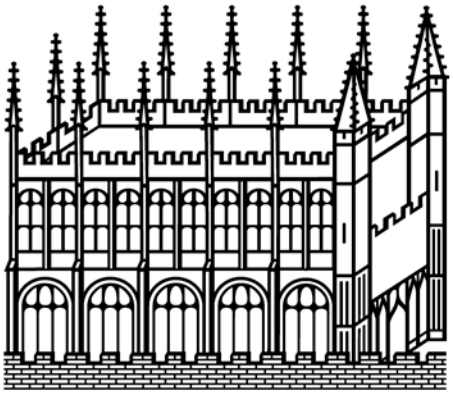

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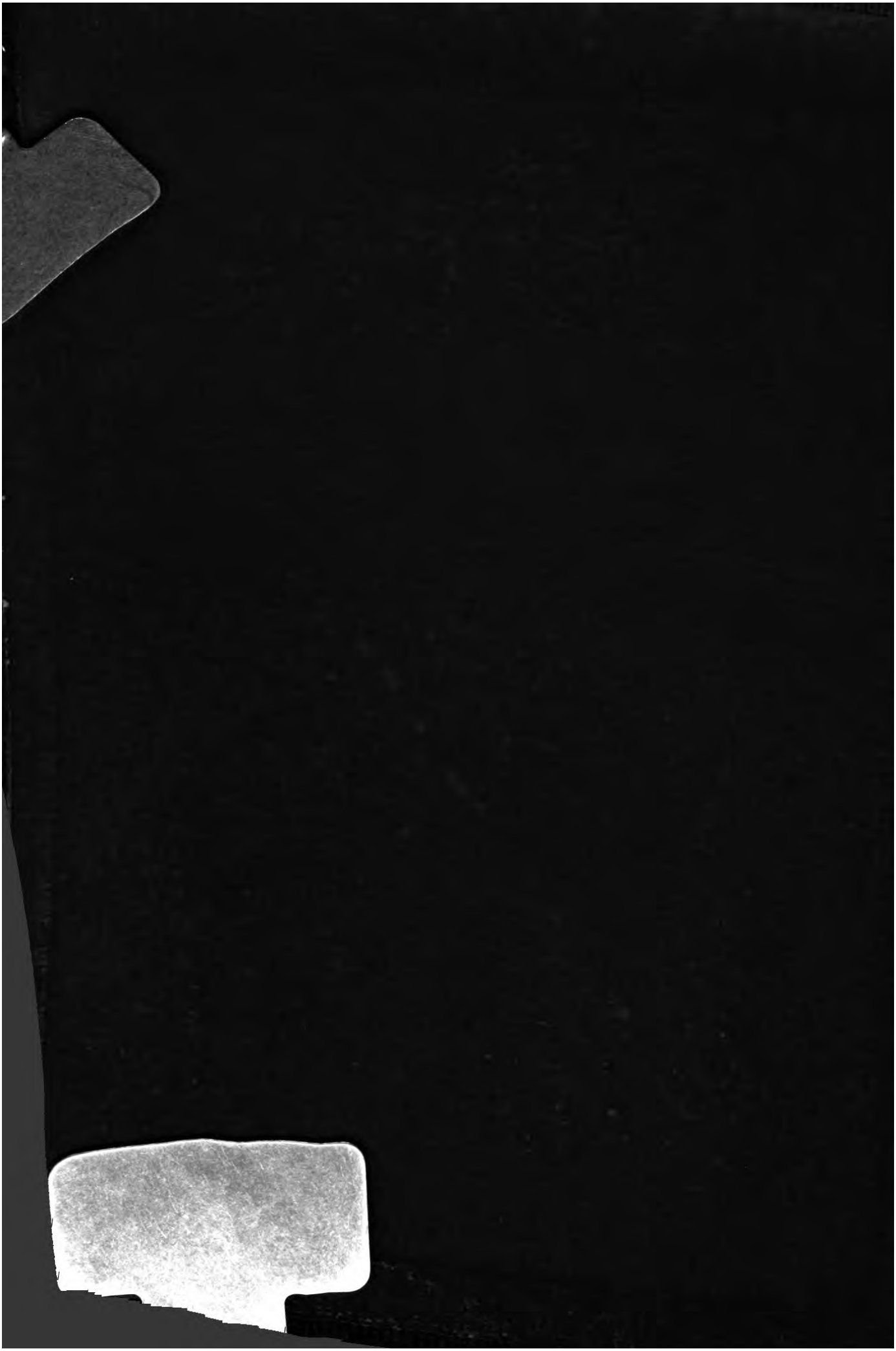


FIVE HUNDRED PLANS

OF

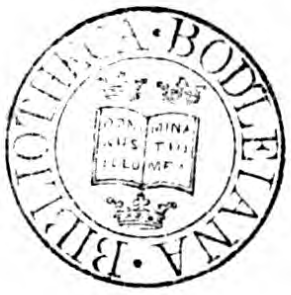
SERMONS.

BY

THE REV. GEORGE BROOKS,
JOHNSTONE

EDINBURGH: WILLIAM OLIPHANT AND CO.
LONDON: HAMILTON, ADAMS, AND CO.
1863.

100. S. 7.



Murray & Gibb, Printers, Edinburgh.

PREFACE.

THE rapid multiplication of books of this description proves that there is a large class of readers who find them useful or convenient. The distinctive peculiarity of that which is here presented, is that it consists merely of Plans of Sermons, without any hints of illustration. I have always believed that whosoever would be an original preacher must read as little, and that whosoever would be a useful preacher must read as much, as he can on the subject on which he intends to preach. Being more ambitious of usefulness than of originality, I have, from the beginning of my ministry, adhered to this method of preparation for the pulpit,—first to exhaust my own thoughts on the text, and then to consult all the helps within my reach. If I found (as I have very often found) that what was suggested was better than what was invented, I have not been deterred from appropriating it by the probability that ignorant or ill-natured critics would insinuate that I had not honestly exercised my own thoughts at all. I have acted on the same principle in the preparation of these Plans. Some

of them are entirely the product of my own mind; some of them have been transcribed from books; some of them will be recognised by Fathers and Brethren as borrowed from themselves: but by far the greatest proportion has been the result of the double process of thinking and reading as much as I could. The use I wish others to make of my book is the same as I have made of the books of others. I do not wish them to use these Plans as they are. I wish them to use these Plans as suggesting other plans, which, if not better in themselves, are better adapted to their own habits of thought and composition. For the sake of professional readers, I now wish I had preserved a record of all the books I have consulted. I do not know whether I may hope that intelligent Christians, on whom the duty of preaching does not devolve, shall find here a little assistance in their private musings. But to myself the book is interesting as a memorial of many pleasant hours spent in meditation on the Word of God.

GEORGE BROOKS.

JOHNSTONE, *April* 24, 1863.

PLANS OF SERMONS.

(1.) Matt. i. 21. Thou shalt call his name Jesus; for he shall save his people from their sins.

CONTRAST BETWEEN JESUS AND OTHER SAVIOURS OR DELIVERERS.

1. Their salvation was secular; His is spiritual.
2. Theirs was instrumental; His meritorious.
3. Theirs was local; His universal.
4. Theirs was temporary; His everlasting.

(2.) Matt. i. 23. They shall call his name Emmanuel; which, being interpreted, is, God with us.

EXPLAIN THE TITLE.

1. God in our nature.
2. God on our side.
3. God in our heart.
4. God with us in heaven for ever.

(3.) John iv. 29. Come, see a man which told me all things that ever I did: is not this the Christ?

I. THE DESCRIPTION.

1. He tells us all things that ever we did, through the instrumentality of the word.
2. He tells us all things that ever we did, through the operation of conscience.
3. He tells us all things that ever we did, through the agency of the Holy Spirit.

II THE QUESTION.

1. The description suggests the question.
2. The description produces the state of mind most favourable to the investigation of the question.
3. The description enables us to settle the question.

(4.) Col. i. 19. For it pleased the Father that in him should all fulness dwell.

MEDIATORIAL FULNESS OF CHRIST.

1. Fulness of merit.
2. Fulness of wisdom.
3. Fulness of strength.
4. Fulness of happiness.

(5.) Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

THE SECOND COMING OF CHRIST.

1. Its grandeur.
2. Its publicity.
3. Its doleful consequences to the wicked.

4. Its desirableness notwithstanding these consequences.

(6.) 1 Cor. xvi. 22. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

1. All men ought to love the Lord Jesus Christ.
2. Some men do not love the Lord Jesus Christ.
3. Those who do not love the Lord Jesus Christ will be accursed at His second coming.
4. The friends of the Lord Jesus Christ will acquiesce in the doom of the loveless.

(7.) 1 Thess. v. 16. Rejoice evermore.

RELIGION IS NOT CONDUCIVE TO MELANCHOLY.

1. It leaves to the Christian all the sources of pleasure which can be enjoyed without sin.
2. It frees the Christian from the evils that hinder others from enjoying the common sources of pleasure.
3. It enjoins on the Christian no duty which is not a source of pleasure.
4. It confers on the Christian new pleasures, of the purest and loftiest kind.

(8.) Acts xi. 26. And the disciples were called Christians first in Antioch.

I. THE ORIGIN OF THE NAME.

1. If it was imposed by God, it shows that He is solicitous to fix the proper aspect in which His people are viewed.
2. If it was assumed by the disciples, it shows that they regarded Christ as the centre of their religion.
3. If it was affixed by the Jews or Heathen, it shows that the natural mind has no just appreciation of spiritual excellence.

II. THE IMPORT OF THE NAME.

1. A believer in Christ.
2. A lover of Christ.
3. An imitator of Christ.
4. A servant of Christ.
5. An expectant of Christ.

(9.) Luke xviii. 8. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

1. Shall He find faith in the being and providence of God?
2. Shall He find faith in the divine origin of the Gospel?
3. Shall He find faith in His own deity and atonement?
4. Shall He find faith in the efficacy of prayer?
5. Shall He find faith in the safety of scriptural principle?
6. Shall He find faith in the intensity and duration of future punishment?

(10.) Micah ii. 7. Is the Spirit of the Lord straitened?

1. Is He straitened with regard to time?
2. Is He straitened with regard to place?
3. Is He straitened with regard to persons?
4. Is He straitened with regard to means?
5. Is He straitened with regard to instrumentality?

(11.) Acts xix. 23. And the same time there arose no small stir about that way.

I. THE PECULIARITIES OF THE GOSPEL AS A WAY OR SYSTEM OF RELIGION.

1. It is a peculiar way of thinking.
2. It is a peculiar way of feeling.
3. It is a peculiar way of acting.

II. THE NATURE OF THE STIR THE GOSPEL SHOULD PRODUCE.

1. Excitement.
2. Inquiry.
3. Prayer.
4. Activity.

(12.) 2 Thess. iii. 5. And the Lord direct your hearts into the love of God.

By what method can the love of God be reproduced in the heart of fallen man?

