIFFERENCE BETWEEN THESE BLESSINGS. RIDGLEY.

1. In justification, God imputes the righteousness of Christ to us; whereas, in sanctification, the Spirit infuseth grace and enableth to the exercise thereof.
2. In justification, sin is pardoned; whereas, in sanctification, sin is subdued.
3. Justification is equal in all believers and perfect in this life; whereas sanctification is not equal in all believers, and is not perfect in this life.

Accept these blessings, both, now.

(199.) JONAH i. 6.—*So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.*

I. THE PERSONS TO WHOM THIS APPEAL MAY BE ADDRESSED IN A SPIRITUAL SENSE.

1. The indifferent. There is a vast amount of dead indifference about religion. Religious

truths are ignored and forgotten. Absorbed in the things of time and sense.

2. The hardened. Temporary convictions followed by stupor, as the midnight sleeper, unwillingly aroused, immediately relapses into a profounder slumber than before.

3. The procrastinating. Allow the importance of religion, but postpone their active attention to its claims.

II. THE CONSIDERATIONS BY WHICH THIS APPEAL MAY BE ENFORCED.

1. Consider the value of the soul. Its origin, its nature, its faculties, its capacities, its immortality.

2. Consider the imminent hazard to which the soul is exposed. Death may come at any hour, and in any form. After death.

3. Consider the price which has been paid for the soul. The work of Christ.

(1.) Arise! "Awake! arise! or be forever fallen;" (2.) "Call upon thy God!" Pray to Him in the name of Christ; (3.) Thou shalt. The shipmaster being a heathen could only say to Jonah, "If so be that God will think upon us, that we perish not." But we are not left in uncertainty. Listen to the promises delivered to us in the name of God by inspired writers.

(200.) MICAH vi. 2, 3.—*Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with His people, and He will plead with Israel. O my people,*

what have I done unto thee? and wherein have I wearied thee? testify against me.

I. THE APPEAL.

1. Common its form. Isa. i. 3. Jer. viii. 7. Pro. vi. 6. Luke xii. 24. Joshua xxiv. 26, 27. Ps. cxlviii. 3-7.
2. Sublime in conception. Lofty mountains—puny man.
3. Humiliating in substance. Inanimate nature, more likely to judge impartially of the Divine procedure than human beings.

II. THE PARTIES.

1. God as the moral governor of the universe, and men as His subjects. The responsibility of man arising from the goodness of God.
2. God as the God of Israel and His professing people. Special obligations arising from religious privileges and spiritual blessings.

III. THE CASE. THE QUESTION IS, WHETHER GOD HAS DONE US ANY INJURY?

1. By the strictness of His laws. The sum is love. None of the ten commandments any good man would wish to abrogate.
2. By the harshness of His providential dispensations. No man is afflicted more than he deserves. Affliction is mixed with mercy.
3. By the severity of the punishments He has threatened in a future world. Not too severe for the offence. Not severe enough if we may judge from the practical effect.

(1.) We have no just complaints against God;
(2.) God has many just complaints against us.

(201.) MICAH vii. 18-20.—*Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*

I. THE GREATNESS OF GOD'S MERCY AS IT IS MANIFESTED IN THE GOSPEL.

1. He pardons. Remits the punishment.
2. He passes over. Acts as if He had not seen.
3. He retaineth not His anger. Forgets as far as it is possible.
4. He delights. No reluctance. His darling attribute.

II. THE EXERCISE OF GOD'S MERCY TOWARD PENITENT BELIEVERS.

1. He turns again. Like an affectionate parent to an offending child.
2. He will have compassion. His heart will be touched.
3. He will subdue. Overcome by His grace.
4. He will cast into the sea. Complete and irreversible deliverance. Sink like lead in the mighty waters.

III. THE CONFIRMATION OF GOD'S MERCY DERIVED FROM THE COVENANT OF GRACE.

1. The relation between the Abrahamic covenant

and the covenant of grace. Identity in some respects.

2. The harmony of mercy with truth in the covenant of grace.

Encourage the awakened sinner to act on the views of God's mercy, which have now been unfolded. There is pardon for sinners. There may be pardon for him. Why should he not cherish an assured hope of pardon?

(202.) HAB. i. 16.—*Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.*

I. SELF-WORSHIP AS MANIFESTED IN REFERENCE TO OUR SECULAR WORK.

1. Always common. Among the people of the world who systematically exclude God from their thoughts. Among the professors of religion, who practically deny that religion has to do with the business of common life.

2. Specially common in our age. Triumphs of art and science. Progress. Reign of law.

3. Frequently rebuked by the dispensations of Divine providence. Divine judgments, if we may venture to use such a phrase. Many things are not done by him to whom nothing is impossible. Preventible diseases are not prevented. Removable defects in the social system are not removed.

II. SELF-WORSHIP AS MANIFESTED IN REFERENCE TO OUR SPIRITUAL WORK.

1. In our motives. Should be love to Christ. Too

often are a regard to sectarian aggrandisement, or a regard to personal reputation.

2. In our spirit. As regards our views of the instrument of spiritual work. Some are clamouring for a new Gospel. The love of novelty for its own sake. Some are clamouring against new ways of preaching the old Gospel. Prejudice as regards our views of the result of spiritual work. We look for success to eloquence, talent, organisation, numbers, wealth. These have a legitimate place. But without the influence of the Holy Spirit they will all be in vain.

(203.) ZEPH. i. 12.—*And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil.*

I. THE PERSONS DESCRIBED.

1. The careless. "Simile very natural from the lips of those who lived in a land of vineyards, and to whom the sight of casks of the wine of their country which had remained unmoved and unagitated for years together must have been of daily occurrence." Jer. xlviii. 11. Unconcerned in the midst of danger, like Jonah asleep in the storm.

2. The sceptical. Deny the moral government of God, the immutability of moral distinctions, the certainty of future punishment. "In their heart."

II. THE JUDGMENTS THREATENED AGAINST THESE PERSONS.

1. They shall be discovered. Search not only with daylight, but with lamps and even torches: search as the Jews at the Passover would search every corner of their house with candles. By conscience. By affliction. By the Bible.
2. They shall be punished. Sudden, tremendous, unendurable, eternal.

(1.) Beware of carnal security; (2.) Beware of practical atheism; (3.) Beware of thinking yourselves guilty of either without sufficient cause.

(204.) ZEPH. iii. 2.—*She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.*

FOUR SINS OF OMISSION.

1. Disobedience. The voice of God in His word. Should be obeyed. Is not obeyed. Is habitually, wilfully, obstinately disobeyed.
2. Misimprovement of affliction. Affliction has a purpose. It is disciplinary. It ought to be received as a means of spiritual benefit. Is not so received by many. They murmur, they rebel, they despise.
3. Unbelief. Want of trust in God as the God of providence and as the God of redemption.
4. Neglect of prayer. In the closet, in the family, and in the sanctuary.

(1.) Repent of these sins. (2.) Forsake them.

(205.) ZEPH. iii. 13.—*The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.*

1. Their number. Bears an inconsiderable proportion to the whole number of the human race. Scripture, history, observation. Not to be gloried over. To be deplored.
2. Their sanctity. It is their desire to do no iniquity. It is their aim. It is their effort. It is in an increasing measure their attainment. They are not perfect here. They are exemplary.
3. Their sincerity. Truthful in speech, faithful in engagements, honest throughout.
4. Their privileges. Pasture, repose, security.

(206.) ZEPH. iii 17.—*The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing.*

I. GOD RESIDES AMONG HIS PEOPLE. SPECIAL AND GRACIOUS PRESENCE.
   1. Under the Jewish dispensation. Symbol in the tabernacle and in the temple.
   2. In the Christian Church. The incarnation. The influence of the Holy Spirit.

II. GOD DELIVERS HIS PEOPLE.
   1. His power. There are different sorts of power —the physical, the mental, and the moral. All belong to God.
   2. His work. In this work He exercises His physi-

cal and mental or intellectual, but chiefly His moral or spiritual power. To convert His people, to pardon them, to make them holy, to protect and secure them, to make them peaceful, joyful, and happy, to glorify them.

III. GOD DELIGHTS IN HIS PEOPLE.

1. His delight is heartfelt. Parables of the lost sheep, lost coin, lost son.
2. His delight is permanent. It is unchangeable.
3. His delight is avowed. Singing.

(1.) The presence of God is the glory of His people; (2.) The power of God is the safety of His people; (3.) The delight of God is the bliss of His people.

(207.) ZEPH. iii. 18.—*I will gather them that are sorrowful for the solemn assembly.*

I. THE ASSEMBLY. OF THE JEWS, OF CHRISTIANS.

1. The day. The Sabbath.
2. The object. Worship and instruction.
3. The spirit. Solemn.

II. THE SORROW. IN THE JEWS, IN CHRISTIANS.

1. Sorrowful when we are obliged to be absent from it.
2. Sorrowful when it is poorly attended.
3. Sorrowful when it is little improved.
4. Sorrowful when it is impoverished and declining.
5. Sorrowful when it is dishonoured and degraded.

III. THE PROMISE. IN REFERENCE TO THE JEWS, RESTORATION FROM THEIR CAPTIVITY. IN REFERENCE TO CHRISTIANS.

1. Gathering them for safety.

2. Gathering them for glory.

(1.) Sensibility attends genuine religion. (2.) Nothing is more pleasing to God than concern for the welfare of Zion.

(208.) HAG. i. 7.—*Thus saith the Lord of hosts; Consider your ways.*

1. Consider their reasonableness, or how far they agree with the dictates of reason.
2. Consider their expediency, or how far they agree with the calculations of enlightened self interest.
3. Consider their influence or how far they agree with the claims of social obligation.
4. Consider their scripturalness or how far they agree with the doctrines and precepts of the Bible.
5. Consider their consequences, or how far they agree with true ideas of the nature of eternal happiness.

(1.) If your ways are wrong, change them; (2.) If your ways are right, improve them.

(209.) ZECH. ix. 12.—*Turn you to the stronghold, ye prisoners of hope.*

I. THE PERSONS TO WHOM THIS COUNSEL OR COMMAND IS ADDRESSED. SINNERS IN THEIR NATURAL CONDITION. THE GREAT MASS OF MANKIND.

1. They are prisoners. As condemned by the law of God, as led captive by the devil at his will, as led and bound with the cords of their own sins.

2. They are prisoners of hope. There are "spirits in prison" to whom hope never comes. All who are living under the dispensation of the Gospel are "prisoners of hope." Salvation is brought within their reach. No room for despair.

II. THE COUNSEL OR COMMAND WHICH IS ADDRESSED TO THESE PERSONS.

1. A stronghold is pointed out to them. The Redeemer.

2. They are directed to Him as the stronghold. The direction supposes their apprehension of their danger, their conviction of the insufficiency of all other strongholds, their persuasion of the all-sufficiency of this stronghold, their actual flight to it and use of it for all the purposes for which it was intended.

(1.) See an evidence of the truth of the Gospel. Its adaptation to the necessities of men. (2.) See the duty of disseminating the Gospel. All men need it, and it is suited to all men.

(210.) 1 SAM. ii. 9.—*He will keep the feet of his saints, and the wicked shall be silent in darkness.*

I. THE ABSOLUTE SECURITY OF THE PEOPLE OF GOD.

1. Their character. Holy ones. Not perfectly holy. Holy in desire, in aim, in progressive attainment. His holy ones—they are His workmanship and they are His property.

2. Their privilege. They are travellers, and God keeps them from falling by communicating strength; He keeps them from wandering by

providing guidance. He keeps them from snares and dangers by exercising a vigilant guardianship.

II. THE CERTAIN RUIN OF ALL OTHERS.

1. Their description. To be explained, not according to popular, but according to Scriptural usage. All are wicked who are not saints.
2. Their doom. The darkness is outer darkness. In that darkness they shall be silent. No more carnal mirth, no more scoffing at sacred things, no more self-vindication, no more boasting, no more prayer.

"By strength shall no man prevail." Let us be strong in weakness. Let us be strong in God's own strength.

(211.) PS. XX. 7.—*Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.*

I. THE OBJECTS OF THE WORLDLING'S CONFIDENCE.

1. They are diversified. Mammon worship. Idolatry of genius. Powerful friends. Talent for organisation. Tact.
2. They are apparently strong. The use of cavalry or chariots in ancient warfare. Forbidden to the Israelites. Their propensity to neglect the prohibition.
3. They are utterly ineffectual. Intrinsic inadequacy and limited duration.

II. THE OBJECT OF THE SAINT'S CONFIDENCE.

1. God as the Lord. The eternal, the independent, the all-sufficient.

2. God as our God. Covenant relations.
3. God as remembered. Constant, loving, obedient remembrance.

The true secret of success is trust in God. Asa. Jehoshaphat. Hezekiah. David.

(212.) Ps. xxxii. 10.—*Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.*

I. THE SORROWS OF THE WICKED.
1. Who are the wicked? They are unregenerated, ungodly, disobedient, inimical to the righteous.
2. What are their sorrows? Disappointment, remorse, fear, eternal torment.

II. THE ADVANTAGES OF BELIEVERS.
1. Who are believers? Their trust in God is enlightened, not presumptuous; heartfelt, not hypocritical; active, not indolent; evangelical, not legal.
2. What are their advantages? They are the objects of Divine mercy. It environs, it defends them.

(213.) PROV. xii. 26.—*The righteous is more excellent than his neighbour.*

"THE RIGHTEOUS" IS A TRUE CHRISTIAN. "HIS NEIGHBOUR" IS EVERY MAN WHO IS NOT A CHRISTIAN, WHATEVER MAY BE HIS STANDING IN THE SCALE OF MORALITY. THE ONE IS MORE EXCELLENT THAN THE OTHER IN SIX RESPECTS.

1. He is governed by higher principles. Self-love:

the love of God and man produced by faith in Christ.

2. He exhibits a better example and exerts a better influence. An instrument of evil: a power for good.
3. He can boast more honourable alliances. Satan, fallen angels, wicked men: God, Christ, the Holy Spirit, holy angels, saints.
4. He enjoys more exalted pleasures. Pleasures of sin: pleasures of piety.
5. He cherishes more brilliant hopes. Worldly good: spiritual.
6. He inherits a nobler destiny. Perdition. Paradise. Come ye blessed: Depart ye cursed.

(1.) Let the righteous be humble and grateful; (2.) Let him show his superiority by his conduct; (3.) Let his neighbour not envy him but imitate him.

(214.) PROV. xiv. 32.—*The wicked is driven away in his wickedness: but the righteous hath hope in his death.*

I. THE DEATH OF THE WICKED.

1. In his wickedness. Dies as he lived. His resolutions of amendment unfulfilled. Not a deathbed penitent.
2. Driven away. Compelled to go, notwithstanding all his reluctance.
3. Driven away in his wickedness. Deaths of infidels in "Wilson's Evidences."

II. THE DEATH OF THE RIGHTEOUS.

1. He has the hope of the Divine presence, and

support in his dying hour. Often realised. Not always.

2. He has the hope of immediate admission to glory. No perceptible interval.
3. He has the hope of a blessed resurrection. All shall rise from the dead; all shall not rise to blessedness.
4. He has the hope of a glorious immortality. Eternal life.

(1.) We must all die; (2.) Death shall not wear the same aspect to us all.

(215.) Isa. iii. 10, 11.—*Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.*

I. A difference of character.
   1. A radical difference.
   2. A visible difference.
   3. An important difference.

II. A corresponding difference of state. Well; ill.
   1. During life.
   2. At the hour of death.
   3. On the day of judgment.
   4. Throughout eternity.

III. The connection between the difference of character and the difference of state.
   1. The one follows from the other by way of natural consequence.
   2. The one follows from the other by way of Divine appointment. The state of the righteous as

the reward of grace, the state of the wicked as condign punishment.

(216.) JER. xvii. 5, 8.—*Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.*

I. THE CURSE.

1. The person against whom it is denounced. He relies for his holiness and happiness on the unassisted resources of humanity. Self-reliance, self-dependence. Creature-confidence, man-worship.

2. The language in which it is expressed. It implies that the person shall be unprosperous. Useless, worthless, sapless, fruitless. His life a total failure, a lost adventure. It implies that the person shall be joyless. Shall lose the very capacity of enjoyment. Sad in the most joyous scenes. It implies that the person shall be God-forsaken. Hosea ix. 15. Saul.

II. THE BLESSING.

1. The person to whom it is promised. He recog-

nises the supremacy of God, implores His aid, relies on His promised grace.

2. The language in which it is expressed. It implies that the person shall be distinguished by strength and stability. Cedar, mountain-oak. It implies that the person shall be distinguished by calmness and comfort in the most trying circumstances. Adversity. It implies that the person shall be distinguished by his amiability and dignity. Evergreen. It implies that the person shall be distinguished by his fruitfulness and usefulness.

On whom dost thou trust?

(217.) MATT. iii. 12.—*Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.*

I. IN THE CHRISTIAN CHURCH THERE IS A MIXTURE OF NOMINAL AND REAL CHRISTIANS.

Parable of the tares. Of the wedding garment. Judas. Ananias and Sapphira. The false are the careless or indifferent, the self-righteous or sentimental, the hollow-hearted or hypocritical. The true are penitents, believers, new creatures.

II. THE HEAD OF THE CHURCH KNOWS THE TRUE CHARACTER OF ALL ITS MEMBERS.

Seven churches of Asia. "I know thy works." Knowledge of His own people. Intimate and exact.

III. THE HEAD OF THE CHURCH WILL SEPARATE THE PRECIOUS FROM THE VILE.

By His doctrine. By His providential dealings. By Satanic temptations. By the fire of persecution.

IV. THE FINAL DOOM OF ALL THE MEMBERS OF THE CHURCH WILL CORRESPOND TO THEIR CHARACTER.

The wheat to the garner. The chaff to the fire.

(1.) Examine yourselves; (2.) Prepare for judgment.

(218.) MATT. vii. 13, 14.—*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

WE ARE ALL TRAVELLERS, AND THERE ARE TWO ROADS WHICH ARE HERE CONTRASTED.

I. IN THEIR ENTRANCE.

1. The one is wide. Wide enough to admit the ignorant, the indifferent, the slothful, the sensual, all classes. No impediments to admission. No barriers, no test, no sentinel. To live in sin is easy, because it is natural.

2. The other is strait. There are difficulties in commencing a heavenward career arising from the necessity of repentance, of reformation, of self-denial, of sacrifice. Every superfluous article of dress or decoration must be laid aside. Strait entrance to a spacious temple or magnificent palace.

II. IN THEIR COURSE.

1. In the one the way is broad. The traveller may indulge without restraint all the evil passions

and propensities of his nature. There are no fences. It is true in one sense that the bad man has more liberty than the good. But what a liberty! Of an engine-driver to quit the rails, of a horseman to quit the highroad, of a seaman to quit the track of safe navigation. Perilous liberty.

2. In the other the way is narrow. The traveller has the line of his journey prescribed by Divine authority. It is narrow that he may be kept from wandering on this side or on that. He must not swerve from it by a single hairs'-breadth to share in these fairy scenes, or to recline in these luxurious bowers, or to pluck these golden fruits, or to join these gay revellers. True religion is a strict thing. The Christian dare not sin.

III. IN THE NUMBER OF THEIR PASSENGERS.

1. In the one they are many. There are many individuals. There are individuals of many different classes. Hitherto the majority of the human race. The loss of souls is not a rare calamity.

2. In the other there are few. Fewer than there ought to be. Fewer than every Christian wishes. Fewer than there would be if men would accept the invitations of the Gospel.

IV. IN THEIR END.

1. The one leadeth to destruction. Is it annihilation? No. It is the destruction not of being, but of wellbeing—a living, a conscious, a felt destruction. Everlasting destruction.

2. The other leadeth unto life. Holy and happy existence beyond the grave. Eternal life.

Enter ye in at the strait gate.

(219.) JOHN. iii. 6.—*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

IN ANNOUNCING THE PROPOSITIONS, ADOPT THE PHRASEOLOGY OF THE TEXT.

I. THAT WHICH IS BORN OF THE FLESH IS FLESH. THIS DOES NOT MEAN, "THAT WHICH IS BORN OF A WOMAN IS A MAN." ABSURD. INAPPOSITE TO OUR LORD'S PURPOSE. CONTRARY TO THE SCRIPTURAL USAGE OF THE WORD. PAYNE ON ORIGINAL SIN. IT MEANS—

1. That every man is born a depraved man. His depravity is not owing to example, or education, or circumstances, or social arrangements, or priestcraft.
2. That no man can rectify the disorders of his own moral nature. Born a thousand times, he would still be flesh. No effort of will, no course of self-discipline, no mode of civil government, no system of philosophy can change his heart.

II. THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT. A SAVING CHANGE.

1. Its author is the Holy Spirit. God, not man. The Holy Spirit, not the Saviour. His agency personal but mysterious.
2. In its nature it resembles a birth. Great. Important. Beginning of a new life.

3. Its effects are spiritual. Implants a spiritual principle, forms a spiritual character, introduces into a spiritual society.

(1.) True religion is not the development of man's spirit; (2.) The influence of the Holy Spirit is necessary to conversion; (3.) Regeneration produces spiritual results of a lasting description.

(220.) ROM. vi. 23.—*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

I. THE WAGES OF SIN IS DEATH.

1. Sin. Crime, vice, sin. Transgression of the law of God. Personified as a master. Despotic, merciless, of far-reaching sway.

2. The wages of sin. Soldier's pay. Not merely what it draws after it, but what it deserves. Its consequences are penal, ordained as sanctions of the Divine law. Conscience testifies that sin deserves punishment, but God alone can determine what should be the amount or duration of the punishment.

3. The wages of sin is death. Temporal, spiritual, and eternal.

II. THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD.

1. The gift of God. Not the reward of merit. No equivalent is demanded or will be accepted. Undeserved and unsought. Some are anxious to import the idea of merit into the Gospel. It must be excluded. Grace.

2. The gift of God is eternal life. Deliverance from death. The possession of the highest form of life. Life without sin or sorrow, life in blessed fellowship, life in eternal communion with God and the Lamb.

3. The gift of God is eternal life through Jesus Christ our Lord. It is through Him, because it was merited by Him, because it is dispensed through Him, because it is derived from Him. It is through Him alone.

(1.) What an evil is sin! (2.) What a blessing is the Gospel! (3.) What a risk is unbelief!

(221.) ROM. viii. 5.—*For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*

I. TWO CLASSES OF PERSONS.

1. They that are after the flesh. Those who are in a state of nature. Under the unchecked sway of the principles which dominate over fallen humanity. The unconverted.

2. They that are after the Spirit. Those who are in a state of grace. In whom the Holy Spirit has wrought the change which constitutes them Christians. The converted.

II. TWO CLASSES OF OBJECTS.

1. The things of the flesh. The things that pamper and gratify the flesh. The things of time and sense. The things that are in the world. 1 John ii. 15.

2. The things of the Spirit. The things which the Spirit has revealed. The things which the

Spirit has enjoined. The things which the Spirit prompts. The things which the Spirit approves.

III. THE CONDUCT OF THESE TWO CLASSES OF PERSONS IN REFERENCE TO THESE TWO CLASSES OF OBJECTS. THEY MIND THEM.

1. The exercise of their intellect. Occupy their thoughts.
2. The exercise of their affections. Engage their hearts. By these words let us test the reality of our religion.

(222.) 1 COR. xv. 49.—*And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

I. OUR CONDITION AS MEN. WE RESEMBLE ADAM.

1. In our body. In its structure, in its liability to disease, in its mortality.
2. In our soul. Corrupted in all its faculties. Doomed to endless ruin.

"O Adam! what hast thou done?" Could Adam revisit the earth.

II. OUR DESTINY AS CHRISTIANS. CONTRAST BETWEEN ADAM AND CHRIST, WHOM, AS CHRISTIANS, WE SHALL RESEMBLE.

1. In our body. His the model of ours. Fashion it like to His own glorious body.
2. In our soul. Impressed on us at our second birth. Developed in us by our progressive sanctification. Perfected in heaven.

(1.) Christ the only hope of the human race; (2.) All the members of the human race may be

divided into two great classes, according to their relation to Christ; (3.) Christ expects all His people to resemble Him.

(223.) GAL. vi. 7, 8.—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

THE ANALOGY BETWEEN THE NATURAL AND THE SPIRITUAL WORLD. IN BOTH THERE ARE A SEED-TIME AND A HARVEST. OF THE EVIL AND OF THE GOOD.

I. THE SINNER'S SOWING AND REAPING.

1. Sowing to his flesh. By gross and sensual, or by more refined and more respectable, gratifications.

2. Reaping corruption. In this world, by the injurious effects of transgression on the body, as in the diseases of the drunkard or debauchee; and on the soul, as in the hardening of the miser and the misanthrope. In the world to come, by remorse, and by the continued rage of unsubdued passions where the means of their indulgence do not exist.

II. THE SAINTS' SOWING AND REAPING.

1. Sowing to the Spirit. According to the rules which He prescribes, under His guidance, with His approval.

2. Reaping life everlasting. Life everlasting! "The idea is original. The thing is, to our present faculties, incomprehensible. What a harvest!"

(1.) There is a closer connection between the present and the future world than is often imagined; (2.) Neither the suffering nor the enjoyment of the future world is the result of a purely arbitrary appointment on the part of God; (3.) There are degrees of torment and of glory hereafter in proportion to present character.

A. Fuller. J. A. James. H. Melville. F. W. Robertson.

(224.) EPH. ii. 13.—*But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

I. OUR STATE BY NATURE. THE DISTANCE FROM GOD HERE SPOKEN OF IS NOT A LOCAL DISTANCE, NEITHER IS IT THAT WHICH SEPARATES US FROM HIM AS AN INFINITE BEING.

1. It is legal. Banished by a righteous sentence and by a sense of guilt and unworthiness.
2. It is moral. Estrangement. Absence of sympathy. Want of harmony.
3. In both these respects, it is ever-widening.
4. It is miserable and dangerous.

II. OUR STATE BY GRACE.

1. The legal barriers are removed by the blood of Christ shed on the cross.
2. The moral alienation is removed by the blood of Christ, as applied to the believer, by the Holy Spirit.
3. The nearness to God thus effected is a valuable

privilege. It includes reconciliation, friendship, communion.

Sinner, apply now to be made nigh. Believer, remember thy obligations.

(225.) HEB. xi. 29.—*By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*

I. THE EXAMPLE OF FAITH HERE ADDUCED.

1. The Israelites performed a remarkable feat. It was a marvel, it was a miracle.
2. They performed it in reliance on a Divine promise.
3. They performed it, while the Egyptians failed.

II. ILLUSTRATIONS OF THE PRINCIPLE INVOLVED IN THIS EXAMPLE OF FAITH. THE PRINCIPLE IS, THAT THE BELIEVER WINS TRIUMPHS, WORKS WONDERS, WHICH THE UNBELIEVER CAN NEVER EQUAL.

1. Apply it to prayer. The prayer of the believer; the prayer of the unbeliever.
2. Apply it to conflict with evil in the heart. The character of the Christian; the character of the worldly moralist.
3. Apply it to conflict with evil in the world. The Christian philanthropist; the secular philanthropist.
4. Apply it to death. The Christian's deathbed; the infidel's deathbed.

(1.) Behold the triumphs of faith; (2.) Behold the failure of unbelief.

(226.) 1 JOHN iii. 10.—*In this the children of God are*

manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

THE NEED OF DISCRIMINATION IN PREACHING THE GOSPEL.

I. THE DESIGNATION OF THESE TWO CLASSES.

1. Its meaning. It implies that these two classes hold a special relation to God and to the devil respectively. God creates the saints anew and makes them like Himself. The devil stimulates the native depravity of sinners, and assimilates them more and more to His own image.

2. Its importance. It marks a division which comprehends the whole human race, which overleaps all the distinctions of social rank, which is laden with untold weal or untold woe.

II. THE POSSIBILITY OF DISTINGUISHING THESE TWO CLASSES. THERE IS A PRESENT MANIFESTATION.

1. To God. The only infallible judge of character. There is always One who knows us fully.

2. To fellow-men. Whether the great heart of the world is always just or not, it is certain that men generally do justice to each other in the long run.

3. To themselves. The difference is too wide to continue long latent to consciousness.

III. THE MARKS BY WHICH THESE TWO CLASSES ARE DISTINGUISHED.

1. View them separately. Love of holiness, love of brother-Christians and brother-men.

2. View them unitedly. Must be combined.

3. View them relatively. There are other marks as well. The children of God possess these marks: the children of the devil possess them not.

Apply this verse as a test to yourselves.

(227.) DEUT. xxix. 29.—*Those things which are revealed belong unto us and to our children for ever.*

I. THE BIBLE AS A REVELATION.

1. Of God. His being, and attributes, and moral government. The Scripture character of God.
2. Of Christ. His person, and offices, and work.
3. Of man. Whence? what? whither? why?
4. Of a future state. Immortality. Retribution.

III. OUR INTEREST IN THE BIBLE AS A REVELATION.

1. It belongs to us as an invaluable property to be used. To be read, to be understood, to be believed, to be applied.
2. It belongs to us as a sacred deposit to be guarded. Against infidelity, and rationalism, and heresy, and false science.
3. It belongs to us as a solemn trust to be transmitted. Claims of children. Claims of posterity.

(228.) JOSHUA i. 8.—*This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

1. Read the Bible. Often. Regularly. The whole.

Alone. In the family. In meetings for the purpose.

2. Meditate on the Bible. Different from reading. Essential to the influence of the truth over the heart and conscience. Very much neglected. Evils that arise from the neglect.
3. Use the Bible as the rule of your life. It contemplates, as its end, not speculation, or controversy, or excitement, but practice. The formation of a holy character—not one-sided, but harmonious and symmetrical.
4. Expect benefit from the Bible. Temporal prosperity and secular success within limits which are elsewhere specified. Soul-prosperity and success in Christian enterprise.

(229.) 1 SAM. iii. 1.—*The word of the Lord was precious in those days.*

I. THE BIBLE IS THE WORD OF THE LORD.
   1. In what sense? Revelation and inspiration.
   2. How known to be so? Compare it with the volumes of Nature and of Providence. Design. Benevolent design. Holy. The very difficulties are analogous. Butler. Mansell.

II. THE PRECIOUSNESS OF THE BIBLE.
   1. Permanent. It is all true. Its truths are great. They are adapted to the circumstances. They are quickening. They are for all time.
   2. Occasional. In dark ages when it is rare, in ages of persecution when it is destroyed, in ages of infidelity when it is assailed, in ages of backsliding when it is explained away.

III. THE DAYS WHEN THE BIBLE IS PRECIOUS TO OURSELVES.

1. The days of conviction. Carry it in our pocket when we go out. Lay it under our pillow when we go to sleep. Pore over it at every leisure hour.
2. The days of sickness. Alone. Without business. or pleasure, or company. Unwonted thoughts arise in the mind. Impatient, murmuring, unbelieving. The Bible full of comfort. The afflicted man's companion.
3. The days of bereavement. "To time the great Consoler?" No. "Time the impression deeper makes." The Bible alone teaches us not to sorrow as those which have no hope.
4. The day of death. Sir Walter Scott.

(230.) Ps. xix. 1.—*The heavens declare the glory of God; and the firmament sheweth His handywork.*

PARALLEL BETWEEN THE HEAVENLY BODIES AND THE BIBLE.

1. The heavenly bodies are the handiwork of God, and so is the Bible. Ps. viii. 3. 2 Tim. iii. 16. Inspiration not natural but supernatural. Genius, grace, inspiration.
2. The heavenly bodies are appointed by God to supply the special light in which men should labour, and so is the Bible. Psalm civ. 22, 23, John vi. 27. Oracles of reason! dictates of the intuitional consciousness! These are ambiguous, unsatisfactory, and destitute of authority.

3. The heavenly bodies are all component parts of one design, and so is every part of the Bible. Eph. iii. 8-11. There is a system in revelation as well as in Nature, and the one is not more artificial or conventional than the other. Morbid aversion to systematic theology.
4. The motions of the heavenly bodies are governed by one all-pervading law, and so is the Bible. The law of gravitation: the law of the glory of God. Rom. xi. 33-36. Other ends there are, but they are subsidiary. This is *the* end. Jonathan Edwards. "Princeton Essays."
5. The glories of the heavenly bodies cannot be fully discerned with the naked eye, neither can the glories of the Bible. 1 Cor. ii. 14. 2 Cor. iv. 6. Ps. cxix. 18. Blindness: sight. Darkness: light. Midnight: noon. Naked eye: telescope. Chalmers.
6. The heavenly bodies have been the sufficient, the unfailing light of all nations, and of all generations of the sons of men, and shall be to the end; and so the Bible. The same sun, the same moon, the same stars. The same Bible. Always in the van of the march of human progress. Never obsolete or effete. Always on the point of being superseded. But always retaining its potency as the instrument of the Holy Spirit in the salvation of sinners.

(231.) Ps. cxix. 9.—*Wherewithal shall a young man*

cleanse his way? By taking heed thereto according to thy word.

I. SOME OF THE CAUSES OF THE POLLUTION OF THE YOUNG.

1. The want of religious principle. Strangers to the most effectual preservative against temptation. Some because their education has been neglected. Others, although it has not.
2. The strength of passion. Love of pleasure clamouring for gratification. Absence of restraint. Ship without ballast.
3. The influence of corrupt example. From the country to the city.

II. THE MEANS OF PURIFICATION. THE BIBLE.

1. The Bible sets worldly pleasures before the young in their true light. It pronounces that they are forbidden, it forewarns of the evils which flow from them even in the present life, it proclaims the future reckoning that awaits them.
2. The Bible points out to the young purer sorts of pleasure. Burder.
3. The Bible exhibits to the young many examples of early piety. Twelve.
4. The Bible discloses to the young a remedy for all their pollutions. The plan of salvation.

Study, believe, obey the Bible.

(232.) Ps. cxix. 54.—*Thy statutes have been my songs in the house of my pilgrimage.*

I. THIS WORLD IS TO THE CHRISTIAN THE HOUSE OF HIS PILGRIMAGE.

1. Because it is not his home. He has ceased to love it and to expect to be happy in it. He is a citizen of heaven, and there is his home.
2. Because as long as he is in it he is liable to many changes and calamities. The wanderings of the Israelites. Tourists or travellers.
3. Because he must soon quit it. Going home. Here out at school: at death going home. Change of rank indicated by change of residence.

II. IN THE HOUSE OF HIS PILGRIMAGE THE CHRISTIAN HAS SONGS.

1. There are festive songs. Songs sung when alone as by the traveller, or the ploughman, or the milkmaid. The solitary pleasures of the Christian.
2. There are social songs. Sung in company by friends and companions. The social pleasures of the Christian.
3. There are patriotic songs. Sung concerning the fatherland. Scotland rich in these. In many of its districts scarcely a burn or brae that has not been celebrated in song. Songs of Zion.
4. There are martial songs. Sung concerning victories by sea and land. The song of Moses. The song of Moses and the Lamb. The new song.
5. There are plaintive songs. Sung in the minor key. Penitence. Affliction. The state of the Church.

III. THE CHRISTIAN'S SONGS IN THE HOUSE OF HIS PILGRIMAGE ARE DRAWN FROM THE BIBLE.

1. Their matter. They are Scriptural. Much of the

Bible poetical, and much of its poetry lyrical. The hymnology of the Christian Church.

2. Their music. There is melody in the heart. To tune the heart is by far the noblest aim. Scriptural feelings as well as Scriptural thoughts. The music of the voice and the music of the heart.

(1.) Be pilgrims; (2.) Be cheerful pilgrims; (3.) Prize the Bible.

(233.) Ps. cxix. 105.—*Thy word is a lamp unto my feet, and a light unto my path.*

THE BIBLE THE LAMP OF GOD.

1. In the path of duty. Precipices, pitfalls, perils. Give examples.
2. In the night of sorrow. Sickness, adversity, spiritual darkness.
3. To the throne of grace. Pillar of fire. Golden candlestick. Perpetual lamp. Communion with God.
4. Through the valley of the shadow of death. The lamp of His love is our guide through the gloom.
5. To heaven. Not reason or conscience, but the Bible as applied by the Holy Spirit.

(1.) A test of faith; (2.) A test of practice.

(234.) Ps. cxix. 111.—*Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.*

I. THE TITLE HERE GIVEN TO THE BIBLE.

1. It is descriptive of its Author. It is not of man.

It must be carefully distinguished from the books of men. Its authorship is divine.