I. THERE ARE MAN'S METHODS.

1. By communicating general knowledge.

2. By speculating on natural religion.
3. By unfolding the moral law.

II. THERE IS GOD'S OWN METHOD. This is compendiously stated in two passages.

1. We love Him because he first loved us (1 John iv. 19).
2. The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us (Rom. v. 5).

(13.) 1 Cor. i. 12. I of Christ.

1. I own His divine mission.
2. I acknowledge His essential dignity.
3. I believe in His doctrines.
4. I rely on His sacrifice.
5. I love His person.
6. I obey His will.

(14.) 1 Cor. i. 13. Is Christ divided?

1. Is His person divided?
2. Are His offices divided?
3. Is His salvation divided?
4. Is His Church divided?
5. Is His book divided?

(15.) Ps. cxxxviii. 2. Thou hast magnified thy word above all thy name.

1. As the medium of His self-manifestation.

2. As the exposition of His government.
3. As the revelation of His mercy.
4. As the record of His will.
5. As the instrument of His power.

(16.) Rom. x. 13. For whosoever shall call upon the name of the Lord shall be saved.

I. THE BLESSING.
1. Salvation from guilt.
2. Salvation from sin.
3. Salvation from misery.

II. THE DUTY.
1. Call on the proper object.
2. Call through the proper medium.
3. Call by the proper aid.
4. Call with the proper dispositions.

III. THE PERSON.
1. Of whatsoever nation.
2. Of whatsoever rank.
3. Of whatsoever age or sex.
4. Of whatsoever mental ability or culture.
5. Of whatsoever moral character.

(17.) 1 Cor. xv. 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.

I. STATE THE SCRIPTURAL DOCTRINE OF THE ATONEMENT.

1. Substitution.
2. Satisfaction.
3. Expiation.

II. EXPOSE SOME POPULAR DEVIATIONS FROM IT.

1. That its essence is instruction.
2. That its essence is sympathy.
3. That its essence is self-sacrifice.
4. That its essence is love.

(18.) Rom. v. 1. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

1. The nature of justification.
2. The ground.
3. The instrument.
4. The consequence.

(19.) Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

1. We are all under law to God.
2. We have all broken the law of God.
3. We are all liable to the penalty of the law.
4. We cannot deliver ourselves from our liability to the penalty of the law.
5. God has sent His Son to endure the penalty of the law in our stead.

6. If we accept Christ as our substitute, the penalty of the law will not be inflicted on us.
7. If we accept Christ, we shall receive a title to heaven.

(20.) Luke xvi. 19, 20. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus.

THE GENERAL LESSONS OF THE PARABLE.

1. The unequal distribution of good and evil among men in the present world.
2. The impartial adjustment of their happiness or misery to their character, in the future state.
3. The inconceivable torments of the wicked hereafter.
4. The impossibility of escape from the torments of hell.
5. The sufficiency of the Bible as a revelation of God and immortality.

(21.) Luke xvi. 19-23. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that

the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes.

THREEFOLD CONTRAST BETWEEN THE RICH MAN AND LAZARUS.

1. In life.
2. In death.
3. In eternity.

(22.) Luke xvi. 23. 24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

The Torments of the Lost.

I. SELF-INFLICTED.

1. Unsatisfied desires.
2. Awakened conscience.
3. Absence of sympathy.
4. Despair.
5. Memory.

II. DIVINELY INFLICTED.

1. External circumstances that are calculated to give pain.
2. Excruciating tortures.
3. A sense of the wrath of God.

(23.) Luke xvi. 25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and

likewise Lazarus evil things: but now he is comforted, and thou art tormented.

MEMORY A SOURCE OF TORMENT TO THE LOST.

1. They will remember their possessions.
2. They will remember their pleasures.
3. They will remember their sins.
4. They will remember their privileges.
5. They will remember their convictions and resolutions.

(24.) Luke xvi. 26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Eternity of Future Punishments.

I. PROOF.

1. From the use of the epithets everlasting and eternal.
2. From the use of expressions that define these epithets.
3. From the contrast between the description of the doom of the righteous and the wicked.
4. From the reiterated assertion of no more than a single probation.
5. From the indispensable necessity of faith in Christ to the salvation of the soul.

II. OBJECTIONS.

1. From the character of God.
2. From the design of future punishment.
3. From the disproportion of everlasting punishment to temporary sin.
4. From the provisions of the Gospel.

(25.) Luke xvi. 27, 28. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

PICTURE OF A PITIABLE FAMILY.

1. Its rank.
2. Its number.
3. Its bereavement.
4. Its character.
5. The perdition of one of its members.
6. The prayer of the dead for the living.

(26.) Luke xvi. 29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

THE SUFFICIENCY OF REVELATION.

1. In the knowledge it communicates.
2. In the duties it prescribes.
3. In the motives it presents.
4. In the cautions and admonitions it furnishes.
5. In the promises and threatenings it proclaims.

(27.) Luke xvi. 30, 31. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded through one rose from the dead.

1. Though one rose from the dead, he could not adduce more satisfactory evidence of his divine mission than the penmen of the Bible.
2. Though one rose from the dead, he could not divulge more important truths than those which are revealed in the Bible.
3. Though one rose from the dead, he could not ply the sinner with more powerful arguments or motives than are presented in the Bible.
4. Though one rose from the dead, he could not remove the moral barriers to the sinner's salvation.
5. Though miracles of the most extraordinary kind have been wrought, not excepting the resurrection of the dead, they have not effected the conversion of all who witnessed them.

(28.) Eph. iii. 14. For this cause I bow my knees unto the Father of our Lord Jesus Christ.

1. Our prayers should be addressed to God the Father.

2. Our prayers should be addressed to God as the Father of our Lord Jesus Christ.
3. Our prayers should be addressed to God with deep humility.
4. Our prayers should be addressed to God for Christian eminence.
5. Prayers should be addressed to God both by ministers and people.

(29.) Eph. iii. 15. Of whom the whole family in heaven and earth is named.

THE WHOLE FAMILY IN HEAVEN.

1. Divine.
2. Holy.
3. Opulent.
4. Numerous.
5. United.

(30.) Eph. iii. 15.

THE WHOLE FAMILY ON EARTH.

1. The Father.
2. The members.
3. The duties.
4. The privileges.
5. The inheritance.

(31.) Eph. iii. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

1. The Christian needs to be strengthened with might in the inner man.

2. The might which the Christian needs, is conveyed through the agency of the Holy Spirit.
3. This might is obtained in answer to prayer.
4. This might should be sought as from an inexhaustible source.

(32.) Eph. iii. 17. That Christ may dwell in your hearts by faith.

The Indwelling of Christ in His People.

I. WHAT IT IS NOT.
   1. It is not personal.
   2. It is not visionary.
   3. It is not merely emotional.

II. WHAT IT IS.
   1. It is the result of faith as realizing His presence.
   2 It is the result of the communication of the Holy Spirit, by which He is graciously present.
   3. It is the result of His love.

(33.) Eph. iii. 17. That ye being rooted and grounded in love.

I. THE GRACE IMPLORED.
   1. The love of God includes admiration of His character.
   2. The love of God includes gratitude for His benefits.

3. The love of God includes delight in His communion.

II. ITS SPECIFIED IMPORTANCE.

1. The love of God is the essence of religion.
2. The love of God is the germ of holiness.
3. The love of God is the source of happiness.
4. The love of God is the test of meetness for heaven.

III. THE CHARACTERISTICS OF IT IMPLIED.

1. Sincere, and not sentimental.
2. Permanent, and not temporary.

(34.) Eph. iii. 18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height.

THE DIMENSIONS OF THE REDEEMER'S LOVE.

1. Its breadth.
2. Its length.
3. Its depth.
4. Its height.

(35.) 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 KNOWLEDGE.

1. In its date.
2. In its motive.
3. In its sacrifices.
4. In its benefits.

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

1. In its scriptural details.

2. In its personal application.
3. In its practical influence.

(36.) Eph. iii. 19. That ye might be filled with all the fulness of God.

I. IN WHAT RESPECTS MAY WE BE FILLED WITH ALL THE FULNESS OF GOD?

1. In filling the heart, God empties it of its former occupants.
2. In filling the heart, God takes possession of it personally.
3. In filling the heart, God replenishes it with all the graces and dispositions of the Christian character.
4. In filling the heart, God replenishes it with every grace completely or perfectly.

II. BY WHAT MEANS MAY WE BE FILLED WITH ALL THE FULNESS OF GOD?

1. By being sensible of our emptiness.
2. By abounding in prayer.
3. By cherishing love to Christ.
4. By following hard after God.

(37.) Mark viii. 34. And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself.

1. His self-wisdom.

2. His self-righteousness. 4. His self-will.
3. His self-dependence. 5. His self-seeking.

(38.) Mark viii. 34. And take up his cross.

Our cross is our suffering for Christ's sake.

I. ITS NATURE.

1. Severe.
2. Diversified.
3. Changeable.

II. OUR DUTY IN REFERENCE TO IT.

1. Guard against misconceptions, as if we were to make, or choose, or evade our cross.
2. Explain our obligations to welcome our cross, to bear it in a proper spirit, not to lay it down till we are relieved by the Master's will, to view it as a preparation for the crown.

(39.) Mark viii. 34. And follow me.

1. Follow Him as scholars follow their teacher.
2. Follow Him as servants follow their master.
3. Follow Him as soldiers follow their general.
4. Follow Him as imitators follow their model.
5. Follow Him as sinners follow their Saviour.

(40.) Mark viii. 35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.—*(First Clause)*

I. THE POSSIBLE GAINS OF REJECTING CHRIST AND HIS GOSPEL.

1. Wealth.
2. Pleasure.
3. Honour.

II. THE CERTAIN DRAWBACKS OF THESE GAINS.

1. Burdened with many a care and sorrow.
2. Liable to many a chance and change during life
3. Necessarily forfeited at the hour of death.
4. Followed by the loss of the soul.

(41.) Mark viii. 35. *(Second Clause.)*

I. THE POSSIBLE LOSS OF EMBRACING CHRIST AND HIS GOSPEL.

1. Loss of property.
2. Loss of friends.
3. Loss of reputation.
4. Loss of liberty.
5. Loss of life.

II. THE CERTAIN COMPENSATION OF THAT LOSS.

1. By the consolation that is administered under it.
2. By the substitution of a higher form of good.
3. By the impulse of love to Christ.
4. By a consciousness of assimilation to Christ.
5. By the joys of heaven.

(42.) Mark viii. 36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

I. THE VALUE OF THE SOUL.
   1. Its powers and capacities.
   2. Its immortality.
   3. The plan of its redemption.
   4. The conflict it occasions in the universe.

II. THE LOSS OF THE SOUL.
   1. Its nature;—the loss, not of being, but of holiness, of happiness, of heaven, of hope.
   2. The ways in which it may be incurred;—through open infidelity, through gross vice, through formal profession, through sheer carelessness.

III. THE IMPOSSIBILITY OF COMPENSATING FOR THE LOSS OF THE SOUL BY THE GAIN OF THE WORLD.
   1. The gain is problematical: the loss is unavoidable.
   2. The gain is ideal: the loss is real.
   3. The gain is temporary: the loss is final and irretrievable.

(43.) Mark viii. 37. Or what shall a man give in exchange for his soul?

I. WHAT IS IMPLIED IN THIS QUESTION?
   1. It implies the magnitude of the loss of the soul.
   2. It implies the exclusiveness of the Gospel as the method of its salvation.

3. It implies the impossibility of securing its salvation if the Gospel be rejected.

II. To whom may this Question be proposed?

1. To the philosopher.
2. To the man of the world.
3. To the awakened sinner.
4. To the lost soul.
5. To the Saviour.

(44.) Mark viii. 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

I. The Persons described.

1. Those who, from shame, decline to assume a profession of the Gospel.
2. Those who, from shame, do not maintain a consistent profession of the Gospel.
3. Those who, from shame, abandon the profession of the Gospel.

II. The Doom threatened.

1. It is certain.
2. It is awful.
3. It is just.

(45.) 2 Cor. v. 11. Knowing therefore the terror of the Lord, we persuade men.

I. The Things we would persuade them to do.
   1. To be reconciled to God.
   2. To cease from sin.
   3. To use the means of grace.
   4. To do good.
   5. To go to heaven.

II. The Motive by which we would persuade them.
   1. Its reality.
   2. Its nearness.
   3. Its vastness.
   4. The merciful design of its revelation.

(46.) 2 Cor. xi. 3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

I. The Elements of Christian Simplicity.
   1. Simplicity of submission to the authority of God in the Bible.
   2. Simplicity of reliance on the merits of Christ.
   3. Simplicity of moral character.
   4. Simplicity of style of living.
   5. Simplicity of worship.

II. The Resemblance between our Corruption from Christian Simplicity and the Temptation of Eve.
   1. In the agent.

2. In the mode.
3. In the end.

(47.) 1 John v. 21. Little children, keep yourselves from idols.

FORMS OF SPIRITUAL IDOLATRY.

1. Nature-worship.
2. Mammon-worship.
3. Pleasure-worship.
4. Hero-worship.
5. Self-worship.

(48.) Song of Solomon ii. 3. As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

I. THE SAINT'S DESCRIPTION OF THE SAVIOUR'S EXCELLENCE.

1. Beauty.
2. Shade.
3. Fruit.
4. Fragrance.

II. THE SAINT'S DESCRIPTION OF HIS OWN HAPPINESS.

1. It is exquisite in its degree.
2. It is experimental in its evidence.

(49.) Rev. i. 10. I was in the Spirit on the Lord's day.

I. THE SEASON.

1. It is consecrated by the Lord's authority.
2. It commemorates the Lord's resurrection.
3. It is dedicated to the Lord's service.

II. THE STATE.

1. Engaged in spiritual exercises.
2. Actuated by spiritual principles.
3. Enjoying spiritual influences.

(50.) Matt. xii. 12. How much then is a man better than a sheep?

1. In his powers.
2. In his capacities.
3. In his destiny.
4. In the care God has exercised over him.

(51.) 1 Pet. i. 8. Whom having not seen, ye love.

Vindication of Love to Christ.

I. WE CAN LOVE THE SAVIOUR ALTHOUGH WE HAVE NOT SEEN HIM.

1. We may know Him (knowledge is the basis of love) by the declarations of the Bible.
2. We may know Him by the testimony of His friends.
3. We may know Him by our own experience.
4. We may know Him by the teaching of the Holy Spirit.

II. WE OUGHT TO LOVE THE SAVIOUR ALTHOUGH WE HAVE NOT SEEN HIM.

1. His invisibility does not affect our knowledge of Him.

2. His invisibility does not affect our obligations to Him.
3. His invisibility does not affect our relations to Him.
4. His invisibility is a part of His work on our behalf.

(52.) Song of Solomon i. 4. The upright love thee.

ELEMENTS OF LOVE TO CHRIST.

1. Gratitude.
2. Admiration.
3. Sympathy.
4. Communion.
5. Submission.

(53.) Song of Solomon i. 4.

GROUNDS OF LOVE TO CHRIST.

1. What He is.
2. What He has suffered.
3. What He has done.
4. What He has given.
5. What He has promised.

(54.) Song of Solomon i. 4.

THE PROPERTIES OF LOVE TO CHRIST.

1. It should be sincere.
2. It should be fervent.
3. It should be supreme.
4. It should be constant.
5. It should be practical.

(55.) Matt. x. 37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

THE SUPERIORITY OF THE CLAIMS OF CHRIST TO OUR LOVE.

1. We ought to love Christ more than all our relations, because He is more excellent.
2. We ought to love Christ more than all our relations, because He has loved us longer.
3. We ought to love Christ more than all our relations, because He has done more for us.
4. We ought to love Christ more than all our relations, because He has given us more.
5. We ought to love Christ more than all our relations, because our relation to Him shall outlive all others.

(56.) Luke xiv. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

THE RESEMBLANCE OF LOVE TO CHRIST TO THE LOVE OF OUR RELATIVES AND FRIENDS.

1. It has its seat in the same heart.
2. It has its origin in the same causes.
3. It is accompanied with the same feelings.
4. It prompts to the same sacrifices.
5. It is attested by the same evidence.

(57.) John xiv. 15. If ye love me, keep my commandments.

THE TRUE TEST OF LOVE TO CHRIST—OBEDIENCE.

1. It is the test which the Bible prescribes.
2. It is the test which reason sanctions.
3. It is the test to which the renewed heart responds.
4. It is the test which experience ratifies.
5. It is the test which supersedes all others.

(58.) John xiv. 21. He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

THE PRIVILEGES OF LOVE TO CHRIST.

1. The love of the Father.
2. The love of Christ. Real; personal; sincere; strong; ever-during.
3. Special manifestations of Christ. In prayer; in public worship; at the Lord's table; in the season of affliction; at the hour of death.

(59.) John xxi. 16. Lovest thou me?

Personal Application of the Subject.

1. THE IMPORTANCE OF THE QUESTION.
   1. Love to Christ is essential, as the principle of evangelical obedience.
   2. Love to Christ is essential, as an incentive to the higher attainments of the Christian character.

3. Love to Christ is essential, as an antagonist to the love of the world.
4. Love to Christ is essential, as a motive to the love of fellow-Christians and fellow-men.
5. Love to Christ is essential, as a test of meetness for heaven.

II. THE ANSWER TO THE QUESTION.

1. If we love Christ, we will think of Him.
2. If we love Christ, we will speak of Him.
3. If we love Christ, we will seek to be near Him.
4. If we love Christ, we will do what He bids.
5. If we love Christ, we will be wholly His.

(60.) Jude 3. The common salvation.

1. It is common to all the sacred writers.
2. It is common to Jews and Gentiles.
3. It is common to all classes of sinners.
4. It is common to all believers.

(61.) Jude 3. It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints.

I. THE MANNER IN WHICH THIS DUTY IS TO BE DISCHARGED.

1. By public and private advocacy.
2. By a consistent life.
3. By earnest prayer.

4. By encouraging the defenders of the truth.
5. By willingness to suffer for the faith.

II. THE REASONS BY WHICH THIS DUTY MAY BE ENFORCED.

1. The importance of the faith.
2. The number and fury of its foes.
3. Its surrender to our custody by its Author.
4. The consequences of failing to contend for it.

(62.) Jude 11. Woe unto them! for they have gone in the way of Cain.

1. The way of unbelief.
2. The way of malignity.
3. The way of persecution.
4. The way of selfishness.
5. The way of worldly-mindedness.

(63.) Jude 11. And ran greedily after the error of Balaam for reward.

1. He was an example of intellect and learning without principle.
2. He was an inconsistent professor of the true religion.
3. He was a victim of the love of money.
4. He was the instigator of moral corruption.
5. He was a monument of the failure of all attempts to arrest the cause of God.

(64.) Jude 11. And perished in the gainsaying of Core.

I. The Nature of the Gainsaying of Korah.

1. He opposed the authority of the servants of God.
2. He opposed the authority of the word of God.
3. He opposed the authority of God Himself.

II. The Motives of his Gainsaying.

1. The ostensible motives were zeal for the right, and hatred of oppression.
2. The real motives were envy and ambition.

(65.) Jude 12, 13. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Spurious Imitations of Spiritual Life.

1. Sentimental.
2. Constitutional.
3. Moral.
4. Intellectual.
5. Self-righteous.
6. Hypocritical.

(66.) Jude 14, 15. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

I. A PREDICTION OF THE GENERAL JUDGMENT.

1. The Judge.
2. His attendants.
3. The importance of His coming.

II. A STATEMENT OF THE DESIGN OF THE GENERAL JUDGMENT.

1. To decide the everlasting destinies of men.
2. To vindicate the character of God.

(67.) Jude 20. But ye, beloved, building up yourselves on your most holy faith.

1. By an intimate acquaintance with the doctrines of our religion.
2. By an earnest reliance on the truth of its doctrines.
3. By a diligent cultivation of the practical influence of its doctrines.

(68.) Jude 20. Praying in the Holy Ghost.

1. The Holy Ghost shows our need of prayer.
2. The Holy Ghost unfolds to us our encouragements to prayer.
3. The Holy Ghost awakens in us the dispositions proper to acceptable prayer.
4. The Holy Ghost checks in us whatever might interfere with the spirituality of prayer.
5. The Holy Ghost sustains our perseverance in prayer.

(69.) Jude 21. Keep yourselves in the love of God.

I. RULES FOR KEEPING OURSELVES IN THE LOVE OF GOD.

1. We must keep ourselves in the contemplation of the love of God to us.
2. We must keep ourselves in the contemplation of His loveliness.
3. We must keep ourselves in close and constant communion with Him.
4. We must keep ourselves from all that is inconsistent with love to Him.

II. REASONS FOR KEEPING OURSELVES IN THE LOVE OF GOD.

1. Because the love of God is the essence of spiritual life.
2. Because the love of God is the source of strength in duty and trial.
3. Because the love of God is the spring of all true happiness.
4. Because the love of God is the test of preparation for heaven.

(70.) Jude 21. Looking for the mercy of our Lord Jesus Christ unto eternal life.

I. THE OBJECT FOR WHICH WE ARE TO LOOK.

1. A life of honour.

2. A life of happiness.
3. An endless life.

II. THE MEDIUM THROUGH WHICH WE ARE TO LOOK FOR THAT OBJECT.

1. He revealed it.
2. He procured it.
3. He bestows it.
4. He constitutes it.

III. THE SPIRIT IN WHICH WE ARE TO LOOK FOR IT.

1. Believingly.
2. Hopefully.
3. Patiently.
4. Practically.

(71.) Jude 24, 25. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

I. THE OBJECTS OF THE CHRISTIAN'S CHIEF PURSUIT.

1. Stability.
2. Preparation for heaven.

II. THE CHRISTIAN'S INABILITY TO ATTAIN THESE OBJECTS BY HIS OWN EFFORTS.

1. From the history of the angels.
2. From the history of our first parents.
3. From the history of the saints in every age.