2. It is descriptive of its form. Not demonstration. Not speculation. Testimony. Resting on the authority of God.

II. THE TERMS IN WHICH THE CHRISTIAN'S INTEREST IN THE BIBLE IS ASSERTED.

1. He accepts it. The gold in California and Australia lay long concealed. So the mineral treasures of our own country. The Christian digs as for a treasure hid in a field.
2. He accepts it as his patrimony. A heritage, a gift, a deposit, a legacy, an heirloom. "Yon cottager."
3. He accepts it irreversibly. "A possession for ever."

III. THE REASON OF THE CHRISTIAN'S PREFERENCE OF THE BIBLE.

1. It is a rational joy. Defend it.
2. It is a pure joy. Analyse it.
3. It is a satisfying joy. Examples.

(1.) The superiority of the Christian's choice; (2.) The sufficiency of his reason for it.

(235.) Ps. cxix. 129.—*Thy testimonies are wonderful.*

1. In their authorship. Inspiration.
2. In their substance. The contents of the Bible.
3. In their style. Literary characteristics.
4. In their preservation. History.
5. In their effects. Civilisation. Conversion.
6. In their destiny. Endure for ever.

(236.) Isa. lv. 10, 11.—*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

Fourfold resemblance between the Bible and rain or snow.

1. In their origin. African rain-makers. Livingstone. The Bible is God's own book. Self-evidencing. Possesses all the marks by which in other cases authorship is ascertained. Ossian's Poems. Junius' Letters. Isaac Taylor. Experimental evidence.
2. In their importance. The importance of rain and snow in the economy of nature. Drought anywhere. In Australia. More important is the Bible. Without it, spiritual barrenness. The eater is the Christian consulting it for his personal edification. The sower is the Christian scattering it abroad for the good of others. His duty and his privilege.
3. In the mode of their operation. Gradually. Nature does nothing at a bound. Nor the Bible. Mysteriously. Process of vegetation. The influence of Scriptural truth on the hearts of men. According to the soil. Need of preparation in both cases. In connection with the use of means. Reign of law in the kingdom of grace.

4. In the certainty of their success. The success of the Bible is seen immediately, or it is seen after an interval, or it may be inferred from appearances, or it shall appear at the last day. "So not a word that flows from me shall ineffectual fall."

(1.) We never leave the church as we enter it; (2.) We have great encouragement to circulate the sacred volume.

(237.) JER. xxiii. 29.—*Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?*

THE BIBLE LIKE A FIRE AND A HAMMER.

1. Like a fire. There is much in the heart of man which needs to be consumed or burnt up. The Bible is a fire kindled for this purpose. It is a heaven-kindled fire. It is an all-penetrating fire—the conscience, the imagination, the heart. It is a destructive fire, destroying whatever opposes it in its course. Prairie fire. It is a discriminating fire. Destroys only what is evil. It is a refining fire. Sanctifying.
2. Like a hammer. The heart of man is hard and unimpressible. It resists like a rock all the influences which are brought to bear on it for good. It needs to be softened. The Bible is a hammer invented for this purpose. It lodges in the conscience a conviction of sin. It draws forth the tears of penitential sorrow. It breaks down unbelief and pride and self-righteousness. It gives sensibility to the most

obdurate. Blasting the rocks. The steam-hammer. The hammer of God. The rocks rent.

(1.) Let us employ the Bible for our personal salvation; (2.) Let us maintain its authority and its power against all gainsayers; (3.) Let us beware of immoderate expectations concerning its effects.

(238.) LUKE x. 26.—*How readest thou?*

HOW TO READ THE BIBLE.

1. With profound reverence. It is the Book of God.
2. With unaffected humility. As learners and not as teachers.
3. With earnest attention. Study—investigation—intelligence.
4. With ardent desire to attain systematic views. Against fragmentary and desultory reading.
5. With determination to reduce to practice what is learned. Intended to be a rule of conduct.
6. With prayer.

(1.) See that you read the Bible; form the habit; (2.) Take care how you read the Bible.

Symington's Introductory Essay to Scott's Commentary.

(239.) ROM. iii. 1, 2.—*What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.*

THE BIBLE AS CONTAINING THE ORACLES OF GOD.

An oracle. Heathen oracles. Hebrew oracle. The Divine oracles collected in the Bible.

I. THEIR EXCELLENCES.

1. Their truth. Infallible. Absence of imposture.
2. Their importance. On the grandest and most interesting subjects.
3. Their accessibility. May be consulted everywhere.
4. Their clearness. Unambiguous. No double meanings to save the credit of the speaker.
3. Their force. Lively. A quickening power. A power beyond the reach of statesman, or philosopher, or preacher.

II. THE PURPOSES FOR WHICH THEY ARE COMMITTED TO US.

1. To be read. Neglect of the Bible.
2. To be understood. Interpretation of the Bible. Commentaries.
3. To be circulated. Bible societies.
4. To be applied. As the power of God unto salvation.

(240.) ROM. XV. 4.—*For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope.*

THE USES OF THE BIBLE.

1. To instruct us. In spiritual learning. The whole is useful in this respect. It is useful to all. Instruction in religious truth, by the whole book, to all classes of readers, in all ages.
2. To animate us with hope. Expectation of future good. Chiefly spiritual. Partly here, partly hereafter.

3. To cheer us in affliction. We are sufferers. The Bible is written for a race of sufferers. The value of much of it is never discerned except in seasons of affliction. Then it produces patience, submission to the will of God. Then it administers comfort, strength, support, peace.

Let us have these uses of the Bible in view in reading it.

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(241). EPH. vi. 17.—*Take the sword of the Spirit, which is the Word of God.*

THE BIBLE THE SWORD OF THE SPIRIT.

I. THE BIBLE IS A SWORD.

1. Like a sword, it is of no use till it is unsheathed. The Bible must not lie idle in the library, or in the intellect. Must be used.
2. Like a sword, when it is unsheathed, it cuts deeply. Makes deep gashes in the heart and conscience.
3. Like a sword, it is a weapon of defence as well as of offence. "It is written."

II. THE BIBLE IS THE SWORD OF THE SPIRIT.

1. Because He inspired it. Those whom we call the sacred writers were its penmen; He alone was its Author.
2. Because He interprets it. Its Author is also its interpreter. Wherever it is carried He is, and in answer to the prayer of faith, He expounds its true meaning. As far as saving truth is concerned.
3. Because He wields it as the instrument of His

victories. Refer to some of the remarkable revivals. To individual conversions.

III. OUR DUTY WITH REGARD TO THE BIBLE AS THE SWORD OF THE SPIRIT.

1. Take it and study it. Sword exercise.
2. Take it and bind it to your heart. Delight in it.
3. Take it and employ it vigorously till your life's end. "His sword was in His hand."

"There is none like it."

(242.) HEB. iv. 12.—*For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

1. It is quick or living. It is life-giving. John vi. 63. It is ever-living. 1 Pet. i. 23, 25.
2. It is powerful or energetic. Power in itself. Power as applied by the Holy Spirit.
3. It is sharper than a two-edged sword. A sword. Sharper than a two-edged sword. Isa. xlix. 2. Rev. i. 16.
4. It pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

First clause figurative, the second literal. The Bible reveals man to himself. Humbles him under a sense of guilt and sin.

(1.) What an efficacy is there in the Bible; (2.) How much need of praying for the gift of the Spirit.

(243.) JAS. i. 21.—*Receive with meekness the engrafted word, which is able to save your souls.*

I. THE TITLE HERE GIVEN TO THE BIBLE. "THE WORD."

1. Its authority. Binding on our conscience.
2. Its pre-eminence. Above every other word, book, system of religion, scheme of human amelioration.

II. THE POWER HERE ASCRIBED TO THE BIBLE: "WHICH IS ABLE TO SAVE YOUR SOULS."

1. As a record. It records the only way of salvation.
2. As an instrument. In the hand of the Spirit. The rod of Moses.

III. THE MANNER IN WHICH THE BIBLE MUST BE APPLIED TO INDIVIDUALS: "ENGRAFTED."

1. It must obtain a lodgment in the soul. Somehow must be brought into contact with the mind.
2. It must live there. The germ and the aliment of spiritual life.

IV. THE DISPOSITION WITH WHICH THE BIBLE MUST BE RECEIVED: "WITH MEEKNESS.

(1.) In a kind temper; (2.) With lowliness. (3.) Simply and honestly; (4.) Submissively and obediently; (5.) With reliance on the teaching of the Holy Spirit.

(244.) JAS. i. 25.—*But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

I. THE DESCRIPTION HERE GIVEN OF HIM WHO STUDIES THE BIBLE ARIGHT.

1. He reads it as the perfect law of liberty. A law. Of liberty. Perfect.
2. He reads it with earnest attention. Looks into it as a mirror. Often.
3. He remembers what he has read and acts on it.

II. THE BLESSEDNESS HERE PROMISED TO HIM WHO READS THE BIBLE ARIGHT. *In*, NOT *for*.

1. In the exercise itself. 2. In its effects. 3. In its tendencies.

(245.) 1. PET. ii. 2.—*As new born babes, desire the sincere milk of the word, that ye may grow thereby.*

I. THE CHILDHOOD OF CHRISTIANS.

1. They are children as compared with what they shall be on earth.
2. They are children as compared with what they shall be in heaven.

II. THE GROWTH OF CHRISTIANS.

1. In knowledge.
2. In holiness.
3. In heavenly-mindedness.
4. In patience.

III. THE SUBSERVIENCY OF THE BIBLE TO THE GROWTH OF CHRISTIANS.

1. It is milk. Adapted to its end.
2. It is sincere. Pure, unadulterated.
3. It is rational or reasonable. So some prefer to translate.

(246.) 2 PET. i. 16.—*We have not followed cunningly devised fables.*

THE BIBLE NOT A COLLECTION OF FABLES.

1. It differs widely from acknowledged fables.
2. It bears on its surface all the usual marks of truth.
3. Its penmen neither could nor would have invented it for purposes of imposture.
4. It has been believed by multitudes who were able to sift evidence. Converts from infidelity.
5. It has never been confuted by its adversaries. Farrar.
6. It has exerted a most beneficial influence on all the more valuable interests of mankind. Buckle. Lecky.
7. It has never been displaced by any satisfactory substitute. If we were disposed to abandon the Bible, to whom should we go? The Bible does not make us immortal or responsible, or sinful. It proclaims a remedy. I see no logical resting-place between evangelical Christianity and Atheism. Eclipse of faith.

(247.) Ps. lxv. 2.—*O thou that hearest prayer, unto Thee shall all flesh come.*

THE NATURE OF PRAYER.

I. IT IS THE DESIRE OF THE HEART.

Children are taught to say their prayers. There must be a time when we cease to say our prayers and begin to pray. Not the bended knee, or the uplifted eye, or the folded hand, or the solemn tone, or the elegant style is the essence. "The wish of the heart."

II. IT IS THE DESIRE OF THE HEART EXPRESSED IN WORDS.

Though the desire of the heart is the essence, words

are generally requisite. God enjoins them. Our own voice has a strange power to render our thoughts and feelings definite, to deepen and intensify them, to draw them out. Reverie. Meditation.

III. IT IS THE DESIRE OF THE HEART EXPRESSED IN WORDS, AND ADDRESSED TO GOD.

To God as really existing. Can an atheist pray? To God as a person. Can we pray to Nature, or Fate, or Chance, or the Absolute, or the Oversoul? To God as a Father.

IV. IT IS THE DESIRE OF THE HEART EXPRESSED IN WORDS, AND ADDRESSED TO GOD IN THE NAME OF CHRIST.

There was a time when men might have prayed to God in their own name with the hope of acceptance. As fallen, we need a Mediator. Christ is the only Mediator. If we approach God in our own name. If we approach God in the name of Christ. Power of a name. On the Exchange. In the bank. At Court.

V. IT IS THE DESIRE OF THE HEART EXPRESSED IN WORDS, AND ADDRESSED TO GOD IN THE NAME OF CHRIST, FOR THE SAKE OF BEING ANSWERED.

The reflex influence of prayer great. Depends on its direct influence, as the light of the moon on that of the sun. Asking and receiving. Writing letters to a friend. Sending petitions to Parliament without an object. Telegraph.

(248.) EPH. ii. 18.—*For through Him we both have access by one Spirit unto the Father.*

THE CHRISTIAN LAW OF PRAYER.

I. TO THE FATHER.

1. How honourable! Right of entry to an earthly sovereign.
2. How delightful! Our pleasures may be graduated according to the part of our nature in which they have their rise. The pleasures of devotion are the highest. Taste for devotion.
3. How profitable! God is able to bestow all temporal and spiritual blessings.
4. How solemn! The intercourse of our spirit with the Father of our spirits. Heart to heart.

II. THROUGH THE SON.

1. Through His atonement. Legal barriers to our access. Must be removed. Have been removed by the death of Christ as a satisfaction to Divine justice. He has demolished the wall, he has constructed a bridge across the chasm; He has laid down His own body as the medium of approach.
2. Through His intercession. It perpetuates His sacrifice. The Jewish high priest entering the holy of holies on the great day of atonement. Amyntas. Mother of Coriolanus. Philippa after the siege of Calais.

III. BY THE SPIRIT.

1. He teaches us what are our wants. For the most part, we are likely to be aware of our temporal wants. In spiritual things, the greater our need the less our sense of need.
2. He makes us willing to ask the supply of our

wants. Aversion to beg. Aversion to lay bare the symptoms of humiliating disease.

3. He gives us power to spread our wants before God. One person employed to write a letter or a petition for another.
4. He inspires us with confidence to plead with importunity and faith. Confidence in the Father, in the Son, in the power of prayer.

(249.) Isa. viii. 19.—*Should not a people seek unto their God?*

THE DUTY OF PRAYER.

I. THE PROOF THAT PRAYER IS A DUTY.

1. From the relations in which we stand to God. Our Creator, our Preserver, our Benefactor. Intuition of prayer. Mariners of Tarshish. Volney the atheist.
2. From the express commands of God. Quote. Not optional or permissive. Binding on all men, in all circumstances.
3. From the practice of the saints in all ages. Abraham, Isaac, Jacob, Moses, David, Elijah, Daniel, Paul.
4. From the example of Christ. If He prayed who was in the highest sense the Son of God; if He prayed who was sinless; if He prayed who prayed only for others—how much more we?

II. THE OBJECTIONS TO THE VALIDITY OF THIS PROOF.

1. From the greatness of God. Great as He is, He has made us, He has preserved us, He has sent His Son to die for us.

2. From the knowledge of God. He has bidden us pray, and although our prayer adds nothing to His knowledge, it adds much to our enjoyment.
3. From the goodness of God. His goodness disposes Him to confer benefits, but does not forbid Him to confer these benefits on any condition He chooses.
4. From the unchangeableness of God. Alleged inconsistency of the efficacy of prayer with government by general laws. Many prayers can be answered without any interference with general laws—prayers for spiritual blessings. The connection between giving and receiving is itself a law. Various ways may be supposed in which God may answer prayer without a miracle. He will rather work miracles than fail to fulfil His promise.

(250.) JOHN iv. 23.—*The Father seeketh such to worship Him.*

THE CHARACTERISTICS OF ACCEPTABLE PRAYER.

1. Sincerity. Adoration, thanksgiving, confession, petition, intercession from the heart. Not formal. Prayer, real prayer. Praying machines. John iv. 24; Heb. x. 22.
2. Reverence. The germ of religious feeling is not fear or wonder, but reverence. It is not admiration or awe. It is not æsthetic or poetic. Not of taste, but of principle. Heb. xii. 28.
3. Gratitude. "Memory of the heart." Ingrate! There breathes not the man who has no

materials for gratitude. Life, health, reason, social advantages, religious privileges, the offer of salvation. The unspeakable gift. Phil. iv. 6.

4. Humility. As creatures, as sinners. Sense of sin, personal, profound, penitential. 1 Pet. v. 5, 6.
5. Fervour. Earnestness added to sincerity. Not of tone, or gesticulation, or expression. Of thought and feeling. Earnestness of desire for spiritual blessings corresponding to earnestness displayed in temporal. Rom. xii. 11.
6. Faith. Heb. xi. 6; James i. 6; 1 John v. 14, 15.
7. Perseverance. Eph. vi. 18; Luke xviii. 1.

(251.) MATT. vii. 7.—*Knock, and it shall be opened unto you.*

ENCOURAGEMENTS TO PRAYER.

I. FROM THE WILLINGNESS OF GOD TO BESTOW THE BLESSINGS WHICH ARE ASKED.

1. As proved by His command to pray. His precepts are pledges.
2. As proved by His promises of answers to prayer. Quote and illustrate.
3. As proved by the Scriptural delineations of His character in connection with prayer: "Our Father in heaven." "A throne of grace."
4. As proved by His gift of His Son. Rom. viii. 32.

II. FROM THE WORK OF OUR LORD JESUS CHRIST.

1. From the all-sufficiency of His sacrifice. Its value is infinite, the love it expresses is infinite.

2. From the union that subsists between Him and His people. It gives them a covenant-right.
3. From His intercession. Perpetuates His sacrifice. A friend in the court of heaven.

III. FROM THE PROMISED AID OF THE HOLY SPIRIT.

1. Its necessity. The chief difficulties of prayer.
2. Its nature. Guard against enthusiasm and mysticism.
3. Its importance. Rom. viii. 26.

IV. FROM THE EXPERIENCE OF THE SAINTS.

Achievements of prayer.

(252.) PHIL. iv. 6.—*Let your requests be made known unto God.*

SUBJECTS OF PRAYER.

I. FOR TEMPORAL BLESSINGS.

1. Our health. Value of health. Dependence on God.
2. Our studies. Not supersede diligence. Communicates a right impulse. Secures a right direction.
3. Our undertakings. Agricultural, commercial.

II. FOR SPIRITUAL BLESSINGS.

1. For pardon. Of our daily sins in thought, word, and deed. Of all our sins.
2. For holiness in heart and life. Regeneration, faith, love, hope, meekness, zeal, resignation, obedience.
3. For usefulness and happiness.

III. FOR THE OUTPOURING OF THE HOLY SPIRIT.

1. On ourselves.
2. On our relatives and friends.

3. On the Church.
4. On the world.

IV. For the spread of the Gospel.

1. For the multiplication of the necessary means.
2. For the removal of obstacles.
3. For the success of labourers.
4. For the conversion of sinners.

(253.) Matt. vi. 6.—*But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

Secret Prayer.

I. Directions.

1. The place. As solitary as possible.
2. The Being. He is in secret, invisible. He seeth in secret, omniscient. Realisation of the Divine presence.
3. The spirit. Filial and not servile or superstitious. Such a state of affection as becomes the children of God by regeneration and adoption.

II. Encouragements.

1. From the relation which he sustains. He recognises it and acts in correspondence with it.
2. From the prerogative which he exerts. He sees the suppliant, He sees the outspread letter, He sees the desires as they arise in the heart.
3. From the reward which He bestows. A reward of grace. Certain if the Christian law of prayer has been observed. Public so as to connect the blessing with the prayer. Deliverance

from danger, comfort in sorrow, progress in knowledge, increase of usefulness. Day of judgment. Nathanael.

(254.) 2 SAM. vi. 20.—*Then David returned to bless his household.*

FAMILY PRAYER.

I. THE DUTY.

1. From the relation in which families stand to God. Of dependence, of gratitude, of responsibility.
2. From the example of good men. Abel, Abraham, Job, Moses, David, Joshua, Apostles, Cornelius. Church in the house. Primitive Christians, Covenanters, our Scottish ancestors, founders of the Church of England.
3. From the beneficial tendency of the practice. To the head of the family: it makes him circumspect in his own conduct. To the children: it establishes a day-school for religious instruction and godly upbringing at every fireside. To the servants: it keeps before them amid their toils the paramount claims of religion. To neighbours: it makes the household a centre of moral and religious influence.

II. THE OBJECTIONS.

1. "We do not find in the Bible any precept which enjoins family prayer." The will of God may be sufficiently declared otherwise than by express precept.
2. "We feel a want of ability." Perhaps you are not able to compose a long and eloquent

prayer. Your ability will improve by exercise. Use Henry, or Fletcher, or Hamilton, or Watson, or Thornton, or Smith, or Vaughan, or Jay, rather than neglect your duty.

3. "We have no time." How much time does it require? A quarter of an hour a day may suffice. Could you not save as much? Do you not waste more? Is there any better work in which you can spend it?
4. "We are ashamed to begin." It is a sinful shame.

(255.) Acts xii. 12.—*Where many were gathered together praying.*

Social Prayer, or Prayer-meetings.

I. The object of prayer-meetings.

1. To promote brotherly love. Praying together binds heart to heart more effectually than any other sort of fellowship.
2. To cultivate the spirit of prayer. It needs cultivation. There is reason to fear it is now very low everywhere.
3. To draw down blessings from God. Prayer-meetings means of grace.
4. To secure the conversion of sinners. Place and power of social prayer as contrasted with the preaching of the Gospel.

II. The advantages of prayer-meetings.

1. They are a source of sacred pleasure. Refreshing.
2. They impart a spiritual impulse. Stimulating.
3. They counteract the deadening influence of con-

stant contact with worldly men and worldly things.

4. They prepare for the services of heaven.

III. THE OBJECTIONS TO PRAYER-MEETINGS.

1. "We can pray at home." Do you? would you pray *less* elsewhere if you prayed more at the prayer-meeting?
2. "We are so busy." Praying does not hinder ploughing.
3. "We dislike the way in which prayer-meetings are usually conducted." Set them up on an improved model.

(256.) 1 THES. v. 20.—*Despise not prophesyings.*

PUBLIC PRAYER.

I. THE OFFENCE.

1. Habitual neglect of public worship.
2. Attendance on public worship in an improper state of mind.
3. Failure to improve public worship for the purposes for which it is intended.

II. ITS SIN AND DANGER.

1. It involves contempt of the authority of God. Public worship is a Divine institution.
2. It involves contempt of an institution with which God has specially identified Himself. What He has promised, and what He has done.
3. It involves contempt of one of the appointed means of grace. Streams which make glad the city of our God.
4. It involves contempt of our own soul.

(257.) NEH. ii. 4.—*So I prayed to the God of heaven.*

EJACULATORY PRAYER.

I. ITS NATURE. IT IS THE DARTING UP OF THE HEART TO GOD IN PRAYER WITHOUT THE USUAL FORMALITIES OF AN ACT OF DEVOTION.

1. It may be offered in any place. On the street, in the workshop, in the fields, on the sea.
2. It may be offered at any hour. Morning, noon, or night.
3. It may be offered in any circumstances. However unexpected, or alarming, or exhilarating.

II. SCRIPTURAL EXAMPLES.

1. Abraham's servant. Gen. xxiv. 12.
2. Jacob. Gen. xliii. 14.
3. Samson. Judges xvi. 28.
4. Nehemiah. Neh. vi. 9; xiii. 14.
5. Stephen. Acts vii. 59.
6. Our Lord. Matt. xi. 25.

III. APPROPRIATE OCCASIONS.

1. A time of sudden call to arduous duty.
2. An hour of strong temptation.
3. A season of sickness.
4. The day of sacred rest.

IV. THE ADVANTAGES.

1. It maintains in the mind a realising sense of Divine things.
2. It keeps the affections in a proper tone for the exercises of devotion.
3. It operates as a powerful safeguard against sin.
4. It supplies with strength to contend against enemies or difficulties.

5. It quickens to activity and zeal in the cause of God and religion.

(258.) JAMES v. 16.—*Pray one for another.*

INTERCESSORY PRAYER.

I. THE PERSONS FOR WHOM WE OUGHT TO PRAY.

1. For our relatives and friends. Father, mother, husband, wife, brother, sister, son, daughter, companions, acquaintances, benefactors, well-wishers.
2. For our fellow-Christians. In our own congregation, in our own denomination, in the universal Church.
3. For our countrymen. Of all classes, from the sovereign to the humblest of our fellow-subjects. True patriotism.
4. For all our fellowmen. All the members of the great family of mankind.

II. THE REASONS WHY WE OUGHT TO PRAY FOR THESE PERSONS.

1. Because it is commanded by God. Quote.
2. Because it has been practised by the wisest and holiest men in every age. Abraham for Sodom. Job for his children. Moses for Israel. Joshua, David, Ezra, Nehemiah, Daniel, Paul. Church at Jerusalem for Peter. Our Lord.
3. Because it is consistent with the spirit of the religion we profess. It sets before us the relations we sustain to our brother-men, and to our brother-Christians. It bids us love them accordingly. The golden rule.

4. Because it tends to our own spiritual improvement. Reflex influence of intercessory prayer. Refines our sympathies, promotes in us disinterested benevolence, stimulates our activities, increases our likeness to Christ.

(1.) There are persons for whom we ought not to pray: The dead; (2.) Prayer for others should not supersede active efforts to do them good; (3.) Our prayer for others should be specific and persevering. Woman of Canaan.

(259.) LUKE xi. 2—*Thy kingdom come.*

PRAYER FOR THE SPREAD OF THE GOSPEL.

I. THE KINGDOM ITSELF.

1. It is spiritual. The Jewish dream of a temporal Messiah. A kingdom of truth, love, holiness. Reigns in the hearts of His people.
2. It is founded on the incarnation, and sufferings, and sacrificial death of the King. Deep and strong foundations.
3. It is beneficent in its influence. There are secondary or collateral benefits which it confers wherever it exists. Its highest benefits are reserved for its voluntary subjects.
4. It is universal in its sway. Fitted to be universal. Intended. On its way to the predicted triumph.
5. It is perpetual in its duration. Fate of all temporal monarchies.
6. It is constantly increasing. Notwithstanding all opposition, all drawbacks, all unfavourable appearances.

II. THE GROUNDS ON WHICH WE MAY EXPECT, AND PRAY FOR, THE COMING OF THE KINGDOM.

1. Analogy. Sun, moon, corn, rivulet. Progress from 12, from 120 to the present number of professing Christians.
2. History. Moses in Egypt. Elijah on Carmel. Daniel in Babylon. The Apostles in the Roman empire. The rise of Mohammedism. Revival of letters. Reformation. French Revolution.
3. Prophecy. Psalms, Isaiah, Daniel, Evangelists, Epistles, Revelation. Handful of corn, little stone, holy waters, leaven, mustard seed.
4. The means. Difficulties geographical, linguistic, political, moral. "Great is the truth and shall prevail."
5. The agency. Holy Spirit.

(1.) Let us all become subjects of this kingdom. (2.) Let us all labour for the extension of this kingdom. (3.) Let us be cheered by the prospect of the universal establishment of this kingdom.

(260.) ROM. XV. 30-32.—*Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed.*

PRAYER FOR MINISTERS.

I. THE OBJECT OF THE APOSTLE'S REQUEST.

1. That ministers need the prayers of their people is seen when we consider their peculiar work. Of God, of souls, of eternity.
2. That ministers need the prayers of their people is seen when we consider their peculiar danger. Their position is more prominent: their fall is more injurious. As when a standard bearer faileth. Fallen star.
3. That ministers need the prayers of their people is seen when we consider their peculiar responsibility. Accountable as men and accountable as ministers.

II. THE MANNER IN WHICH THE APOSTLE URGES HIS REQUEST.

1. For the Lord Jesus Christ's sake. His love, His cause, His glory.
2. For the love of the Spirit. It may be the love which the Spirit has shown to us—a subject we fear too much neglected in the ministrations of the pulpit. Or it may be the love we bear to the Spirit, whom we are bound to love as well as the Saviour. Or it may be the love which the Spirit works in us, Christian love.

III. THE SPECIFIC ENDS WHICH THE APOSTLE CONTEMPLATED IN HIS REQUEST.

1. His personal safety.
2. His official success.
3. Their mutual joy.
4. Their mutual improvement.

"Brethren pray for us."

(261.) Ps. xxxiv. 6.—*This poor man cried, and the Lord heard him.*

ANSWERS TO PRAYER.

1. The answer is sometimes immediate. Jehoshaphat, Hezekiah, Jonah, the first Christians for Peter.
2. The answer is sometimes delayed. Delay is not denial. It prepares the suppliant for the reception of the blessing. It stimulates his desires. It exercises his faith. It revives his drooping piety. It heightens his appreciation of the blessing when it is conferred.
3. The answer is sometimes inconsistent with the terms of the petition. According to the suppliant's wants rather than his wishes. According to the spirit of his request rather than the letter. Like a parent. Like a teacher. Like a physician. God will not resign His prerogative of determining in what form the answer shall be given. The apostles inquiring about the restoration of the kingdom. Paul's thorn in the flesh.
4. The answer is sometimes only indirect. In these cases the blessing asked is not given. The sick friend does not recover: the mariner is wrecked on his voyage: the dreaded calamity is not averted: conversion does not take place. Yet the prayer is pleasing to God.

(1.) Let us be solicitous about answers to our prayers; (2.) Let us notice answers to our prayers; (3.) When our prayers are not answered let it lead us to self-examination.

(262.) JAS. iv. 3.—*Ye ask, and receive not, because ye ask amiss.*

HINDRANCES TO ANSWERS TO PRAYER.

I. PRAYER MAY BE AMISS IN REFERENCE TO THE BEING TO WHOM IT IS ADDRESSED.

1. Not to the God of the Bible. To nature's God.
2. Not to the God and Father of our Lord Jesus Christ. To the absolute God.

II. PRAYER MAY BE AMISS IN REFERENCE TO THE CHANNEL THROUGH WHICH IT IS OFFERED.

1. The Mediator may be neglected altogether.
2. He may be rejected partially.
3. He may be regarded in too narrow an aspect. As dead and not as living. He may be ignored, or He may not be fully trusted, or He may not be realised in His living advocacy.

III. PRAYER MAY BE AMISS IN REFERENCE TO THE OBJECT WHICH IS SOUGHT.

1. It may be sinful.
2. It may be unseasonable.
3. It may be inconsistent with the higher interests of the suppliant.
4. It may be injurious to others.

IV. PRAYER MAY BE AMISS IN REFERENCE TO ITS MOTIVES AND ENDS.

1. There may be ostentation.
2. There may be worldliness.
3. There may be passion.
4. There may be care or fear.
5. There may be indolence.

(263.) 1 PETER iii. 7.—*That your prayers be not hindered.*

HINDRANCES TO PRAYER.

1. Doubt of the efficacy of prayer.
2. The want of self-examination.
3. The neglect of the Bible.
4. Distraction of mind from business or pleasure.
5. The influence of a wrong spirit or temper.
6. Inconsistency of life.

(264.) ROM. xii. 12.—*Continuing instant in Prayer.*

PERSEVERANCE IN PRAYER.

I. EXPLAIN THE PRECEPT.

1. It enjoins frequency in prayer—at least morning and evening. Also as often as inclination prompts or circumstances require.
2. It enjoins regularity in prayer. There is time for food, sleep, work, study, recreation. There must be "the hour of prayer." The still hour.
3. It enjoins constancy in prayer. A habit. Never to be discontinued. "The watchword at the gates of death."

II. THE REASONS BY WHICH THE PRECEPT MAY BE ENFORCED.

1. Because our duty is always the same. Prayer a duty of perpetual obligation.
2. Because our wants are ever-recurring. Of knowledge, of pardon, of strength, of comfort, of safety, of holiness.
3. Because giving does not impoverish God.

(265.) ROM. viii. 26.—*Likewise the Spirit also helpeth our infirmities.*

THE AID OF THE HOLY SPIRIT IN PRAYER.

I. THE CHRISTIAN'S INFIRMITIES IN PRAYER. THE NATURE OF PRAYER. THE DUTY. THE INFIRMITIES.

1. In public and family devotion.
2. In secret prayer. As to the matter: "what to pray for." We are ignorant of our own true interests both in matters of providence and in matters of grace. As to the manner: "as we ought." We ought to pray with the most solemn reverence and awe, with holy fervour and importunity, with a deeply humble and contrite heart, with entire resignation to the will of God and lively faith in His promises.

II. THE ASSISTANCE OF THE HOLY SPIRIT BY WHICH THE CHRISTIAN IS RELIEVED UNDER THESE INFIRMITIES.

1. It is help. Taking on Himself a large part of the burden, yet not superseding our exertions.
2. It is help by making intercession. Distinguish between the intercession of the Saviour and of the Spirit. In heaven: on earth. For us: in us. Presenting our prayers: teaching us to pray. Connection.
3. It is help which is sometimes attested by emotion that cannot be expressed in words. "Thoughts that do lie too deep for tears."

(1.) Deep convictions of sin; (2.) Ardent longings after holiness; (3.) Insatiable desires after spiritual blessings.

It may be proper to meet the difficulty which this subject may occasion to a trembling Christian. There are degrees of spiritual

influence, and it cannot be directly distinguished from the operations of our own mind. Pray for it, and rely on it.

It may be proper also to address those whom this whole argument must convict of living without prayer.

Winslow, Smith, Dewar, on the Eighth of Romans.

(266.) Isa. lxiv. 7.—*And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities.*

The neglect of Prayer.

There is in man a natural sentiment, call it instinct, or call it intuition, which in certain circumstances urges him to pray. There is, notwithstanding, in man a natural aversion to prayer. His aversion to prayer is not only sinful but injurious.

I. The nature of prayer.

1. It is calling upon the name of God. An address to God—a petition presented for the sake of an answer.

2. It is taking hold of God. Realising His presence and His power, bringing the heart into contact or communion with Him, relying on His promises, cherishing an unwavering confidence in prayer as the channel through which he conveys his blessings. Jacob at Peniel. Charles Wesley's Hymn. Isa. xxvii. 5. Hall's Memoir of Toller.

3. It is stirring up one's self to take hold on God.

To prevent the languishing of the spirit of prayer, to prevent formality in the act of prayer, to prevent wandering thoughts in prayer, to prevent failure in the habit of prayer. Prayer is not an easy thing. It belongs to the highest department of duty. Must summon up all our energies.

II. THE GENERAL NEGLECT OF PRAYER.

1. There are some who never pray. They have no sense of their relations to God, or of their dependence on Him for temporal and spiritual blessings. Like children who never write a letter to their parents when they have left the home of their childhood. Behold he prayeth not! Here lies a man who never prayed.

2. There are others who only occasionally lift up their hearts to heaven. When they are sick —when they are in danger—when they are bereaved—when they are alarmed by public judgments—when they have listened to an awakening sermon. Transient devotions. Mountain torrents.

3. There are others who maintain with constancy an external regard to this duty. The habit of prayer may be prolonged after the spirit has evaporated. The act has been so long associated in the thoughts with certain times and places that it would be painful to discontinue it. It has become mechanical. It has degenerated into a form which costs no effort, and yields no pleasure. There are so few

who pray to God aright that it is here said, "There is none."

III. THE CONSEQUENCES OF THIS NEGLECT OF PRAYER. THOSE WHO ARE CHARGEABLE WITH THIS NEGLECT WILL BE VISITED WITH THE TOKENS OF GOD'S DISPLEASURE.

1. He will not reveal to them His glory. They are not admitted to His presence-chamber. They do not see His face.
2. He will not manifest to them His love. He does not own them as His children, or give them the spirit of adoption.
3. He will not communicate to them His blessings. He suspends the giving on the asking.

(1.) They who live without prayer should consider these things. Their sin and danger. (2.) They also who are formal in prayer should lay them to heart. Sincerity. (3.) Nor should this subject ever be forgotten by those who profess godliness.

Bickersteth on Prayer, Thornton, Thompson, Phelps, Kirk.

(267.) JOB xxiii. 3, 4.—*Oh that I knew where I might find Him! that I might come even to His seat! I would order my cause before Him, and fill my mouth with arguments.*

I. THE SPEAKER.

1. The awakened sinner.
2. The despairing saint.
3. The penitent backslider.

II. HIS STATE OF MIND.
1. A sense of distance.
2. A knowledge of a way of access.
3. An ardent desire of communion in that way.
4. An humble hope of acceptance.

III. THE SOURCES OF HIS ARGUMENTS.
1. From the character of God.
2. From His promises.
3. From His past kindness to ourselves.
4. From the work of His Son.

(268.) Ps. iv. 6.—*There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us.*

I. THE WORLDLING'S CRY.
1. It is a common cry. Many, multitudes.
2. It is a sad cry. For good, happiness as not possessed.
3. It is a vague cry. For any good, for a good unknown.
4. It is an inquiring cry. Who will show us? Who?

II. THE SAINT'S PRAYER.
1. It implies that all true happiness comes from God.
2. It implies that all true happiness consists in the favour or friendship of God.
3. It implies that all true happiness is to be obtained from God in answer to prayer.

(269.) NEH. xiii. 22.—*Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*

NEHEMIAH A PATRIOT AND A MAN OF PRAYER.

I. AN APPEAL TO GOD FOR APPROBATION.

1. From the judgment of His fellow-men. They might condemn his undertaking: enough if God approved.
2. From the hatred of His fellow-men. They might oppose his undertaking: enough if God was with him.
3. From the ingratitude of his fellow-men. It stung his heart, but he turned to God as his true Friend.