III. THE ATTRIBUTES OF HIS GOD AND SAVIOUR ON WHICH THE CHRISTIAN MUST RELY FOR THE ATTAINMENT OF THESE OBJECTS.

1. His power.
2. His wisdom.

IV. THE FEELINGS WITH WHICH THE CHRISTIAN

SHOULD CONTEMPLATE THE BEING TO WHOM HE IS SO MUCH INDEBTED.

1. With love.
2. With gratitude.
3. With affiance.

(72.) Matt. xx. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

I. THE SAVIOUR'S LIFE.

1. It was humble. 2. It was useful.

II. THE SAVIOUR'S DEATH.

1. It was voluntary.
2. It was substitutionary.
3. It was expiatory.
4. It was comprehensive in its aims.

(73.) 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

I. EXPLAIN THE IMPORT OF THE SAYING.

1. That Christ Jesus has come into the world.
2. That He came into the world to save sinners.
3. That He came into the world to save the chief of sinners.

II. UNFOLD ITS PROPERTIES.

1. Its truth. 2. Its excellence.

(74.) 1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.

I. THE WORKS OF THE DEVIL.

1. Sin.
2. Suffering.
3. Death.

II. THE SAVIOUR'S DESTRUCTION OF THESE WORKS.

1. By the clearness of His teaching.
2. By the merit of His sacrifice.
3. By the power of His grace.

(75.) Phil. i. 27. Only let your conversation be as it becometh the gospel of Christ.

1. As it becometh the doctrines which the Gospel reveals.
2. As it becometh the privileges which the Gospel confers.
3. As it becometh the precepts which the Gospel inculcates.
4. As it becometh the prospects which the Gospel unfolds.

(76.) Rev. iv. 3. And there was a rainbow round about the throne, in sight like unto an emerald.

The resemblance between the Rainbow and the Covenant of Grace.

I. IN ITS PHYSICAL CONSTRUCTION.

1. The rainbow is a reflection of the rays of the sun: Christ is the Sun of righteousness.
2. The rainbow is an assemblage of many coloured rays: the covenant, the source of blessings diversified as well as numerous.

II. IN ITS FEDERAL IMPORT.

1. There is a deluge of wrath by which all men are liable to be overwhelmed.
2. There is a method of deliverance from this deluge.
3. The deliverance of all who comply with the terms of the covenant is secure.

III. IN ITS APOCALYPTIC POSITION AND HUE.

1. Its position indicates that the covenant includes and glorifies all the persons of the Godhead.
2. It here indicates that the covenant is attractive, beautiful, and ever-during.

(77.) John x. 9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

I. THE FIGURATIVE DESCRIPTION OF CHRIST.

1. He is the only medium of admission to the blessings of the Gospel.
2. He is the only medium of admission to the communion of the Church.

3. He is the only medium of admission to the happiness of heaven.

II. THE PRIVILEGES OF CHRISTIANS.

1. Safety.
2. Liberty.
3. Provision.

(78.) Acts viii. 39. And he went on his way rejoicing.

1. In the information he had acquired.
2. In the privileges he had enjoyed.
3. In the prospects of usefulness he anticipated.
4. In the hopes of heaven he entertained.

(79.) Ps. xix. 7. The law of the Lord is perfect, converting the soul.

1. What it is.
2. What it does.

(80.) Gen. iii. 19. Dust thou art, and unto dust shalt thou return.

I. MAN'S ORIGIN.

1. How wonderful!
2. How true!
3. How humbling!

II. MAN'S DOOM.

1. Inevitable.
2. Just.
3. Partial.
4. Temporary.

(81.) Exod. v. 2. Who is the Lord, that I should obey his voice?

I. THERE IS A VOICE OF THE LORD WHICH WE ARE BOUND TO OBEY.

1. In the works of nature.
2. In the dispensations of Providence.
3. In the dictates of conscience.
4. In the Bible.

II. THERE ARE AMPLE REASONS WHY WE SHOULD OBEY THE VOICE OF THE LORD. WHO IS THE LORD?

1. He is thy Creator.
2. He is thy Benefactor.
3. He is thy Governor.
4. He is thy Judge.

(82.) Prov. iii. 5, 6. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

I. THE DUTY ENJOINED—TRUST IN THE LORD.

1. Entire.
2. Exclusive.
3. Uniform.

II. THE BLESSING PROMISED.

1. Direction is necessary—On account of our own fallibility, the hazards of the way, and false guides.
2. Direction is provided—By the pointings of Providence, by the lessons of the Bible, by the influences of the Holy Spirit.

(83.) Isa. xxxv. 8–10. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

1. The way to heaven is a highway.
2. The way to heaven is a holy way.
3. The way to heaven is a plain way.
4. The way to heaven is a safe way.
5. The way to heaven is a happy way.

(84.) Jer. xxiii. 5. A King shall reign and prosper.

I. The Reign of Christ.

1. It is rightful.
2. It is mediatorial.
3. It is spiritual.
4. It is universal.
5. It is everlasting.

II. The Prosperity of His Reign.

1. In the increase of His subjects.
2. In the peacefulness of His dominions.
3. In the wise and kind administration of His laws.
4. In the subjugation of His foes.

(85.) Jer. l. 4, 5. In those days, and in that time, saith the

Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

1. Their union.
2. Their penitence.
3. Their devotion.
4. Their decision.
5. Their self-dedication.

(86.) Hosea ii. 7. I will go and return to my first husband; for then was it better with me than now.

I. THE RESOLUTION.

1. It implies that a union has been formed between God and us.
2. It implies that we have violated the union.
3. It implies that we intend to renew the union.

II. THE REASON OF THE RESOLUTION.

1. It was better, because it was more dutiful.
2. It was better, because it was more happy.
3. It was better, because it was more advantageous.
4. It was better, because it was more honourable.

(87.) Hosea ix. 15. All their wickedness is in Gilgal; for there I hated them.

1. Gilgal was the scene where the Israelites observed the ordinance of Circumcision.—Obligations arising from Baptism.
2. Gilgal was the scene where the Israelites

observed the ordinance of the Passover.—Obligations arising from the Lord's Supper.

3. Gilgal was the scene where the Saviour appeared to Joshua as the Captain of the Lord's hosts.—Obligations arising from divine manifestations.

4. Gilgal was the scene where the Israelites set up twelve stones to commemorate their passage of the Jordan.—Obligations arising from divine interpositions.

(88.) Zech. xiv. 20, 21. In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

1. The holiness here predicted is evangelical.
2. The holiness here predicted is conspicuous and attractive.
3. The holiness here predicted is exemplified in the lives of the ministers of the Gospel.
4. The holiness here predicted embraces the transactions of ordinary business.
5. The holiness here predicted reaches to the social enjoyments of Christian professors.

6. The holiness here predicted pervades religious worship.
7. The holiness here predicted purifies the communion of the Christian Church.

(89.) Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

1. He is the Alpha and Omega of the entire creation.
2. He is the Alpha and Omega of the divine manifestations.
3. He is the Alpha and Omega of the inspired volume.
4. He is the Alpha and Omega of the scheme of redemption.
5. He is the Alpha and Omega of spiritual life in the believer.
6. He is the Alpha and Omega of future happiness.

(90.) Luke xxiii. 33. There they crucified him.

1. There—the place.
2. They—the agents.
3. Crucified—the crime.
4. Him—the sufferer.

(91.) Luke xxiii. 33. The place which is called Calvary.

1. It was the scene of strange prodigies.
2. It was the scene of unequalled suffering.
3. It was the scene of all-sufficient sacrifice.
4. It was the scene of glorious triumph.
5. It was the scene of peerless example.

(92.) John ii. 21. But he spake of the temple of his body.

1. It was the shrine of the divine inhabitation.
2. It was the medium of divine manifestation.
3. It was the mirror of divine glory.
4. It was the instrument of divine service.

(93.) John ii. 19. Destroy this temple, and in three days I will raise it up.

I. THE TEMPLE.

1. The body of Christ may be compared to the temple in its structure.
2. The body of Christ may be compared to the temple in its contents.
3. The body of Christ may be compared to the temple in its use.
4. The body of Christ may be compared to the temple in its sanctity.

II. THE DESTRUCTION OF THE TEMPLE.

1. Its nature.
2. Its degree.
3. Its mode.

III. THE RESTORATION OF THE TEMPLE.

1. The architect.
2. The identity of the fabric.
3. The perfection of the workmanship.

(94.) Luke xxiv. 47. And that repentance and remission of sins

should be preached in his name among all nations, beginning at Jerusalem.

I. WHAT WERE THE APOSTLES COMMANDED TO PREACH?

1. Repentance. 2. Remission of sins.

II. HOW WERE THEY COMMANDED TO PREACH?

1. By His authority.
2. Through His merits.
3. In dependence on His grace.

III. WHERE WERE THEY COMMANDED TO PREACH?

1. The whole world was to be the field of their operations.
2. Jerusalem was to be the point at which they entered on that field.

(95.) Luke xxiv. 47. Beginning at Jerusalem.

1. Because it was the place predicted by God.
2. Because it was the place where the truth of the Gospel would be most satisfactorily established.
3. Because it was the place where the love of Jesus would be most signally manifested.
4. Because it was the place over which divine judgments were impending.
5. Because it was the place which would form the best centre for the evangelization of the world.

(96.) Matt. xxiv. 2. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

1. The destruction of the temple of Jerusalem was an illustration of the instability of all earthly grandeur.
2. The destruction of the temple of Jerusalem was an instance of God's punishment of sin in the present world.
3. The destruction of the temple of Jerusalem was an example of the fulfilment of Scripture prophecy.
4. The destruction of the temple of Jerusalem was a proof of the abolition of the Mosaic economy.
5. The destruction of the temple of Jerusalem was a cause of the dispersion of the Jews.

(97.) Mark ii. 7. Who can forgive sins but God only?

1. We cannot forgive our own sins.
2. No human being can forgive our sins.
3. God alone can forgive our sins.
4. God forgives our sins only for Christ's sake.
5. The agency of Christ in the forgiveness of sin proves that He is God.

(98.) Luke xii. 32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

I. WHAT CHRIST SAYS OF HIS PEOPLE.

1. They are a flock.
2. They are a little flock.
3. They are a timid flock.

II. WHAT CHRIST SAYS TO HIS PEOPLE. FEAR NOT POVERTY, SUFFERING, GUILT, SIN, DEATH, SATAN.

1. They have God as their Father.
2. They are heirs of a kingdom.
3. Their inheritance is secure.

(99.) Eccles. ix. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I. THE INJUNCTION THAT IS HERE DELIVERED.

1. The duty to which it relates — believing in Christ, the pursuit of personal holiness, doing good to the bodies and souls of men.
2. The manner in which the duty is to be performed — with promptitude, with energy, with perseverance.

II. THE CONSIDERATION BY WHICH IT IS ENFORCED.

1. We are all travelling to the grave.
2. We cannot attend to this duty beyond the grave.
3. We cannot escape beyond the grave from the consequences of neglecting this duty here.

(100.) 1 Cor. xii. 3. No man can say that Jesus is the Lord, but by the Holy Ghost.

I. EXPLAIN THIS STATEMENT.

1. It means that no man can repeat this proposition with a full conviction of its truth.
2. It means that no man can repeat this proposition with a just sense of its importance.
3. It means that no man can repeat this proposition with a due perception of its glory.
4. It means that no man can repeat this proposition with a cordial reliance on its object.

II. SHOW THE GROUNDS ON WHICH IT RESTS.

1. The proposition is so humbling.
2. The proposition is so holy.
3. The proposition is so contrary to all our natural leanings.

(101.) 2 Peter iii. 18. Grow in grace.

I. MENTION SOME THINGS WHICH ARE SUPPOSED TO BE EVIDENCES OF GROWTH IN GRACE, BUT ARE NOT.

1. Increase of religious knowledge.
2. Increase of religious gifts.
3. Increase of religious zeal.
4. Increase of religious emotions.

II. MENTION SOME THINGS WHICH ARE INFALLIBLE EVIDENCES OF GROWTH IN GRACE.

1. Humility. 2. Spirituality.

3. Self-denial.
4. Watchfulness.
5. Care for the souls of men.
6. Love to God, and a desire to promote His glory.

(102.) Luke xxiii. 54. And that day was the preparation, and the Sabbath drew on.

I. THE SATURDAY EVENING OF THE WEEK.
1. In meditation.
2. In Bible-reading.
3. In prayer.
4. In earnest preparation for the duties of the approaching day.

II. THE SATURDAY EVENING OF LIFE.
1. The work of the week is ended.
2. The performance of the week is judged.
3. The wages of the week are paid.
4. The day of rest is at hand.

III. THE SATURDAY EVENING OF TIME.
1. The winding up of the affairs of the world.
2. The extensive diffusion of the Gospel.
3. The last conflict of great principles.
4. The dawn of the Millennium.

(103.) Phil. ii. 9. And given him a name which is above every name.

1. In meaning.
2. In dignity.
3. In power or influence.
4. In duration.

(104.) Phil. i. 21. To die is gain.

1. Comparative.
2. Immediate.
3. Incalculable.
4. Everlasting.

(105.) Mal. i. 6. A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear?

1. There are duties which confessedly spring out of the relations of man to man.
2. There are duties which spring from the analogous relations of man to God.
3. The duties which man owes to God are generally neglected.
4. The most exemplary discharge of the duties which man owes to man cannot compensate for the neglect of the duties man owes to God.

(106.) Mal. i. 8. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

I. THE APPEAL.

1. To the dictates of conscience.
2. To the usages of human life.

II. THE LESSONS THE APPEAL SUGGESTS.

1. We have all failed in the discharge of our duty to God.

2. Our failure in the discharge of our duty to God is incapable of defence.
3. We need a Saviour.
4. Our services can be accepted by God only through the mediation of the Lord Jesus Christ.

(107.) Mal. i. 11. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

I. THE UNIVERSAL DIFFUSION OF THE GOSPEL.
   1. As to places. 2. As to peoples.

II. THE UNIVERSAL CELEBRATION OF GOD'S CHARACTER.
   1. The extent of His perfections.
   2. Their harmony.
   3. The happiness arising from their manifestation.

III. THE UNIVERSAL OBSERVANCE OF GOD'S WORSHIP.
   1. Pure from Paganism.
   2. Pure from Judaism.
   3. Pure from formality.
   4. Pure from sinful affections.

(108.) Mal. i. 14. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King,

saith the Lord of hosts, and my name is dreadful among the heathen.

I. IDENTIFY THE DECEIVERS HERE DESCRIBED.

1. Those who do not give to God the best exercise of their powers and faculties.
2. Those who do not give to God the best season of their life.
3. Those who do not give to God the best portion of their time.
4. Those who do not give to God the best share of their property.

II. ILLUSTRATE THE CURSE HERE DENOUNCED.

1. It is the curse of a King.
2. It is the curse of a great King.
3. It is the curse of a great King, who has already wrought dreadful judgments.

(109.) Mal. ii. 2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

I. THE DUTY ENJOINED.

1. Repentance glorifies God as an omnipresent and omniscient God.
2. Repentance glorifies God as a just and holy God.
3. Repentance glorifies God as a merciful and gracious God.

4. Repentance glorifies God as a true and faithful God.

II. THE EVIL THREATENED.

1. He will curse the personal blessings of the impenitent.
2. He will curse their domestic blessings.
3. He will curse their national blessings.
4. He will curse their religious blessings.

(110.) Mal. iii. 1. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

I. A DESCRIPTION OF JOHN THE BAPTIST.

1. Of his mission. 2. Of his office.

II. A DESCRIPTION OF THE LORD JESUS CHRIST.

1. His titles: the Lord, the Messenger of the Covenant.
2. His advent: He shall come, to His temple, suddenly.

III. A DESCRIPTION OF THE CHRISTIAN.

1. He seeks Christ. 2. He delights in Christ.

(111.) Mal. iii. 1. The messenger of the covenant.

1. The covenant.
2. The agency of Christ in the administration of the covenant before His incarnation.

3. The agency of Christ in the administration of the covenant since His ascension.

(112.) Mal. iii. 2. But who may abide the day of his coming? and who shall stand when he appeareth?

I. THE SECOND COMING OF CHRIST.

1. As to its certainty, it is indisputable.
2. As to its manner, it will be glorious and sudden.
3. As to its end, it is to judge the world, and to separate His friends from His foes.

II. THE INQUIRY PROPOSED CONCERNING THOSE WHO SHALL BE SAFE AT THE SECOND COMING OF CHRIST.

1. Those who shall not be safe. Not the infidel, not the sensualist, not the worldling, not the self-righteous, not the hypocrite.
2. Those who shall be safe. Believers in Christ, the spiritual-minded, the heavenly-minded, the humble, the sincere.

(113.) Mal. iii. 6. For I am the Lord, I change not.

1. God is unchangeable in His essence.
2. God is unchangeable in His perfections.
3. God is unchangeable in His purposes.
4. God is unchangeable in His promises.
5. God is unchangeable in the principles of His administration.

(114.) Mal. iii. 7. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.

1. Irregular attendance on the house of God.
2. A want of reverence and solemnity of feeling.
3. A spirit of cavilling and criticism.
4. Worldly desires and dispositions.
5. Deficiency in prayer.

(115.) Mal. iii. 8. Will a man rob God?

I. THE WAYS IN WHICH THIS SIN MAY BE COMMITTED.

1. We may rob God of our love.
2. We may rob God of our obedience.
3. We may rob God of our property.
4. We may rob God of our time.
5. We may rob God of our worship.

II. THE MALIGNITY OF THIS SIN.

1. How ungrateful!
2. How reckless!
3. How audacious!
4. How desperate!

(116.) Mal. iii. 10. Prove me now.

1. With regard to the pardon of our sin for Christ's sake.
2. With regard to the purifying influence of the Gospel.
3. With regard to our guidance in the investigation of religious truth.
4. With regard to the supply of our temporal wants.

5. With regard to the happiness of personal religion.
6. With regard to answers to prayer.

(117.) Mal. iii. 14. Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

I. The Nature of Practical Religion.
   1. To serve God.
   2. To keep His ordinance.
   3. To walk mournfully before Him.

II. Its alleged Unprofitableness.
   1. By those who misunderstand its nature.
   2. By those who dislike its requirements.
   3. By those who compromise its claims.
   4. By those who neglect its service.

III. Its eminent Advantages.
   1. It gives a patent of true nobility.
   2. It gives a guarantee of present happiness.
   3. It gives a passport to future glory.

(118.) Mal. iii. 16, 17. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

I. THE CHARACTERISTICS OF THE SAINTS OF THE AGE OF MALACHI.

1. They feared the Lord.
2. They thought on the name of the Lord.
3. They spake often one to another.

II. THE PRIVILEGES BY WHICH THEY WERE DISTINGUISHED.

1. Divine approbation.
2. Divine remembrance.
3. Divine honour.
4. Divine exemption.

(119.) Mal. iii. 17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.

I. GOD'S JEWELS—HIS PEOPLE.

1. For their rarity.
2. Their beauty.
3. Their value.
4. Their preservation.

II. THE MEANS BY WHICH HE COLLECTS THEM.

1. His word and ordinances.
2. The dispensations of His providence.
3. The influence of His Holy Spirit.

III. THE PERIOD WHEN HE SHALL MAKE THEM UP.

1. At the hour of death.
2. On the day of judgment.

(120.) Mal. iii. 18. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

I. THERE ARE TWO GREAT CLASSES INTO WHICH THE WHOLE HUMAN RACE MAY BE DIVIDED.

1. They are distinguished by their state.
2. They are distinguished by their character.

II. THESE TWO CLASSES ARE NOW SO INTERMIXED AS TO OBSCURE THE DISTINCTION BETWEEN THEM.

1. They are intermingled in the family circle.
2. They are intermingled in the arrangements of civil society.
3. They are intermingled in the house of God.
4. They are intermingled in the membership of the Church.

III. THERE IS A PERIOD WHEN THE DISTINCTION BETWEEN THESE TWO CLASSES SHALL BE RENDERED VISIBLE.

1. The season of temporal calamity.
2. The day of judgment.
3. Eternity.

(121.) Mal. iv. 2. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.

I. ILLUSTRATE THE COMPARISON OF OUR LORD JESUS CHRIST TO A SUN.

1. His unapproachable pre-eminence.
2. His benignant influence.
3. His relation to the whole world.

II. DESCRIBE HIS RESTORATIVE OR REMEDIAL EFFICACY.

1. In the world.
2. In a country.
3. In an individual.

III. CONSIDER THE PERSONS TO WHOM HIS EFFICACY IS CONFINED.

1. Who are they?
2. Why are they the sole recipients of the promised blessing?

(122.) Mal. iv. 2. The Sun of righteousness.

1. Christ is the centre of the spiritual world.
2. Christ is the source of light.
3. Christ is the source of heat.
4. Christ is the object of attraction.

(123.) Mal. iv. 5, 6. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

1. The person foretold.
2. The time of his appearance.
3. The design of his mission.
4. The evil he was intended to prevent.

(124.) Luke xix. 10. For the Son of man is come to seek and to save that which was lost.