II. HIS PRAYER TO GOD FOR FORBEARANCE AND FORGIVENESS.

1. He did not forget that, notwithstanding all his good works, he was a sinner by nature and by practice. He stood before God on the same level with all other men.
2. He was conscious that all his good works did not constitute a fund of merit that would atone for his sin, original and actual.
3. He cast himself on the mercy of God. Great mercy, but mercy through Christ.

(1.) If the saint may thus appeal to God for approbation, what must be the doom of those who oblige Him to do so? (2.) If the saint is so mercifully spared by God, how grateful and how devoted he should be?

(270.) NEH. vi. 9.—*Now therefore, O God, strengthen my hands.*

NEHEMIAH'S HABIT OF EJACULATORY PRAYER.

I. OUR NEED OF SUCH A PRAYER.

1. From the greatness of our work. Our general

work as Christians, our special work in our own sphere.

2. From the power of our enemies. The devil, the world, and the flesh.

II. THE WAYS IN WHICH SUCH A PRAYER IS ANSWERED.

1. By the influences of the Holy Spirit. He gives strength in duty, in temptation, in affliction, in death.

2. By the promises of Scripture. Very sweet, but also very strengthening.

3. By human instruments. Moses and Aaron. David and Jonathan.

4. By providential interpositions.

III. THE BENEFITS ARISING FROM AN ANSWER TO SUCH A PRAYER.

1. These are felt by the saint in his own heart. Increase of faith, hope, joy, devotion.

2. They are seen by all around him. See him in his general conduct—in his consistency, and zeal, and self-sacrifice.

(1.) Let the man of the world offer this prayer;
(2.) Let the awakened sinner offer this prayer;
(3.) Let every Christian offer this prayer with increasing importunity as long as he lives.

(271.) 2 CHRON. xiv. 11.—*Help us, O Lord our God; for we rest on thee.*

I. THE CHRISTIAN'S PRIVILEGE. OUR GOD.

1. The God who has apprehended him. Chosen, called, justified, adopted, sanctified him.

2. The God whom he has apprehended. He is reconciled to Him; he realises his friendly

relation to Him; he serves Him; he appropriates Him.

II. THE CHRISTIAN'S PRAYER.

1. It is very short. Long prayers sometimes dutiful. Not indispensable. A stammering word, a broken sentence.
2. It is very humble. Help! the cry of the sick child, of the drowning man, of the beggar.
3. It is very comprehensive. Embraces the whole circle of human wants.

III. THE CHRISTIAN'S PLEA.

1. He rests on God as the God of salvation. Rest on God has no warrant if we are not reconciled to Him through Christ.
2. He rests on God as the Governor of the world. He is not a fatalist. The chain of Providence.
3. He rests on God as the hearer of prayer. He is not entangled by the oppositions of science, falsely so called, by which prayer is discouraged or interdicted.

If the Lord be our God, let us authenticate this gracious relation—to ourselves by a prayerful confidence in Him, to others by the manifold help we receive from Him.

(272.) PS. cvi. 4, 5.—*Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.*

I. THE BLESSED LOT OF THE SAINTS.

1. It is seen in the names here given to them.

They are "the people" of God, His "chosen," His "nation," His "inheritance," names which were originally applied to the Jews, and which may have different shades of meaning in their application to all saints. "The people" of God—those who own Him as their God. His "chosen"—those whom He has chosen, when, how, why. His "nation"—those whom He governs. His "inheritance"—those in whom He has a special property.

2. It is seen in the blessings he has bestowed on them. "Good"—not worldly wealth, of which they are often destitute, but spiritual prosperity. This is real, valuable, suitable, satisfying good. "Gladness"—not exemption from trial, but joy in the midst of trial.

II. THE PRAYER OF THE PSALMIST IN THE CONTEMPLATION OF THE BLESSED LOT OF THE SAINTS.

1. That he might share their privileges. "See," observe, admire, desire, seek, enjoy.
2. That he might experience their happiness. Believing them to be happy, he is desirous to feel "joy in the Holy Ghost."
3. That he might join in their triumphs. This is glorying in the Lord.
4. That he might retain the special love of God as a pledge of all other blessings. His special love, not His common goodness.

(1.) There is a lesson for those who are grasping after this world; (2.) There is a lesson for those who are sincerely, though faintly, pursuing a better path.

(273.) Ps. li. 12.—*Restore unto me the joy of Thy salvation.*

I. THE JOY OF SALVATION. IT ARISES—
  1. From the pardon of sin.
  2. From adoption into the Divine family.
  3. From the hope of heaven.

II. THE INTERRUPTION OF THE JOY OF SALVATION. IT MAY BE CAUSED—
  1. By bodily disease, or mental depression.
  2. By mistaken views of Scriptural truth.
  3. By sinful acts or habits.

III. THE RECOVERY OF THE JOY OF SALVATION.
  1. It is desirable.
  2. It is possible.
  3. It cannot be attained without prayer.

(274.) 1 PET. v. 10, 11.—*But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.*

1. The title under which the apostle addresses God. He is the fountain of grace—the grace that saves. "Of all grace." Of the grace that has been given to all the saints, in all its kinds, and in all its degrees.
2. The work which the apostle ascribes to God. He "has called us" by the outward call of the Gospel, and by the inward and effectual call of the Holy Spirit. "Unto His eternal glory,"—to heaven, which has a glory mani-

fold and unending. "By Christ Jesus." By His ministry, by His mediation.

3. The petitions which the apostle presents to God. "Make you perfect." Only comparative perfection in this world. "Stablish," in the profession of the Gospel. "Strengthen" in the reception of the Gospel. "Settle you" in the enjoyment of the Gospel. Or, confirm in the faith, the profession and the enjoyment of the Gospel.
4. The concession with which the apostle qualifies the petitions he presents to God. That the suffering is inevitable, but that it is short, and that it is overruled for good.
5. The doxology with which the apostle closes his prayer. Glory. Dominion. Forever.

(1.) For reproof; (2.) For encouragement.

(275.) HEB. xiii. 20, 21.—*Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

I. THE ASPECT IN WHICH THE HEARER OF PRAYER IS CONTEMPLATED.
   1. The meaning of the title. Pacified or reconciled.
   2. Its suitableness. To the Hebrews and ourselves.

II. THE WORK WHICH IS ASCRIBED TO HIM.
   1. He raised Jesus from the dead.

2. He raised Jesus from the dead as the great Shepherd of the sheep.
3. He raised Jesus from the dead as the great Shepherd of the sheep through the blood of the everlasting covenant. *See* Brown and Lindsay, *in loc.*

III. THE PETITION WHICH HE PRESENTED TO HIM.

1. The extent of his desire for the Hebrews. The perfect harmony of their will with the Divine will. The perfect consistency of their conduct with the Divine law.
2. The means by which he expected his desire to be accomplished. Through the agency of the Holy Spirit. Through the intercession of our Lord Jesus Christ.

IV. THE DOXOLOGY WITH WHICH HE CLOSES HIS PRAYER. TO THE FATHER. TO THE SON.

(1.) Let us adopt this prayer for ourselves; (2.) Let us adopt this prayer for others; (3.) Let us be encouraged by its tenor to adopt it for ourselves and others.

(276.) JOHN xiv. 8, 9.—*Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?*

I. PHILIP'S REQUEST. FOR SUCH A MANIFESTATION OF GOD AS WOULD BE SUFFICIENT OR SATISFACTORY.

1. To the intellect. The intellectual faculties find rest and repose only in God.
2. To the heart. The affections find rest and repose only in God. Not in relatives, and friends, and benefactors, and heroes, and saints.
3. To the conscience. The moral sense or sentiment finds rest and repose only in God. It is His vicegerent appealing to His jurisdiction, and delighting in his approbation.

II. THE SAVIOUR'S ANSWER. IN HIM IS SEEN A SUFFICIENT OR SATISFACTORY MANIFESTATION OF GOD.

1. In Him there is a manifestation of the personality of God.
2. In Him there is a manifestation of the perfections of God.
3. In Him there is a manifestation of the Fatherhood of God.
4. In Him there is a manifestation of the purpose of God respecting our fallen race.

How defective and fallacious is all knowledge of God which is not a knowledge of God in Christ!

(277.) ROM. XV. 13.—*Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

I. THE DESIGNATION UNDER WHICH GOD IS HERE ADDRESSED. THERE IS COMMONLY A CORRESPONDENCE BETWEEN THE TITLE BY WHICH GOD IS DESIGNATED AND THE BLESSINGS WHICH ARE

ASKED OF HIM. HERE HOPE IS ASKED, AND HE IS CALLED "THE GOD OF HOPE."

1. It is He who has provided the atonement which is the ground of our hope.
2. It is He who has given the promises which are the warrant of our hope.
3. It is He who confers the grace of hope.

II. THE BLESSINGS WHICH ARE HERE IMPLORED FROM GOD.

1. Faith.
2. Joy.
3. Peace. The order of joy and peace is less material. Dwell rather on the fulness of both.

III. THE END FOR WHICH THESE BLESSINGS ARE IMPLORED.

1. The hope of faith. In believing.
2. The hope of experience. Peace and joy.

IV. THE AGENT IN THE WHOLE PROCESS.

1. None but the Holy Spirit can produce these graces.
2. The Holy Spirit actually produces them all.

(1.) The duty of prayer; (2.) The blessedness of religion; (3.) The encouragement in all duty which is derived from the character of God.

(278.) PS. XC. 16, 17.—*Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.*

I. THE VIEWS THAT ARE HERE TAKEN OF THE CAUSE OF GOD.

1. It is His work. He instituted, He superintends, he conducts it.
2. It is His glory. Manifests His wisdom, power, love, truth, faithfulness.
3. It is His beauty. His holiness is seen in its working and in its results.

II. THE PRAYERS THAT ARE HERE OFFERED IN BEHALF OF THE CAUSE OF GOD.

1. That His people may enjoy abundant evidence of its prosperity. In the conversion of sinners. In a high style of personal religion among professors.
2. That it may prevail among the rising generation, and may be perpetuated to posterity. The spread of religion among the young and its transmission to the latest ages.
3. That it may be stable and permanent. The power is God's, the exertion is ours. Divine agency and human instrumentality.

(1.) Let the prayer of Moses be ours; (2.) Let us not stand aloof from the cause of God; (3.) Let us not engage in the cause of Satan.

(279.) Ps. cviii. 12.—*Give us help from trouble: for vain is the help of man.*

I. THE EVIL DEPLORED. TROUBLE MAY BE—

1. Personal. Of the body and of the soul.
2. Domestic. Disease, bereavement, discord, misconduct.
3. Public. Affecting the country and the Church.

II. THE BLESSING ASKED.

1. Relief. 2. Asked from God. 3. In prayer.

III. THE REASON ASSIGNED.

1. Men cannot remove our trouble.
2. Men cannot limit our trouble.
3. Men cannot sustain us under trouble.
4. Men cannot overrule our trouble for our good

You feel the evil, offer the prayer, use the plea.

(280.) Ps. xxvi. 9.—*Gather not my soul with sinners, nor my life with bloody men.*

I. THE IMPORT OF THE PETITION. IT IMPLIES A BELIEF—

1. That the soul survives the body.
2. That in the future state the condition of all men will not be the same.
3. That the future condition of the wicked will be dreadful.
4. That none but God can deliver any of us from that dreadful condition.
5. That it is most desirable we should be delivered.

II. THE REASON OF THE PETITION.

1. Because the finally impenitent constitute an assemblage of persons exclusively unholy.
2. Because all that is unholy within them shall be in uncontrolled operation.
3. Because they lie under the curse of God.
4. Because escape from their companionship involves admission to the companionship of the saints in glory.

(281.) Ps. xxv. 6, 7.—*Remember, O Lord, Thy tender mercies and Thy loving-kindnesses; for they have*

been ever of old. Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness' sake, O Lord.

I. WHAT DAVID DESIRED. GOD'S REMEMBRANCE OF HIS OWN MERCIES.
   1. They are numerous.
   2. They are tender and loving.
   3. They are ancient.

II. WHAT DAVID DEPRECATED. GOD'S REMEMBRANCE OF HIS SINS.
   1. Of all his sins.
   2. Specially of the sins of his youth.

III. WHAT DAVID PROPOSED AS THE RULE AND MEASURE OF GOD'S DEALINGS WITH HIM.
   1. He founded all his hope on God's mercy.
   2. He derived his only plea from God's goodness.
      (1.) Let us follow the example of David. (2.) Let us take encouragement from the acceptance which David found.

(282.) MATT. vi. 10.—*Thy kingdom come.*

I. IN THE HEART.
   1. That it may be set up there. By regeneration. Inheriting a depraved nature we are subjects of a hostile kingdom. Need to be reconciled and renewed. Rebels must lay down their arms, aliens become citizens. There must be prayer.
   2. That it may be paramount there. Should be no divided allegiance. Apt to be. Our own will and Christ's will. Christ's must become

supreme. Our own and every other must give way. There must be prayer.

II. IN THE WORLD. THE CHRISTIAN DISPENSATION A KINGDOM. DAVID. DANIEL. JOHN THE BAPTIST.

1. It is spiritual in its nature. "Of truth." "Cometh not with observation." Can only be advanced by spiritual ends.
2. It is beneficial in its influence. Of light. Of holiness. Of liberty. Of peace. Beatitudes.
3. It will be universal in its extent. Taught to expect that its extension will be gradual. Accords with all God's plans. The preparation of the earth for man, the advance of civilisation, arts and sciences. Accords with the records of the past. Victories of the Church over Paganism, Mohammedism, Popery, Infidelity. Accords with the language of prophecy. Quote.

(1.) Let us be encouraged. The kingdom of Christ, notwithstanding all appearances to the contrary, is advancing. Like the tide. (2.) Let us be warned. From the fate of all who have opposed the kingdom of Christ. Jews. Romans. Greeks. If we oppose it by our rebellion, by our unbelief, by our worldliness, by our pride, we must expect to share their doom.

(283.) LUKE xviii. 13.—*And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

THE PUBLICAN'S PRAYER.

1. The blessing he asks. Mercy is kindness shown to the miserable. It is opposed to justice which demands what is its own. It is inconsistent with all idea of merit. The sinner prays for mercy, for mercy as pardon, for pardon through sacrifice.
2. The character in which he asks. As a sinner by nature and by habit. As a sinner conscious of his sinfulness.
3. The manner in which he asks. Very humbly and very earnestly.
4. His success in asking. It was abundant and it was immediate.

(284.) 1 CHRON. iv. 10.—*And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.*

I. THE BEING TO WHOM HIS PRAYER WAS ADDRESSED. DIFFERENCE BETWEEN THE TITLES OF GOD IN THE OLD AND IN THE NEW TESTAMENT.
   1. The God who sustained a special relation to the Israelites. The covenant people.
   2. The God who had made so many wonderful interpositions in behalf of the Israelites. Their history.
   3. The God who was at that very age bestowing so many benefits on the Israelites. Their religious privileges.

II. THE SUBSTANCE OF HIS PRAYER.

1. That God would bless him indeed. Not only with temporal blessings.
2. That God would enlarge his coast. His portion of the promised land to be won from the enemy. To be applied, both to temporal and spiritual blessings. Abundant as well as real.
3. That God's hand might be with him. Communion with Him. Guardianship.
4. That God would keep him from evil that it might not grieve him. All sorts of evil that might prove an occasion of grief or repentance. Natural and moral.

III. THE SUCCESS OF HIS PRAYER.

1. It teaches us the duty of spreading all our wants before God in prayer.
2. It teaches us the spirit of acceptable prayer. Humble, importunate, believing.
3. It teaches us that true prayer will be abundantly answered.

(285.) PROV. xxx. 7-9.—*Two things have I required of Thee; deny me them not before I die: remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.*

THE PRAYER OF AGUR.

1. It was short. Long and short prayers.
2. It was comprehensive. Two petitions. For his soul, grace; for his body, suitable food.

3. It was spiritual. Against excessive wealth *and* pinching poverty.
4. It was wise. Proceeded on an accurate and judicious survey of the moral effects produced by the different conditions of human life. The rich and the poor have their peculiar temptations.
5. It was believing. It breathes a fine spirit of dependence on God.
6. It was moderate. The golden mean.

(286.) Ps. lxxxvi. 3.—*Be merciful unto me, O Lord: for I cry unto Thee daily.*

1. For pardoning mercy. Daily sins.
2. For directing mercy. Liable to err.
3. For supporting mercy. Assistance in duty, protection against temptation.
4. For comforting mercy. Vale of tears. Trials always to be anticipated. Of the temper from long-continued affliction. Of the moral and religious principle. Need of patience, resignation, peace, hope.
5. For sanctifying mercy. Holiness the object of desire. It is imperfect in the best. It co-exists with much indwelling sin. A conflict. Need of the influences of the Holy Spirit.
6. For providing mercy. "Give us day by day our daily bread." Nature wants little and grace less.

(287.) Ps. cxxxii. 13-16.—*For the Lord hath chosen Zion; He hath desired it for His habitation. This is*

my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy.

ZION A TYPE OF THE CHURCH.

I. GOD'S DELIGHT IN ZION.
   1. There He dispensed His ordinances.
   2. There He vouchsafed His presence.
   3. There He communicated His blessings.

II. GOD'S PROMISES TO ZION.
   1. In respect to its institutions.
   2. In respect to its ministers.
   3. In respect to all its worshippers.

Infer (1.) That formalists do not really belong to the Church; (2.) That the Church cannot be overthrown; (3.) That Christians are bound to serve and honour God.

(288.) PS. lxxxvii. 2.—*The Lord loveth the gates of Zion more than all the dwellings of Jacob.*

GOD'S PREFERENCE OF THE GATES OF ZION.

I. THE PROOFS OF HIS PREFERENCE.
   1. The special promises He has made to public worship.
   2. The special honour He has put on it.
   3. The special protection He has given to it.

II. THE REASONS OF HIS PREFERENCE.
   1. The people.
   2. The exercises.
   3. The graces.
   4. The design. To promote His own glory in the

conversion of sinners, and in the edification of saints.

III. THE PRACTICAL IMPROVEMENT OF HIS PREFERENCE.

1. Since God loves the gates of Zion, let us love them too.
2. Let us enter the gates of Zion for the purpose of meeting with Him.
3. Let us labour to give to all the opportunity of entering the gates of Zion. Multiply places of worship. Support ministers, and missionaries, and evangelists.

(289.) Ps. xxvi. 8.—*Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth.*

THE GROUNDS OF THE CHRISTIAN'S ATTACHMENT TO THE SANCTUARY.

1. Because it is the dwelling-place of God.
2. Because it is the birthplace of the saints.
3. Because it is the school of Christian instruction.
4. Because it is the scene of spiritual enjoyment.
5. Because it is the antechamber of heaven.

(290.) Ps. cxxii. 1.—*I was glad when they said unto me, Let us go into the house of the Lord.*

THE GROUNDS OF THE CHRISTIAN'S DELIGHT IN PUBLIC WORSHIP.

1. The day.
2. The place.
3. The society.
4. The services.
5. The anticipations.

(291.) Ps. xxvii. 4.—*One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.*

THE PSALMIST'S LOVE TO THE HOUSE OF GOD.

I. THE OBJECT OF HIS DESIRE.

1. The place. 2. The residence. 3. The time.

II. THE NATURE OF HIS DESIRE.

1. It was intense. 2. It was prayerful.

III. THE MOTIVES OF HIS DESIRE.

1. A clearer perception of the Divine character.
2. A more enlarged acquaintance with the Divine will.

(292.) Ps. lxiii. 2.—*To see Thy power and Thy glory, so as I have seen Thee in the sanctuary.*

DAVID'S LOVE TO THE HOUSE OF GOD ON ACCOUNT OF WHAT HE HAD SEEN IN IT.

I. THE SIGHTS WHICH DAVID HAD SEEN IN THE SANCTUARY.

1. The officiating priests.
2. The bleeding victims.
3. The devout worshippers.
4. The Divine manifestations.

II. THE CONSIDERATIONS WHICH GIVE FORCE TO HIS EXAMPLE AS AN ADMIRER OF THESE SIGHTS.

1. He was a king.
2. He was a man of genius.
3. He lived under the preparatory dispensation.
4. He was an eminent saint.

(293.) Ps. lxxxiv. 10.—*For a day in Thy courts is better than a thousand.*

DELIGHT IN PUBLIC ORDINANCES.

1. A day in the courts of the Lord is attended with distinguishing honour.
2. A day in the courts of the Lord confers sublime pleasure.
3. A day in the courts of the Lord is followed by invaluable results.

(1.) Let us seek to experience delight in public ordinances; (2.) Let us prepare for the nobler delights of heaven.

(294.) Ps. lxxxiv. 4.—*Blessed are they that dwell in Thy house: they will be still praising Thee.*

BLESSINGS RECEIVED IN THE SANCTUARY INCENTIVES TO SPECIAL PRAISE.

I. THERE IS A HOUSE PECULIARLY DISTINGUISHED AS THE HOUSE OF GOD.

1. It is not the temple of Nature.
2. It was once the temple of Jerusalem.
3. It is now the Christian Church. Not the building, but the society. A living temple.

II. THERE ARE PERSONS WHOSE HOME IS IN THE HOUSE OF GOD.

1. They ardently love it.
2. They habitually attend it.
3. They highly enjoy it.
4. They liberally support it.

III. THESE PERSONS ARE TRULY HAPPY.

1. Their happiness is expressed in praise.
2. It is augmented by praise.

3. It is communicated by praise.
4. It is perpetuated by praise.

(295.) Ps. xxvi. 6, 7.—*I will wash mine hands in innocency: so will I compass Thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works.*

THE DEVOUT WORSHIPPER.

I. HIS PREPARATION FOR THE HOUSE OF GOD.
   1. It is becoming.
   2. It is indispensable.
   3. It is beneficial.

II. HIS ENGAGEMENTS IN THE HOUSE OF GOD.
   1. He has communion with God.
   2. He celebrates the praises of God as the God of nature and providence and grace. Gratitude to God is expressed by prayer and by preaching as well as by praise.

(296.) ECCLES. v. 1.—*Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.*

I. STATE THE DUTY.
   1. Our duty as we enter on public worship. Proper views, proper motives, proper tempers and frames.
   2. Our duty while we are engaged in public worship. Reverence, attention, a desire to profit.

II. ENFORCE THE DUTY.
   1. Impropriety of conduct in public worship is foolish.

2. It is sinful.
3. It is dangerous.

(297.) Acts xx. 7.—*And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.*

I. A solemn religious assembly.
   1. The time was the first day of the week.
   2. The occasion was the observance of the Lord's Supper.
   3. The place was an upper room with many lights —obscure, but not secret.

II. The preacher.
   1. The preacher was Paul.
   2. He preached a farewell sermon.
   3. He preached a long sermon.

III. A careless hearer.
   1. His infirmity.
   2. His death.
   3. His restoration to life.

(298.) Ps. cxxii. 7-9.—*Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.*

Prayer for the Church.

I. The prayer.
   1. For peace. Absence of persecution, of controversy, of inward dissension.
   2. For prosperity. Living, growing, working, giving, praying, exemplifying high attainments in vital godliness.

II. THE MOTIVES OF THE PRAYER.

1. Love to the brethren.
2. Love to the Church as the house of God.

(299.) LUKE xix. 46.—*My house is the house of prayer: but ye have made it a den of thieves.*

I. THE USE OF THE HOUSE OF GOD. UNITED PRAYER.

1. This is binding on us.
2. It is acceptable to God.
3. It draws down blessings on us from God.

II. THE ABUSE OF THE HOUSE OF GOD.

1. When it is used as a place of fashionable resort.
2. When it is used as a lecture-room.
3. When it is used as a theatre of ritual display.
4. When it is used as a scene for the indulgence of worldly and wicked thoughts and feelings.

(300.) PS. cxviii. 24.—*This is the day which the Lord hath made; we will rejoice and be glad in it.*

1. On this day the character of Christ was vindicated, and His mission and doctrine were confirmed.
2. On this day the acceptance of Christ's sacrifice for sin was proved.
3. On this day Christ won a signal triumph over the enemies of His people. Satan. Death.
4. On this day Christ gave a pledge and preassurance of the resurrection of all who believe in Him, and of their admission into heaven.
5. On this day Christ proclaimed the stability of His Church, notwithstanding every assault.

(301.) MATT. xxviii. 1.—*The first day of the week.*

I. A DAY OF MIGHTY MEMORIES.
   1. Of the creation of the world.
   2. Of the resurrection of Christ.
   3. Of the outpouring of the Holy Spirit.

II. A DAY OF NOBLE AND HAPPY ASSOCIATIONS.
   1. Historical. 2. Congregational. 3. Personal.

III. A DAY OF HOLY HOPES.
   1. Of a holier Sabbath.
   2. Of a holier sanctuary.
   3. Of a holier character.

IV. A DAY OF SOLEMN DUTIES.
   1. Private. 2. Domestic. 3. Public.

(302.) JOHN xix. 31.—*That Sabbath day was an high day.*

I. EVERY SABBATH DAY IS AN HIGH DAY.
   1. It brings a retreat from bodily and mental toil.
   2. It recalls to the memory some of the greatest facts in the history of the world and of the Church.
   3. It furnishes opportunities of Christian fellowship.
   4. It affords scope for religious activity.

II. MANY A SABBATH IS IN A SPECIAL SENSE A HIGH DAY.
   1. When we are brought to rest on Christ for our personal salvation.
   2. When we are relieved from some distressing doubt, or care, or sorrow.
   3. When we enjoy more intimate communion with God.
   4. When we return to the sanctuary after a long absence.
   5. When we sit down at the Lord's table.

(303.) MARK ii. 27.—*The Sabbath was made for man.*

1. As a periodical reprieve from the curse of labour.
2. As a stated season for attention to religious truths and interests.
3. As a day of holy convocation for the purpose of worship and instruction.
4. As an emblem and an earnest of the saints everlasting rest.

(304.) MARK ii. 28.—*The Son of man is Lord also of the Sabbath.*

1. It was instituted by Him.
2. It is kept on a day which is fixed by His authority.
3. It is intended to commemorate His resurrection.
4. It ought to be observed with a special regard to His will, and word, and work.

(305.) ISA. lviii. 13, 14.—*If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.*

I. IN WHAT LIGHT WE SHOULD VIEW THE SABBATH.
   1. Holy. 2. Honourable. 3. Delightful.

II. IN WHAT MANNER WE SHOULD EMPLOY IT.
   1. What is forbidden.
   2. What is commanded.

III. THE BENEFITS WE MAY EXPECT FROM A DUE OBSERVANCE OF IT.

1. Delight in God.
2. Victory over our spiritual enemies.
3. The full possession of the heavenly Canaan.

(1.) How reasonable are the requirements of God in His Gospel; (2.) How just will be the condemnation of those who disobey them.

Wardlaw on the Sabbath.

(306.) LUKE xxiii. 56.—*And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment.*

1. See their respect for the Saviour.
2. See their respect for the Scriptures.
3. See their respect for the Sabbath.

Imitate them in all these points.

(307.) ACTS xviii. 17.—*And Gallio cared for none of those things.*

INDIFFERENTISM. FIVE FORMS OF IT.

1. There is the indifference of affectation. Many are not so indifferent about religion as they say and appear.
2. There is the indifference of levity. Many are so relaxed by a life of pleasure or excitement that they cannot brace themselves to the earnest study of such a subject as religion.
3. There is the indifference of suspense. Many imagine that it is the mark of a vigorous mind to live in doubt about all that relates to religion.

4. There is the indifference of contempt. "Behold! ye despisers!"
5. There is the indifference of disappointment. Many are so depressed by secret sorrow or blasted hope or remorseful recollection that they have no sense of interest in religion.

O care for the soul, for religion, for the Gospel, for eternity. Dr C. J. Vaughan.

(308.) MATT. xxviii. 17.—*But some doubted.*

SCEPTICISM.

I. DOUBTING IN MATTERS OF RELIGION.

1. Doubt which arises from ignorance. Many doubt because they have never inquired.
2. Doubt which marks the course of inquiry—the stage in that course. Honest doubters.
3. Doubt which indicates moral perversity. Allied to unbelief.
4. Doubt about a personal interest in the blessings of redemption. Distinguish between doubt relating to the Divine origin of the Gospel and to assurance of our personal Christianity.

II. THE PRACTICAL INFLUENCE OF DOUBTING IN MATTERS OF RELIGION.

1. It is no apology for indifference. The subject is too important to be neglected.
2. It ought to stimulate inquiry. Probability. For anything we can tell.
3. It contains an element of belief. Doubt, not denial.
4. It may be an ultimate benefit. Sometimes better than never to have doubted.

(1.) Christianity is not doubtful because it has been doubted; (2.) Its truths are so great that occasional doubting is not wonderful; (3.) All classes of doubters should not be treated with indiscriminate harshness; (4.) There are broad marks of distinction between the doubts of the saint and of the sinner. Dr David Young.

(309.) 2 Cor. vi. 15.—*An infidel.*

INFIDELITY.

I. ITS NATURE.
   1. Its essence consists in the rejection of the Divine origin of the Gospel.
   2. It may exist in various forms. Schools. Countries. Leaders.
   3. It is more common in some ages than others. Transition periods. Periods of political convulsion.

II. ITS SOURCES.
   1. Pride. Of singularity, or merit, or science.
   2. Pleasure. Of the senses, of the appetites, of the passions, of taste.

III. ITS RESULTS.
   1. On the life that now is. As they affect individuals, and as they affect communities.
   2. On the life that is to come. A state of retribution. Responsibility for belief. For the belief of the Gospel.

Address (1.) The Young; (2.) The unbelieving; (3.) The friends of Jesus. Parsons.

(310.) 1 THESS. v. 21.—*Prove all things; hold fast that which is good.*

RATIONALISM.

I. PROVE ALL THINGS.

1. Our own sentiments. Concerning doctrinal, experimental, and practical religion.
2. The sentiments of others. Whether delivered by tradition or philosophy, or political and ecclesiastical authority.

II. HOLD FAST THAT WHICH IS GOOD.

1. Against the assaults of proud reason. Explain what is meant by reason. Define the province of reason in reference to the Gospel—to investigate its evidences, to expound and classify and vindicate its doctrines.
2. Against the assaults of mad passions. The influence of the passions on the judgment. Love of money, of approbation, of wealth, of fame, of pleasure.
3. Against the assaults of a menacing world. By persecution, by scientific opposition, by meretricious attraction.

Show (1.) How to distinguish what is good. Every doctrine that humbles the sinner, exalts the Saviour, and promotes holiness, is good. (2.) How to make a just improvement of it. The use of religious truth is to enlarge the mind and renew the soul. Simeon, Cumming.

(311.) JUDGES xvii. 13.—*Then said Micah, now know I that the Lord will do me good, seeing I have a Levite to my priest.*

SACERDOTALISM.

I. MISTAKEN VIEWS OF THE CHRISTIAN MINISTRY.
   1. By those who believe that its validity depends on an alleged apostolic succession.
   2. By those who believe that its functions resemble those of a Divinely-appointed priesthood.
   3. By those who believe that it possesses no higher efficacy than is derived from human genius, or learning, or eloquence.
   4. By those who overlook its dependence on the influence of the Holy Spirit.

II. THE EVILS THAT ARISE FROM THESE EVILS.
   1. The substitution of forms for the religion of the heart.
   2. The substitution of tradition for the Bible.
   3. The substitution of the priest for Christ.

Jay. Binney.

(312.) ISA. lviii. 2.—*Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.*

FORMALISM.

I. EXPLAIN IT. A FORM OF RELIGION INCLUDES—
   1. Some degree of religious knowledge.
   2. Attendance on public ordinances.
   3. Membership in the Christian Church.
   4. Respectable moral character.

II. EXPOSE ITS DEFICIENCIES.
   1. It does not satisfy the great wants of human nature.

2. It does not yield the pleasure found in spiritual religion.
3. It tends to form and foster intolerance.
4. It is diametrically opposed to the spirit and precepts of the Gospel. Moore, Pearson.

(313.) LUKE iv. 4.—*And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

SECULARISM.

1. The chief necessities of man are not those of the body. This might appear self-evident. Yet we are in danger of overlooking it. This danger arises from the effects of the fall as making it more difficult to provide the things that are needful for the body. It is enhanced in our day by the spirit of competition, and by the advanced state of the arts and sciences. The body may have been fed, and clothed, and lodged, and pampered; but after all, it is but the perishable tabernacle of an imperishable tenant. We have a soul, and the soul has wants, and these wants cannot be satisfied by bodily gratifications. There is in us a sense of craving and unsatisfaction with the things that we possess in the world.
2. The Bible makes provision for the chief necessities of man. The Bible alone makes provision for these necessities. Its provision is the plan of salvation which it unfolds. It is accessible to us all.

(1.) There is a future world before you; (2.) Seek

to prepare for it; (3.) Prepare for it in the way the Bible sets before you. Robins; Dr James Buchanan.

(314.) ROM. x. 3.—*For they being ignorant of God's right eousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

SELF-RIGHTEOUSNESS, OR DEPENDENCE ON HUMAN MERIT, FOR ACCEPTANCE BEFORE THE MOST HIGH.

1. Pagan. Describe the usages of the Ancient Greeks and Romans, or of the modern Hindoos.
2. Pharisaic, Matt. v. 20; Luke xviii. 11, 12.
3. Popish. State the doctrine of the Council of Trent on Justification, and show that it is a doctrine of self-righteousness.
4. Philosophic. Trace the doctrine of human merit in all the leading systems of philosophy in the present day.
5. Popular. Expose some of the popular fallacies.

(1.) Understand the Christian doctrine of justification by faith; (2.) Submit to it.

(315.) EZEK. xxxiii. 32.—*And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear Thy words, but they do them not.*

SENTIMENTALISM.

1. The Sentimentalist, as well as the Christian, attends on the preaching of the Gospel. He is a frequent attender. A sermon-hunter.

2. The Sentimentalist, as well as the Christian, delights to attend on the preaching of the Gospel. Admires the stars of the pulpit as he might admire the stars of the theatre. Talks much of his favourite preacher. Follows him everywhere.
3. The Sentimentalist, as well as the Christian, has his sensibilities stirred by the preaching of the Gospel. He is an interested, appreciative, admiring, excited hearer. He feels intellectual gratification, æsthetic pleasure, emotional glow, a stirring of religious sentiment all the more demonstrative that it is superficial.
4. The Sentimentalist, unlike the Christian, is not practically and permanently influenced by the preaching of the Gospel. He is convicted, but not converted, and if he appears to be converted, soon shows by his conduct that he is not. His religion is a matter of taste or fancy or emotion. He wants a living faith.

Punshon. Chalmers.

(316.) Acts xvii. 22.—*I perceive that in all things ye are too superstitious.*

SUPERSTITION.

Define the meaning of the original adjective, and then state the sense in which the word "superstition" is employed now. It is the preponderance of terror in the religious life.

I. Its causes.

1. Erroneous views of the attributes of God.
2. Ignorance of the nature of personal religion.

3. Crude conceptions of the works and laws of nature.
4. A desire to have systems of religion and worship of human invention.

II. ITS FORMS.

1. Idolatry. 2. Corrupted Christianity.
3. Pietistic errors. 4. Popular illusions. Witchcraft, astrology, fortune telling, warnings.

III. ITS EVILS.

1. It degrades human nature.
2. It saps the foundations of morality.
3. It lessens the sum of human enjoyment.
4. It hinders the progress of the Gospel.

Saurin. Claude.

(317.) ACTS xxvi. 25.—*But he said, I am not mad, most noble Festus: but speak forth the words of truth and soberness.*

ENTHUSIASM, OR THE UNDUE PREPONDERANCE OF THE IMAGINATION IN MATTERS OF RELIGION.

I. THERE WERE CIRCUMSTANCES ON WHICH A CHARGE OF ENTHUSIASM AGAINST PAUL MIGHT HAVE BEEN PLAUSIBLY FOUNDED.

1. On his sacrifice of his worldly interests for an unpopular cause.
2. On the ardour with which he engaged in his apostolic work.
3. On his claim to supernatural revelations.
4. On his contempt of danger.

II. HE WAS, NOTWITHSTANDING, FREE FROM ALL THE ACKNOWLEDGED CHARACTERISTICS OF ENTHUSIASM.

1. He was not an uneducated man.
2. He did not embrace Christianity without testing its evidence.
3. He was not under the influence of a moody or morbid temperament.
4. He was not swollen with vanity.
5. He did not spurn the dictates of practical wisdom; neither in his writings, nor in his conduct.

(1.) A Christian can vindicate himself from the taunts and sarcasms of unbelievers; (2.) A Christian can retort the taunts and sarcasms of unbelievers on themselves.

Styles. Littleton. Taylor.

(318.) 2 KINGS ix. 20.—*The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.*

FANATICISM OR ENTHUSIASM ACTING UNDER THE INFLUENCE OF THE MALIGNANT PASSIONS. JEHU WAS A FANATIC.

1. He was cruel. His mission was to exterminate the dynasty of Omri, and he gloated over the blood he shed.
2. He was ostentatious. Showing off his zeal as a religious reformer.
3. He was dishonest. Guilty of a pious fraud.
4. He was selfish. He said, "Come with me and see my zeal for the Lord." He meant, "Come with me and see my zeal for Jehu."

(1.) What a subtle force is fanaticism! The malignant passions are apt to awaken in bosoms where the religion of love is working.

(2.) What havoc has fanaticism wrought in the Church! Of the scourge, of the brand, of the banner, of the symbol! (3.) What need of cherishing the true spirit of the Gospel!

Gisborne. Guthrie. Taylor.

(319.) JOHN i. 9.—*That was the true Light, which lighteth every man that cometh into the world.*

MYSTICISM.

This has always been a favourite text with Mystics, and while rejecting their interpretation of it, we shall use it as the groundwork of a brief exposition of their system.

1. There is the substitution of an internal oracle for the Bible. The inward light, or the moral sense, or the God-consciousness.
2. There is a profession of ability to distinguish certainly between the thoughts and feelings which are suggested by the Holy Spirit, and those which are the indigenous growth of our own mind and heart. We cannot decide by an act of consciousness whether our thoughts and feelings come from earth or hell. We must judge from their nature and their effects.
3. There is a contempt of the means of grace. As man has a body as well as a soul, so religion has a form as well as a spirit. In the habitual neglect of its forms its spirit may evaporate. It may be spiritualised into inanity.
4. There is a preference of a life of contemplation to a life of action. Contemplation is intended to prepare for action, and when unrelieved by

action it easily passes into reveries and ecstacies, and visions.

5. There is an affectation of disinterested love to God. We may love God either for what He is in Himself, or for what He has done for us, with the love of admiration or the love of gratitude. We ought to love Him for His infinite perfection, and it may be that of this disinterested love many are too sparing. But the love of gratitude is legitimate, it is commanded, and in the religion of sinners it must have the first place. It is not necessarily selfish.
6. There is a desire for a sort of union with God which amounts to self-annihilation. "Godded in God, and Christed in Christ." Pantheism.

(1.) Let not the errors of the Mystics shake your faith in the Scriptural doctrine concerning the influence of the Holy Spirit; (2.) Let nothing induce you to neglect the cultivation of the life of God in your soul.

A. Vaughan's "Hours with the Mystics." Douglas' "Errors in Religion."

(320.) JUDGES xii. 6.—*Then said they unto him, Say now Shibboleth; and he said Sibboleth: for he could not frame to pronounce it right.*

BIGOTRY, OR A SECTARIAN SPIRIT.

I. IT IS NO BIGOTRY TO DEMAND THAT IN THINGS ESSENTIAL THERE SHOULD BE UNITY. THERE ARE CERTAIN DOCTRINES WHICH ARE ESSENTIAL TO THE INTEGRITY OF CHRISTIANITY AS A SYSTEM OF RELIGION.

1. There is the supreme Deity of our Lord Jesus Christ.
2. There is justification by faith in the Redeemer's righteousness.
3. There is regeneration by the Holy Spirit.

To teach that it is immaterial whether we hold these and kindred doctrines or not, is latitudinarianism.

II. IT IS BIGOTRY TO DENY THAT IN ALL NON-ESSENTIAL THINGS THERE SHOULD BE LIBERTY.

1. There are philosophical explanations of Scriptural doctrines. These belong to philosophy. They may be true, but they are not binding on the conscience.
2. There are questions concerning church-government. The sacred writers have only laid down certain great general principles which may be embodied in several forms of ecclesiastical polity.
3. There are disputes about the Sacraments. Baptism and the Lord's Supper.

III. IT IS BIGOTRY TO FORGET THAT IN ALL THINGS THERE SHOULD BE CHARITY.

1. It is a usurpation of Christ's authority.
2. It is a breach of the law of Christian brotherhood.
3. It is a hindrance to the Christian cause.
4. It is an infringement of the rights of conscience.

(1.) Do not worship the idol of uniformity; (2.) Extend your love to all who hold the Head; (3.) Love Christ that you may love all His people. Burns.

(321.) LUKE xii. 1.—*Beware ye of the leaven of the Pharisees, which is hypocrisy.*

HYPOCRISY.

I. LET US CONSIDER THE EVIL AGAINST WHICH OUR LORD'S CAUTION IS DIRECTED. IT MAY EXIST IN MANY DIFFERENT FORMS OR DEGREES.

1. That which is known both to ourselves and others. We may act contrary to our profession in a way so open and shameless as to put it beyond all doubt to others as well as to ourselves that we are wearing religion as a mask. It is so with the great mass of those who disregard religion. It is precisely the same with many also who profess a high regard for religion.

2. That which, though hid from others, is known to ourselves. It has always been a common thing for persons to assume a Christian profession without a corresponding practice. Such were Judas, and Ananias, and Sapphira. Are there none such now?

3. That which, though hid from ourselves, is known to God. The characteristic mark of a true Christian is that his obedience to God is uniform and unreserved. But hypocrites are partial in every part of their duty. Their repentance is partial, and so is their faith, and so is their love, and so is their zeal.

II. LET US ENFORCE OUR LORD'S CAUTION. THREE THINGS SHOULD WARN US TO BEWARE OF HYPOCRISY:

1. Its subtile nature. There is no person in whom

it may not find an asylum, and there is no act in which it may not find scope for its exercise. Prov. xxx. 12. Rev. iii. 1.

2. Its defiling influence. It not only vitiates the act in which it is exhibited, but pollutes the whole soul. Gal. vi. 3.

3. Its fatal effects. How fearful will be the disappointments of hypocrites at the hour of death. Before the judgment bar they will be unmasked. Hell is truth seen too late.

"Detested wretch! Of all the reprobate,
None seemed maturer for the flames of hell,
Where still his face from ancient custom wears
A holy air, which says to all that pass him by,
'I was a hypocrite on earth!'"

(1.) Be not too confident of your integrity. It is well to be diffident of ourselves. Even Paul. True, you may rejoice in the testimony of a good conscience. But you should rejoice with trembling.

(2.) Commit yourselves to the care of your gracious God and Saviour. Able, willing, has promised. Live near to the cross and near to the throne. Jude 24. Simeon. Edwards on the Affections.

(322.) JOEL ii. 1.—*Blow ye the trumpet in Zion, and sound an alarm in my holy mountain.*

THE NEED OF REVIVAL.

I. FROM THE STATE OF THE CHURCH.

1. Ignorance. Much general intelligence. Not

much accurate acquaintance with theological doctrines. Little study of the Bible.

2. Conformity to the world. Separation from the world is enjoined on Christians. It is intended to be moral and spiritual rather than local and mechanical. The line of demarcation is in a great measure obliterated.
3. Want of activity. In pecuniary contribution there is exemplary liberality. There is an unwillingness to give personal labour.
4. Neglect of prayer. As to private prayer we have no means of judging. Prayer meetings are few, and for the most part miserably attended.

II. FROM THE STATE OF THE GENERAL COMMUNITY.

1. Indifference. The idea of religion is vanishing from the mind of many.
2. Infidelity. Many schools, and each has its disciples among the masses.
3. Intemperance. Wine takes away the heart.
4. The race for riches.
5. The love of pleasure. Theatre. Turf. Prize-ring. Gambling. Amusement. Fun. Saps the springs of manly energy.

Are these things so? Any explanation? Any cure?

(323.) ISA. xxxii. 15.—*Until the Spirit be poured upon us from on high.*

I. THE BLESSING PROMISED.

1. Its nature. The communication of the influence of the Holy Spirit. Mysterious, yet real and important.
2. Its design. Salvation of sinners through Christ.

3. Its extent. Gradually widening.
4. Its necessity. The absolute and perfect failure of all other agency.

II. THE MANNER IN WHICH THE CHURCH MUST SEEK THIS BLESSING.

1. By rendering more conspicuous the distinction between the Church and the world.
2. By healing the breaches of the Church. Union.
3. By active exertion. Christian work.
4. By prayer. For ourselves, our families, our country, the Church, the world.

Have we received this blessing? How do we feel under the want of it? Are we using means to obtain it?

(324.) 1 THESS. i. 6, 7.—*And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord.*

THE EVIDENCES AND EFFECTS OF REVIVAL.

1. Receivers. With faith, with joy, not without trial.
2. Followers. Apostolic piety. Christlike spirit. Multiplication of Christlike men.
3. Ensamples. Centres of Christian influence.
4. Dispensers. Induced to diffuse the Gospel by their gratitude for the special grace which had brought it to them with saving power; by their supreme attachment to its vital truths, and their experience of the suitableness of these truths to their wants as sinners; by their com-

miseration for those who were yet in a state of nature, by their love to the Lord Jesus, by the express command of God, by the hope of reward.

(325.) ISA. XXXV. 1, 2.—*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.*

ENCOURAGEMENT TO EXPECT REVIVAL ARISING FROM THE PREDICTION OF THE FINAL TRIUMPH OF CHRISTIANITY.

I. THE CERTAINTY OF THE UNIVERSAL DIFFUSION OF THE GOSPEL.

1. It shall not be prevented by some things which to many minds may render it problematical. By the magnitude of the obstacles. By discordant theories and plans of evangelistic and missionary operations. By controversies about the interpretation of prophecy.
2. It shall be secured by general principles affecting the character and government of God, by the nature of the Gospel which is fitted and intended to be a universal religion, by the express testimony of Scripture.

II. THE RESULTS OF THE UNIVERSAL TRIUMPH OF THE GOSPEL.

1. The happiness of the human race. Individual and relative.

2. The glory of God. "Behold it was very good."
3. The ascription by the human race of glory to God.

(326.) Isa. lx. 8.—*Who are these that fly as a cloud, and as the doves to their windows?*

The emotions of Christians during a Revival.

I. The Flight.
   1. Naturally distant from God.
   2. Brought nigh.
   3. Through the Gospel.
   4. By Divine influence.

II. The mode of the flight.
   1. Number. 2. Earnestness. 3. Unity.

III. The exclamation concerning the flight.
   1. Wonder. To earth, to heaven, to hell.
   2. Joy. Because the church is honoured; because human happiness is greatly increased; because the designs of God are accomplished.
      (1.) To those who have begun their flight. Suffer nothing to retard you or to divert you from your purpose. Though alone, your object is not less praiseworthy.
      (2.) To those who have no such blessed object in view. Who are these that do not fly as a cloud, or as doves to their windows? Have they never heard that there is a Saviour, and do they not know how much need they have of Him.

(327.) Gen. iii. 9.—*Where art thou?*

I. View the question as it was addressed to Adam. It was expressive.

1. Of surprise. A change of reception indicative of a change of feeling.
2. Of reproof. For ingratitude and disobedience.
3. Of pity. What a fall!
4. Of care. God's interest in man notwithstanding his fall.

II. VIEW THE QUESTION AS IT MAY BE ADDRESSED TO OURSELVES.

1. In what sense? It is a call to reflect on the claims of religion, to recognise the paramount importance of the things of God and eternity, to ascertain our true position before God.
2. By what method? By conscience: God within the breast. By providence: God in our own history. By revelation: God in the Bible.
3. For what purpose? To lead us to Christ and to heaven. It is the voice of a Father as well as a Judge. I propose that each of us should apply this question to himself, and that each of us should endeavour to answer it.

(328.) GEN. iv. 9.—*Where is Abel thy brother?*

I. REVIEW THE HISTORICAL CIRCUMSTANCES WITH WHICH THIS QUESTION IS CONNECTED.

1. The sacrifice of Cain and Abel. Explain the difference.
2. The death of Abel. The first death, sudden, of a young man, of a saint, of a brother, of a martyr.
3. The inquest. Detection, arrest, investigation. Cain's insolent and selfish reply.

II. FOUND ON THIS QUESTION A FEW OTHERS THAT MAY BE APPLIED TO OURSELVES.

1. Have we a brother? Our kindred, our countrymen, our fellowmen. Irrespective of colour and clime.
2. If we have a brother, where is he? Have neglected, or calumniated, or corrupted, or despised him. Next door; in the neighbouring village; in the sister island; on the European continent; in Heathendom.
3. Will not God institute an inquiry into our treatment of our brother? Our witness, our Judge.
4. Will not God punish us if we fail in performing our duty to our brother? The justice of God. He will not be the same toward an Alfred and a Nero, toward a Howard and a Marat.
5. If we have failed in performing our duty to our brother, should we not confess our sins before God; ask forgiveness, and cultivate a public spirit? Jas. v. 19, 20.

(329.) GEN. xv. 8.—*Lord God, whereby shall I know that I shall inherit it?*

I. THE PROMISE.

1. The inheritance: Heaven, of which Canaan was a type.
2. The heir: The saint. His body and his soul to be reunited. Bliss commenced at death, consummated at the resurrection.
3. The tenure: Grace. The gift of God. The promised land.

II. THE QUESTION CONCERNING OUR OWN INTEREST IN THE PROMISE. VARIOUS REASONS FOR ASKING IT.

1. Because life is short. Heaven or hell must soon be our home.
2. Because heaven is attractive. The perfection of beauty.
3. Because this world is not fitted to be our portion. Feeding on ashes. The husks which the swine did eat.
4. Because there is no middle state hereafter. No purgatorial fires.

III. THE EVIDENCES BY WHICH OUR INTEREST IN THE PROMISE MAY BE ASCERTAINED. THERE MUST BE—

1. Faith. 2. Love to Christ. 3. Heavenly-mindedness. 4. A filial spirit. 5. A holy life.

(330.) GEN. xlvii. 3.—*What is your occupation?*

I. IT IS OUR DUTY TO HAVE AN OCCUPATION.

1. The glory of God requires it.
2. The well-being of society requires it.
3. The constitution and destiny of man require it.

II. THERE ARE VARIOUS KINDS OF OCCUPATION IN WHICH WE MAY ENGAGE.

1. Manual. 2. Mental. 3. Mixed.
   Among the higher classes, toils not lucrative.

III. THERE ARE MANY BENEFITS THAT RESULT FROM OCCUPATION.

1. It improves every part of our nature.
2. It is a powerful preservative against sin.
3. It is favourable to spiritual progress.
4. It is conducive to calmness and composure of

mind. When it originates in Christian principles, and is directed to Christian purposes.

(1.) Consider the universal obligation of labour; (2.) See that your occupation is agreeable to the will of God; (3.) Implore the Divine blessing on all your undertakings; (4.) Watch, in dependence on the grace of the Redeemer, against all the temptations to which your employments expose you; (5.) Find your happiness in your work.

(331.) GEN. xlvii. 8.—*How old art thou?*

1. You are old enough to be sure that a very considerable part of your alloted time has already passed away.
2. You are old enough to have endured many trials which ought to have directed your attention to the claims of religion.
3. You are old enough to have committed much sin which needs to be pardoned, and to be abandoned.
4. You are old enough to be converted and to become a true Christian.
5. You are old enough to die.

There are two ways of calculating our age—from the date of our natural or of our spiritual birth.

(332.) EX. x. 3.—*How long wilt thou refuse to humble thyself before me?*

I. I SHALL SHOW OUR NEED OF HUMILIATION BEFORE GOD.

1. Let us inquire how we have acted toward God. As our Creator, our Governor, our Benefactor.
2. Let us inquire how we have acted toward our Lord Jesus Christ. Was made flesh. Died for us.
3. Let us inquire how we have acted toward the Holy Spirit. Rebelled, vexed, grieved, quenched.

II. I SHALL SHOW WHEREIN TRUE HUMILIATION CONSISTS.

1. In confession of our sin before God. Fully and unreservedly. With deep and ingenuous sorrow.
2. In believing application to God through Christ for pardon of our sin.
3. In renouncing our sins and commencing a course of obedience to God.

III. I SHALL SHOW THE EVILS OF DELAYING TRUE HUMILIATION BEFORE GOD.

1. The guilt. Rom. ii. 4, 5.
2. The folly. Stronger than he?
3. The danger. Pharaoh. Manasseh.

(1.) Repentance is never too late; (2.) Repentance is never too soon.

(333.) EXOD. xii. 26.—*What mean ye by this service?*

FOUR VIEWS OF THE LORD'S SUPPER, THE CHRISTIAN PASSOVER.

1. As a commemorative feast. "Do this in remembrance of me." Ought to remember Christ. Apt to forget Him. Visible emblems call in the aid of the senses. Commemorate also for the benefit of others.

2. As a holy communion. 1 Cor. x. 16. With God, with the Redeemer, with fellow-Christians.
3. A sacramental observance. Fix the true idea of a sacrament. Is it a vehicle of grace? or is it a seal of the Covenant? or is it a symbolical institution? or is it an oath of allegiance? Is it any of these, or all?
4. An antepast or foretaste of the joys of heaven. Quote the language of eminent divines and Christians concerning the happiness they have experienced at the Lord's table.

Draw a separate lesson from each of these four views of the Christian Passover: (1.) Sorrow for sin; (2.) Breathings after holiness; (3.) Self-consecration; (4.) Hope. King.

(334.) EXOD. xxxii. 26.—*Who is on the Lord's side.*

I. WHAT IS IMPLIED IN BEING ON THE LORD'S SIDE.
1. It implies a decided renunciation of the cause of sin.
2. It implies a heartfelt choice of God as the portion of our soul. Through Christ.
3. It implies habitual obedience to the Divine commands.
4. It implies an open and consistent profession of the Christian religion.
5. It implies an unreserved consecration of all powers and possessions to the advancement of the honour and glory of God and the Redeemer.

II. WHAT ARE THE INDUCEMENTS TO BE ON THE LORD'S SIDE.
1. It is the most honourable side.
2. It is the safest side.

3. It is the happiest side.
4. It is the most useful side.
5. It is the winning side. Jeffrey.

On which side are you? If you are not on the Lord's side, come now. If you are, be decided, and firm, and persevering.

(335.) RUTH i. 19.—*Is this Naomi?*

I. THE CHANGES THAT TAKE PLACE IN HUMAN LIFE.

1. In the body. By disease, by accident, by age. Meeting after a separation of thirty years.
2. In outward circumstances. From wealth to poverty, from honour to dishonour, from popularity to neglect. Mark the reverses which have occurred in the district with which you are best acquainted.
3. In moral and religious character. Saddest of all changes. The promising youth has become a profligate, the total abstainer has become a sot, the liberal giver has become a miser, the flaming professor has become a backslider or an apostate.

II. THE REFLECTIONS TO WHICH THESE CHANGES GIVE RISE.

1. See the Divine superintendence of human affairs. All these changes are appointed or overruled by God: except of course in as far as they are sinful. To His own people He renders them instruments of spiritual good. A changeless life is a perilous life.
2. See the curse which has overtaken fallen man. All the ills of life are part of the penalty of

the great apostacy. They would not have existed in a sinless world. The magnitude of the evil may be measured by its consequences.

3. See the claims of all classes of sufferers on their fellow-men. On their sympathy, their prayers, their active assistance, their pecuniary aid.
4. The duty of contentment with our own lot. In so changeable a scene everything is precarious

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(336.) 1 SAM. x. 12.—*Is Saul also among the prophets?*

I. UNEXPECTED CONVERSIONS.

1. Of avowed infidels. Converts from infidelity.
2. Of furious persecutors. Saul of Tarsus.
3. Of hardened sinners. Bunyan.
4. Of degraded savages. Africaner.

II. THE FEELINGS WITH WHICH THEY ARE CONTEMPLATED.

1. With derision. By unbelievers.
2. With suspicion. By timid or sanctimonious believers.
3. With gratitude and admiration. By zealous and large-hearted Christians.
4. With wonder. By all.

(1.) Let us not forget that Saul also may yet be among the prophets; (2.) Let us welcome Saul among the prophets.

(337.) NEH. vi. 11.—*Should such a man as I flee?*

I. THE NATURE OF CHRISTIAN FORTITUDE.

1. There is a natural courage. Constitutional. A thing of the thews and sinews. The soldier's. Of the lion more than of the man.

2. There is an acquired courage. Comes from a sense of honour, disdain of the meanness of cowardice, from dread of dishonour.
3. There is a holy courage. One of the fruits of the Spirit. Springs from fear of God, reliance on His providence and grace, a desire to win His approbation.

II. THE NEED OF CHRISTIAN FORTITUDE.

1. To enable us to resist the evil propensities of our own heart. Must take up arms against ourselves. No truce or suspension of hostilities.
2. To enable us to overcome the world. The world in which we live is different from that of the prophets and apostles. It is an evil world. Must dare to dissent from it and to oppose it. Must welcome its frown rather than court its smile.
3. To enable us to obey all God's commandments. Always to do our duty.
4. To enable us to bear persecution. There is social persecution. There may be persecution by the State. The martyrs. Of England and Scotland.

(1.) How noble is Christian fortitude; (2.) What a blessed confidence and liberty does Christian fortitude give to the soul!

(338.) ESTHER iv. 14.—*Who knoweth whether thou art come to the kingdom for such a time as this?*

I. THIS STORY EXEMPLIFIES THE VICISSITUDES WHICH NOT UNFREQUENTLY OCCUR IN HUMAN LIFE.

1. In Vashti. Degraded from her queenly rank.

2. In the Jews. Persecuted but preserved.
3. In Esther.

II. THIS STORY PRESENTS AN INTERESTING VARIETY OF HUMAN CHARACTER.

1. Ahasuerus. If identified with Xerxes, illustrate from the history of Greece.
2. Esther. An example of humility, prudence, piety. Unchanged by her elevation.
3. Mordecai. Decision. Fidelity to the God of his fathers.
4. Haman. Pride, ambition, cruelty, revenge. Sejanus. Wolsey. Buckingham.

III. THIS STORY SUGGESTS MANY USEFUL REFLECTIONS.

1. It illustrates the doctrine of Divine providence. The incidents which appear to be casual were overruled to serve a purpose. Carson.
2. It proves God's care of His Church.
3. It shows how great events may owe their origin to apparently trivial causes. Melville.

(339.) JOB vii. 1.—*Is there not an appointed time to man upon earth?*

I. THE FACTS IMPLIED IN THIS QUESTION.

1. That man is mortal. Rom. v. 12. Rich and poor, freemen and slaves, civilised and savage, learned and ignorant.
2. That his present life is short. Ps. xc. Isa. xl.
3. That the period of his death, although fixed in the Divine plan, is unknown to himself. When, where, how.
4. That death will introduce him into an unending state of existence. Heb. ix. 27. Rev. xxii. 29.

II. THE IMPRESSION WHICH THESE FACTS SHOULD PRODUCE ON US.

1. We should be mindful of death. As if a herald were daily reminding us that we must die.
2. We should sit lightly by the things of the present world. 1 Cor. vii. 29-31. 1 John ii. 15-17.
3. We should prepare for eternity by embracing the Saviour. Amos iv. 12. Mark viii. 36, 37.
4. We should be diligent in the prosecution of all Christian work. John ix. 4.

Give a summary of the whole discourse, and found on it an earnest appeal.

(340.) JOB xxxiv. 33.—*Should it be according to Thy mind?*

1. With respect to the requirements of the moral law. Extend to the thoughts and affections. Demand supreme love of God. Love of man. Some spurn its trammels. Have they a right?
2. With respect to the spirituality of religion. Religion is experimental. Some confine it to barren orthodoxy, or to theological speculation. Wish to dispense with all the joys and sorrows, the triumphs and the trials of the new life. Would it be better?
3. With respect to the method of salvation through Christ. Many objections. All are invalid, and they proceed from those who have no right to make them. It belongs to God to decide. To the Judge, not to the criminal; to the Father, not to the prodigal son.
4. With respect to providential dispensations. Objections to these are founded on ignorance or

forgetfulness of what we deserve and what we need.

5. With respect to what may be called the phases of religious experience. Difference in several particulars between what would have been according to our mind, and what has been according to God's mind.

(1.) Let us take our notions of morality and religion from the Word of God; (2.) Let us acquiesce in all the arrangements of Divine providence; (3.) Let us leave the rate and the style of our spiritual development to our heavenly Father. Jay. R. Watson. H. F. Burder.

(341.) JOB xxxviii. 4.—*Where wast thou when I laid the foundations of the earth?*

I. THE CREATION OF THE EARTH.

1. As the residence of men. A home and a school.
2. As the temple of God. The structure, the priest, the worship, the communion.
3. As the battlefield of great principles. Conflict between Satan and the Saviour, sin and holiness, the world and the Church.

II. THE GREATNESS OF GOD AS IT IS MANIFESTED IN THE CREATION OF THE EARTH.

1. His eternity.
2. His power.
3. His wisdom.
4. His goodness.

III. THE LITTLENESS OF MAN AS CONTRASTED WITH THE GREATNESS OF GOD.

1. In point of age. The antiquity of man.
2. In point of power. Nature and art.

3. In point of intellect. The finite and the infinite.
4. In point of independency. Where wast thou? a question by God to man. What doest thou? not a lawful question from man to God.

(1.) Rebuke the pride of modern science; (2.) Inculcate the duty of trusting God when we cannot trace Him; (3.) Assert our obligations to the Bible.

(342.) JOB xxxviii. 17.—*Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?*

I. THE GATES.
1. They mark the boundaries of two worlds. Time and eternity.
2. They are under legitimate jurisdiction. Of God.
3. They must be passed sooner or later by all men.
4. They do not admit of being repassed.

II. THE OPENING OF THE GATES.
1. For the admission of our friends and relatives.
2. By our own apparently fatal sickness.
3. Through the light of revelation.
4. By faith in Christ.

(1.) The question is solemn; (2.) It is personal; (3.) It is daily increasing in importance.

(343.) PROV. xxvii. 4.—*Who is able to stand before envy?*

I. ITS NATURE.
1. Its object is something that is good. In reality or imagination. Natural or acquired. Even religious excellence.
2. Its object is something that is in the possession

of another. Grudges the possession of it by him. Desires to appropriate it.

3. Its object is something that is not absolutely unattainable. A man does not envy the beauty of a woman, or the woman the strength of a man.

II. ITS PROPERTIES.

1. It is common. Many things are due to envy which are generally ascribed to other causes.
2. It is odious. It is pain arising from the happiness of others, and a desire to destroy that happiness. Breathes a murderous spirit. "Through envy of the devil."
3. It is destructive. Subtle, acceptable to many observers, more intense in proportion to the excellence of the person it assails.

III. ITS CURE.

1. A Scriptural estimate of the objects which excite envy. They are not so valuable as they appear to be.
2. A just opinion of ourselves. We do not deserve so much as we imagine.
3. An entire change of our heart. Conversion.

(1.) Do not needlessly provoke envy; (2.) Do not wickedly indulge it; (3.) Do not basely fear it; (4.) Do not angrily resent it.

(344.) SONG OF SOLOMON v. 9.— *What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?*

I. THE TRANSCENDENT EXCELLENCES OF THE REDEEMER.

1. As they are in themselves. Divine: All the perfections of the Godhead. Human: All the virtues or graces of perfect manhood. Mediatorial: The finished work of the God-man.
2. As they are compared with those of others. No other ever possessed so many excellences, or any one excellence in so eminent a degree, or excellences which were so beneficial to the human race.

II. THE REGARD WE OWE HIM.

1. We should prefer Him to every person and every object that can become His rival. Specify.
2. We should beware of provoking Him to withdraw from us His gracious presence. There is such a presence, and it may be lost. How?
3. If on any occasion we have lost a sense of His presence, we should employ diligently the appointed means of regaining it. It may be recovered.
4. If He condescends to return, we should find our chief happiness in His communion, and surrender ourselves entirely to His will. Fellowship with Him. Obedience to Him.

I charge you all to love the Redeemer and to love Him supremely.

(345.) SONG OF SOLOMON viii. 5.—*Who is this that cometh up from the wilderness, leaning upon her beloved?*

I. THIS WORLD MAY BE COMPARED TO A WILDERNESS.

1. It is unfruitful. Does not supply satisfactory nourishment for the higher life.

2. It is changeful. Migratory or nomadic.
3. It is dangerous. Wild beasts, robbers, bypaths, liability to err. Keach.

II. THE CHRISTIAN IS COMING UP FROM IT.

1. He has ceased to regard it as his home.
2. He is detaching his affections from it.
3. He is soon to be removed to another scene.

III. AS HE COMES UP FROM IT HE LEANS ON HIS BELOVED.

1. Resting on His promises.
2. Trusting in His grace.
3. Enjoying His sympathy.
4. Realising His presence.

IV. HIS MOVEMENTS IN IT EXCITE ATTENTION.

1. Inquiry. Into the secret of his new life.
2. Admiration. A man wondered at.
3. Congratulation. Safe, happy, honoured.

(346.) ISA. lxiii. 1.—*Who is this that cometh from Edom, with dyed garments from Bozrah?*

THE TRIUMPHS OF THE REDEEMER.

I. OF HIS LOVE.

1. The past. In His temptation, death, resurrection. In the progress of His Gospel. Apostles. Reformation. Missionary enterprise.
2. The future. In the ordinary work of the Churches, in occasional revivals, in the millennium.

II. OF HIS VENGEANCE.

1. The past. Destruction of Jerusalem. Other judgments on communities and on individuals. Julian the Apostate.
2. The future. Predicted calamities. Last day.

(1.) Are you rebels? (2.) Are you good soldiers?

(3.) Are you deserters from the army of Christ?

(347.) JER. xii. 5.—*How wilt thou do in the swelling of Jordan?*

I. THE RIVER. JORDAN AS AN EMBLEM OF DEATH.

1. It rolled between the desert and the promised land.
2. It separated the Israelites from the inhabitants of the promised land.
3. It must be crossed before the promised land could be reached.
4. It was subject to occasional rise or overflow.

II. THE INQUIRY CONCERNING OUR CONDUCT IN REFERENCE TO THE RIVER.

1. Shall we refuse to enter? Death is inevitable. The thoughtless.
2. Shall we rush recklessly on? Unbelievers. A leap in the dark.
3. Shall we construct some artificial apparatus? A bridge! a boat! a buoy! The self-righteous.
4. Shall we adopt the method of deliverance revealed in the Gospel? Christians. Sunsets on the Hebrew mountains. "Ask death-beds, they can tell."

How wilt thou do?

(348.) JER. xlv. 5.—*Seekest thou great things for thyself? Seek them not.*

I. THE EVIL DENOUNCED. IT MAY BE VIEWED UNDER THREE ASPECTS.

1. There are some who pursue worldly objects that are far above them. Above their present

position, above their capacity, above their reach.

2. There are some who pursue with undue eagerness worldly objects they might reasonably hope to attain. There is a difference between diligence and ambition or avarice.
3. There are some who pursue all classes of worldly objects in a selfish spirit. With no regard to the glory of God or to the good of men.

II. THE REASONS WHY IT IS DENOUNCED.

1. Because it attaches excessive value to worldly objects. They cannot make their possessor happy.
2. Because it misapprehends the comparative advantages of the different ranks in the social scale. The middle is most favourable to religion, to morality, to enjoyment.
3. Because it overlooks the duties which arise out of the relations we sustain to our race and to our Maker. The relations are indissoluble, and the duties are imperative.
4. Because it ignores all the facts, and objects, and interests, and blessings of the spiritual world.

Address (1.) Worldlings; (2.) Christians.

(349.) EZEK. xxxvii. 3.—*Can these bones live?*

I. THAT ALL MEN ARE SPIRITUALLY DEAD.

1. Destitute of the principle of spiritual life.
2. Insensible to the beauties and attractions of the spiritual world.
3. Incompetent to discharge the functions of holy beings.

4. Under the dominion of sinful propensities.

II. That no created power can communicate spiritual life to men.

1. Not the diffusion of knowledge.
2. Not external reformation.
3. Not civil government.
4. Not ecclesiastical rites.
5. Not moral suasion.

III. That it is the prerogative of the Holy Spirit to quicken the spiritually dead.

1. His influence is obtained in answer to prayer.
2. It operates through the instrumentality of the word.
3. It produces faith in Christ.
4. The mode of His working is inscrutable.

(1.) Prophecy unto the bones; (2.) Prophecy unto the wind.

(350.) Amos iii. 6.—*Shall there be evil in a city, and the Lord hath not done it?*

Distinction between moral and natural evil, the evil of sin and the evil of suffering. God is not the author of the former, but he is the author of the latter. The one He permits; the other He appoints.

1. He appoints it in all its forms. Enumerate.
2. He appoints it as the punishment of sin. All suffering is penal.
3. He appoints it in a great measure through human agency and secondary causes. Not always immediately. But law does not supersede the Lawgiver.

4. He does not appoint it with delight. God is love.
5. He does not appoint it in this world, except for the purpose of doing good to the sufferer. Here punishment is disciplinary. Not so hereafter.

(1.) Acknowledge the hand of God in all your sufferings; (2.) Submit to all His dispensations; (3.) Seek the sanctified use of them.

(351.) ZECH. i. 5.—*Your fathers, where are they?*

I. WHERE ARE THEY IF THEY HAVE DIED IMPENITENT AND UNBELIEVING?

1. They are in a state in which they are deprived of all the objects in which they sought their chief happiness. Luke xvi. Isa. xiv.
2. They are in a state in which they do not enjoy any of the means of grace. No Bible, no prayer, no preaching, no Sabbath. No hope. Eccles. ix. 10.
3. They are in a state in which God is known only as the God that taketh vengeance. Here, God of mercy; there, God of vengeance. He will inflict punishment without any reference to the reformation of the sufferer.

II. WHERE ARE THEY IF THEY HAVE DIED PENITENT BELIEVERS?

1. They are in a state in which they are free from all suffering. "Here we suffer grief and pain."
2. They are in a state in which they are exempt from all temptation. From Satan. From wicked men. From outward circumstances.

3. They are in a state in which they are relieved from all doubt and despondency. Doubt about the truths of religion. Despondency about their own spiritual state.
4. They are in a state in which they are unstained with sin. None in their heart and none in their conduct.

(1.) Where are we now? On mercy's ground. The gratitude we owe to the Redeemer. (2.) Where shall we be as soon as we die? In hell or in heaven.

(352.) MATT. ii. 2.—*Where is he that is born King of the Jews?*

NOT, WHERE IS THE KING OF THE JEWS? HEROD COULD HAVE ANSWERED THAT QUESTION WITHOUT CONSULTING THE SANHEDRIM, OR ANY ASSEMBLY OF THEOLOGIANS. LET US ANSWER THIS QUESTION.

1. He is in the manger of Bethlehem. Lowly situation. Mysterious babe.
2. He is on the cross of Calvary. Death of a martyr, of a conqueror, of a sacrificial victim.
3. He is on the Mount of Olives. Ascending. As a priest. As a king.
4. He is in heaven. Rules over all things for the benefit of His Church. Extent and duration of His kingdom.
5. He is on the judgment seat. Future. Solemn.

Is he our King?

(353.) MATT. v. 47.—*What do ye more than others?*

I. EXPLAIN WHY AS CHRISTIANS WE OUGHT TO DO MORE THAN OTHERS.

1. Because we underlie special obligations. The privileges of the righteous.
2. Because we are endowed with supernatural strength. The power of nature: the power of grace.
3. Because we acknowledge a higher standard of duty. Consistency.
4. Because we are burdened with a heavier responsibility. The honour of God and of the Redeemer among men depends in a great measure on our conduct.

II. INQUIRE WHETHER WE DO MORE THAN OTHERS.

1. For our own souls? Earnestness in religion.
2. For our families? Religion pushed into a corner.
3. For the Church? Attendance, contribution, work, revival, missions.
4. For our race? Christian philanthropy.

(1.) It is not enough to be world-like. (2.) It is desirable to have clear evidence of our personal Christianity.

(354.) MATT. viii. 27.—*What manner of man is this, that even the winds and the sea obey him!*

1. A storm arose while the disciples were following their master. Sea of life. Storms in the voyage. Even when sailing according to the Master's orders.
2. While the disciples were alarmed, their Master was asleep. It was the sleep of real innocence. He was free from fear. Peter. Argyle

on the eve of his execution. It was the sleep of apparent indifference. Baronius, as quoted by Milner at the beginning of the tenth century. Reasons.

3. In their distress the disciples implored their Master's assistance. Faith in His power and love. Leading to earnest prayer. Embodied in a brief sentence.
4. The disciples were reproved by their Master. Not for disturbing His repose. Black hole of Calcutta. For their fears as indicative of their little faith. Faith is the true antidote against fear. Much fear : little faith. Little faith : much fear.
5. The disciples were delivered by their Master. His dominion over Nature.
6. The disciples uttered an exclamation of profound feeling in reference to the interposition of their Master. Gratitude, admiration, worship.