I. THE NATURAL CONDITION OF MANKIND.

1. Missed their way to everlasting happiness.

2. Failed in the chief end of their being.
3. Unequal to their own recovery or restoration.

II. THE WORK OF THE REDEEMER.

1. He seeks and saves fallen men by His incarnation and sacrifice.
2. He seeks and saves fallen men by His personal ministry.
3. He seeks and saves fallen men by the agency of His Spirit.
4. He seeks and saves fallen men by the instrumentality of His servants.

III. THE NATURE IN WHICH THE REDEEMER EXECUTES HIS WORK.

1. He is a real man.
2. He is a perfect man.
3. He is a representative man.
4. He is the God-man.

(125.) John iii. 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

I. THE END FOR WHICH IT WAS PROBABLE GOD WOULD HAVE SENT HIS SON, WAS TO CONDEMN THE WORLD.

1. When we consider the condition of the human race.
2. When we consider the history of the divine dispensations.

3. When we consider the prediction of the treatment of the Gospel.

II. THE END FOR WHICH GOD REALLY SENT HIS SON, WAS TO SAVE THE WORLD.

1. From error, by His teaching.
2. From false models, by His example.
3. From guilt, by His sacrifice.
4. From sin, by His grace.
5. From perdition, by His second coming.

(126.) John x. 10. I am come that they might have life, and that they might have it more abundantly.

I. THE DESIGN OF THE SAVIOUR'S ADVENT.

1. As a Priest, He procures life.
2. As a Prophet, He reveals it.
3. As a King, He dispenses it.

II. THE AMPLITUDE OF THE DESIGN.

1. More abundantly than Adam.
2. More abundantly than the saints under the law.
3. More abundantly than our former selves.

(127.) Dan. ix. 25. Messiah the Prince.

1. Prince of peace.
2. Prince of life.
3. Prince of the kings of the earth.

(128.) Ps. xvi. 6. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

1. We may say so, when we consider the age in which we flourish.
2. We may say so, when we consider the country in which we were born.
3. We may say so, when we consider the religious privileges we enjoy.
4. We may say so, when we consider the spiritual blessings with which we are enriched.

(129.) Ps. xvi. 11. In thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

I. THE NATURE OF THE HAPPINESS OF HEAVEN.
   1. It springs from communion with God.
   2. It is sustained by the power of God.

II. ITS PROPERTIES.
   1. It is full. 2. It is eternal.

(130.) Ps. xxii. 27. All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee.

I. A DESCRIPTION OF TRUE RELIGION.
   1. It includes remembering.
   2. It includes turning unto the Lord.
   3. It includes worshipping before Him.

II. A PREDICTION OF THE UNIVERSAL PREVALENCE OF TRUE RELIGION.
   1. This prediction is contained in the book of God.
   2. It is accompanied with the promise of an agency that secures its fulfilment.

3. It is already partially fulfilled.
4. There is no natural improbability in its literal fulfilment.

(131.) Ps. xxxvi. 7, 8. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

I. THE EXCELLENCE OF GOD'S LOVING-KINDNESS.
1. It is unmerited.
2. It is disinterested.
3. It is costly.
4. It is munificent.
5. It is endless.

II. THE DUTY IT IMPOSES ON MEN.
1. Trust for the supply of their temporal wants.
2. Trust for their preservation and comfort amid the trials of life.
3. Trust for grace to maintain their spiritual stability and progress.
4. Trust for admission into heaven.

III. THE HAPPINESS IT ENTITLES BELIEVERS TO EXPECT.
1. In God's house on earth.
2. In God's house in heaven.

(132.) Ps. lxxii. 17. His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

I. THE RENOWN WHICH THE SAVIOUR SHALL ACQUIRE.

1. *The sources from which it is derived.*

1. It is derived from the constitution of His person.
2. It is derived from His work.
3. It is derived from His reward.

2. *The duration through which it shall last.*

II. THE INFLUENCE WHICH THE SAVIOUR SHALL EXERT.

1. Its beneficial nature.
2. Its universal extent.
3. Its unworldly methods.

(133.) Ps. cxlii. 4. No man cared for my soul.

I. WHAT IT IS TO CARE FOR THE SOULS OF OTHERS.

1. To have a firm conviction of the value of their souls.
2. To feel alarming apprehensions of the danger to which their souls are exposed.
3. To cherish tender solicitude for the welfare of their souls.
4. To make zealous exertion to bring them to the Saviour.

II. WHO ARE THEY WHO OUGHT TO CARE FOR THE SOULS OF OTHERS?

1. The ministers of the Gospel.
2. The members of the Church.
3. Heads of families.
4. Sabbath-school teachers.

III. What are the Evils of not caring for the Souls of others?

1. How cruel!
2. How ungrateful!
3. How criminal!
4. How fatal!

(134.) Ps. cxxxviii. 6. Though the Lord be high, yet hath he respect unto the lowly.

I. The Majesty of God.

1. Consider His eternity.
2. Consider His immutability.
3. Consider His power.
4. Consider His goodness.

II. The Condescension of God.

1. Consider the persons to whom His preference is shown.
2. Consider the special blessings with which He honours them.

(135.) Ps. v. 7. But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

The Frame of Mind suitable to Public Worship.

I. Grateful.

1. A grateful remembrance of past mercies.
2. A grateful sense of present mercies.
3. A grateful anticipation of future mercies.

II. Reverential.

1. There should be fear of God, of His power, of His wisdom, of His love.
2. The fear should be, not servile, but childlike.
3. The fear should be profound and penetrating.

(136.) Ps. xc. 12. So teach us to number our days, that we may apply our hearts unto wisdom.

VIEWS OF LIFE WHICH SHOULD PROMPT US TO ATTEND TO THE INTERESTS OF RELIGION.

1. Its shortness.
2. Its uncertainty.
3. Its relation to immortality.
4. Its vanity if considered in itself.

(137.) Ps. lxxiii. 24, 25. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

I. THE BLESSINGS THE SAINT EXPECTS FROM GOD.
   1. Guidance. 2. Glory.

II. THE DELIGHT THE SAINT FEELS IN GOD.
   1. He loves him above all in heaven.
   2. He loves him above all on earth.

(138.) Ps. cvii. 31. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

I. THE GOODNESS OF GOD.

1. It is independent.
2. It is unchangeable.
3. It is wise.
4. It is wide-spread.

II. THE WONDERFULNESS OF THE WORKS OF GOD.

1. In the constitution of man.
2. In the adaptation of the external world to the wants of man.
3. In the government of the human race.
4. In the economy of redemption.

III. THE PRAISE DUE TO GOD FOR BOTH.

1. It should be offered by all.
2. It should be offered with the heart.
3. It should be offered in every available method.
4. It should be offered through the mediation of Christ.

(139.) Ps. cxliv. 15. Happy is that people that is in such a case, yea, happy is that people whose God is the Lord.

I. THE ELEMENTS OF WHICH THE HAPPINESS OF GOD'S PEOPLE CONSISTS.

1. Peace.
2. Love.
3. Hope.

II. THE ATTRIBUTES BY WHICH THE HAPPINESS OF GOD'S PEOPLE IS DISTINGUISHED.

1. It is substantial.
2. It is intense.
3. It is uninterrupted.
4. It is holy.
5. It is ever-during.

III. THE OBJECTIONS WHICH ARE BROUGHT AGAINST THE HAPPINESS OF GOD'S PEOPLE.

1. Has not religion its sorrows?
2. Has not religion its restraints?
3. Has not religion its perils and persecutions?
4. Has not religion its disappointments?

(140.) Ps. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

I. THE FACT OF OUR LORD'S ASCENSION.

1. The nature in which He ascended.
2. The place to which He ascended.
3. The circumstances in which He ascended.

II. THE CONQUESTS BY WHICH OUR LORD'S ASCENSION WAS SIGNALIZED.

1. His conflict.
2. His victory.
3. His triumph.

III. THE BENEFITS WHICH FLOW FROM OUR LORD'S ASCENSION.

1. Their nature.
2. Their objects.
3. Their design.

(141.) Ps. cxxvi. 6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

I. The Labourer.

1. The minister of the Gospel may be compared to a sower, because his office demands active exertion, because his office is important, because his office has reference to futurity.

2. The seed he scatters is precious on account of its nature, its rarity, its value, its effects.

II. His Discouragements.

1. From a sense of his own weakness and insufficiency.

2. From the magnitude of the obstacles he encounters.

3. From the disappointments (the frequency of) he undergoes.

4. From a sense of his responsibility.

III. His Success.

1. It is future.

2. It is certain.

3. It is joyful.

(142.) Ps. xxxi. 5. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

I. The dying Saint's Confidence in God.

1. It implies a firm conviction that the soul will survive the body.

2. It implies a high estimate of the value of the soul.

3. It implies a profound impression of the solemnity of death.
4. It implies an unwavering belief that God is willing to receive the soul.

II. THE GROUNDS OF HIS CONFIDENCE.

1. On the work of redemption.
2. On the promises of Scripture.

(143.) Ps. xc. 1, 2. Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

I. THE INFINITE DURATION OF GOD'S EXISTENCE.

1. It had no beginning. 2. It will have no end.

II. THE RELATION WHICH GOD SUSTAINS TO HIS PEOPLE.

1. As their dwelling-place, He is their asylum in every danger.
2. As their dwelling-place, He is the source of all their happiness.
3. As their dwelling-place, He is the centre of their affections.

III. THE EMOTIONS WITH WHICH THE RELATION GOD SUSTAINS TO HIS PEOPLE SHOULD BE CONTEMPLATED.

1. Gratitude.
2. Delight.
3. Humility.
4. Confidence.

(144.) Ps. cxvi. 7. Return unto thy rest, O my soul.

I. In what sense is God the Rest of the Soul?

1. Because in Him it finds repose in all its doubts.
2. Because in Him it finds refuge from its fears of punishment.
3. Because in Him it finds a centre for its affections.
4. Because in Him it finds an all-sufficient object of dependence.
5. Because in Him it finds its chief end.

II. In what circumstances should we call upon our Soul to return to God as its Rest?

1. When we feel an incipient inclination to depart from Him.
2. When we have been guilty of actual backsliding from Him.
3. When we have received special benefits from Him.

(145.) Ps. lxvi. 18. If I regard iniquity in my heart, the Lord will not hear me.

I. The State of Heart supposed.

1. We regard iniquity in our heart when we shrink from the duty of self-examination.
2. We regard iniquity in our heart when we delight in meditating on deeds of wickedness we are prevented by providential restraints from committing.

3. We regard iniquity in our heart when we reflect on our past sins without sorrow.
4. We regard iniquity in our heart when we practise sin in secret.
5. We regard iniquity in our heart when we are not wrestling against sin.

II. THE THREATENING DENOUNCED.

1. It is sincere.
2. It is just.
3. It is awful.

(146.) Ps. lxxii. 6–11. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him.

I. THE NATURE OF CHRIST'S REIGN.

1. It is gentle in its influence.
2. It is progressive in its development.
3. It is mighty in its results.

II. THE EXTENT OF CHRIST'S REIGN.

1. It shall include the most distant regions.

2. It shall include the rudest tribes.
3. It shall include the most exalted individuals.

(147.) Ps. cxix. 57. Thou art my portion, O Lord.