(1.) Be prepared for storms ; (2.) Amid all storms call on Christ ; (3.) Adore and praise Him for the deliverance He affords.

(355.) MATT. xviii 1.—*Who is the greatest in the kingdom of heaven?*

I. CHILDLIKENESS IS THE TEST OF GREATNESS IN THE KINGDOM OF HEAVEN. RESEMBLANCE TO CHILDREN, NOT IN IGNORANCE OR IN FICKLENESS. BUT—

1. In a teachable spirit. Acts ix. 6 ; x. 33 ; xvi. 30.
2. In a consciousness of weakness. 2 Cor. xii. 9 ; Phil. iv. 13.

3. In a dependent spirit. Matt. vi. 31; Phil. iv. 18, 19.
4. In freedom from ambition. Rom. xii. 16.
5. In a forgiving temper. 1 Cor. xiv. 20; Eph. iv. 32.

II. THE DEGREE OF CHILDLIKENESS IS THE MEASURE OF GREATNESS.

1. Because it raises its possessor in the scale of true excellence. The excellence of humility to be asserted and vindicated.
2. Because it qualifies its possessor for higher usefulness. Dependence on God superior as an element of strength to self-reliance.
3. Because it assimilates its possessor more nearly to the Redeemer. Humbled Himself, came to minister.
4. Because it secures for its possessor a more exalted position in the heavenly world. The rank is there graduated according to a different scale.

(1.) The necessity of conversion; (2.) The beauty of humility; (3.) The attraction of heaven.

(356.) MATT. xx. 6.—*Why stand ye here all the day idle?*

VARIATION OF THE EMPHASIS.

1. Idle—the evil censured. Spiritual idleness. May be accompanied with great secular activity. May be accompanied with a religious profession. Consists in a neglect of life's mission, of the soul's salvation, of the Redeemer's claims and overtures.
2. All the day—the continuance of the evil. When so much work might have been performed. When others have been so long engaged in

prayer. When the working day is drawing to a close.

3. Here—the aggravation of the evil. There has been time, for it is the eleventh hour. There has been opportunity, for it is the market. There has been motive, for there is the promise of wages.
4. Ye—the persons accused of the evil. You—not the Jews. Ye—not the Heathen. Ye—not your neighbours.
5. Why stand—the excuses offered for the evil. They are all hollow. Ostensible, not real. Disingenuous, not honest. Will not stand investigation when brought before the tribunal of conscience, or of God. Have you any reason for being idlers? Have you any valid reason?

(357.) MATT. xxii. 42.—*What think ye of Christ?*

1. There are some who never think of Christ at all. Their thoughts are so engrossed otherwise that He is forgotten. Who are the persons and what are the objects that exclude Him from their minds? More interesting, or more lofty, or more beneficial?
2. There are some who deem it unnecessary to have fixed thoughts about Christ. An age of doubt. Dislike of dogmas. Repudiation of all theories about Christ. There have been many great ones about whom it is not necessary to make up our mind. But our everlasting happiness depends on what we think of Christ. Exclusive salvation.
3. There are some who have wrong thoughts about

Christ. Conceive him as an impostor, or a mythical person, or a Jewish sentimentalist, or a prophet, or an incarnate archangel. Deny His divinity, moral perfection, vicarious sacrifice. Do not think of Him as He is set forth in Scripture.

4. There are some who have right thoughts about Christ, but wrong feelings. They have a scriptural creed, and can explain it and defend it. But the state of their affections does not accord with their creed. They are formalists or nominal Christians.

5. There are some who have right thoughts about Christ, and right feelings. They believe in Him, they love Him, they maintain communion with Him, they imitate Him, they obey Him.

(1.) What think ye of Christ? (2.) What does Christ think of you?

(358.) MARK X. 26.—*Who then can be saved?*

1. Salvation is a more difficult thing than some are disposed to imagine. It requires us to give up much which we are strongly desirous to retain. The frequent representations of its easiness by the sacred writers are not inconsistent with our assertion of its difficulty. Christianity is a religion of self-denial.

2. Secular morality is neither a ground nor a proof of acceptance before God. It may arise from temperament, from education, from social influences. It is amiable. It is defective. One thing. Amiable instincts, not holiness. Pay-

son. Lovely youth, coming short of heaven. Watts.

3. Great wealth is often a hindrance to the embracing of the Saviour. Not necessarily, not always. The acquisition of wealth is not forbidden, nor its accumulation. It may be used as an instrument of good. But it is apt to foster pride, and worldly-mindedness, and self-righteousness, and self-dependence. Have any of the rulers, or of the Pharisees believed on Him?

4. Difficulties which are insuperable to us are easily overcome by God. There are different senses in which a thing may be said to be impossible. Whately's Logic. We cannot convert ourselves. We cannot convert each other. God can convert. Conversion an object of power. J. W. Alexander.

(1.) Some of us have not yet realised the difficulties of salvation; (2.) Some of us have just begun to grapple with these difficulties; (3.) Some of us have been long familiar with these difficulties.

(359.) MARK xvi. 3.— *Who shall roll us away the stone from the door of the sepulchre?*

I. THE CHRISTIAN ENCOUNTERS OBSTACLES IN HIS HEAVENWARD PATH.

1. Arising from his duties. Difficulties, complications, entanglements, opposition, provocation.

2. Arising from his troubles. Body, mind, outward state. Personal; relative.

3. Arising from his interest in the Christian cause. Evangelical operations, Sabbath schools, missions.

II. THESE OBSTACLES, WHEN THEY ARE VIEWED FROM A DISTANCE, APPEAR TO HIM TO BE INVINCIBLE.

1. Because he measures only their own magnitude. In themselves they are formidable. Mountains, a flood, an army, the Assyrian invader.
2. Because he calculates only his own resources. In his own strength he would be foiled. Has he no allies?
3. Because he hearkens to the suggestions of timid counsellors. Fear exaggerates.
4. Because he is weak in faith. There are degrees in it. The real may be the weak.

III. THESE OBSTACLES, WHEN HE BOLDLY MARCHES UP TO THEM, ARE FOUND TO DISAPPEAR.

1. There is the power of a resolute will. Power of decision. In the world's great ones. The natural will may be strong, a renewed will is far stronger.
2. There is the power of religious conviction. Faith in the truth as it is in Jesus.
3. There is the power of God. Of the Holy Spirit. Promised in the Bible, given to prayer, helping in time of need.

(1.) Few things are so difficult as they appear; (2.) Nothing is impossible to Christian faith; "Laughs at impossibilities, and says it shall be done."

(360.) LUKE xxii. 48.—*Judas, betrayest thou the Son of man with a kiss?*

VARIATION OF THE EMPHASIS.

1. The Son of Man—the dignity of the person. A man, but more than a man. The Godman. Worthy of adoration, confidence, love, obedience.
2. Betrayest—the heinousness of the act. To surrender Him to His enemies, for a price (so paltry), when he must have known their murderous intentions. Traitor.
3. With a kiss—the aggravation of the act. The prostitution of the conventional symbol of affection. Hypocrite.
4. Judas, thou!—the infamy of the evil-doer. "And thou, Brutus!" A disciple, an apostle, a companion, a friend. The light he resisted. The obligations he violated. Ingrate. Is it I?

(361.) LUKE xxiv. 32.—*Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?*

I. CHRIST HOLDS COMMUNION WITH HIS PEOPLE.

1. In the closet. Under the fig-tree. In Bible reading, meditation, and prayer.
2. In the sanctuary. Worship, preaching. Lord's Supper.
3. In the dispensations of providence. At all times, in all places.

II. CHRIST IN HOLDING COMMUNION WITH HIS PEOPLE, ENABLES THEM TO UNDERSTAND THE BIBLE.

1. There is much in the Bible which they imperfectly understand. So spiritual, so holy, so profound, so sublime.

2. It is the prerogative of Christ to explain the Bible to them. Work of the Spirit. Through study, experience, advancement in holiness, prayer.
3. Christ teaches them lovingly. Talks with the affectionate frankness and familiarity of a friend.

III. CHRIST'S COMMUNION WITH HIS PEOPLE IS A SOURCE OF DELIGHT TO THEM.

1. Their pleasure is refined. Compared with the pleasures of the senses or intellect.
2. It is pure. Free from all contamination of sin.
3. It is sanctifying. Tends to promote holiness.

IV. IT IS THE DUTY OF HIS PEOPLE TO RENEW THEIR SEASONS OF COMMUNION WITH HIM.

1. From a regard to their own comfort. It rekindles the flame.
2. From a regard to the Saviour's claims. It enlivens their affection.
3. From a regard to the benefit of others. Stimulates.

(362.) JOHN i. 38.—*Where dwellest thou?*

1. In heaven. Heaven is where Christ is, as the court is where the sovereign is.
2. In the Church. The presence of Christ constitutes the glory of the Church.
3. In the sanctuary. One end of public worship is to bring us into communion with Christ.
4. In the heart. Christ dwells in the heart by faith. This may be called mysticism, but it is the mysticism of the inspired writers.

(1.) Let us admire the condescension of Christ;

(2.) Let us forbear to insult and injure a Christian; (3.) Let us ever seek to be where Christ is.

(363.) JOHN v. 6.—*Wilt thou be made whole?*

APPLIED TO THE SPIRITUAL INTERESTS OF MEN.

I. THE IMPORT OF THE QUESTION.

1. It implies that we are all in a state of disease.
2. It implies that there is an available remedy for our disease.
3. It implies that our own consent is indispensable to the efficacy of the remedy in our case.

II. THE ANSWER OF THE QUESTION.

1. We answer it by earnest inquiry about the remedy.
2. We answer it by speedy application to the Physician.
3. We answer it by submitting to the prescribed course of treatment.
4. We answer it by attending to the means by which our health may be confirmed.

III. THE URGENCY OF THE QUESTION.

1. Our disease is dreadful.
2. The Physician is perfect.
3. The time of cure is limited, short, uncertain.
4. The refusal of the cure will aggravate our misery for ever.

If you are made whole (1.) Be thankful; (2.) Be communicative.

(364.) JOHN xiv. 9.—*Have I been so long time with you, and yet hast thou not known me?*

1. Christ has been with us. With all, by His word

and ordinances; with some, by special manifestations.

2. Christ has been long with us. With most, from their childhood, with many, from their youth, with His own people, from their conversion.
3. Since Christ has been so long with us we ought to have known Him. His dignity, His merit, His love, His sympathy, His glory.
4. Although Christ has been so long time with us we do not know Him. Our knowledge is imperfect, speculative, unimpassioned, uninfluential.
5. Christ calls our attention to the fact that although He has been so long time with us we do not know Him. It is the language of surprise, of reproof, of love.

(365.) JOHN xxi. 16.—*Lovest thou me?*

LOVE TO CHRIST INDISPENSABLE.

1. Because the absence of love to Christ indicates a want of resemblance to Him.
2. Because the absence of love to Christ will deprive us of all pleasure in religious services.
3. Because the absence of love to Christ will rob us of a powerful motive to the discharge of duty.
4. Because the absence of love to Christ will disqualify us for communion with His people.
5. Because the absence of love to Christ will steel us against the love of our fellow-men.
6. Because the absence of love to Christ will prevent our admission into heaven and our enjoyment

of its pleasures, if by any possibility we could be admitted.

(366.) Acts ix. 4.—*Saul, Saul, why persecutest thou me?*

1. Persecution of Christians has been common. Its nature, its forms, its pleas, its history.
2. Persecution of Christians is in reality persecution of Christ. It is directed against them as His friends and followers; it breathes the spirit of hostility to Him; it seeks to exterminate His cause; it is a conspiracy against His person.
3. Christ regards persecution of Christians as persecution of Himself. He receives it, feels it, treats it, and will finally avenge it as if He were the immediate sufferer. So is He identified with them. They are one.
4. There is no reason why Christ should be persecuted. He is so good; He has died for men; He confers many benefits on them who reject Him; He saves all who believe in Him.
5. The greatest persecutor may become a believer and a preacher. See the grace of Christ! see the power of the Gospel! see the generosity of Christian love!

(367.) Acts ix. 6.—*Lord, what wilt thou have me to do?*

Conversion as illustrated by that of Paul.

I. Its nature.

1. There is deep contrition. Knows that he has sinned, and that his sin is aggravated. His conscience is awakened.

2. There is spiritual illumination. With regard to himself and to the Saviour.
3. There is earnest self-surrender. Would go anywhere, would do anything.
4. There is a singular transformation. A new creature.

II. ITS CAUSES.

1. The agent is God. An act of His omnipotence.
2. The instrument is truth. The truth in the Bible somehow becomes the truth in the heart.
3. The influence of love. Faith working by love.

III. ITS RULES.

1. As to its subjects it is sovereign. There must be reasons for the selection, but we do not know them.
2. As to its mode it is invincible. The power of the Spirit may be resisted, but cannot be overcome.
3. As to its time it may be sudden. In one sense it is always sudden: in some cases it is remarkably sudden.
4. As to its circumstances it is variable. Sometimes violent, sometimes gentle.
5. There is no need for despair of the conversion of any.

(368.) ACTS xvii. 18.—*What will this babbler say?*

CONCERNING THE RESURRECTION OF THE DEAD.

1. He will say that it is possible. Argue from the power of God as displayed in creation and providence.
2. He will say that it is probable. Argue from

natural analogies, and illustrate by mentioning some of the more wondrous transformations which modern science has brought to light.

3. He will say that it is certain. Argue from Scriptural declarations, and from the resurrection of Christ, which removes all antecedent improbabilities, and guarantees the fact.

4. He will say that it shall be glorious. In reference to believers. The model of their resurrection body will be that of the Redeemer; its properties will be such as to qualify it for a new state of existence; it will be immortal as the soul.

Pearson on the Creed.

(369.) Acts xix. 2.—*Have ye received the Holy Ghost since ye believed?*

THE INFLUENCES OF THE HOLY SPIRIT ARE EXTRAORDINARY AND ORDINARY. HIS ORDINARY INFLUENCES ARE THOSE WHICH ARE EXERTED IN CONVERSION AND AFTER CONVERSION. IT IS OF THE SPIRIT'S WORK IN BELIEVERS I SHALL NOW SPEAK.

1. Have ye received the Holy Ghost as a teacher? Believers need instruction. They do not receive a new revelation. The author of the book explains it to them. On what subjects? The house of the interpreter.

2. Have ye received the Holy Ghost as a guide? Believers need guidance as well as instruction. Practical religion. No Urim and Thummim. The Bible a guide-book. Ministers and Chris-

tian friends convey information about the route. The Holy Spirit is the guide. Mentor.

3. Have ye received the Holy Ghost as a sanctifier? Believers do not learn all at once the plagues of their own heart. They are led from one apartment to another of the chambers of imagery. They desire to be holy as the miser desires gold, or the scholar knowledge, or the statesman power. They use the means, but rely on the Holy Spirit. Statuary. Vegetable growth.
4. Have ye received the Holy Ghost as a comforter? He is a comforter because He administers consolation to believers in seasons of affliction. But more. He supplies to them strength adequate to every exigency. And more. He bestows on them true and lasting happiness.
5. Have ye received the Holy Ghost as an intercessor? Distinguish between the intercession of the Spirit and that of Christ.

(370.) ROM. iii. 6.—*For then how shall God judge the world?*

THE EVIDENCE OF A FUTURE JUDGMENT APART FROM REVELATION.

1. From the character of God. He is a just being.
2. From the constitution and capacities of men. These lay a foundation for responsibility.
3. From the manifest inequalities in the condition of men in the present world. Their happiness

or misery is not duly adjusted according to their character. Specify instances.

4. From the incipient strivings after a better order of things. There is so much retribution now as to warrant the inference that there shall be a perfect retribution hereafter.
5. From providential judgments against sin. Reduce their number as much as you choose, you cannot deny that there have been events of this description. They are specimens of a judgment to come.
6. From common consent. State the facts accurately, as they appear to have been misrepresented on both sides. It is now allowed that there are few, if any, exceptions to the belief of a future state among the most degraded tribes, and that this belief generally recognises a moral element. Is this intuition? or is it tradition?

(1.) You are all to be judged; (2.) You need preparation; (3.) Believe in Christ, the Saviour —Judge.

(371.) 1. COR. ix. 24.—*Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*

DIRECTIONS FOR RUNNING THE CHRISTIAN RACE.

1. Run in the course which has been prescribed and regulated by God. The starting-point is at the foot of the cross, and the whole ground that must be passed over in reaching the goal is marked out in the Bible.

2. Run without any superfluous weight. Such as worldly care and inordinate affection, and sinful habit; whatever impedes the progress of the runner.
3. Run with all possible speed. No pause, no loitering, no distraction of thought, no dispersion of energies. Attractions must be resisted, indolence must be shaken off, the whole soul must be braced up.
4. Run with unwearied perseverance. There must be progress. There must also be perseverance. It is not starting in the race or temporary joining in the race, but perseverance in the race till the goal is reached. Unsuccessful competitors.
5. Run with lively hope. The prize is certain if you so run.

(1.) Run; (2.) So run. Encouragements to do so.

(372.) GAL. v. 7.—*Ye did run well; who did hinder you that ye should not obey the truth?*

I. THE COMMENDATION.
1. They had run in the right course.
2. They had run with ardour and alacrity.
3. They had run successfully. Progress.

II. THE INQUIRY.
1. Were they teachers of error?
2. Were they worldly associates?
3. Were they mistaken friends?
4. Were they inconsistent Christians?
5. Were they apostates?

(1.) Do you run well? (2.) If not, what hinders?

(373.) HEB. i. 14.—*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

ANGELS AND THEIR MINISTRATION.

I. ANGELS.
1. Their number. Innumerable company.
2. Their gradations. Thrones and dominions.
3. Their nature. Spirits.
4. Their qualities. Beautiful, wise, holy.

II. THE MINISTRATION OF ANGELS.
1. In the general dispensations of Providence. Ministers of His that do His pleasure.
2. In connection with Christ. Seen of angels.
3. In reference to believers.

Learn (1.) The vastness of creation; (2.) The littleness of man; (3.) The greatness of the Redeemer; (4.) The privileges of believers.

Barnes. Symington's "Messiah the Prince." Hodge's Outlines.

(374.) 1 PET. iv. 18.—*And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

I. THE DIFFICULTY OF THE SALVATION OF THE RIGHTEOUS. IT DOES NOT ARISE FROM CHANGEABLENESS IN THE FATHER'S PURPOSE, OR FROM DEFICIENCY IN THE REDEEMER'S ATONEMENT, OR FROM IMPERFECTION IN THE SPIRIT'S POWER AND GRACE. IT ARISES—
1. From the corruption and wickedness of their own heart.
2. From the severity and sharpness of the trials to which they are subjected.

3. From the number and the malice of their spiritual enemies.

II. THE IMPOSSIBILITY OF THE SALVATION OF ALL OTHERS.

1. If the righteous scarcely be saved who embrace the Divinely-accepted method of Salvation, where shall they appear who neglect, reject, despise it?
2. If the righteous scarcely be saved, who are diligently employing the means of salvation, where shall they appear who habitually disregard them?
3. If the righteous scarcely be saved who are already saved in part, where shall they appear who are yet in their sins, if they die in their sins?
4. If the righteous scarcely be saved who have the promise of Divine assistance, where shall they appear who trust to their own resources.

Chalmers, Hall, Davies, Barnes, Brown.

(375.) 1 JOHN v. 5.—*Who is He that overcometh the world, but he that believeth that Jesus is the Son of God?*

I. THE VICTORY. NOT IN A MILITARY OR MARTIAL SENSE. THOSE WHO ARE CALLED CONQUERORS OF THE WORLD HAVE GENERALLY BEEN ITS VICTIMS OR VASSALS. WE OVERCOME THE WORLD—

1. When we cease to seek in it our chief good.
2. When we are ready to resign all that is in it at the call of duty.
3. When we can leave it with pleasure or in peace.

II. THE VICTOR. NOT HE THAT BELIEVETH ANY-

THING. POWER OF IDEAS. NOT HE THAT BELIEVETH IN FATE, OR LUCK, OR DESTINY. NAPOLEON. CÆSAR AND HIS FORTUNES. NOT HE THAT BELIEVETH IN HIMSELF. SELF-RELIANCE, ENERGY. HE THAT BELIEVETH THAT JESUS IS THE SON OF GOD.

1. That He is the Son of God.
2. That He is the Son of God who died to save us.
3. That He is the Son of God who having died to save us is now alive for evermore.
4. That He is the Son of God who having died to save us is now alive for evermore to aid us in our struggle with the world. He supplies the motive, the strength, the armour.

(376.) REV. vii. 13.—*What are these which are arrayed in white robes? and whence came they?*

I. WHAT?
   1. They are triumphant warriors.
   2. They are honoured servants.
   3. They are welcome guests.
   4. They are consecrated priests.

II. WHENCE?
   1. From a sinful world.
   2. From a suffering world.
   3. From a cruel world.
   4. From a world where they enjoyed the means of grace.
   5. From a world where they believed and loved and served the Saviour.
   6. From a world where they were faithful unto death.

(377.) JOHN vi. 12.—*When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost.*

I. FRUGALITY AS A LAW OF THE DIVINE GOVERNMENT.

1. In the natural world. There is no waste, no superfluous expenditure. The ocean. The primeval forest. Everything is turned to account.
2. In the spiritual world. The strongest habits are the result of many trivial acts. There is not a verse in the Bible that has not its use. Would he who is so sparing in the employment of means have given up His Son to die if a less costly agency would have served the purpose?

II. FRUGALITY AS A DUTY OF THE CHRISTIAN LIFE.

1. In the use of time. "Corners of time." "Leisure hours."
2. In the use of money. Give us the sum that is wasted annually by the Christian professors in our land, and we will support an army of missionaries.
3. In the use of mental power. The value of one wise and good thought.
4. In the use of influence. The narrower its sphere the greater its depth.
5. In the use of religious privileges. What a loss may be the loss of a single Sabbath, or a single sermon!

(378.) MATT. xiii. 16, 17.—*But blessed are your eyes, for they see: and your ears, for they hear. For verily*

I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

I. THE TWO CLASSES OF PERSONS HERE MENTIONED.

1. Prophets. Inspired men.
2. Righteous men. Saints.

Every prophet was not a righteous man. To be a righteous man is more desirable than to be a prophet. Grace is a higher endowment than inspiration or genius.

II. THESE TWO CLASSES OF PERSONS EAGERLY ANTICIPATED THE CHRISTIAN DISPENSATION.

1. There has been no more than one religion since the fall. Various dispensations. One religion as one ocean.
2. Every degree of experimental knowledge of the true religion awakens a desire of additional information. It satisfies, yet it stimulates. Moses. David. Paul. John.
3. The Divine revelation of the true religion has been progressive. Trace the progress. Is there a corresponding progress in the spiritual apprehension of the truth in successive generations?
4. The desires of the great and good are not always gratified according to their intensity. They must submit to the will of God.

III. OUR PRIVILEGES ARE FAR SUPERIOR TO THOSE OF THESE TWO CLASSES OF PERSONS.

1. We should be grateful.
2. We should cherish a sense of responsibility.

3. We should strive to outstrip in attainment those whom we surpass in privilege.

(379.) MATT. xii. 42.—*The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

1. She went, notwithstanding the distance of her residence. Without any of our modern facilities and accommodation for travelling. The Gospel is brought to our door—in our Bibles, and Sabbaths, and churches.
1. She went, notwithstanding all the anxieties of her public station. She was not prevented by the cares of government, by the intrigues of Court, or by the fear of popular commotion. The claims of business must not be allowed to clash with the claims of religion.
3. She went, though uninvited. No ambassador, no despatch, only a vague report. We have been invited by our parents, our teachers, our friends, our ministers. How often!
4. She went to hear the wisdom of a mortal, at best fallible, and who, after all, was guilty of sad and criminal defection. We are invited to hear One who is greater than Solomon, even in those respects in which Solomon was greater than other men.

(1.) Let us mark the superiority of Jesus to Solomon; (2.) Let us beware lest the queen of the south, by her treatment of the less, become

a swift witness against us on account of our treatment of the greater.

(380.) MATT. xii. 41.—*The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

I. THE STORY OF JONAH.

1. His mission. He was sent to a foreign nation, to a heathen nation, to a great city. A prophet-missionary.
2. His miraculous deliverance. It was a seal of his mission, and a type of the resurrection of Christ.
3. His preaching. Evil tidings.
4. The effect of his preaching. The partial and temporary repentance of the Ninevites.

II. THE LESSONS TAUGHT BY OUR SAVIOUR'S REFERENCE TO THE STORY OF JONAH. THEY ARE FOUNDED ON THE FACT THAT WE MUST ALL APPEAR BEFORE THE JUDGMENT-SEAT OF CHRIST.

1. There appears a young man who died prematurely the victim of his vices. His father is the witness.
2. There appears an old man who died as he had lived, without religion. His sons and daughters are the witnesses.
3. There appears a group of Gospel despisers. Their minister is the witness.
4. There appears an unfaithful minister. His hearers are the witnesses.
5. There appears a large assemblage of persons

who have enjoyed all the privileges of the Christian dispensation. The Ninevites are witnesses; and if the Ninevites, a long line of others similarly circumstanced.

Are our attainments proportionate to our advantages?

(381.) MATT. xii. 49, 50.—*And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

I. CHRISTIANS ARE THE RELATIVES OF CHRIST. THE GROUND OF THE RELATIONSHIP.

1. It is not natural. Mary, if saved, was not saved because she was the mother of Jesus.
2. It is not ecclesiastical. Every member of a Christian church is not a Christian.
3. It is spiritual. Faith and obedience.

II. SPIRITUAL RELATIONSHIP TO CHRIST IS SUPERIOR TO NATURAL.

1. It is more intimate. It places the believer nearer to Christ than if the same blood had flowed in his veins.
2. It is more happy. "Connections merely human, however endearing, however delightful, are invariably accompanied with anguish."
3. It is more honourable.
4. It is more comprehensive. Few natural relatives of Jesus, many spiritual.
5. It is more permanent.

III. THE LOVE OF CHRIST TO CHRISTIANS AS HIS

RELATIVES COMPRISES WITHIN ITSELF ALL THE DIFFERENT PHASES OF NATURAL AFFECTION.

1. The love usually borne toward a brother—the love of active sympathy or support.
2. The love usually borne toward a sister—the love of sensitive tenderness and delicacy.
3. The love usually borne toward a mother—the love of honour, reverence, and gratitude.

(1.) Let us honour the relatives of Christ; (2.) Let us seek to be of their number; (3.) Let us choose them for our companions; (4.) Let us do them all the good in our power.

(382.) MATT. xxiii. 37.—*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*

1. Men, while they are in a state of nature, are exposed to imminent danger. As transgressors of the law of God they are liable to its penalty. They overlook this danger, but it is real, and it is terrific.
2. Our Lord Jesus Christ offers Himself as a shelter against this danger. If He had been a mere man He could not have been the Saviour of souls, of all the souls in Jerusalem, of all the souls that come to Him.
3. He fulfils this function with condescending tenderness. The comparison is homely, but expressive and pathetic.
4. He delivers His people by the substitution of

His own life for theirs. Not only risked but laid down His life.

5. The immediate result of application to Him is safety. Safety is the first step to true holiness.
6. Men are responsible in the matter of their own salvation. "I have no reply to give, but God will be so good as that an answer to this difficulty will one day be found."

(383.) SONG OF SOLOMON i. 7, 8.—*Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.*

I. THE ADDRESS OF THE SAINT TO THE SAVIOUR.

1. An acknowledgment of His love. The saint loves the Saviour for His personal excellence, for His condescending gifts, for His precious promises.
2. A longing for communion. He asks from the Saviour food and rest for his soul.
3. A dread of declension. The Saviour has many rivals, but ten thousand stars cannot supply the place of the absent sun.

II. THE REPLY OF THE SAVIOUR TO THE SAINT.

1. A slight reproof. Every saint ought to know what are the resting places which the Saviour has provided.
2. A warm expression of admiration. The Saviour

is fascinated by the spiritual beauty He has put on the saint.

3. A plain direction. The saint must shun all novelties or innovations in doctrine, or worship, or discipline, and he must attend regularly on the preaching of the word, not forgetting to take his children with him.

(384.) Isa. xxxiii. 17.—*Thine eyes shall see the King in His beauty: they shall behold the land that is very far off.*

There is in almost all of us a strong desire to see remarkable persons and remarkable places. This verse introduces to our notice a very remarkable person and a very remarkable place.

I. The person: "thine eyes shall see the King in His beauty."

1. The King. Not Hezekiah, but Jesus. He is "the King," for He rules over the kingdoms of nature, of providence, of grace, of glory.
2. The King in His beauty. There are various sorts of beauty. The highest is moral beauty. This belongs to Jesus and in the highest degree.
3. The King in His beauty shall be seen. As now by the eye of faith, so hereafter by the eye of sense.

II. The place: "they shall behold the land that is very far off."

1. The land. Heaven of which Canaan was a type, because it was the land of promise, God's own land, a land of peace and plenty.

2. The land that is very far off. It is very far off—beyond the range of our science, of our experience, of our thought.
3. The land that is very far off shall be seen. It may be seen in the Bible as in a map. It may be seen in believing contemplation as with a telescope. It shall be seen and traversed and enjoyed by those who are faithful unto death.

Let us believe in, love, and obey this Person. Let us commence and continue a journey to this place.

(385.) DEUT. xi. 21.—*As the days of heaven upon the earth.*

I. THERE HAVE BEEN SUCH DAYS—IN PARADISE.
   1. The beauty of Eden.
   2. The character and prerogatives of our first parents.
   3. The means of moral and religious progress they enjoyed.
   4. Their communion with God.

II. THERE ARE SUCH DAYS—IN THE EXPERIENCE OF CHRISTIANS.
   1. Sabbaths.
   2. Sacramental seasons.
   3. Periods of revival after declension.
   4. The day of death.

III. THERE SHALL BE SUCH DAYS—DURING THE MILLENNIUM.
   1. The removal of the causes that hinder the happiness of mankind.
   2. The wider diffusion of the Gospel.

3. A higher standard of moral and religious attainment.
4. A larger outpouring of the Holy Spirit.

If we would have our days to be as the days of heaven on the earth, we must receive the Gospel, attend on Divine ordinances, pray, watch over our heart, beware of inconsistencies, repress care, be untiring in our efforts to do good.

(386.) 2 COR. vi. 2.—*Now.*

1. Now while the course of time is running.
2. Now while the dispensation of the Gospel lasts.
3. Now while your life is continued.
4. Now while this season of awakening is prolonged.
5. Now before this service is concluded.

Newman Hall.

(387.) JOHN vii. 17.—*If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

I. THE THING TO BE ASCERTAINED. WHETHER THE GOSPEL IS OF DIVINE ORIGIN.

1. It is important. Permanently important in consequence of its bearing on the highest interests of all. Occasionally more important in consequence of the controversies of the season.
2. It is lawful. It is not forbidden to inquire into the evidences of the Divine origin of Christianity. It is permitted. It is required. Belief is firmest and most powerful when it rests on a basis of thorough and independent investigation.

3. It may be answered in various methods. External, internal, and experimental evidences.

II. THE TEST TO BE APPLIED. (MARK THE ORIGINAL.)

1. A desire to know the will of God. Acts x. 33.
2. A disposition to do the will of God. Acts ix. 6.
3. A habit of doing the will of God as far as it is known. John xiii. 17.

III. THE VALIDITY OF THIS TEST.

1. Consider the nature of the Christian religion. It has to do with the heart and conscience more than with the mere intellect. Moral and religious truth.
2. Consider the design of the Christian religion. It is practical, and like a trade, or art, or profession, is best learned by practice. Knowing comes from doing.
3. Consider the promise of the Spirit. Our text is in form a declaration, but in fact a promise, which has many parallels. Quote.

Learn (1.) The cause of infidelity: It is moral. (2.) The true way of curing infidelity in ourselves: Follow the pointings of the Bible. (3.) The glory of the Gospel. Those who have most experience of its influence are most fully satisfied respecting its Divine origin.

(388.) 1 Tim. v. 24-25.—*Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.*

I. BAD MEN AND THEIR ACTIONS.

1. The openly wicked. Their character is patent to all observers. Their sins are gross and flagrant.
2. The secretly wicked. They have a false character, different at home and abroad, in their family and among their boon companions, in the Church and in the world. They are sometimes unmasked during their lives. They shall appear in their true colours before the judgment-seat.

II. GOOD MEN AND THEIR ACTIONS.

1. The unmistakably good. They are acknowledged as Christians by all who know them. Comparatively rare. High style of excellence. A boon to have been intimately acquainted with a single specimen.
2. The questionably good. Their excellence is concealed by their humble position, or their meagre attainments, or their constitutional diffidence and reserve. Gradually it becomes known in a larger or more limited circle here. They shall "shine forth as the sun in the kingdom of their Father."

(1.) Let us be cautious in our judgments of our fellow-men; (2.) Let us act with habitual reference to the judgment-seat; (3.) Let us be resolved not to leave behind us a doubtful reputation.

(389.) ACTS X. 34.—*Of a truth I perceive that God is no respecter of persons.*

I. EXPOSE SOME FALSE CONSTRUCTIONS OF THE TEXT.

1. It is not true that God does not love one man

more than another. He loves with a special affection all who believe in the Lord Jesus Christ. Cain and Abel.

2. It is not true that God does not bestow on one man what He withholds from another. Natural gifts, social advantages, religious privileges, spiritual blessings.

3. It is not true that God does not admit one man to heaven while He excludes another. Some are cast out.

II. EXPLAIN THE REAL MEANING OF OUR TEXT.

1. God does not respect persons on the grounds on which men are treated with partiality by their fellow-men, wealth, birth, genius. His preferences are determined by other considerations although these cannot always be ascertained.

2. God does not respect persons as He Himself did under the former dispensation. The Jew has no monopoly of the blessings of the Gospel. As Christ died for all men without distinction, so salvation through Him is to be offered to all, and shall be bestowed on all who believe in Him.

(1.) Rejoice in the impartiality of God; (2.) Avail yourselves of the impartiality of God by embracing the common salvation; (3.) Imitate the impartiality of God.

(390.) MARK vii. 24.—*But He could not be hid.*

There are several sorts of persons in this world who cannot be hid. Men of superior abili-

ties and men of eminent station, and men of high birth. Jesus had no adventitious recommendation as a man, and yet "He could not be hid." The context.

I. THE LORD JESUS OUGHT NOT TO BE HID.
   1. The constitution of His person. The Godman.
   2. The magnitude of His work. A work, a vast work, an unparalleled work.
   3. His love. Conspicuous in all that He said and did.
   4. His ability and His willingness to save.

II. THE LORD JESUS IS NOT HID.
   1. In the Bible. It is "the word of Christ."
   2. In the ministrations of the pulpit. It is a gratifying circumstance that in the preaching of all Christian sects Christ occupies so prominent a place.
   3. In the schemes and operations of the Church. They are all intended to exalt Christ.

III. THE LORD JESUS CANNOT BE HID.
   1. Because God has promised that He shall not be hid. Quote.
   2. Because the Holy Spirit is given that He may not be hid. He glorifies Christ.
   3. Because history shows that He has not been hid. Persecution, Popery, rationalism, infidelity.

   (1.) Let us not hide the Saviour from ourselves; (2.) Let us resist all attempts to hide the Saviour; (3.) Let us remember that hereafter the Saviour will be visible to every eye.

(391.) 2 COR. v. 16.—*Yea, though we have known Christ*

after the flesh, yet now henceforth know we Him no more.

KNOWING CHRIST AFTER THE FLESH.

1. We know Christ after the flesh when we confine our views to the secular bearings of His religion. The Jews expected a temporal Messiah. Many appreciate the Gospel only as an instrument of civilisation. It is the most potent one. It is more. It is the power of God unto Salvation. Christ is a spiritual Saviour — the Saviour of the soul.
2. We know Christ after the flesh when we confine our views to His manhood. He is a man, and the reality of His manhood must not be denied or explained away. But He is more than man. This is now admitted to be the doctrine of the Bible even by many learned interpreters who do not for that reason admit its truth. From His being such a man as He is acknowledged to have been, it follows indisputably that He is the Godman.
3. We know Christ after the flesh when we confine our views to His earthly life. It may be doubted whether the study of His earthly life is not sometimes so conducted as to lessen the reverence and awe with which He should ever be contemplated. It does not seem to be His desire that we should cultivate the same kind of familiarity with the incidents and surroundings of His life on earth as we delight to enjoy with regard to the great ones

of history. He *was* the Man of sorrows: He *is* the King of glory.

4. We know Christ after the flesh when we confine our views to the way in which our knowledge of Him may be rendered subservient to our interests. To our wealth, to our fame, to our power, to our sectarian aggrandisement.

(1.) Do we know Christ savingly? (2.) Are we increasing in our knowledge of Christ?

(392.) ZECH. ix. 13.—*And raised up thy sons, O Zion, against thy sons, O Greece.*

THIS PROPHECY WAS LITERALLY FULFILLED WHEN THE JEWS RESISTED AND OVERCAME THE GRECIANS UNDER ANTIOCHUS. IT MAY BE APPLIED TO THE ANTAGONISM BETWEEN HEBREW AND HELLENIC CULTURE NEVER MORE LOUDLY PROCLAIMED THAN IN OUR OWN DAY. LET US TRY TO UNDERSTAND THE DIFFERENCE BETWEEN THEM, THAT WE MAY DISCERN THE SUPERIORITY OF THAT WHICH AS CHRISTIANS WE PREFER.

1. Hebrew culture is based on revelation: Hellenic on reason alone. Apart from theories about the mode of inspiration we all receive the Bible as the book of God and submit implicitly to its teachings. They test the oracles of God by the oracles of reason, which according to their version of them are an echo of their own intuitions or prejudices.

2. Hebrew culture is moral: Hellenic is intellectual. That which, under the guidance of the Bible,

we seek to promote in ourselves and others is the formation of a holy character—not neglecting knowledge, but always subordinating it to holiness. With them it is the diffusion of knowledge, the progress of the sciences, the march of intellect that is sought in the first instance, nor are their regrets very deep if it should not be followed by a corresponding improvement in morality.

3. Hebrew culture affects the passive virtues: Hellenic the active. There is a real difference between these two classes of qualities, and they are both virtuous. We, taught by the Bible, approve and applaud those who are distinguished by their patience, and resignation, and meekness, and humility: although we do not grudge the honours of those who have been great in action, provided it has been action from good motives and in a good cause. They reserve their most eloquent eulogiums for energy and earnestness. They are hero-worshippers.
4. Hebrew culture does not seek directly to refine the taste: Hellenic does. A sense of beauty is natural to us, and therefore it is innocent. The religion of the Bible purifies and exalts it by furnishing to it appropriate objects. It strictly guards against its excesses. We have no abhorrence of æsthetics except within the sphere of Christian worship. To them the beautiful is almost an object of idolatry. What is the testimony of history concerning

the influence of the fine arts on personal and national character?

(1.) Let the stamina of our character be Christian; (2.) Let us borrow from classical speculations, and precepts, and models, whatever is not inconsistent with Christianity.

(393.) MATT. XXV. 32.—*And He shall separate them one from another, as a shepherd divideth his sheep from the goats.*

THE FINAL SEPARATION.

I. ITS AUTHOR.
   1. His ability. 2. His prerogative.

II. ITS NATURE.
   1. Its exactness.
   2. Its completeness.
   3. Its consequences in respect to place and employment, and interest.
   4. Its duration.

III. ITS PRINCIPLE.
   1. On the ground of character.
   2. The test of character being the state of mind and heart toward the Redeemer.
   3. The evidence of a right state of mind and heart toward the Redeemer being the treatment of His people.

"If we would judge ourselves we should not be judged."

(394.) HEB. xii. 14.—*Follow holiness, without which no man shall see the Lord.*

I. THE NATURE OF HOLINESS. IT IS NOT SECULAR

MORALITY, IT IS NOT REFORMATION OF VICIOUS HABITS, IT IS NOT DOCTRINAL ORTHODOXY, IT IS NOT RELIGIOUS SENTIMENTALISM. IT INCLUDES:

1. Love of God. Disinterested love; delight in His character as well as gratitude for His benefits; delight in His holiness as giving lustre to all his perfections.
2. Likeness to God. Man is capable of this, has lost it by the fall, is restored to it by the Gospel.
3. Obedience to God. His law is a transcript of His character, and a proclamation of His will. Obedience must be sincere, loving, impartial, constant.

II. THE NECESSITY OF HOLINESS.

1. Without it we shall not see the Lord as a friend in the day of judgment.
2. Without it we shall not see the Lord so as to be with Him in heaven forever. Exclusion is not arbitrary. Founded on the nature of the case.

III. THE OBLIGATION OF HOLINESS.

1. To desire it. Desire of wealth, of knowledge, of power. So of holiness.
2. To use the means. The Bible. Prayer.
3. To imitate the best models. God, Christ, angels, holy men and women.
4. To make deliberate and specific effort.

(1.) Holiness is not the ground of our hope; (2.) It is not to be attained by our own strength alone.

(395.) JAS. iv. 6.—*He giveth more grace.*

EXPLAIN THE MEANING OF THE WORD "GRACE" HERE.

I. WE NEED GRACE.
   1. To enlighten us.
   2. To sanctify us.
   3. To comfort us.

II. IT IS THE PREROGATIVE OF GOD TO GIVE GRACE.
   1. He alone gives it.
   2. He gives it in a way consistent with His own character.
   3. He gives it in a way consistent with the liberty of man.

III. WHEN GOD GIVES GRACE HE CONTINUES TO GIVE IT.
   1. He gives more because without more what He has already given would be unavailing. The necessity of the case requires more.
   2. He gives more because He has always more to give. The supply is inexhaustible.
   3. He gives more because He is always exacting what cannot be done without more. We can only do what we are enabled to do.
   4. He gives more because He is always importuned to give more.
   5. He gives more because he delights to give more. He is "the God of all grace."
      (1.) An argument for the perseverance of the saints; (2.) A call to more prayer; (3.) An encouragement to the chief of sinners to embrace the Gospel.

(396.) 2 COR. xii. 9.—*My grace is sufficient for thee.*

I. FOR WHAT ENDS IS THE GRACE OF CHRIST SUFFICIENT?

1. To qualify His people for the execution of any work which He may assign to them.
2. To promote their progressive sanctification.
3. To fortify them against the temptations to which they may be exposed.
4. To support them under their afflictions.
5. To prepare them for heaven.

II. THE PRINCIPLE ON WHICH THE GRACE OF CHRIST IS DISPENSED.

1. Not till it is needed. "Grace to help in time of need."
2. Not beyond what is needed. Grace cannot be accumulated by its possessor like worldly wealth.
3. Not less than what is needed. "Sufficient for thee."

Address (1.) The graceless; (2.) Those who know the grace of God in truth.

(397.) 2 COR. xii. 10.—*When I am weak, then am I strong.*

MYSTERIES IN CHRISTIAN DOCTRINE AND EXPERIENCE. PARADOXES. FELT WEAKNESS, REAL STRENGTH.

I. FELT WEAKNESS OF THE CHRISTIAN.

1. He feels that he cannot do what he ought to do. His ideal of his duties is not satisfactorily embodied in his conduct.
2. He feels that he cannot do what he desires to do. His desires are genuine, strong, ever widening in their range. They are not fulfilled.

3. He feels that he cannot do what he has done. He is depressed by recollections of his former self.
4. He feels that he cannot do without many imperfections what he is enabled to do. All is chargeable with defect.

II. REAL STRENGTH OF THE CHRISTIAN. HIS FELT WEAKNESS CONTRIBUTES TO HIS REAL STRENGTH.

1. It leads him to caution and circumspection. He is humble, watchful, not proud or presumptuous.
2. It directs his attention to Scriptural promises. Shine out in the dark night.
3. It renders him more dependent on the Lord Jesus Christ. Faith a source of strength.
4. It confirms his devotional habits. He prays oftener, more earnestly, with new life.

(1.) The Christian is weak; (2.) Christ is strong; (3.) The Christian should seek strength from Christ, and should seek it for the sake of employing it in His service.

(398.) ROM. viii. 22, 23.—*For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

I. THE WHOLE CREATION IS SUFFERING FROM THE CONSEQUENCES OF THE FALL.

1. Nature. Inanimate. Animated.
2. Man. His circumstances, his body, his soul.

II. BELIEVERS IN CHRIST ARE NOT EXEMPTED FROM THESE CONSEQUENCES OF THE FALL.

1. They might have been expected to enjoy exemption. "They have the first-fruits of the Spirit." They have the graces which He imparts—faith, peace, joy, love. They have these graces as foretastes of heaven. The Jewish law.
2. They enjoy really no exemption. They "groan within themselves." The groans that are common to them with all their fellow men. The groans that are peculiar to themselves. Spiritual.

III. BELIEVERS IN CHRIST HAVE, AMID ALL THEIR SUFFERINGS, A HOPE OF ULTIMATE DELIVERANCE.

1. A glorious resurrection is the object of their hope.
2. Their sonship is the warrant of their hope.
3. Waiting is the expression of their hope. Patient, prayerful, practical, persevering waiting.

(399.) 2 PET. iii. 14.—*Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.*

I. OUR EXPECTATIONS AS CHRISTIANS. MENTION ONLY THOSE WHICH ARE STATED IN THE CONTEXT. THEY ARE THREE:

1. The second advent of the Redeemer. Certain notwithstanding the alleged immutability of the course of nature. To judge the world.
2. The general conflagration. The means—the extent—the effects—the sublimity.

3. The renovation of the abode of man. It may be the renovated earth, or it may be another planet already existing, or it may be a newly-created world. No sinners and no sin.

II. OUR DUTY AS ARISING OUT OF THESE EXPECTATIONS. OUR GENERAL DUTY IS TO BE DILIGENT. NEED OF DILIGENCE IN RELIGION AS WELL AS IN OTHER THINGS. MEANS. THE END IS TWOFOLD.

1. That we may be found of the Judge in peace. Pardoned and accepted.
2. That we may be found of Him without spot, and blameless. Purified in heart and life.

(1.) Solemn scenes are before us all; (2.) We need to be diligent in preparing for them; (3.) We shall be happy if we are found prepared.

(400.) ISA. lxv. 20.—*The sinner being an hundred years old shall be accursed.*

1. See the shortness of human life. A man a hundred years old is a wonder. Contrast the age of man with that of the works of nature, of works of art, of some of the lower animals. Xerxes.
2. See the long-suffering of God. Though He sees all the sins of the sinner and hates them, and is able to punish them, He delays His stroke for a hundred years. His power over Himself. Jewish story concerning Abraham.
3. See the malignity of sin. There is no self-restoring power in the soul as in the body. There are no spontaneous cures of spiritual

diseases. The power of habit. Worse and worse.

4. See the inexhaustibleness of the curse. It is not exhausted by a century, nor by a millennium, nor by the cycles of eternity.
5. See the claims of religion on the old. Depict the dangers of hoary-headed sinners. Assure them that there is still a method of escape. Entreat them to accept the Saviour immediately.

(401.) JOHN vi. 52.—*How can this man give us his flesh to eat?*

I. THE QUESTION.

1. It was natural. Suggested by the circumstances. Relate them.
2. It is momentous. Our salvation is said to depend on our eating the Saviour's flesh.
3. It is difficult. Partly from its own nature, touching on the verge of mystery. Partly from the theological subtleties with which it has been encumbered.

II. THE ANSWERS.

1. The Popish answer. By transubstantiation of the sacramental elements. Wiseman.
2. The Lutheran answer. Communication of the properties. Omnipresence of Christ's human nature. Spiritual life somehow derived from His glorified body. Nevin on "The Mystical Presence," as quoted in Montgomery's "God and Man."
3. The Socinian answer. Truth is the food of the

soul. We eat the flesh of Jesus by believing and obeying His doctrines and precepts. Priestly, as quoted by Pye Smith in his Scripture Testimony.

4. The Scriptural answer. By union to His person. By trust in His sacrifice. By dependence on His grace.

(402.) Acts xxvi. 18.—*Faith that is in me.*

Saving Faith is Faith in Christ.

1. It is faith in Christ as a Person. There is assent to a proposition, an acknowledgment of its truth. There is reliance on a Person as able and willing to do what He has undertaken. Saving faith is such a belief of the inspired testimony concerning the Person as leads to sincere trust in Him for salvation.
2. It is faith in Christ as a Person who has accomplished a work. Christ has not only delivered a system of theological and ethical doctrines. He has *done* something. It is what He has done—His sufferings and death—that constitutes Him the proper object of saving faith. It contemplates Him not as a Teacher, but as a Saviour.
3. It is faith in Christ as a Person who has accomplished a work which has a Godward aspect. True it is that His work has a manward aspect—exercises a moral influence on men as drawing them to God. But it has also a Godward aspect—has a legal value as satisfying the claims of the Divine government. Take away

the latter, and you remove the basis of the former.

4. It is faith in Christ as a Person who, after having accomplished by His death a work which has a Godward aspect, is now alive. There may be a dead faith in a dead Saviour. There may be a dead faith in a living Saviour. There ought to be a living faith in a living Saviour.

(403.) EPH. iv. 32.—*God for Christ's sake hath forgiven you.*

ERRORS RESPECTING FORGIVENESS OF SIN.

1. That forgiveness of sin is unnecessary. Every sin is punished on the spot: this natural punishment is felt as long as the sin is indulged, and it ceases as soon as the sin is abandoned. This error may be exposed by a reference to the philosophy of human nature, to experience, and to Scripture.
2. That forgiveness of sin is impossible. The consequences of every sin stretch out into infinity, and they cannot be annihilated without a supernatural interposition; but it would derogate from the supremacy of law to allow that a miracle is possible. The possibility of miracle is contrary neither to intuition nor to experience. A supernatural Being is the author of a supernatural system. Creation. Incarnation. The Bible. Spiritual influence.
3. That forgiveness of sin might be dispensed without an atonement. "If a man suffer insult

or injury from his fellow-man, he ought to forgive him freely; why should not God?" Because He is God, and not man. He is the moral Governor of the universe, and must consult for the majesty of His law and the interests of His responsible creatures. Forgiveness without atonement would not satisfy the conscience of the awakened sinner.

4. That forgiveness of sin will not be bestowed till the day of judgment. Pardon through Christ is immediate. It is enjoyed as soon as we believe.
5. That forgiveness of sin as freely offered in the Gospel is inimical to morality. "Pay a workman before he begins his work, and he will be indolent: pay him when he has finished his work, and he will be diligent." Not if he were an honest man, and none are forgiven who are not sanctified. A sense of unpardoned guilt is the greatest hindrance to obedience. A sense of redeeming love the most powerful incentive.

404.) ECCLES. x. 8.—*Whoso breaketh a hedge, a serpent shall bite him.*

EXPLAIN THE PROVERB. THE DANGER OF VIOLATING THE LINE OF DEMARCATION WHICH GOD HAS ESTABLISHED.

1. Between truth and error. There is a difference. Error is not always half truth, or truth in the making. It is always error, and error cannot

fulfil all the functions of truth. Not to speak of the responsibility which, if it be voluntary, it entails, fundamental error in religion is inconsistent both with true holiness and true happiness.

2. Between propriety and impropriety. Some undervalue prudence. There is a kind of prudence which is the mark of a narrow and selfish heart. True prudence is binding, and it is valuable. Propriety of speech—when, where, and how to speak. Propriety of action. Neglect of either is perilous.
3. Between holiness and sin. There is a danger in denying moral distinctions altogether. There is a danger in confounding moral distinctions in theory. There is a danger in tampering with moral distinctions in practice — truth, honesty, temperance.
4. Between the Lord's day and other days. The Sabbath is a sacred day, to be separated from all secular work that has not the plea either of necessity or mercy. Religion claims it as its own, and it cannot be turned into a day of mere rest or recreation without injury to individuals, to families, and to communities.
5. Between the Church and the world. The Church is a field. God's model farm in this world. There is a hedge that is intended to prevent the intrusion of the unworthy. The hedge is broken by impure communion and by worldly conformity. Both are hurtful.

(405). 2 COR. iv. 13.—*I believed, and therefore have I spoken.*

1. I believe, and therefore I ought to speak. It is the duty of a believer to speak of Christ and salvation.
2. I believe, and therefore I am disposed to speak. The communicativeness of religious experience.
3. I believe, and therefore I am able to speak. The superiority of experimental to speculative knowledge of religion.
4. I believe, and therefore I must speak. "Cannot but speak."
5. I believe, and therefore I am likely to speak with effect. An unbeliever may speak successfully, but his success is less probable. His unbelief causes him to falter in his utterance, and it robs his utterance of its power over others.

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(406). ROM. xiv. 12.—*So then every one of us shall give account of himself to God.*

PROBABILITY OF A FUTURE JUDGMENT FROM REASON. CERTAINTY FROM REVELATION.

I. OF WHAT SHALL WE GIVE ACCOUNT?

1. Of our time. Our whole life.
2. Of our talents. Not to be overvalued. Not to be undervalued. The body. The soul.
3. Of our blessings. Have walked up through life along a path strewn with blessings. Enumerate or classify.
4. Of our afflictions. Intended for our good.
5. Of our privileges. Bible. Prayer. Sabbaths.

II. How shall we give account?

1. We shall all give account. "Every one of us." There shall be no exceptions.
2. Each of us shall give account. "Of himself." By himself. Concerning himself. Everything concerning himself. Not in the mass, or by proxy.
3. Each of us shall give account to God. Solemn—alone with God, although in the presence of millions. Impartial—with a strict regard to equity. Final—no appeal. From court to court, till we arrive at the supreme. From an unjust decision there to public opinion, to posterity, to God. From God, to whom?

Prepare for your great account.

(407.) Matt. xiii. 43.—*Then shall the righteous shine forth as the sun in the kingdom of their Father.*

I. The present concealment of the righteous.

1. On account of the nature of their excellence. It is moral and religious. Not discerned or appreciated by the world.
2. On account of the sphere within which their excellence is displayed. It rarely lifts its head in courts and parliaments. In the common walks of life. "Full many a gem."
3. On account of the imperfections and inconsistencies with which their excellence is often accompanied. Flaw in the diamond. Alloy in the gold.
4. On account of the reserve by which their excellence is sometimes hidden. It is not de-

monstrative. Unobtrusive. Silent. In some the deeper feelings run inward.

II. THE FUTURE MANIFESTATION OF THE RIGHTEOUS.

1. The time. Not till then, but assuredly then. When? On that day when. . . .
2. The place. It is a place, and the place is a kingdom, and the kingdom is the kingdom of their Father. A kingdom prepared. A kingdom that cannot be moved.
3. The splendour. Like that of the sun bursting from the clouds. So public and so glorious.
4. The duration. Thy sun shall no more go down.

(408.) JER. iii. 19.—*But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.*

I. THE HONOURS WHICH GOD DESIRES TO CONFER ON US.

1. To make us members of His family.
2. To make us heirs of heaven.

II. THE DIFFICULTIES THAT BESET THE CONFERRING OF THESE HONOURS ON US.

1. Arising from God's character. His holiness, His justice, His truth.
2. Arising from our own character. Fallen, guilty, sinful, unworthy.
3. Arising from the greatness of the blessings. Show how all these difficulties are met and removed by the Gospel.

III. THE EFFECT WHICH UNIFORMLY FOLLOWS THE

CONFERRING OF THESE HONOURS. A FILIAL SPIRIT TOWARD GOD.

1. Reverence. 2. Love. 3. Obedience.

(1.) Are there any of you who doubt the possibility of your salvation? Be encouraged. (2.) Are there any of you who see no difficulties in the way of your salvation? Be alarmed. (3.) Are there any of you who profess to be in a state of salvation. Be exhorted.

(409.) JOHN iii. 8.—*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

THE WIND AN EMBLEM OF THE INFLUENCE OF THE HOLY SPIRIT.

1. It is real. As real as any of the forces of nature.
2. It is sovereign. Not arbitrary, but often selecting unlikely and passing by likely objects.
3. It is connected with the instrumentality of the word. "The joyful sound."
4. It is mysterious. Secret, invisible. Not wholly incomprehensible. It is always difficult to determine where human agency ends and Divine agency begins.
5. It is powerful. Effects of the wind. Effects of the regenerating influence of the Holy Spirit. Have you been born of the Spirit?

(410.) JOHN iii. 7.—*Marvel not that I said unto thee, Ye must be born again.*

1. Do not marvel as if the doctrine of regeneration

were novel. As often as it is revived after temporary suppression it is assailed as a novelty. It is as old as the days of Whitfield, of the Puritans, of the Reformers, of the Reformers before the Reformation, of the Apostles and Evangelists, of the prophets and Moses.

2. Do not marvel as if the doctrine of regeneration were incomprehensible. It is as intelligible as any other doctrine of the Christian system; much more intelligible than some doctrines which depend on the authority of revelation alone. We can understand the necessity of regeneration, the Agent, the instrument, the immediate effect. All the mystery is centered in the mode of the Spirit's operation, and we are too conversant now with the difficulty of the problems which the science of life presents to marvel much that this should lie beyond our ken.
3. Do not marvel as if the doctrine of regeneration were superfluous. Supposing holiness to be desirable, how is it to be attained? By a process of internal development like the unfolding of a flower? By a self-restoring power like that which the body possesses? By the influence of example or education? There is the beginning of a new life which requires the incoming of an omnipotent Agent.
4. Do not marvel as if the doctrine of regeneration were visionary. It is not. It does not involve what is impossible. It involves what is

supernatural. A supernatural Being—God. A supernatural revelation—the Bible. A supernatural work—miracle, incarnation, resurrection. A supernatural influence—Grace, the operation of the Holy Ghost.

(1.) Seek to understand the doctrine; (2.) Seek to enjoy the blessing.

(411.) PHIL. iv. 9.—*Those things, which ye have both learned, and received, and heard, and seen in me, do.*

PAUL AN EXAMPLE TO BELIEVERS. HE WAS DISTINGUISHED—

1. By his decision of character in all that relates to religion. Constitutionally ardent. Zealous as a Pharisee. From the day of his conversion he never faltered notwithstanding his privations, his dangers, his sufferings. Be decided.
2. By his care about the culture of the divine life in his own soul. The student may desire to know the truth rather than to feel its power. The preacher may be more solicitous about the power of the truth over others than over himself. He never lost sight of the interests of his own soul.
3. By his devotional habits. One would rather be the author of his prayers than of his sermons. The difference between his prayers as a Pharisee and as a Christian. The subject, the spirit, the style of his prayers as a Christian. Be prayerful. Be not soon shaken in mind or troubled by speculations about the philosophy of prayer.

4. By his spirituality and heavenly-mindedness. He did not show any interest in the class of worldly objects that might have been expected to interest a man of his order of mind. He was absorbed in "spiritual things." The second coming of Christ had a prominent place in his thoughts. "That day." Cultivate a habitual superiority to the things of time and sense. Seek the things that are above.
5. By his patient submission to the dispensations of Divine providence. Rare amount of suffering. Strong feeling. Unmurmuring submission. Patient, meek, contented. All from Christian principle. Be resigned.
6 By his laborious usefulness. Sketch his career. Be useful.

(412.) 1 COR. xi. 1.—*Be ye followers of me, even as I also am of Christ.*

PAUL AN EXAMPLE TO BELIEVERS ONLY IN SO FAR AS HE WAS A CLOSE IMITATOR OF CHRIST.

1. Paul was a follower of Christ in his zeal for the glory of God.
2. Paul was a follower of Christ in his love to the souls of men.
3. Paul was a follower of Christ in his readiness to suffer in the cause of the Church.
4. Paul was a follower of Christ in his resignation to the will of God.
5. Paul was a follower of Christ in his humility.
6. Paul was a follower of Christ in his forgiving spirit.

7. Paul was a follower of Christ in his separation from the world in heart and life.
8. Paul was a follower of Christ in the graces he displayed in his dying hour.

(413.) ROM. i. 1.—*Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God.*

PAUL THE INTREPID CHAMPION OF THE GOSPEL.

1. By his writings. His fourteen epistles. Their literary characteristics. Their strongly-evangelical tendency. Illustrate by a rapid review of them. Their influence on the world and on the Church.
2. By his sermons. A preacher as well as a writer. His characteristics as a preacher. Clear, earnest, bold, spiritual, adapting his instruction to the capacity and the circumstances of his hearers, always evangelical. Jerusalem, Athens, Antioch, Lystra. Before Felix, before Agrippa.
3. By his journeys. The amount of travelling he performed was extraordinary. We find him in Judea, in Syria, in Greece, in Rome, in Spain—shall we say in Britain? He did not travel as a tourist for pleasure, or as an antiquarian for discovery, or as a merchant for gain, but as a missionary to preach Christ and to save souls.
4. By his sufferings. Quote his own account, and illustrate it by details. Athens, Damascus, Ephesus, Philippi, Rome. Banishment, shipwreck, mobbing, ignominious treatment, imprisonment.

(414.) Acts xxi. 13.—*Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*

Paul's sacrifices in the cause of Christ.

1. Of ease. Recount his labours. Contrast them with ours. True, we are not apostles. Yet we ought to lay ourselves out for the advancement of the cause of Christ. And we may.
2. Of friendship. A warm-hearted man who delighted to love and to be loved. Master of the secret of winning hearts. Was intensely loved by those who knew him most intimately. Sacrificed his affections at the shrine of duty. We must not allow the influence either of our relatives or of our friends to interfere with our supreme devotion to the cause of Christ.
3. Of liberty. Value of liberty. Paul was capable of appreciating it, and did appreciate it highly. Was willing to forfeit it, and did forfeit it. His imprisonment was overruled for good. It is scarcely possible that any of us should be, in our own country at least, literally a prisoner for Christ. We may be exposed to social and political disadvantages. We ought to be willing to bear them.
4. Of life. The highest proof of devotion to any cause. Paul gave it. The fact was in his case a confirmation of the truth of the religion he professed. It was at all events a proof of his own sincerity. There have been martyrs by mistake, and there have been martyrs by

enthusiasm. Not so he. A willingness to die for the cause of Christ is the best preparation for all minor trials.

(415.) EPH. iii. 8.—*Less than the least of all saints.*

PAUL'S HUMILITY.

I. IN WHAT IT CONSISTED.

1. In the unreserved submission of his reason to the authority of revelation. He was a great thinker, and he was a great scholar.
2. In the unwavering reliance of his heart on Christ for the salvation of his soul. Self-righteous by constitution and education.
3. In ascribing to God alone the glory of all that he was and of all that he did. He could not but be conscious how far he stood above the ordinary in point of Christian excellence and supernatural gifts and ministerial usefulness. He never took any part of the praise to himself. "Yet not I, but the grace of God which was with me."
4. In cherishing a sense of his unworthiness and guilt. "Sinners, of whom I am chief."
5. In forming a lowly estimate of his own comparative standing. "Less than the least of all saints."

II. HOW IT WAS CULTIVATED.

1. By frequent meditation on the holiness of God.
2. By looking away from self to Christ.
3. By gratitude to God and to Christ for an interest in the blessings of redemption.
4. By a due appreciation of the importance of hu-

mility. It is ornamental, but it is also useful. It lies at the very root of all the graces of the Christian character.

(416.) 1 TIM. i. 15.—*Sinners; of whom I am chief.*

PAUL IN HIS OWN ESTIMATION THE CHIEF OF SINNERS. THERE CANNOT BE MORE THAN ONE MAN WHO IS THE CHIEF OF SINNERS. PAUL WAS NOT THAT MAN. HE FELT AS IF HE WERE SO SO SHOULD EVERY TRUE CHRISTIAN. WHY?

1. Because he knows himself better than he knows any other man. All his sins photographed on the tablets of his memory. Doddridge's dream.
2. Because he judges himself by a different standard than other men. The rule of his judgment is the law of God, which is stricter in its requirements than the law of the land, or the law of honour, or the law of public opinion. American sceptic: "Where did He get that law?"
3. Because his conscience is more enlightened and more tender. Experimental religion has much to do with the conscience which it awakens, instructs, refines. The Christian's ideal therefore always outruns his real, and in proportion as he grows in grace, he becomes more conscious of his shortcomings. Dr M'Call lamented that he could not make the man grow as fast as the minister.
4. Because he labours more earnestly to subdue his native depravity. The measure of a force is the resistance which it opposes to the attempt

to overcome it. Swim with the tide: swim against the tide. Go with a crowd: go against a crowd. "The sin that dwelleth in us" may seem a weakness or infirmity to him that indulges it without restraint: to him that strives against it, it appears to be a gigantic evil. Broken resolutions, fitful efforts, unsuccessful reformations, frequent backslidings and relapses and falls.

5. Because he lives in closer fellowship with God. Others look down, and hence may be elated with a proud sense of real or imaginary superiority. He looks up, and is clothed with humility. His eyes have seen the King, the Lord of hosts.

(1.) Do not yield to despair; (2.) Do not be afraid of a deepening conviction of sin; (3.) Beware of pride.

(417.) REV. xxi. 1.—*And there was no more sea.*

1. There are no unpeopled wastes.
2. There are no barriers of separation. The ancients spoke of "the unsocial sea."
3. There are no storms. No domestic quarrels, no social feuds, no international wars, no ecclesiastical rivalries, no theological controversies.
4. There is no change. "The sea cannot rest."

(418.) REV. xxii. 3.—*And there shall be no more curse.*

1. THE CURSE.
   1. On the earth. Its sterility and its storms.
   2. On man. On his body, in labour and disease,

and poverty and death. On his soul, in exclusion from God's communion, the loss of His image, the endurance of His wrath.

II. THE REMOVAL OF THE CURSE.

1. It was undergone by Christ. "Made a curse for us;" "made sin for us."
2. It is removed from us when we believe in Christ. "There is therefore now no condemnation."
3. In heaven all its effects shall cease.

(1.) There is such a thing as the curse of God; (2.) There is a way by which we may be delivered from that curse; (3.) There is a world in which if we embrace not the Saviour, the curse of God shall alight on us in all its fury.

(419.) REV. xxi. 25.—*There shall be no night there.*

I. THE MEANING OF THIS SYMBOLICAL REPRESENTATION OF HEAVEN.

1. No fatigue. Night is the time for sleep, for rest.
2. No insecurity. "The night-wrapt thief."
2. No sin. "Then wander forth the sons of Belial."
4. No privation. "Steep the senses in forgetfulness."
5. No death. "The long night."

II. THE LEGITIMATE EFFECT OF OUR STUDY OF THIS SYMBOLICAL REPRESENTATION OF HEAVEN.

1. Preparation. "A prepared place for a prepared people."
2. Gratitude. "The memory of the heart."
3. Desire. "Which when I saw I wished myself among them."

(420.) REV. xxi. 22.—*And I saw no temple therein.*

1. I observe that the symbol of the Divine glory which was seen in the temple at Jerusalem will be exchanged in heaven for the immediate presence of God and of Christ.
2. I observe that the sacrifices and offerings for sin which formed a principal part of the services in the temple at Jerusalem, will be exchanged in heaven for the favour of a reconciled God and an exalted Redeemer.
3. I observe that the imperfect revelations peculiar to the ancient temple at Jerusalem will be superseded in the celestial world by the full knowledge of God and the Redeemer.
4. I observe that the particular places and seasons which were peculiar to the devotions of the temple at Jerusalem will be done away with in the worship of heaven.

(421.) REV. xxi. 23.—*And the city had no need of the sun, neither of the moon, to shine in it.*

I. DIFFERENT METHODS OF INSTRUCTION.

1. No Bible. What would this world be without the Bible! What must be the state of knowledge in that world where it can be dispensed with!
2. No ministers. The originality of the institution of preaching. Its usefulness to the Church. The impossibility of superseding it on earth.
3. No ordinances. No Sabbaths, no churches, no sacraments.

The Father of lights. The Sun of righteousness.

II. A DIFFERENT SORT OF KNOWLEDGE.

1. More extensive. The range of mental vision widened. Embrace objects now unknown.
2. More exact. No doubts, no conjectures, no prejudices, no illusions.
3. More influential. Harmony of our intellectual and our moral nature. Contemplation will be for the sake of action.
4. More easily acquired. See what we now read. Feel what we now infer.

(1.) Let us be thankful for our present means of religious instruction; (2.) Let us use our present means of religious instruction with a constant reference to the higher state of existence to which we are looking forward; (3.) Let us rejoice in the prospect of heaven. Oh, for "the excellency of the knowledge of Christ Jesus our Lord."

(422.) JOHN xvi. 33.—*In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

I. THE FOREWARNING. IT RELATES TO THE PECULIAR SUFFERINGS OF CHRISTIANS.

1. They arise from the nature of the world in which they dwell. Our world is different from the world of the apostles. The Gospel has made the difference. Still there is much in the framework and the usages and the spirit of modern society against which Christians must maintain an attitude of antagonism.
2. They arise from their own character. There are fundamental differences between the character

of Christians and that of all other men. Out of these necessarily comes always a want of sympathy, sometimes a positive antipathy. It is false liberalism to ignore them.

II. THE ENCOURAGEMENT.

1. Its substance. Be hopeful, be happy, be courageous.

2. Its ground. Christ has overcome the world by His character, which was so unworldly, "in, not of;" by His religion, which is on its way to be a universal religion; by His atoning death. John xvii. 16; xii. 31; Gal. vi. 14.

(1.) The world is a foe; (2.) The world is a conquered foe; (3.) Praise is due to the Conqueror.

(423.) ISA. xl. 9.—*Say unto the cities of Judah, Behold your God!*

I. I SHALL FIRST EXPLAIN THIS COMMISSION.

1. It implies that our Lord Jesus Christ is God. Deny His divinity, and you must deny that He is a Saviour.

2. It implies that all men need an interest in the work of our Lord Jesus Christ. All men are sinners.

3. It implies that an interest in the work of our Lord Jesus Christ is obtained by faith. Faith is the eye of the soul.

II. I SHALL NOW ENDEAVOUR TO EXECUTE THIS COMMISSION.

1. Behold Him as a babe in Bethlehem. Combination of grandeur and humiliation.

2. Behold Him as a man of sorrows during His public ministry. Sketch the sufferings of His life.
3. Behold Him on the cross. An execution. A martyrdom. A battlefield. A temple, an altar, a sacrifice.
4. Behold Him at the right hand of His Father. His ascension. His present honour, power, joy.
5. Behold Him on His judgment throne.

Address (1.) The careless; (2.) The heavy-laden.

(424.) REV. xiv. 6, 7.—*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come.*

I. THE MESSENGER.

1. His title. A man, or body of men, honoured with a divine commission, and employed in a service worthy of an angel's powers.
2. His characteristics. Bold, zealous, energetic, successful.
3. The sphere of His operation. The world, with all its nationalities, and races, and languages, and peoples.
4. His duty. To preach, to preach the gospel, to preach the everlasting gospel.

II. THE MESSAGE.

1. It calls men to right views and feelings with

regard to the character of God as it is revealed in the gospel. There is a fear of terror and there is a fear of reverence and love.

2. It calls men to close with the overtures of salvation addressed to them in a way which glorifies all the attributes of the Divine character. Faith in Christ.

3. It enforces its calls by a proclamation of coming judgment. There is the general judgment. There may be temporal judgments visibly approaching.

(1.) Think of all this in reference to yourselves; (2.) Think of it in reference to others.

(425.) PHIL. iii. 13, 14.—*Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

I. THE APOSTLE'S SENSE OF HIS OWN SHORTCOMINGS.

1. It argued a high estimate of a Christian's duty. Perfection is his aim, although not his attainment.

2. It argued a humble estimate of himself. Though the most eminent Christian on earth, he was fully conscious of his own imperfection.

II. THE APOSTLE'S METHOD OF CHRISTIAN PROGRESS.

1. The concentration of his energies. Many things he did, and he did them nobly. But he made them all subservient to his one idea, which thus unified them all. Decision of character.

2. Oblivion of the past. A wonderful past was his, but he forgot it, except as it might supply a stimulus to his further advances—past times, past pleasures, past sins, past labours, past attainments. The past must have dwelt in his memory, but it did not satisfy him. "Onward" was his motto, and every day he began His race afresh.
3. Untiring activity. He had the goal ever in his eye; he often measured the distance between him and the goal; he stretched every nerve to reach the goal.

(1.) Do we resemble Paul in his aim?; (2.) Do we resemble Paul in his efforts?

(426.) 1 THESS. v. 9, 10.—*For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him.*

I. THE CHOICE OF GOD.
   1. It was early. Eternal.
   2. It was free. Not on the ground of faith or works foreseen.
   3. It was efficacious. Unalterable.
   4. It was appropriating. Personal.

II. THE WORK OF CHRIST. HE DIED AS OUR SUBSTITUTE.
   1. This fact explains His death. Since He was without sin, why did He die at all, and why did He show such a shrinking from death if He did not die under a load of guilt not His own?