1. God is a suitable portion.
2. God is a satisfying portion.
3. God is a universally accessible portion.
4. God is an ever-present portion.
5. God is an unchanging portion.
6. God is an everlasting portion.

(148.) Ps. cxix. 68. Thou art good, and doest good.

I. EXPLAIN THE NATURE OF DIVINE GOODNESS.

1. It is perfect.
2. It is underived.
3. It is regulated.
4. It is unchangeable.

II. EXEMPLIFY ITS OPERATION.

1. In our own powers and faculties.
2. In the provision that is made for our temporal happiness.
3. In the scheme of redemption.
4. In the means of grace.
5. In the glories of heaven.

(149.) Ps. lxxii. 16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

I. THE APPARENT INSIGNIFICANCE OF THE GOSPEL IN ITS ORIGIN.

1. In its introduction into the world.
2. In its structure as a system of religion.
3. In its operation on the heart.

II. THE PREVIOUS IMPROBABILITY OF ITS SUCCESS.

1. There was powerful opposition to be encountered, from the native enmity of the human heart, from long-established forms of error, from the spirit of the age, from the influence of Satan.
2. There was a feeble agency employed, without eloquence, or power, or wealth.

III. ITS STUPENDOUS RESULTS.

1. The number of its converts.
2. Their graces.
3. Their influence.

(150.) Ps. xlvi. 4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

I. THE RIVER.

1. Look at the source of the river.
2. Look at the fulness of the river.
3. Look at the stillness of the river.

II. THE STREAMS.

1. The blood of Jesus.

2. The influences of the Holy Spirit.
3. The doctrines and promises of the Gospel.
4. The ordinances of religion.

III. THE GLADNESS.

1. It arises from the beauty of the river.
2. It arises from its subserviency to health.
3. It arises from its fertilizing influence.
4. It arises from its commercial importance.

(151.) Ps. lxxxvii. 3. Glorious things are spoken of thee, O city of God.

1. Of its founder.
2. Of its citizens.
3. Of its immunities.
4. Of its history.
5. Of its destiny.

(152.) Ps. cxix. 129. Thy testimonies are wonderful.

1. In their age.
2. In their style.
3. In their contents.
4. In their preservation.
5. In their effects.

(153.) Ps. viii. 3, 4. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?

I. THE INSIGNIFICANCE OF MAN WHEN COMPARED WITH THE STARRY HEAVENS.

1. In point of magnitude.
2. In point of splendour and magnificence.
3. In point of duration.

II. THE SIGNAL PROOFS OF REGARD WITH WHICH, NOTWITHSTANDING HIS INSIGNIFICANCE, MAN HAS BEEN HONOURED BY GOD.

1. God embraces man in the scheme of His providential government.
2. God has devised and executed a plan for the redemption of man.
3. God has caused His Son to assume the nature of man.
4. God has admitted man to the honour of being His son by adoption and regeneration.

(154.) Ps. cxliv. 3. Lord, what is man?

I. WHAT WAS MAN AS HE CAME FROM THE HANDS OF HIS CREATOR?

1. Rational.
2. Responsible.
3. Immortal.
4. Holy and happy.

II. WHAT IS MAN IN HIS PRESENT CONDITION?

1. He is fallen.
2. He is guilty.
3. He is sinful.
4. He is miserable, and helpless in his misery.

III. WHAT IS MAN WHEN HE HAS BELIEVED IN CHRIST?

1. He is restored to a right relation to God.
2. He is restored to a right disposition toward God.
3. He enjoys the influences of the Holy Spirit.

4. He is in process of preparation for the heavenly world.

IV. WHAT SHALL MAN BE WHEN HE IS ADMITTED INTO HEAVEN?

1. Free from sin and sorrow.
2. Advanced to the perfection of his nature.
3. Associated with angels.
4. Near to his Saviour and his God.

(155.) Ps. lxvi. 16. Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

I. THERE ARE SPECIAL BLESSINGS WHICH GOD HAS CONFERRED ON EVERY TRUE CHRISTIAN.

1. There is pardon of sin.
2. There is a change of heart.
3. There is victory over temptation.
4. There are answers to prayer.

II. EVERY TRUE CHRISTIAN DELIGHTS TO DECLARE THE SPECIAL BLESSINGS WHICH GOD HAS CONFERRED ON HIM.

1. From gratitude to God.
2. From a desire to do good to others.
3. From a regard to the gratification and improvement of his own soul.

III. EVERY TRUE CHRISTIAN PREFERS TO DECLARE THE SPECIAL BLESSINGS WHICH GOD HAS CONFERRED ON HIM, WHEN HE IS SURE THAT

THOSE HE ADDRESSES HAVE A KINDRED EXPERIENCE.

1. They are more willing to listen to his declaration.
2. They are more qualified to appreciate it.
3. They are more likely to derive advantage from it.

(156.) Ps. vii. 9. Oh let the wickedness of the wicked come to an end.

I. THE SUBJECT OF THE PRAYER.

1. The wickedness of the wicked is deep-seated.
2. The wickedness of the wicked assumes various forms.
3. The wickedness of the wicked employs vast and complex agencies.
4. The wickedness of the wicked is rapidly accumulating.

II. THE SUBSTANCE OF THE PRAYER.

1. The wickedness of the wicked comes to an end when the wicked are converted.
2. The wickedness of the wicked comes to an end when the wicked are overawed by the moral influence of the people of God.
3. The wickedness of the wicked comes to an end when the wicked shall disappear amid the universal prevalence of the Gospel.

III. THE GROUNDS OF THE PRAYER.

1. Zeal for the glory of God.

2. A benevolent concern for the well-being of the wicked.
3. A regard to our own happiness and safety.

IV. THE CONDITIONS OF THE PRAYER.

1. Holy example.
2. Active effort for the suppression of the wickedness of the wicked.

(157.) Ps. lxviii. 19. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

I. THE RELATION WHICH GOD SUSTAINS.

1. The plan of salvation was devised by God.
2. The work of salvation was accomplished by God.
3. The blessings of salvation are applied by God.
4. The progress and final results of salvation are superintended by God.

II. THE BENEFITS WHICH GOD CONFERS.

1. Their nature.
2. Their number.
3. Their frequency.

III. THE RETURN WHICH GOD DESERVES.

1. We should bless Him sincerely.
2. We should bless Him affectionately.
3. We should bless Him constantly.
4. We should bless Him practically.

(158.) Ps. li. 4. Against thee, thee only, have I sinned, and done

this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.

I. THE MALIGNITY OF SIN AS AN OFFENCE AGAINST GOD.

1. It ignores His existence.
2. It repudiates His government.
3. It disputes His veracity.
4. It impugns His justice.
5. It hurls defiance against His omnipotence.

II. THE EQUITY OF GOD IN INFLICTING PUNISHMENT ON SIN.

1. When we consider the number and aggravation of our sins.
2. When we consider the nature of the Being against whom our sins are committed.
3. When we consider our rejection of the Saviour.

(159.) Ps. ciii. 5. So that thy youth is renewed like the eagle's.

I. EXPLAIN THE FIGURE.

1. The eagle is the emblem of the mature Christian, in the penetration of its eye.
2. The eagle is the emblem of the mature Christian, in the elevation of its flight.
3. The eagle is the emblem of the mature Christian, in the swiftness of its motion.
4. The eagle is the emblem of the mature Christian, in the dignity of its appearance.

II. ILLUSTRATE THE FACT.

1. In the recovery of health, after severe sickness.
2. In the revival of religion in the soul, after a season of declension.
3. In the glories of immortality.

(160.) Ps. xlii. 4. When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

I. THE PLEASURES THE PSALMIST REMEMBERED.

1. They were connected with the society he cultivated.
2. They were connected with the place he frequented.
3. They were connected with the day he observed.
4. They were connected with the exercises in which he engaged.

II. THE SORROW THE PSALMIST EXPERIENCED.

1. Its occasion was the loss of religious privileges.
2. Its measure was the sensibility of his soul.
3. Its expression was in the language of prayer.

(161.) Ps. cx. 3. The day of thy power.

1. The power of the Gospel resides in the evidence by which it is authenticated.
2. The power of the Gospel resides in the majesty by which it is characterized.

3. The power of the Gospel resides in the knowledge of human nature it displays.
4. The power of the Gospel resides in the love it reveals.
5. The power of the Gospel resides in the divine influence by which it is accompanied.

(162.) Ps. lxiii. 8. My soul followeth hard after thee.

I. THE STATE OF MIND HERE DEPICTED.

1. It includes a persuasion that God alone is the portion of the soul.
2. It includes a choice of God as the portion of our soul.
3. It includes ardent desires after nearness to God.
4. It includes earnest use of the means which have been appointed to bring and to keep us near.

II. THE REASONS WHY THIS STATE OF MIND SHOULD BE CULTIVATED.

1. It forms a safeguard against temptation.
2. It supplies a perpetual stimulus to devotion.
3. It imparts an impulse, constantly recurring, to do good to our own souls, and the souls of others.
4. It turns every religious service into a source of pleasure.

(163.) Ps. x. 4. The wicked, through the pride of his countenance, will not seek after God.

1. He is too proud of his own merit to seek God's mercy.
2. He is too proud of his own strength to seek God's help.
3. He is too proud of his own wisdom to seek God's teaching.
4. He is too proud of his own happiness to seek God's favour.

(164.) Ps. lxix. 18. Draw nigh unto my soul.

I. IN WHAT RELATIONS?
   1. As a Father and Friend.
   2. As a Guide and Guardian.
   3. As a Redeemer and Portion.

II. IN WHAT CIRCUMSTANCES?
   1. In reading the Bible, and meditating on it.
   2. In the exercise of prayer.
   3. In attendance on religious ordinances.
   4. In the season of affliction, and in the hour of death.

III. FOR WHAT END?
   1. To establish communion with the soul.
   2. To repel evil from the soul.
   3. To prepare the soul for heaven.

(165.) Ps. xxxix. 3. While I was musing, the fire burned.

I. SUBJECTS OF MEDITATION.

1. The character of God.
2. The plan of redemption.
3. The dispensations of providence.
4. Our own state and character.
5. Our future in time and in eternity.

II. BENEFITS OF MEDITATION.

1. By meditation the truths of religion are inwrought into the texture of our thoughts.
2. By meditation the influences of religion acquire greater power over our hearts.
3. By meditation the exercises of religion are rendered easier and more delightful.
4. By meditation the tendency or issue of religion is most vividly realized.

(166.) Ps. iv. 4. Commune with your own heart.