2. This fact vindicates the justice of God in His death. His death was not only permitted, but decreed by God. That God should appoint the innocent to die for the guilty may be hard to explain, but if we allow the fact of the substitution, it sufficiently explains the fact of the death. Yet the fact of the substitution is not inconsistent with the analogies of Divine providence.
3. This fact displays the love of Christ.

III. THE PRIVILEGE AND DUTY OF CHRISTIANS.

1. Life in Christ. Union.
2. Life with Christ. Communion.
3. Life in Christ, and with Him, here and hereafter.

(427.) 1 PET. iv. 10.—*As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*

I. THE GIFTS WHICH WE RECEIVE FROM GOD.

1. Personal endowments. Body, mind, heart.
2. Social influence. Relatives, friends, dependents.
3. Religious privileges.
4. Spiritual blessings.

II. THE VIEW WE SHOULD TAKE OF THESE GIFTS.

1. That we receive them as stewards. Our responsibility.
2. That we ought to use them for the good of others. Active benevolence.
3. That we ought to have respect in the use of them to the grace of God.

(1.) Let us regard ourselves as stewards; (2.) Let us be faithful stewards.

(428.) 1 JOHN i. 7.—*The blood of Jesus Christ His Son cleanseth us from all sin.*

I. WHAT ARE WE TO UNDERSTAND BY "THE BLOOD OF JESUS CHRIST THE SON OF GOD?"

1. It means the sufferings of His whole life. From the manger to the cross.
2. It means the sufferings of His whole human nature. Of His body and of His soul.
3. It means the sufferings of His whole life in His whole human nature considered as an atonement for sin.

II. WHAT IS THE EFFICACY THAT IS HERE ASCRIBED TO IT?

1. It cleanses all believers from the guilt and power of sin. Not all men, not all professors of the Gospel, but all believers. First, from guilt, then from sin.
2. It cleanses all believers, whatever may be the nature, or the number, or the degree, of their sins.
3. Its cleansing efficacy is permanent or perpetual.

Learn (1.) The heinousness of sin; (2.) The love of God; (3.) The Divine glory; (4.) The source of peace and consolation.

(429.) PS. CXXX. 7.—*With Him is plenteous redemption.*

1. This redemption delivers us from all the evils of the fall. From all our sins, however intense and multiplied.
2. It delivers our whole nature. Our body and our soul. All the faculties and affections of our soul.
3. It delivers us in a way that satisfies all the de-

mands of the Divine law, and of the human conscience.

4. It delivers us on the simplest terms.
5. It delivers us for ever.
6. It not only delivers us, but it introduces us to inconceivable and endless happiness.

(430.) REV. v. 12.—*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

I. LET US MEDITATE ON THE CHARACTER OF CHRIST AS THE LAMB.

1. It implies His innocence.
2. It implies His patience.

II. LET US MEDITATE ON THE SUFFERINGS OF CHRIST AS THE LAMB THAT WAS SLAIN.

1. He was slain decretively. In the purposes of the Eternal.
2. He was slain typically. In the rites and ceremonies of the Mosaic dispensation.
3. He was slain prophetically. In the predictions of the Old Testament.
4. He was slain virtually. In the application of the benefits of His death to all believers in every previous age.
5. He was slain actually. In His crucifixion which was the culminating point of all His previous sufferings.

III. LET US MEDITATE ON THE WORTHINESS THAT IS ASCRIBED TO CHRIST AS THE LAMB.

1. He is worthy to be the only object of our trust and confidence.

2. He is worthy of our warmest love and most unreserved obedience.
3. He is worthy to sit on the throne of the universe.
4. He is worthy of the final conquest of the world.
5. He is worthy of the adoration and the homage of angels and saints through all eternity.

(1.) Study and imitate the character of Christ; (2.) Trust in His sacrificial death for salvation; (3.) Praise Him with your lips and your lives.

(431.) GEN. xxxix. 2.—*And the Lord was with Joseph, and he was a prosperous man.*

I. THE SOURCE OF JOSEPH'S PROSPERITY: "THE LORD WAS WITH HIM."
   1. As a father. Superior to Jacob.
   2. As a friend. Communion.
   3. As a guide. Direction.
   4. As a protector. Defence.

II. THE NATURE OF JOSEPH'S PROSPERITY.
   1. It was temporal. In the house of Potiphar. In the court of Pharaoh. His position, his wealth, his power, his fame.
   2. It was spiritual. Distinguished excellence. Attained through suffering.
   3. It is eternal. Where is Joseph now?

Learn the secret of true prosperity.

(432.) GEN. xxxix. 20.—*And he was there in the prison.*

1. Why was he there? Not for any crime he had committed. The best of men may underlie unjust suspicion.

2. How did he feel there? He was happy in the approbation of his conscience and of his God.
3. How did God treat him there? He vouchsafed to him His presence, His favour, His blessing.
4. How did his character avail him there? It secured for him confidence and influence.
5. How long did he remain there? Not long. Till the time appointed. Ps. cv. 16-22.

(433.) GEN. xlv. 3.—*I am Joseph.*

THE FEATURES OF JOSEPH'S CHARACTER AS DISPLAYED IN THIS SCENE.

1. There was genuine humility.
2. There was a keen sense of wrong.
3. There was sincere forgiveness.
4. There was a devout recognition of Divine providence.
5. There was strong filial affection.
6. There was disinterested benevolence.

(434.) GEN. l. 26.—*So Joseph died.*

THE HISTORY OF JOSEPH.

1. His early life.
2. His slavery.
3. His temptation.
4. His imprisonment.
5. His elevation.
6. His deathbed.

(435.) PS. cv. 17.—*He sent a man before them, even Joseph, who was sold for a servant.*

THE RESEMBLANCE BETWEEN JOSEPH AND CHRIST.

1. In their sufferings.
2. In their superiority to temptation.

3. In their advancement to honour and dignity.
4. In the benefits of their government.

(436.) HEB. vi. 12.—*That ye be not slothful, but followers of them who through faith and patience inherit the promises.*

I. THE CONDITION OF DECEASED CHRISTIANS.

1. They are in a condition which fulfils all the promises of the Bible. Heaven is "the promised land." There is promised deliverance from all suffering. There is promised also perfect and perpetual bliss, arising from the knowledge, and the worship, and the service of God.
2. Their condition is allotted to them as the children of God. Allusion to "old Canaan." Heaven belongs to the saints as the children of God by adoption and regeneration. "Heaven is my home." It is your Father's "good 'pleasure.'"
3. Their condition is entered on as soon as they die. It is present. There is no sleep of the soul. Departed saints are conscious. Thinking and feeling as really as ever. The traveller is at home, the runner at the goal, the sailor in the port, the soldier in repose.

II. THE WAY BY WHICH THEY REACHED IT.

1. Through faith. The unconverted dwell within the sphere of the senses, and all that lies beyond that sphere is to them as if it were not. Faith realises an unseen God, an unseen Saviour, and an unseen heaven. The believer feels and acts as if these invisible realities were patent and palpable to his senses.

2. Through patience. In the endurance of trial. In perseverance in active service. In the expectation of future blessedness.

III. OUR DUTY IN REFERENCE TO THEM. TO IMITATE THEM. THEY ARE EXCELLENT MODELS. A CLOUD OF WITNESSES. THEY ARE IMITABLE MODELS. WHAT THEY WERE, BY THE GRACE OF GOD WE MAY STRIVE TO BE. THEY ARE, HOWEVER, IMPERFECT MODELS. "AS I AM A FOLLOWER OF CHRIST."

In discharging this duty we must not be slothful. Slothfulness is repugnant to our duty, inconsistent with our welfare, subversive of our welfare.

(437.) MATT. XXV. 29.—*For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.*

TALENTS IMPROVED ARE MULTIPLIED; TALENTS MISIMPROVED ARE RESUMED BY THEIR OWNER. APPLY THIS PRINCIPLE OF THE DIVINE GOVERNMENT.

1. To personal endowments. Our mental powers expand by exercise, and are enfeebled by negligence. Memory, imagination, reason, conscience, will.
2. To providential advantages. Property. Influence. Increased by being freely employed in the promotion of worthy objects.
3. To religious privileges. If we improve these privileges we shall be gainers; otherwise, we may be deprived of them. Blind and unable

to read the Bible. Sick and unable to attend the church. So distant that the preaching of the word cannot be enjoyed. In a district where the pulpit gives an uncertain sound.

4. To spiritual blessings. Divine grace is imparted for specific purposes. If these ends are served, it will be increased; if not, it will be withdrawn. Then follows a state of backsliding or declension.
5. To opportunities of Christian work. The field enlarges as we advance; the door, if we refuse to enter it, is shut.

(438.) ROM. iii. 22.—*For there is no difference.*

I. THERE IS A DIFFERENCE BETWEEN THE VARIOUS MEMBERS OF THE HUMAN FAMILY IN SOME RESPECTS.

1. In the circumstances in which they are born. Rich and poor. The palace and the hovel.
2. In their mental powers. Genius, talent, tact, common-sense, defect, idiocy.
3. In their temperament. Lead and quicksilver. Excitable and apathetic. Furious and gentle. The lion and the lamb.
4. In their besetting sins. Sloth, lust, avarice, ambition.
5. In the degree of their sinfulness. Nicodemus and Barabbas. Nero and Antoninus. Washington and Napoleon.

II. THERE IS NO DIFFERENCE BETWEEN THE VARIOUS MEMBERS OF THE HUMAN FAMILY IN OTHER RESPECTS.

1. In their liability to sickness and suffering. This

world is one vast hospital, and as we walk from ward to ward we mark the writhings, and the sighs, and the tears, and the groans of all the patients.

2. In their mortality.
3. In their native condemnation and corruption. They are all transgressors of the Divine law, and they are all subject to its penalty.
4. In their participation of the overtures of the Gospel. The call is universal.
5. In their manner of acquiring an interest in the blessings of salvation. There must be repentance, faith, prayer, a new birth.
6. In their appearance at the judgment-seat.

(1.) Let us be humble; (2.) Let us not exaggerate the value of outward distinctions; (3.) Let us anticipate the heavenly rest.

(439.) GEN. iv. 4.—*And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering.*

FIVE ASPECTS IN WHICH ABEL MAY BE CONSIDERED AS THE FIRST OF A CLASS.

1. He was the first believer in Christ. Importance of the question about man's justification before God. Various methods proposed for its solution. Only one acknowledged in the Bible. Abel believed in it and was justified. Many since. If any one expects justification through his own good works, let him realise the vastness of the task which he has undertaken.
2. He was the first offerer of acceptable sacrifice.

Sacrifice of Divine appointment. Abel's sacrifice accepted. Shown to be so by inward peace, or by vision, or by voice, or by fire. Its superiority to Cain's lay in its nature, its principle, its spirit. A slain animal, faith, sense of sin.

3. He was the first victim of death. Death was threatened after the fall. It was justly threatened. It had been seen in the lower animals. Now in man. How affecting in itself. "How affecting as representing the common doom of mankind." First death. First burial. First mourning over the dead.
4. He was the first martyr. Evils of persecution for conscience' sake. Ten general persecutions before Constantine. Persecutions in Holland, France, England, Ireland, Scotland, Spain, Madagascar. Abel led the van of "the noble army of the martyrs."
5. He was the first saint that entered heaven. What must have been the effect of his admission into heaven? On himself, on the angels, on the Father, on the Son, on the Holy Spirit?

(1.) There is but one way to God; (2.) It is possible for ourselves and others to know whither we are going when we die; (3.) The doctrine of justification by faith is of vital importance.

(440.) REV. xvii. 14.—*These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.*

I. THE PARTIES BETWEEN WHOM THIS WARFARE IS WAGED.

1. The aggressors. The primary reference is to Popery, but all the enemies of Christ are included. The votaries of the world. Speculative and practical secularism. The disciples of infidelity. Many schools and many masters. The victims of superstition. Ritualism. The abettors of persecution. By the state and by society.

2. The object of attack. The lamb, Christ as offering a sacrifice for sin. The attack is made against Christ personally. Not directly, for He is beyond reach. Not avowedly, for there is some pretext. Not consciously for they may believe that they are opposing imposture or enthusiasm. Really. The attack is made against Christ as the sin-bearer. The doctrine of a vicarious atonement, and the doctrine of justification by faith which rests on it, are treated with special virulence by all who in our day "receive not the love of the truth that they may be saved."

II. THE FINAL ISSUE OF THIS WARFARE.

1. Christ shall overcome by subduing some of His enemies through the omnipotence of His grace. Every convert is a conquered enemy. Many a stubborn and stout-hearted sinner has He overcome. Not a few who have been leaders in the war against Him. Saul of Tarsus. Converts from infidelity.

2. Christ shall overcome by overruling the opposi-

tion of some for the advancement of His cause. Civil opposition. Literary opposition. Social opposition.

3. Christ shall overcome by the ultimate overthrow of all His adversaries who persist in impenitence and unbelief.

III. THE REASONS ASSIGNED FOR THE PREDICTION THAT THIS SHALL BE THE ISSUE OF THE WAR. THESE REASONS ARE VALID, BUT THEY ARE NOT CO-ORDINATE, AND NEED TO BE DISTINGUISHED.

1. The Saviour's sovereignty or supremacy. These are Divine titles, and they indicate a power that is supreme, universal, irresistible.
2. The qualities of his followers. They are called by His word and Spirit. They are chosen for their special service. Picked men. They are faithful. Will not desert their standard.

(1.) Are you the friends or the enemies of Christ; (2.) If you are His enemies—why? (3.) If you are His friends, be faithful.

(441.) Ps. xlv. 3.—*Gird thy sword upon thy thigh, O most Mighty.*

I. THE ADVERSARIES OF THE REDEEMER.

1. Satan as the leader of the powers of darkness. His opposition real, early begun, long continued, fierce.
2. All men while they are in a state of nature. As fallen beings they hate whatever is holy. The whole Gospel is framed on this supposition.
3. All systems of religious error. Paganism, Mohammedism, Popery, Infidelity.

II. THE METHODS WHICH THE REDEEMER EMPLOYS IN CONTENDING AGAINST THESE ADVERSARIES.

1. The dispensations of Providence. Science, commerce, war, diplomacy, revolution, subordinate to the progress of the Gospel.
2. The preaching of the word. The Bible. Its circulation. The reading of it and the liberty to read it. Preaching. Moral suasion, not compulsion.
3. The agency of the Holy Spirit. Need of it. Promise of it. Illustrations of it.

III. THE TRIUMPH OF THE REDEEMER OVER THESE ADVERSARIES.

1. It is certain. From the promise of the Father, from his own merit, from the tenor of the new covenant, from the nature of the methods employed.
2. It is gradual. Past history of the Church. Its present condition. Its future achievements.
3. It is beneficent. Contrast "the wars of the Lord" with other wars.

(1.) How important it is that we should surrender ourselves in personal subjection to the Redeemer! (2.) How important it is that we should be zealous in extending the kingdom of the Redeemer!

(442.) 2 COR. x. 4, 5.—*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

I. THE WARFARE.

1. It is spiritual. Between truth and error, holiness and sin, the Saviour and Satan.
2. It is momentous. About the interests of the soul.
3. It is imperative. We must all choose a side. We must either conquer, or be conquered.
4. It is laborious.

II. THE WEAPONS.

1. Those which are excluded. The sword of the civil magistrate, artifice, oratory.
2. Those which are admitted. They are powerful, they touch the heart. Through God, they owe their power to the agency of the Holy Spirit. The preaching of the Gospel.

III. THE VICTORIES.

1. The overthrow of evil. Superstition, unbelief, immoral institutions, false philosophy, religious error.
2. The ascendency of Christ over the whole soul. Every thought that is proud or worldly or self-righteous.

(1.) Christianity is a warlike system; (2.) Christianity is a system of aggressive warfare.

(443.) GAL. iv. 20.—*I stand in doubt of you.*

1. Those who after much reading and hearing are very defective in their acquaintance with some of the most essential truths of the Gospel.
2. Those who possess much knowledge of the Gospel, but are not duly affected by what they know.

3. Those whose religious impressions are slight in their degree and evanescent in their duration.
4. Those who are remiss in their attention to the means of grace.
5. Those who are too intimately conversant with the men of the world, and too intensely devoted to the things of the world.
6. Those who make no adequate efforts to extend the cause of Christ in the world.

(1.) What a loss and danger to be doubtful Christians! (2.) What a joy and safety to be altogether Christians! (3.) What a call to self-examination!

(444.) GEN. iv. 23, 24.—*And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.*

1. Lamech was the first who had a plurality of wives. Polygamy. Sinful. Injurious. What Christianity has done for women. Mormons.
2. Lamech was unamiable in his domestic relations. He was harsh and imperious. He was boastful of his crimes. "What a man is relatively, he is really." Family religion.
3. Lamech was cruel as a member of society. He was a murderer. Sensuality often leads to murder. How religion aggravates the crime of murder by heightening the value of human life. Speaker's Commentary, in loc.

4. Lamech compared his sin with the conduct of Cain rather than with the precepts and prohibitions of the Divine law. A fallacious test, however commonly applied.
5. Lamech took occasion, from the protection given to Cain, to argue that he might continue in sin with impunity. Eccles. viii. 11.

(1.) See the effect of a departure from God and His ordinances; (2.) See how any one sin leads to another. "Lust hard by hate."

(445.) GEN. iv. 26.—*And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.*

I. THE EVENT WHICH SIGNALISED THE AGE OF ENOS.

1. It was the institution of public worship. As distinguished from the worship of the closet and the family.
2. It was the organisation of the Church. The design of the Church. Its utility. Its history. Its perpetuity.
3. It was the revival of true religion. Progress of religion like the tide. Ebb and flow. Every real revival the work of the Holy Spirit.

II. THE CONNECTION OF ENOS WITH THAT EVENT.

1. It occurred during his lifetime. The influence of contemporary events.
2. It exercised a powerful effect on his religious character. His conversion or edification. Advantage of living where there is a prosperous state of religion.
3. He was a prominent agent in it. The power of

one man. Luther, Whitfield, Chalmers. In another sphere, Cavour, Garibaldi, Bismark.

What need of a revival of religion in our day !

(446.) GEN. v. 3.—*And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.*

ADAM WAS CREATED IN THE IMAGE OF GOD: SETH WAS BORN IN THE IMAGE OF ADAM.

I. IN HIS BODY.
   1. He was liable to fatigue.
   2. He was liable to disease.
   3. He was liable to death.

II. IN HIS SOUL.
   1. There was corruption. Early. Total. The understanding, the conscience, the will, the affections.
   2. There was condemnation. Explain. Prove. Illustrate. Defend.

(447.) GEN. v. 24.—*And Enoch walked with God: and he was not; for God took him.*

I. HIS CONDUCT. WALKING WITH GOD IMPLIES—
   1. Reconciliation. Amos iii. 3.
   2. Communion. Ps. xxv. 14.
   3. Delight. Ps. xxxvii. 4.
   4. Obedience. 1 Thess. iv. 1.

II. THE HONOUR BY WHICH HE WAS DISTINGUISHED.
   1. He was exempted from death.
   2. He was admitted, both in soul and body, to the immediate presence of God in heaven.

Remark (1.) That there are differences in the manner in which God deals with His people

as to their removal from this world; (2.) That what is before us is not translation but dissolution; (3.) That if we are believers in Christ, death shall be to us stripped of its terrors.

(448.) JUDE 14.—*Enoch also, the seventh from Adam.*

THE PIETY OF ENOCH.

1. It was maintained in circumstances that are sometimes found unfavourable. Amid the cares of a family. In a downward age.
2. It was characterised by the spirit and the habit of devotion. He realised the presence of God; he saw God in everything; he strove to please God; he prayed to God. "O for a closer walk with God!"
3. It was progressive in its development. "Nature does nothing at a bound." Nor does grace. Enoch did not reach his religious eminence all at once. Many conflicts and defeats. Always advancing.
4. It was zealous. He showed his zeal by his preaching; by the direction in which he exerted his influence; by his intercessions.
5. It was honoured by a peculiar manner of removal from the earth. His translation as it respected himself; his contemporaries; the whole Church.

(449.) GEN. vi. 22.—*Thus did Noah; according to all that God commanded him, so did he.*

NOAH'S OBEDIENCE EXEMPLARY.

1. It was regulated by the will of God.

2. It proceeded from faith.
3. It was laborious.
4. It was exact.
5. It was persevering.

(1.) Inquiry; (2.) Censure; (3.) Encouragement.

(450.) Ps. xlv. 17.—*I will make Thy name to be remembered in all generations.*

SOME OF THE WAYS IN WHICH THE MEMORY OF A NAME MAY BE PERPETUATED.

1. By a book. Books. The Bible. Its principal subject, Christ. Its indestructibility by power or reasoning or science.
2. By a monument. Monuments as memorials. The Lord's Supper. Simple. Its inscriptions legible in all languages. Accessible without travelling. Has survived many a proud monument that was once deemed eternal. Read the inscriptions.
3. By an institution. The Church. An asylum. An hospital. A school. A kingdom.
4. By a family. Christians are Christ's brethren. They all love Him; they all resemble Him; they all work for Him. An old family, and rich and noble (a true aristocracy), and illustrious and immortal.
5. By a sacred day. The Sabbath, which is "sacred to the memory of Christ's resurrection."

(451.) PHIL. iii. 10.—*The power of His resurrection.*

1. As a miracle attesting His divine mission (apologetic).

2. As an evidence of His divinity (polemic). Resurrection does not always prove divinity, but in these circumstances. Rom. i. 3, 4.
3. As an indication of the acceptance of His sacrifice (dogmatic).
4. As an incentive to the pursuit of holiness (ethical). Risen with Christ; risen in Him; sharing His life.
5. As an instrument of social amelioration (world-historical). The Gospel has civilised where it has not Christianised; has repressed and refined where it has not renewed or regenerated.
6. As a pledge and preassurance of the glorious resurrection of His people (prophetic).

(452.) AMOS v. 8.—*Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The* LORD *is His name.*

SCIENCE ANCILLARY TO PERSONAL RELIGION.

1. Science exalts our conceptions of our Lord Jesus Christ by enlarging our views of the vastness of the universe. Astronomy discovers world after world, and suggests the thought that there are innumerable worlds beyond. Our Saviour is the maker of "all things," not as known to a savage or a peasant, but as known to Brewster or Herschel.
2. Science confirms our persuasion of the supremacy of moral and spiritual law by establishing the

supremacy of natural law. The reign of law pervades the universe. Miracle is not inconsistent with this reign, for miracle interferes with law only at a few points, and for a temporary though grand and noble purpose. We are under law to God, and the moral law, or the law of prayer or faith, is as supreme within its own sphere as the laws of motion or of chemical equivalents.

3. Science illustrates the power of love to God and to the Redeemer by revealing the power of the principle of attraction. What is the power of the principle of gravitation? What is the power of the principle of love to God and to the Redeemer? It binds the soul to its proper centre, God in Christ. It binds the soul to the whole family in heaven and earth. It resists and overcomes all centrifugal tendencies.
4. Science points out a guarantee for the safety of the believer by demonstrating the stability of the heavenly bodies. Take the solar system; how long has it lasted? how long will it last? The provision which has been made for its stability can be made for ours. So of the continuance of the saint in holiness and happiness. There is the power of God operating through the force of truth and motive and spiritual influence. Grace is as really existing a force as gravitation, although belonging to a different category.
5. Science suggests an analogy of the preparation of heaven for the saints, in the preparation of the

earth for man. Geology enables us to describe the process by which earth was prepared for man. The preparation for the saints must be different in its nature. But there is a preparation, and the less may suggest some slight analogy of the greater.

6. May it be added, that science furnishes a parallel to the devising of a plan of salvation before the fall, in the prospective arrangements of the natural world. The substances which are employed in the cure of disease were created before the existence of disease.

(453.) JOHN xix. 38.—*And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus.*

I. JOSEPH WAS A DISCIPLE OF JESUS. ALL ARE NOT DISCIPLES OF JESUS WHO ARE BORN IN A CHRISTIAN LAND, OR ENJOY A CHRISTIAN EDUCATION, OR ASSUME A CHRISTIAN PROFESSION. WHO?

1. Those who believe in Christ.
2. Those who love Christ.
3. Those who obey Christ.
4. Those who are zealous for the cause of Christ.

II. JOSEPH WAS A DISCIPLE OF JESUS SECRETLY.

1. Secret discipleship has always been a fact in the history of the church. During the personal ministry of Christ. During the middle ages. Now.
2. Secret disciples are sincere disciples. Secrecy does not prove insincerity. It may arise from

causes which are not in themselves sinful; from temperament, from surroundings, from the stage of Christian development.

3. Secret disciples are to be encouraged rather than assailed. Their discipleship is known to Christ. Its secrecy deprives them of special advantages, and exposes them to special dangers. Confession is a duty.

III. JOSEPH WAS A DISCIPLE SECRETLY FOR FEAR OF THE JEWS.

1. The fear of civil pains and penalties.
2. The fear of pecuniary loss.
3. The fear of social outlawry.
4. The fear of ridicule.

IV. JOSEPH WHO HAD BEEN A DISCIPLE SECRETLY FOR FEAR OF THE JEWS, BESOUGHT PILATE THAT HE MIGHT TAKE AWAY THE BODY OF JESUS.

1. Secret disciples will in due time become open disciples.
2. Secret disciples may undertake duties from which others will shrink.

(1.) Let none of us judge the religious character of others too soon; (2.) Let none of us be ashamed of Christ.

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(454) JOHN XX. 15.—*Jesus saith unto her, Woman, why weepest thou? whom seekest thou?*

THESE QUESTIONS AS APPLIED TO OURSELVES.

I. THE PERSONS TO WHOM THEY ARE ADDRESSED.

1. Those who have been seeking happiness and have not found it, because they have sought it elsewhere than in Christ.

2. Those who have found happiness in Christ and have lost it.
3. Those who have found happiness in Christ and still enjoy it.

II. THE FORM IN WHICH THEY WERE PROPOSED.

1. It points to a desire as existing in the mind.
2. It points to a person by whom that desire is gratified. Capacity implies object. Illustrate this and apply it to the three classes.

III. THE RECOGNITION BY WHICH THEY WERE FOLLOWED.

1. It was made to the heart before it was made to the eye.
2. It was made in the way of duty.

(455.) JOHN XX. 16.—*Jesus saith unto her, Mary.*

1. The first words of the risen Saviour were spoken, not to God, but to one of his own people. The last word of the dying Saviour, Father; the first word of the risen Saviour, Mary.
2. The first saying of the risen Saviour was short. In his works God puts much in little. In his providence. In his word. Great thoughts in brief sentences. Great promises in a few syllables.
3. The first saying of the risen Saviour showed his intimate knowledge of his own. The names of the stars. The names of his people. If their names, what not? They know, trust, confess, celebrate His name, and shall have it in their forehead, as theirs on His breastplate.
4. The first saying of the risen Saviour breathed his unaltered love. He had passed through a

great change, and he was soon to ascend to heaven. Changes try affection. They do not touch His. "To the end."

5. The first saying of the risen Saviour led to immediate recognition by her to whom it was addressed. Was it the tone of the voice? was it the spirit breathed in the tone? was it a secret sympathy of the hearer with the speaker? a latent affinity?

(456.) Acts xiv. 3.—*The Lord, which gave testimony unto the word of His grace.*

I. The Gospel as the word of God's grace.
   1. There is grace in its origin and provisions.
   2. There is grace in the fact and in the extent of its publication.
   3. There is grace in the application of its benefits.

II. The testimony of God to the Gospel.
   1. By the miracles which He enabled many of its first preachers to perform.
   2. By its rapid and extensive propagation during the Apostolic age.
   3. By the magnanimity with which He enabled many of its early heralds and professors to suffer and die in its cause.
   4. By the spiritual influence with which he accompanies the preaching of it.
   5. By the life and death of those who believe it.
      (1.) Gratitude; (2.) Self-scrutiny; (3. Sympathy.

(457.) Isa. xxiii. 4.—*The sea hath spoken.*

1. It speaks of the greatness and goodness of God.

2. It speaks of the vastness and grandeur of the forces of nature.
3. It speaks of the ingenuity of man. His knowledge of it; his use of it; his inventions for navigating it; his ransacking of its stores. Men whose fame is identified with it.
4. It speaks of the dangers of those who sail on it. Dangers natural and moral. On shipboard and on shore.
5. It speaks of our duty to those who sail on it. To sympathise with them; to pray for them; to provide for them religious instruction.

(458.) JUDGES ii. 5.—*And they called the name of that place Bochim.*

I. THE SPEAKER WHO IS HERE INTRODUCED.
1. His title. The angel of the covenant who appeared to Hagar, Abraham, Jacob, Moses, Joshua.
2. The place from which he came. Gilgal was the place where the Israelites observed the ordinances of circumcision and the passover, where twelve stones were set up to commemorate the passage of the Jordan, and where the Captain of the Lord's host appeared to Joshua.

II. THE ADDRESS WHICH HE DELIVERED.
1. What God had done for the Israelites. The exodus. Duty of gratitude. Want of gratitude.
2. What God had promised to the Israelites. The covenant. Its perpetuity. Covenant of grace.
3. What God enjoined on the Israelites. It was enjoined as a punishment to the Canaanites;

as a safeguard to the Israelites; and as a testimony against idolatry and immorality to the world. Similar injunction given to us.

4. What God inquired of the Israelites. They knew their duty; they were competent to its discharge. They were prevented by indifference or unbelief or covetousness. So have we acted.
5. What God threatened against the Israelites. It was an act of mercy to preserve them, and of righteousness to try them, but chiefly of judgment to punish them. Illustrated by the history of the Jews, of the Church, and of every Christian.

III. THE EFFECTS PRODUCED BY THE ADDRESS WHICH HE DELIVERED.

1. Profound sorrow. For the sin and for the punishment.
2. Earnest prayer. Always connected with godly sorrow.
3. Public sacrifice. Sacrifice of Christ.

(1.) The connection between Gilgal and Bochim; (2.) Between the angel of the covenant and the Israelites; (3.) Between sorrow for sin and sacrifice for sin.

(459.) 2 COR. iii. 18.—*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

1. The object contemplated. The character of God, as revealed, not in His works or in His law, but in the person and work of His Son.

2. The beholders. Not all apostles or all professors of the Christian religion. All believers. The organ of vision not sense or reason, but faith.
3. The manner of their beholding. Without a vail. Without pride and prejudice and passion. The object is brought within the sphere of their vision. Their eyes are opened or anointed with eye-salve, or unbandaged.
3. The effect of their beholding. They are assimilated to the image which they behold in the mirror. There may be an allusion to the effect of looking into a mirror of burnished metal. The beholders are changed as they gaze. They have a spiritual sympathy with the object, and frequent contemplation of it forms in them a resemblance to it. Illustrations may be drawn from the effect of a picture or a book, and from the conditions of that effect.
4. The process by which the effect of their beholding is produced. Not instantaneously, as in photography. There is the perfect resemblance of photography, along with the slower workmanship of painting or sculpture. All life is progressive in its development.
5. The agent. The transformation is not produced by the object, or by the act of gazing on the object. It is produced by the agency of the Holy Spirit. He works on the heart, and He dwells in it.

(1.) Let us turn our thoughts to the glory of God as it is manifested in the Gospel; (2.) Let us

pray for the influence of the Holy Spirit, that we may experience the transforming effect of the faith of the Gospel.

(460.) 1 JOHN iii. 3.—*And every man that hath this hope in him purifieth himself, even as He is pure.*

HOPE HAS RESPECT TO THE FUTURE, TO A FUTURE GOOD, TO A FUTURE GOOD WHICH IS PRACTICABLE, TO A FUTURE GOOD WHICH IS DESIRED.

I. THE OBJECT OF THE CHRISTIAN'S HOPE. LIKE HIS FAITH AND LOVE, IT HAS ITS CENTRE IN CHRIST.

1. To see Him. Often felt a desire to see Christ. Shall then see Him. The pleasure of seeing one to whom we owe much. The philanthropist to liberated slaves. The patriot to his countrymen whose independence he has preserved or restored. Our Saviour!

2. To be with Him. In heaven amplest scope for the exercise of the social affections in the presence and fellowship of angels and saints. But without Christ it would be shorn of its chief attraction, as it is the presence of the sovereign that makes the court.

3. To be like Him. In His body and in His soul. Material and mental and moral resemblance.

II. THE INFLUENCE OF THE CHRISTIAN'S HOPE.

1. Its influence on him is purifying. It is purifying, not debasing. It is not only uplifting and strengthening and comforting, but purifying.

2. It exerts its purifying influence on him through his own agency. The Holy Spirit is the purifier, but the Christian must work, and

hope is one of his most powerful motives. The power of hope in every walk of life. The elements of its power. Present in this case.

3. It exerts its purifying influence on him by keeping Christ before him as a model. The model is perfect, and he is drawn to imitate it by the best and strongest principles of his nature, such as a sense of duty, gratitude, and a love of holiness.

See the connection between Christian hope and Christian holiness.

(461.) JAS. i. 9.—*Let the brother of low degree rejoice in that he is exalted.*

1. As to birth. He is a child of God. Christ is not ashamed to call Him a brother.
2. As to character. He is holy. Godlike, Christ-like.
3. As to society. He has communion with saints, with angels, with God, Father, Son, and Holy Ghost.
4. As to rank. Power, dominion, honour.
5. As to riches. He is rich in possession, richer in reversion.
6. As to prospects. He is an heir of glory.

(1.) Let Him show that He is exalted; (2.) Let Him acknowledge that it is the Gospel which has exalted Him.

(462.) PS. xi. 5.—*The Lord trieth the righteous.*

1. THE PERSONS. NONE ARE RIGHTEOUS NATURALLY OR BY THEIR OWN EXERTIONS.

1. They are righteous through the righteousness of

Christ imputed to them. In old words which on such a subject are often the best, "His doing and His dying."

2. They are righteous through the righteousness of the Holy Spirit imparted to them. He begins at the heart. His work advances not like the labour of the painter or sculptor, but like the growth of the flower. It is done by taking of things that are Christ's, and showing them to the soul.

3. They are righteous through their own personal righteousness as manifested in their conduct. They "live righteously." Right rule, motive, model, end. Golden rule.

II. THEIR TRIALS.

1. They are tried by changes. A changeless state indeed may be a dangerous one. Jer. xlviii. 11. Ps. lxxiii. 5, 6. But in the changes of life, even when these are innocent and dutiful, there is a special trial of the moral and religious character. Change in respect of country, or locality, or residence, or employment, or rank, or wealth, or companionship.

2. They are tried by calamities. "The thousand ills."

3. They are tried by incentives to evil from without. The evil principle within them is a fire smouldering in its ashes, which needs only temptation from without to kindle it into a furious blaze. That temptation may be presented by objects which are not in themselves sinful.

III. THE DESIGN OF THEIR TRIALS.

1. They are intended to test their principles. It is not easy to estimate the precise force of a principle that has not been tried. Its trial reveals it more clearly both to the consciousness of its possessor, and to the observation of spectators.
2. They are intended to check incipient declension. We can rarely cope with an evil till it has assumed a concrete form, till it has taken the shape of an overt act. Say, in statesmanship. God deals with the germ, the wrong tendency. Paul was not exalted above measure, but he was in danger of becoming so.
3. They are intended to promote spiritual progress. As the furnace to the metal, as the pruning-knife to the tree, as the medicine to the body.
4. They are intended to hasten preparation for heaven. "The path of sorrow and that path alone."

(463.) Ps. cx. 3.—*Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth.*

1. That the Messiah would have a people. Given to Him by His Father, redeemed by His own blood, constituting His kingdom.
2. That the subjection of His people shall be voluntary. "Offer, or be freewill offerings." Willing to devote themselves to Him as a Saviour, to engage in His service as soldiers

in an army, to consecrate to Him all that they are and have.

3. That the subjection of His people shall be accomplished by His power. "The day of His power" is the Gospel-day. The power is not compulsion or coercion. It is exerted by the Redeemer personally. He employs the instrumentality of the Word, "the rod of His strength." Also the agency of the Holy Spirit, "power from on high."
4. That His people shall appear before Him in the highest beauty. Allured to Him by the beauty of holiness; admitted by Him into the beauty of holiness; attending upon Him in the beauty of holiness.
5. That His people shall be numerous. As the dewdrops of the morning, which suggest many ideas, but chiefly that of multitude.
6. That His people shall be continued in perpetual succession. "Thy youth." A seed shall service do to him. The immortal band.

(464.) Ps. cx. 4.—*The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

MELCHIZEDEK A TYPE OF CHRIST.

I. IN HIS NAME AND TITLE.
   1. His name. Melchizedek, King of righteousness.
   2. His title. King of Salem, King of peace.

II. IN THE MYSTERY OF HIS ORIGIN.
   1. Without genealogy. Mystery of his Divine sonship.

2. Without parentage. Mystery of his incarnation. The mystery that hangs over the record in reference to the one is a type of the mystery that hangs over the facts in reference to the other.

III. IN HIS OFFICES.

1. The union of the royal and the priestly offices.
2. The perpetuity of his priesthood.

IV. IN HIS BENEDICTION.

1. The person.
2. The manner.
3. The substance. M'Ewen.

(465.) JOHN viii. 32.—*And ye shall know the truth, and the truth shall make you free.*

I. THE TRUTH.

1. Respecting God.
2. Respecting man.
3. Respecting immortality.

II. THE KNOWLEDGE OF THE TRUTH.

1. Head-knowledge. Theory.
2. Heart-knowledge. Experience.

III. THE INFLUENCE OF THE KNOWLEDGE OF THE TRUTH. IT MAKES FREE.

1. From the sense of guilt.
2. From the tyranny of evil.
3. From the authority of man in matters of religion.
4. From the influence of fear. Of death, of hell, of the world.

(466.) MATT. i. 1.—*The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.*

THE LESSONS OF CHRIST'S GENEALOGY.

1. It is a corroboration of the credibility of the Gospel history. Its place. Its air of naturalness and reality. Its aimlessness as invention. The comparison of it with that of Luke.
2. It is a proof of the reality of Christ's humanity. A real although not a mere man. As a man can be an example to men, can sympathise with men, can suffer for men.
3. It connects Christ and his teaching with all previous revelations and religious economies. The connection between the Old Testament and the New.
4. It suggests the relation of Christ's work to the whole human race. "The Saviour of the world." "The desire of all nations."
5. It marks the importance of the birth of Christ as a historical epoch. "The fulness of the time."

Let it remind us also (1.) Of the shortness of human life; (2.) Of the subserviency of persons of every class and character to the purposes of God's moral government; (3.) Of the desirableness of having our names registered in the Lamb's book of life.

(467.) MARK i. 1.—*The beginning of the Gospel of Jesus Christ, the Son of God.*

I. THE GOSPEL.

1. It is good news. In exactly the same sense as when we hear of what is agreeable respecting ourselves, or our friends.

2. It is good news from God to man. Not from the continent, or from America. From heaven. To our race.
3. It is good news from God to man concerning spiritual benefits. Salvation.

II. THE GOSPEL OF JESUS CHRIST THE SON OF GOD.
1. Of Jesus. A Saviour.
2. Of Jesus Christ. The anointed. Prophet, priest, and king.
3. Of Jesus Christ the Son of God. His divinity is not a mere dogma of speculative theology, but enters deeply into the very vitals of the Gospel, considered as God's plan for the salvation of sinners.

III. THE BEGINNING OF THE GOSPEL OF JESUS CHRIST THE SON OF GOD.
1. In its plan and revelation. It began in the councils of eternity, in the disclosures of the Old Testament, in the mission of John the Baptist.
2. In its individual application. It begins in religious education, in spiritual influences, in providential arrangements.

(468.) PROV. XXV. 25.—*As cold waters to a thirsty soul, so is good news from a far country.*

Cold water to a weary traveller, to a wounded soldier, to a sick child.

Good news concerning the prosperity of a friend, concerning the safe arrival of a merchant-ship, concerning a victory.

Apply the proverb to the Gospel.

I. THE FAR COUNTRY. HEAVEN.

1. On account of its distance from this world. As a place, it is separated from us by a local distance untraversed and unmeasured, but vast.
2. On account of its remoteness from our apprehensions. It differs so widely from all we have hitherto experienced, that we can conceive of it but dimly, even with the aid of revelation.
3. On account of our legal and moral disqualifications for inhabiting it.

II. THE GOOD NEWS.

1. Of an answer to man's deepest questionings. There are certain inquiries of a religious import which naturally occur to us as soon as we arrive at the age of reflection.
2. Of a remedy for man's greatest ills. Guilt, sin, sorrow.
3. Of a realisation of man's highest hopes. The perfection of his being.

III. THE RESEMBLANCE.

1. It satisfies a want.
2. It imparts a pleasure.
3. It communicates strength.

(469.) ROM. xi. 22.—*Behold therefore the goodness and severity of God.*

I. SOME EXAMPLES OF THE COMBINATION OF THESE TWO PERFECTIONS OF GOD.

1. In nature. It teems with illustrations of the goodness of God. But who shall say that it presents no illustrations of His severity?

2. In providence. Health and sickness. Plenty and poverty. Peace and war.
3. In the Bible, as a history of God's dealings with the world and the Church. The Jews.
4. In the Gospel, as God's plan for the salvation of sinners. Harmony of justice and mercy.

II. SOME REASONS WHY THESE PERFECTIONS OF GOD ARE SO OFTEN DISPLAYED IN COMBINATION.

1. Because they are both essential to a complete manifestation of His character. He is merciful as well as just, just as well as merciful.
2. Because the one cannot be properly understood apart from the other. Ignore the justice, and you must misapprehend the mercy; ignore the mercy, and you must misapprehend the justice.
3. Because the one cannot be satisfactorily vindicated without the other. Mercy without justice would encourage presumption; justice without mercy would produce despair.
4. Because they are both requisite to the formation of an effective appeal to the human heart. Hope and fear.

(470.) JOHN ii. 21.—*But He spake of the temple of His body.*

PARALLEL BETWEEN THE TEMPLE OF JERUSALEM AND THE BODY OF OUR LORD JESUS CHRIST.

1. The temple of Jerusalem was the place where God dwelt, and so is. Its peculiar sacredness and distinctive glory. Not destined to remain. The first was destroyed; the second mourned an absent and unseen Deity. In

the fulness of time He revisited the earth. Then He dwelt not in a house of stone or cedar, but in the body of Jesus. If we would now behold God, we must look, not to the temple of Jerusalem, but to the person of Christ, where He dwells, not symbolically, but really; not for a season, but for ever. Bethlehem. Calvary. Heaven.

2. The temple of Jerusalem was the place where God revealed or manifested Himself, and so is. The Shekinah. Its meaning. The burning bush, the pillar of cloud and fire, the giving of the law, the dedication of the temple. The glory of God is now seen in the face of Jesus Christ. Revelation of God in nature, in history, in the Bible. A perfect revelation in the person, and teaching, and miracles, and character, and death of Christ.

3. The temple of Jerusalem was the place where God was reconciled to His worshippers through sacrifice, and so is. Sacrifices were offered in the Jewish temple. Symbolical. Typical. Their immediate effect was to remove legal impurity, and thus to open up a way of reconciliation with God. The design of the Gospel is to reconcile. The reconciliation is not effected by the Incarnation or the union (the at-one-ment) of the Divine nature and the human. It is effected by His death, viewed as a sacrifice for sin.

4. The temple of Jerusalem was the place where God held communion with His people, and

so is. The temple was the only one on earth where acceptable worship could be offered, and hence it was dear to all the saints under the Levitical or legal dispensation. "Through Him, we both." Even while He was on earth His disciples had communion with God through Him. Now when He is in heaven He is the acknowledged Mediator between God and men. To the saints in glory He is a temple as well as a sun. To us He is as the mystic ladder. Heb. x. 19-22.

(471.) MATT. xii. 6.—*But I say unto you, That in this place is one greater than the temple.*

I. THE SUPERIORITY OF CHRIST TO THE TEMPLE OF JERUSALEM. HIS SUPERIORITY IN THOSE RESPECTS WHICH DISTINGUISHED THAT TEMPLE ABOVE ALL OTHERS.

1. It was built under the immediate and special direction of God. As the pattern of the tabernacle was shown to Moses on the mount, so the model of the temple was prescribed to David. The builders human, the architect Divine. So Christ in His miraculous conception; in the time, place, and circumstances of His birth; in the offices which He executes as the Redeemer.

2. It was furnished with everything that was requisite to the purpose of its erection as it regards both God and man. Its vessels or utensils. Its sacrifices. Its oracles. Shadows of which Christ was the substance.

3. It was adorned with a visible symbol of the Divine presence. This was its culminating glory. In Christ the Deity dwells, not symbolically, but really, personally. Col. ii. 9.
4. It was frequented by all the tribes of Israel as the place set apart for their religious worship. Christ is the centre of attraction to the whole human race. Gen. xlix. 10; John xii. 32.

II. THE INFERENCES WHICH WE ARE ENTITLED TO DRAW FROM CHRIST'S SUPERIORITY TO THE TEMPLE OF JERUSALEM.

1. His lordship over the conscience. Every human authority must yield to His. Of magistrates, of parents, of all relatives.
2. His power to bestow all spiritual blessings. Peace, strength, glory.

(1.) How signal are our privileges! (2.) How solemn is our responsibility!

(472.) MATT. xxvii. 29.—*And when they had platted a crown of thorns, they put it upon His head.*

1. Here was a derision of Christ's claim to be the Messiah. In that age many were crowned. Chiefly kings. Christ was accused of aspiring to be the King of the Jews. To set a crown of thorns on his brow was to mock his pretensions to royalty. He must have felt acutely this act of insult or ignominy.
2. Here was an addition to Christ's sufferings. The thorns were prickly. Painful in themselves, more painful in the force with which they were fixed. The pain was a part of the curse

due to sin, with which the existence of thorns is expressly connected. One element of a mighty aggregate of sufferings.

3. Here was an exhibition of Christ's love to man. In the shame so keenly felt. In the sufferings so various and so intense. In the substitutionary character of the sufferings. In the blessings that flowed from them.
4. Here was an indication of the spirituality of Christ's kingdom. The Jews desired and expected a temporal king. Christ's kingdom is not of this world. In its origin, in its laws, in its subjects, in its immunities, in its modes of defence, in its methods of extension.
5. Here was a suggestion of Christ's future honours. "On His head are many crowns." What crowns? Of the kingdoms of nature, of providence, of grace, of glory.

"Crown Him Lord of all!"

(473.) JOHN xix. 19.—*And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews.*

1. The author of the title. Pilate, as acting under the impulse of his own mind, and as overruled by God.
2. The import of the title. It is a testimony to the Saviour's innocence. It is a proclamation of the Saviour's kingdom.
3. The affixing of the title to the cross. The spirituality of the Saviour's kingdom, and the

connection of His kingdom with His substitutionary sufferings and death. The cross!

4. The languages in which the title was written. Attracted the attention of all classes in Jerusalem. Foretold the translation of the story of the cross into all languages.
5. The dispute between Pilate and the Jews about the title. Reason of their dislike. Advantages of his firmness. Apply his words to what is written in the Bible, in the records of God's omniscience, in our own religious professions and resolutions.

(474.) HAG. ii. 7.—*And I will fill this house with glory, saith the Lord of hosts.*

I. THE FULFILMENT OF THIS PREDICTION IN REFERENCE TO THE SECOND TEMPLE.

1. By the presentation of Jesus. Luke ii. 22-39.
2. By His teaching. Luke ii. 41-50; John x. 23.
3. By His expulsion of the traders. John ii. 13-17; Luke xix. 45, 46.
4. By His miracles. "The blind and the lame came to Him in the temple."

II. THE FULFILMENT OF THIS PREDICTION IN REFERENCE TO THE CHRISTIAN CHURCH.

1. By the spiritual presence of the Redeemer. Matt. xviii. 20; xxviii. 20.
2. By the observance of His ordinances. Praise, prayer, preaching, sacraments. Eph. ii. 17; iv. 11-13.
3. By the perpetuation of His doctrine. 1 Tim. iii. 15, 16.

4. By the display of His saving power. Rev. xix. 11-16.
5. By the character of His worshippers. John xvii. 10; 2 Thess. i. 10.

May this promise be fulfilled now in our joyful experience!

(475.) Isa. lx. 7.—*And I will glorify the house of my glory.*

I. The place. The Christian Church.

1. It was planned by the Divine wisdom, and erected by the Divine power. Its beauty, its progress, its stability, its adaptation to its end.
2. It contains special manifestations of the Divine presence and glory. The Son of God incarnate. The influences of the Holy Spirit. The preaching of the Gospel.

II. The Promise.

1. By accepting the services and the offerings which are there performed. Sacrifices. Acceptance of sacrifices. Of Christ's, as the High Priest of our profession. Of ours as members of a holy priesthood.
2. By making it the place of special communion and fellowship with Himself. Holy of holies. Vail removed. Liberty of access. To all. The honour, the happiness, the advantages of communion with God through Christ.
3. By protecting it permanently against all the efforts of hostile powers. Its security rests on the purpose of God, on the promise of God, on the special superintendence of God.

4. By extending its influence, and increasing its celebrity on the earth. History.
5. By consummating it finally in the splendour and happiness of heaven. "The glory of God doth lighten it."

Is this glory lighted up in your hearts?

(476.) HEB. ix. 24.—*The holy places made with hands, which are the figures of the true.*

THE HOLY OF HOLIES A TYPE OF HEAVEN.

1. Because it was magnificent in its workmanship.
2. Because it was the immediate residence of God.
3. Because it was inaccessible except with the blood of sacrifices.
4. Because it was the repository of all the principal memorials of God's power and grace.
5. Because it was the scene of the high priest's intercession on the great day of atonement. Christ appears in the presence of God for us.

(477.) GEN. XXV. 34.—*Thus Esau despised his birthright.*

I. ESAU'S BIRTHRIGHT AS A TYPE OF THAT OF THE CHRISTIAN.

It appears to have included—

1. A certain pre-eminence over the other members of the family.
2. A double portion of the paternal estate.
3. An exclusive interest in the promise of the land of Canaan.
4. The honour of being the ancestor of the Messiah.
5. The privilege of receiving from the lips of the Father, a peculiar benediction. Blessings of a

kindred order are included in the Christian's birthright. "The General Assembly and Church of the first-born."

II. ESAU'S CONTEMPT OF HIS BIRTHRIGHT AS A TYPE OF THE CONDUCT OF MANY NOMINAL CHRISTIANS.

1. In the feelings with which they regard it. They despise it.
2. In the manner in which they reject or renounce it. They sell it. It is a voluntary act.
3. In the objects which they prefer to it. The miser, the ambitious, the vain, the sensual, the intemperate, the worldly. A miserable bargain!
4. In the spirit with which they review their treatment of it. "Rose up and went his way" as if nothing extraordinary had happened. No remorse.

(1.) Do not despise the birthright; (2.) Value the birthright above everything else.

(478.) NUMB. XXV. 13.—*He was zealous for his God.*

THE CIRCUMSTANCES WHICH MOVED THE ZEAL OF PHINEHAS.

1. There was the enormity of the sin. It included false doctrine and sinful practices between which there is a closer connection than is always recognised.
2. There was the character of the instigator to the sin. Balaam, "a strange mixture of a man," whose character has been ably analysed by Butler, Pye Smith, Arnold, and many others.
3. There was the extent to which the sin prevailed. Among all classes. Logan on the Social Evil.
4. There was the misery occasioned by the sin.

To the guilty, to their connections, to the community.

5. There was the dishonour done to God.

(1.) We should be zealous in religion; (2.) Our zeal in contending against the sins of others should begin in zeal in contending against our own.

(479.) JOSHUA xxii. 20.—*That man perished not alone in his iniquity.*

ACHAN'S SIN AND ACHAN'S PUNISHMENT.

I. ACHAN'S SIN.

1. It was heinous in itself. Covetousness. Eighth commandment. Teaching of the New Testament.

2. It was committed in the face of an express prohibition. John ix. 40, 41; xv. 22.

3. It was aggravated by attendant circumstances. Deceit and dissimulation.

II. ACHAN'S PUNISHMENT.

1. Personal. The loss of his life, the loss of his soul. If his soul was saved notwithstanding the loss of his life as a punishment for sin, there is no doubt about the everlasting perdition of all who die in impenitence and unbelief.

2. Relative. The influence of one man's sin upon others is an important point. Domestic life. Social intercourse. Literature.

(1.) Let us pray in the name of Jesus for the pardon of our past sins; (2.) Let us henceforth wrestle vigorously against sin; (3.) Let us endeavour to bring our fellow sinners to the Saviour.

(480.) JUDGES vii. 20.—*The sword of the Lord, and of Gideon.*

I. THE FACTS OF GIDEON'S HISTORY.

1. The work to which he was called. The deliverance of his country from subjection to Midian.
2. His training. There was his attempt at reformation in his father's house. There was the sign of the dew. There was the test of bowing or lapping. There was the soldier's dream.
3. His victory. The pitcher, lamp, and trumpet. The panic. The rout.

II. THE FEATURES OF HIS CHARACTER.

1. Force of intellect. Fertile in expedients.
2. Courage, natural and moral.
3. Humility. Modest estimate of himself.
4. Faith. Trust in God. Sometimes wavered.
5. Patriotism. Love of country among the Jews.

III. THE LESSONS OF HIS LIFE.

1. That we should not undertake any arduous duty without a clear call from God.
2. That we should shrink from no position which it is the manifest will of God that we should occupy.
3. That we should confidently expect whatever God has promised.
4. That we should ascribe to God the glory of whatever He has enabled us to perform.

(481.) JUDGES xvi. 20—*The Philistines be upon thee, Samson.*

SAMSON'S WAS A VERY MIXED CHARACTER.

I. HIS EXCELLENCES.

1. His fidelity to the mission with which he was entrusted by God. Against the Philistines. His peculiarities as a judge.
2. His adherence to his vow of personal consecration to God. A Nazarite, and a consistent Nazarite.
3. His faith. A weak believer, perhaps, yet a real believer. A faith that expended its force in spasmodic efforts.

II. HIS FAULTS.

1. He was fond of sensual indulgence.
2. He was apt to form entangling connections.
3. He was inclined to boast of his exploits.

Let us ever view Samson (1.) as an example; (2.) as a beacon.

Bruce, Stanley, *Eclectic Review* for 1861.

(482.) 2 SAM. i. 21.—*There the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.*

SAUL WAS SCARCELY THE PERSON WHOM WE WOULD HAVE EXPECTED GOD TO SELECT AS THE FIRST KING OF THE JEWS. IN THE FIRST YEARS OF HIS REIGN THERE WAS MUCH THAT WAS HOPEFUL AND PROMISING. "QUINQUENNIUM NERONIS." AFTERWARDS HE ENTERED ON A COURSE OF DECLENSION WHICH MAY BE TRACED IN THREE TRIALS AND TRANSGRESSIONS.

1. His first trial and transgression. The Philistines invaded the land of promise. Saul was directed not to march against the invaders till

Samuel, who was to appear on the seventh day, offered a solemn sacrifice to God in the camp. Seven days have elapsed, and because the soldiers were impatient, the king undertook to sacrifice. Scarcely had he done so when the prophet arrived, and warned him of the penalty which he had incurred by the sacrifice of duty at the shrine of expediency.

2. His second trial and transgression. He received a commission to exterminate the Amalekites. Vindicate it. He was victorious. But he spared Agag and a select portion of the spoil. When he boasted of the extent of his obedience, Samuel exposed his unfaithfulness and withdrew from his counsels. Then followed his morbid melancholy and his persecution of David. Half-heartedness in duty. Formality in religion.

3. His third transgression and his death. War with the Philistines again. His mournful cry. Consulted the witch of Endor. Saul in the cave of the enchantress; a type of all who in extreme distress adopt unlawful methods of relief, as infidelity or intemperance. Defeat, despair, suicide.

(1.) The danger of worldly elevation; (2.) The deceitfulness of early promise; (3.) The possibility of perishing notwithstanding religious privilege; (4.) The danger of one sin uncrucified.

Kitto's Cyclopedia. Gisborne. W. B. Leach in the Preacher.

(483.) 2 SAM. i. 26.—*Thy love to me was wonderful.*

THE FRIENDSHIP OF JONATHAN WAS WONDERFUL.

1. In its intensity.
2. In its disinterestedness.
3. In its fortitude.
4. In its constancy.
5. In the strong spirit of religion with which it was imbued.

He loved David with more than a woman's tenderness, loved him although he knew that he was destined to mount the throne he might have expected to occupy; loved him at the risk of incurring his father's displeasure; loved him till his dying day; loved him as a friend of God.

(1.) The charms of friendship, and chiefly of religious friendship; (2.) The consolation of Christian friends when they are separated by death; (3.) The friendship of Christ. Belfrage.

(484.) 2 SAM. xix. 35.—*I am this day fourscore years old.*

THE CHARACTER OF BARZILLAI.

I. HIS ESTIMATE OF WORLDLY GREATNESS.

1. He did not consider it sinful in itself, or necessarily unfavourable to religion. Otherwise he would not have wished it for his son.
2. He did not accept it as the portion of his soul.

II. HIS REFLECTIONS ON THE DECLINE OF LIFE. HIS REASONS FOR DECLINING THE INVITATION OF DAVID.

1. He could not share his pleasures. He could not

relish the banquets or the concerts of the court.

2. He was unwilling to add to his cares. The sorrows of a poor old man.

III. HIS ANTICIPATIONS OF HIS LATTER END.

1. He expected to die soon. Eccles. xii. Contrast the old age of Polycarp and Wolsey.

2. He wished to die at home. To die where he had lived, and to be buried beside his father and his mother. The grave of my father and my mother!

Address (1.) The young; (2.) Those in middle age; (3.) Those who are far advanced in life. Moore, Belfrage.

(485.) 1 KINGS xxi. 25.—*But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.*

I. THE WICKEDNESS OF AHAB.

1. It was unparalleled. Among the kings of Israel, among his contemporaries, among those with whom he can be fairly compared.

2. It was deliberate. As if he had entered into a compact with the Evil One, signed with his own hand and with his own blood. The medieval legend.

3. It was undisguised. Before the sun, before the Lord.

II. THE INFLUENCE BY WHICH THE WICKEDNESS OF AHAB WAS INSTIGATED. JEZEBEL STIRRED HIM UP.

1. To idolatry. Distinguish the idolatry of Jeroboam and Ahab. Phœnician.
2. To murder. Naboth.
3. To persecution. Elijah and the sons of the prophets.
4. To a disregard of all moral and religious principle. Naturally feeble in character, she made him feebler still. Eccles. vii. 26.

(1.) A rare specimen of human depravity. (2.) An awful illustration of the abuse of female influence. It may be that Jezebel was not far from the thoughts of our great dramatist when he conceived the character of Lady Macbeth. She is one of a long list of women whom great vices joined to great talents have rendered infamous—the Cleopatras, and the Agrippinas, and the Messalinas, and the Catherines, and the Maries, to name no more. (3.) A remarkable instance of the long-suffering of God. He allowed this guilty pair to reign so long.

(486.) 1 KINGS xviii. 3.—*Now Obadiah feared the Lord greatly.*

THE PIETY OF OBADIAH.

1. It was early. Early piety is the noblest, the happiest, the safest, the most useful.
2. It was singular. In a degenerate age, in a corrupt court. The place in which it was manifested was singular. Strange that Ahab was willing to retain him; strange that he was willing to stay. The temptations to which it

was exposed were singular. The influence which it exerted must have been singular.

3. It was eminent. Because it was early. All the persons of whom it is expressly said in the Bible that they feared the Lord from their youth, feared the Lord greatly. Because it was severely tried. The effect of the storm on the tree. There is a great want at present of eminent Christians. Many real, few eminent. Why should it be so?

4. It was practical. The service he rendered was an act of charity. The prophets were sufferers. It was an act of brotherly love. The prophets were sufferers in the cause of religion. It was an act of self-denial. It was expensive. It was an act of courage. There was danger. He showed his faith by his works.

(1.) Begin to serve God in childhood; (2.) Dare to be singular; (3.) Aspire to be eminent; (4.) Be working Christians. Roberts. Merry in the Pulpit, volume 89. Jay.

(487.) 2 KINGS v. 25.—*Whence comest thou, Gehazi?*

1. The sin of Gehazi. There was selfishness, there was covetousness, there was hypocrisy, there was falsehood.

2. The concealment of his sin. He forgot the omniscience of God, the prophetic endowments of his master, the power of conscience, the certainty of future retribution.

3. The detection of his sin. The probing question. The critical moment. The false reply. The

stern reproof. The ignominious unmasking. Gehazi now knew that he was known.

4. The punishment of his sin. It was immediate, it was severe, it was appropriate, it was public, it involved his posterity.

(1.) Religious privileges furnish no guarantee of personal religion; (2.) The love of money is an insidious and destructive vice; (3.) It is necessary to resist the beginnings of evil; (4.) Lying enters sooner or later into every scheme of wickedness; (5.) God is everywhere; (6.) The grace of God makes all the difference between such a man as Elisha and such a man as Gehazi; (7.) It is affecting to see afterwards false professors who have fallen into open sin.

(488.) NEH. vii. 2.—*He was a faithful man, and feared God above many.*

TWO FEATURES OF THE CHARACTER OF HANANIAH.

I. HE WAS A FAITHFUL MAN.

1. To his convictions. He had convictions on the subject of religion, and he did not flinch from them.
2. To his professions. He was consistent. He did not look one way, and row another.
3. To his duties. Always in his place.
4. To his promises. His word was as good as his bond. He scorned the infamy of a lie.

II. HE FEARED GOD ABOVE MANY.

1. His religion brought him into close contact with God. In meditation, in prayer, in public

worship. It was said of an American minister that there was much of God in his preaching. There is too little of God in the religion of some.

2. His religion was marked by reverence of God. In the Old Testament, there is more of fear; in the New, more of love. But as the fear was not without love, the love should not be without fear.

3. His religion was eminent. In his knowledge of the Bible; in his possession of the Christian graces; in his works of usefulness; in his social influence.

(1.) This is a character to be admired; (2.) It is a character to be imitated.

(489.) MATT. iii. 1, 2.—*In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.*

I. THE SPECIAL MISSION OF THE BAPTIST.

1. He was the herald or harbinger of the Messiah. Announced his immediate advent.

2. He belonged, properly, neither to the Mosaic nor to the Christian dispensation. His was a transition-ministry.

3. He was appointed to prepare for, as well as to announce, the introduction of the Gospel. A spiritual economy demanding a process of moral and religious preparation.

4. His character corresponded with his office. Stern and severe.

II. THE CHIEF SUBJECT OF HIS PREACHING.

1. The nature of repentance.
2. The duty of repentance. Its obligation on all.
3. The connection of repentance with faith in Christ.
4. The evidences of repentance. Its signs, proofs, effects, results, accompaniments. A holy life.

(1.) Let us learn the necessity of repentance; (2.) Let us learn what are the real hindrances to the progress of the Gospel in the world. R. Watson. D. Moore.

(490.) JOHN i. 40.—*One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.*

ANDREW IS PRESENTED TO US IN A THREEFOLD ASPECT.

I. AS AN ANXIOUS INQUIRER.

1. He was free from prejudice. The whole appearance of Jesus must have clashed with his ideal of the promised Messiah.
2. He was persevering in his pursuit of the truth. He sought till he found.

II. AS A CONFIRMED BELIEVER.

1. His faith rested on evidence. He knew the reason why.
2. His faith was accompanied with satisfaction. It made him happy.

III. AS AN ACTIVE MISSIONARY.

1. He began with his brother.
2. He extended his labours in due time over a wider sphere.

Punshon. Jay's Exercises. Raffle's Lectures. Fletcher's Sermons. Melville's Golden Lectures for 1852. Parsons.

(491.) JOHN i. 47.—*Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!*

1. The greatest benefits may be derived from the society and friendship of good men. Philip.
2. Indifference to the Gospel often arises from sheer prejudice. A thing may be good although it comes out of Nazareth.
3. The antidote to prejudice is experience. Come and see.
4. Sincerity is a quality which the Saviour calls on us to observe and to admire. Sincerity toward men and toward God. It is rare and it is excellent.
5. Jesus knows, and will one day tell us, of all that we have done in secret. Devotional retirement.
6. On sufficient evidence being given, we should evince a readiness to believe in Christ. Nathanael's confession.
7. Grace, when it is real, shall in due time be honoured with brighter manifestations. Greater things than these. Jay. Hambleton. Leifchild.

(492.) JOHN xiii. 23.—*Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.*

1. This posture showed Christ's special and peculiar

affection for John. He loved all the apostles. Specially loved John. Probable grounds. Numerous evidences.

2. It showed great intimacy and familiarity between Christ and John. All the apostles had intercourse with their Master. John had closer. Why?
3. It showed John's love to Christ. Love seeks to be near its object. Song i. 13.
4. It showed John's faith and confidence in Christ. Song viii. 5.
5. It showed John's anxiety about the approaching sufferings of Christ. He was sad and sorrowful. John's leaning on Jesus' bosom occurred at the Last Supper. Lathrop. Summerfield.

(493.) ACTS viii. 21.—*Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.*

SIMON THE SORCERER, OR THE FALSE CONVERT.

I. THE FACTS OF HIS HISTORY.
   1. His pretensions and popularity as a magician.
   2. His profession of the Christian faith.
   3. His intercourse with Christians.

II THE FUNDAMENTAL DEFECT IN HIS CHARACTER. THERE WAS A WANT OF A CHANGE OF HEART.
   1. His defect consisted in the want of supreme love to God and to the Redeemer, and of heartfelt and habitual submission to their authority.
   2. His defect was shown by his offering a price for the power to bestow the gift of the Holy Ghost.

III. HIS DOOM.

1. He had neither part nor lot in the present privileges of believers.
2. He had neither part nor lot in their future inheritance

(1.) It is quite possible to believe with the understanding while we believe not with the heart; (2.) It is a poor thing to be right in the sight of our fellow-men if we are not right in the sight of God; (3.) It is most dangerous to trifle with holy things.

See more in all Dictionaries of the Bible.

(494.) ACTS xiii. 7.—*Sergius Paulus, a prudent man.*

I. THE NATURE OF TRUE PRUDENCE. IT IS NOT CRAFT OR CUNNING, IT IS NOT SELF-CONCEIT OR SELF-WISDOM, IT IS NOT A CAUTIOUS AVOIDANCE OF THE DANGERS THAT LIE IN THE PATH OF DUTY. IT IS THE ADAPTATION OF OUR LINE OF ACTION TO THE PROPRIETIES OF TIME, AND PLACE, AND PERSONS. IT IS PRACTICAL WISDOM.

II. THE CASES TO WHICH IT APPLIES.

1. To the preference of objects according to their comparative value.
2. To the due improvement of all opportunities of doing good, and getting good.
3. To the foresight of all future events that may be anticipated.
4. To the control of the temper.
5. To the government of the tongue.

III. ITS ADVANTAGES.

1. It prevents many evils.

2. It sweetens all the charities of social life.
3. It increases the means of doing good.

(1.) Cherish a deep sense of its inestimable value; (2.) Cultivate it by prayer, and an intimate acquaintance with the Bible. Clayton.

(495.) ROM. xvi. 10.—*Salute Apelles approved in Christ.*

I. THE CHARACTER. APPROVED, THAT IS, PROVED ON TRIAL.
   1. By persecution. Persecution of the first Christians. Persecution now. How many could stand this test?
   2. By temptation. Solicitation or allurement to sin.
   3. By heresy. Popery. Semi-pelagianism, Arminianism, Antinomianism.

II. THE SALUTATION. THE APOSTLE HIGHLY PRIZED APELLES AS A MAN APPROVED IN CHRIST.
   1. Because such a man is rare. Few pass safely and honourably through the threefold process.
   2. Because such a man is useful as an example to others. He is a model Christian.
   3. Because such a man is specially worthy to be recognised as a Christian brother.

(1.) You also will be tried; (2.) Prepare for your trial; (3.) Trust in the tried.

(496.) 2. TIM. i. 16.—*The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.*

I. THE CONDUCT OF ONESIPHORUS.
   1. He visited the apostle in prison.
   2. He refreshed him by his conversation.

3. He made common cause with Him.
4. On other occasions he rendered him active service.

II. THE REQUITAL OF PAUL.

1. Grateful remembrance of him in his own heart.
2. Fond mention of him to Timothy.
3. Earnest prayer for him to God.

(1.) Look more on the bright than on the dark side of the picture of your lot; (2.) Christianity does not extinguish any of the innocent feelings of human nature, and improves those which are amiable; (3.) Beneficence is a native proof of Christianity, and a leading test, especially in the affluent, of Christian character. (4.) There is a Christian mode of expressing gratitude; (5.) By kindness to Christians we acquire an interest in their prayers; (6.) Deeds of charity are not meritorious in the sight of God. M'Crie.

(497.) 2 TIM. iv. 10.—*Demas hath forsaken me, having loved this present world.*

I. HIS OFFENCE.

1. He forsook the apostle. When he needed sympathy, comfort, co-operation.
2. He forsook the Christian cause. Fled from the post of duty, because it was the post of danger.
3. He forsook the Saviour. Either for a season or permanently. Either as a backslider or as an apostate.

II. THE PRINCIPLE BY WHICH HE WAS ACTUATED.

1. It might be the love of ease.

2. It might be the love of honour.
3. It might be the love of wealth.
4. It might be the love of life.

(1.) Beware of his offence; (2.) Beware of his principle. Roberts. Simeon. Fisk in the Pulpit.

(498.) PHIL. 10.—*I beseech thee for my son Onesimus.*

1. In Philemon's house. His privileges. His dishonesty.
2. At Rome. A large city and strange, and full of temptations. Yet it was the place of his spiritual birth.
3. Under Paul's preaching. A hearer, a convert.
4. Attendant on Paul. Reality of his conversion proved by his desertion of evil companions and courses, by his services to Paul, and by his willingness to return to Philemon. Paul's affection for the slave, and his uprightness to his owner.
5. In Colosse again. Return, reconciliation, joy. Faint picture of the joy in heaven.

(1.) Adore the riches of Divine grace in the conversion of Onesimus; (2.) Do not presume on his case; (3.) Learn the advantage of living in a religious family; (4.) See the prayer of Philemon answered. Lane, Jay, Jackson.

(499.) 3 JOHN 9, 10.—*Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words:*

and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

THREE FEATURES OF THE CHARACTER OF DIOTREPHES.

1. His love of honour. In the Christian Church, as in every other society, some of the members must be more eminent than the rest. It is lawful for those who are duly qualified to aspire after a commanding position, when they are actuated by worthy motives. Diotrephes seeks to be a foremost man for the sake of being a foremost man, although he should displace others who are far superior to himself. He must be in the front ranks, a marked man, a member of all boards and committees, an official, a leader. His name must be kept before the public.
2. His delight in offensive speech. He imputes the worst motives to all who differ from him. He exaggerates their sentiments into caricature, that they may be exposed to ridicule. He misrepresents their words by partial quotation or garbling. He imputes to them designs which he knows they never entertained, or might know if he did not allow his usually clear judgment to be overmastered by his passions. He is unsparing in the use of insinuation, and invective, and sarcasm, and burlesque. He is foul-mouthed.
3. His preference of an obstructive policy. He is habitually a man of the opposition. When any measure is proposed which he is not per-

mitted to direct, "neither doth he himself receive the brethren," he brings all the weight of his talents, and eloquence, and management to bear against its supporters, "and forbiddeth them that would, and casteth them out of the Church;" commences a course of agitation to prevent the increase of their followers, and threatens them with ecclesiastical pains and penalties. Illustrations from the History of the Church. Vaughan's Corruptions.

(500.) 3 JOHN 12.—*Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.*

THREE PROPER NAMES IN THIS EPISTLE, EACH REMARKABLE. GAIUS. DIOTREPHES. DEMETRIUS. STUDY THIS RARE AND HIGH TYPE OF CHRISTIAN REPUTATION.

1. The testimony of the truth itself. The truth is that which God reveals by His Word and Spirit. It comes to us in the form of a report, which is not only self-evidencing, but delivers an emphatic testimony concerning its believer. This testimony consists in its effects. To produce these effects, it must be seen and received. The effects are developed in the active discharge of all the duties we owe to God and to men. They speak for themselves. As effects and as an example.
2. The testimony of all who knew Him. Such is the repugnance between true Christians and the people of the world that it must be uncom-

mon for the latter to speak favourably of the former. Yet it is not unknown. There are qualities which in ordinary times command the approbation of all classes of men. Truth, honesty, benevolence, self-denial. Men who possess these qualities, as the avowed consequence of Christian principle, may be sometimes branded as hypocrites and enthusiasts, but their very detractors esteem them in their heart.

3. The testimony of those who know him best. There are two evils to which this testimony stands opposed. There is the denial of the good qualities of others through envy. A sour and self-tormenting vice. Contrary to the genius of the Gospel. There is the praise of others in the spirit of flattery. Mean and insincere.

(1.) The value of a good name and the duty of maintaining it; (2.) A good name will not endure unless it be founded on the truth; (3.) A good name may be sometimes vilified; (4.) Though we may lose our good name through calumny, we may retain the testimony of a good conscience.

Dr Harper's Funeral Sermon for Dr Lindsay.

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