I. THE SUBJECTS OF SELF-EXAMINATION.

1. Our sins.
2. Our conversion.
3. Our principles.
4. Our pleasures.
5. Our prayers.

II. THE MANNER IN WHICH IT SHOULD BE CONDUCTED

1. Seriously.
2. With reference to the Bible as a standard.
3. With prayer for divine guidance.

III. ITS ADVANTAGES.

1. Self-knowledge will direct us in the use of the means of grace.

2. Self-knowledge will assist us in the performance of religious duties.
3. Self-knowledge will guard us against temptation.

(167.) 1 Tim. iv. 15. Meditate upon these things.

I. THE NATURE OF MEDITATION.

1. It is not mere thinking.
2. It is not study.
3. It is set and sustained thought for a practical purpose.

II. THE SEASONS OF MEDITATION.

1. Periods of solitude.
2. Times of sleeplessness.
3. Seasons of sickness.
4. The Sabbath.

III. RULES FOR MEDITATION.

1. Lay up a good store of scriptural truth in the mind beforehand.
2. Banish every thought that is out of keeping with the exercise.
3. Apply the whole force and energy of the soul.
4. Lift up the heart to God in prayer.
5. Let not the exercise be unduly protracted.

(168.) 2 Cor. iv. 2. By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

I. THE PREACHER OF THE GOSPEL SHOULD ADDRESS HIMSELF CHIEFLY TO THE CONSCIENCE.

1. To rouse it to action.

2. To awaken in it a sense of guilt.
3. To set it in harmony with the Gospel.

II. THE PREACHER OF THE GOSPEL SHOULD ADDRESS HIMSELF TO THE CONSCIENCE THROUGH THE TRUTH.

1. The truth concerning God.
2. The truth concerning man.
3. The truth concerning Christ.
4. The truth concerning responsibility and retribution.

III. THE PREACHER OF THE GOSPEL SHOULD ADDRESS HIMSELF TO THE CONSCIENCE THROUGH THE TRUTH, AS IN THE PRESENCE OF GOD.

1. The influence of the felt presence of God on the preacher.
2. The influence of the felt presence of God on the hearer.

(169.) 2 Cor. iv. 3. But if our gospel be hid, it is hid to them that are lost.

I. WHEN MAY THE GOSPEL BE SAID TO BE HID?

1. When it is not understood.
2. When it is not believed.
3. When its glory is not discerned.

II. TO WHOM IS THE GOSPEL HID?

1. They are lost to God.
2. They are lost to themselves.

3. They are lost to heaven.
4. They are lost to hope.

(170.) 2 Cor. iv. 4. The glorious gospel of Christ, who is the image of God.

1. It furnishes a glorious manifestation of the divine character.
2. It contains a glorious provision for human necessities.
3. It has won glorious triumphs in the world.
4. It unfolds a glorious heaven.
5. All its glories centre in Christ.

(171.) 2 Cor. iv. 5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

1. The proper subject of preaching.
2. The proper manner of preaching.
3. The proper motive of preaching.

(172.) 2 Cor. iv. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

I. THE AUTHOR OF SPIRITUAL ILLUMINATION.

1. It is the same God who created the world.
2. It is in the exercise of the same power.
3. It is the Holy Spirit.

II. THE SPHERE OF SPIRITUAL ILLUMINATION.

1. It affects the heart.
2. It affects the heart through the understanding.
3. It affects the heart through the understanding, by the instrumentality of the word.

III. THE MEDIUM OF SPIRITUAL ILLUMINATION.

1. In Jesus Christ, we see the glory of God embodied in a living person.
2. In Jesus Christ, we see the glory of God exhibited in a human form.
3. In Jesus Christ, we see the glory of God fully revealed.
4. In Jesus Christ, we see the glory of God displayed in the harmonious action of all His attributes.

(173.) 2 Cor. iv. 7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

I. THE EXCELLENCE OF THE GOSPEL.

1. It is a valuable treasure.
2. It is an abundant treasure.
3. It is a lasting treasure.

II. THE INSTRUMENTS EMPLOYED IN PREACHING THE GOSPEL.

1. As to their origin.
2. As to their bodily and mental constitution.
3. As to their social position.
4. As to their official usefulness.

III. THE REASON OF THE CHOICE OF SUCH INSTRUMENTS.

1. From the simplicity of the means.
2. From the inadequacy of the instruments.
3. From the grandeur of the results.

(174.) 2 Cor. iv. 8. We are perplexed, but not in despair.

I. THE CHRISTIAN'S PERPLEXITIES.

1. As to his spiritual state.
2. As to the path of duty.
3. As to the dispensations of providence.
4. As to the want of answers to prayer.
5. As to the study of the sacred volume.

II. THE GROUNDS OF THE CHRISTIAN'S CONSOLATION AMID HIS PERPLEXITIES.

1. They are not unexampled in the history of the saints.
2. They do not necessarily affect our personal safety.
3. They do not prevent the communication of divine influence.
4. They may be removed during the present life.
5. They shall be removed in eternity.

(175.) John xvi. 8. And when he is come, he will reprove the world of sin.

I. IN WHAT CONVICTION OF SIN CONSISTS.

It does not consist in a speculative knowledge of the scriptural doctrine of sin, or in the working of the natural conscience about sin, or in impressions on the imagination regarding sin. It consists in a serious, solemn, and heartfelt sense

1. Of the reality,
2. Of the number,
3. Of the greatness,
4. Of the guilt,
5. Of the danger of our sins.

II. In what way Conviction of Sin is produced.

Through the Instrumentality of the Law.

1. As recorded in the Ten Commandments.
2. As expounded in the Sermon on the Mount.
3. As magnified in the cross of Christ.
4. As applied to the conscience by the Holy Spirit.

III. With what Feelings Conviction of Sin is attended.

1. Fear.
2. Shame.
3. Self-condemnation.

(176.) Rom. ii. 15. Their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

The Difference between Natural and Spiritual Convictions.

1. They differ in the means by which they are produced.

2. They differ in the principle from which they spring.
3. They differ in the range over which they extend.
4. They differ in the feelings to which they give rise.
5. They differ in their duration.

(177.) John xv. 26. He shall testify of me.

1. Of the value of His sacrifice.
2. Of the prevalence of His intercession.
3. Of the dimensions of His love.
4. Of the suitableness and sufficiency of His salvation.
5. Of the beauty and glory of His person and character.

(178.) 1 Cor. xii. 3. Wherefore I give you to understand,—that no man can say that Jesus is the Lord, but by the Holy Ghost.

1. No man can say it with due understanding of its meaning.
2. No man can say it with cordial assent to its truth.
3. No man can say it with a sense of personal interest in it.

(179.) 2 Cor. v. 17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

I. THE APOSTLE'S DESCRIPTION OF A CHRISTIAN.
   1. The nature of the union between Christ and His people.
   2. The scriptural illustrations of it.

II. HIS ACCOUNT OF THE CHANGE WHICH EVERY CHRISTIAN UNDERGOES.
   1. Its author.
   2. Its magnitude.
   3. Its effect.

III. HIS STATEMENT OF THE NEW ORDER OF THINGS WHICH THIS CHANGE INTRODUCES.
   1. The Christian has new views and sentiments.
   2. The Christian has new feelings and affections.
   3. The Christian has new joys and sorrows.
   4. The Christian has new principles and pursuits.
   5. The Christian has new aims and aspirations.

(180.) John vi. 45. And they shall be all taught of God.

1. The pupils.
2. The text-book.
3. The system of tuition.
4. The under teachers.
5. The principal Teacher.

(181.) Rom. viii. 14. For as many as are led by the Spirit of God, they are the sons of God.

1. He leads them to the cross of Christ.
2. He leads them to the throne of grace.
3. He leads them to the volume of the book.

4. He leads them in the path of duty.
5. He leads them through the mazes of trial and temptation.
6. He leads them through the valley of the shadow of death.
7. He leads them to Emmanuel's land.

(182.) 2 Thess. ii. 13. Through sanctification of the Spirit.

I. THE NECESSITY OF SANCTIFICATION.

1. From the character of God.
2. From the work of Christ.
3. From the constitution of the covenant of grace.
4. From our own happiness.

II. THE NATURE OF SANCTIFICATION.

1. The rule.
2. The principle.
3. The model.

III. THE AGENCY OF THE HOLY SPIRIT IN SANCTIFICATION.

1. Through the belief of the truth.
2. Through the dispensations of providence.
3. Through our own exertion.
4. Through his immediate influence.

(183.) 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you.

Concerning the Names of the Ordinance.

1. The Lord's Supper.
2. The Communion.
3. The Eucharist.
4. The Sacrament.
5. The Feast.

(184.) 1 Cor. xi. 23.

Concerning the Nature of the Ordinance.

I. The Sacramental Emblems.

1. The bread, the emblem of Christ's body or human nature.
2. The cup, the emblem of his blood or sacrifice for sin.

II. The Sacramental Actions.

1. On the part of Christ, who blessed the elements, and gave them with His own hand to the disciples, after breaking the one and pouring out the other.
2. On the part of the disciples, who received the bread and wine, and partook of them.

III. The Sacramental Words.

1. This is My body—the Incarnation.
2. This is My body which is broken—the Passion.
3. This is My body, which is broken for you—the Atonement.
4. This cup is the new testament in My blood—the Covenant of Grace.
5. This cup is the new testament in My blood, which

was shed for many for the remission of sins —Justification.

6. Take, eat. Drink ye all of it—Faith.

(185.) 1 Cor. xi. 23.

Concerning the Design of the Ordinance.

1. It is commemorating.
2. It is confessing.
3. It is communicating.
4. It is covenanting.
5. It is sealing.

(186.) Matt. xix. 20. All these things have I kept from my youth up: what lack I yet?

I. EXAMINE THE YOUNG MAN'S BOAST.

1. He boasted that his obedience was extensive.
2. He boasted that his obedience was exact.
3. He boasted that his obedience was constant.

II. ANSWER HIS QUESTION.

1. He lacked a new heart.
2. He lacked a sense of guilt and sin.
3. He lacked faith in Christ.
4. He lacked spirituality and self-denial.

(187.) John iv. 10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

1. Jesus is the gift of God.

2. The Holy Spirit is the gift of Jesus.
3. Prayer is the medium through which the gift of the Spirit is to be obtained.
4. Much of the neglect of Jesus, and the blessings of His salvation, is to be ascribed to ignorance.

(188.) John iv. 14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

THE WATER IS THE INFLUENCE OF THE HOLY SPIRIT.

1. It is dispensed by Jesus.
2. It is dispensed by Him freely.
3. It operates constantly and powerfully in the heart.
4. It is accompanied with a sense of satisfaction.
5. It tends to eternal life, and issues in it.

(189.) Judges xiv. 14. Out of the eater came forth meat, and out of the strong came forth sweetness.

1. The introduction of sin.
2. The death of Christ.
3. The persecutions of the Church.
4. The afflictions of Christians.
5. The death of Christians.

(190.) Matt. xvi. 18. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

I. THE FOUNDATION ON WHICH THE CHURCH RESTS.

1. How ancient!
2. How firm!
3. How enduring!

II. THE AGENCY BY WHICH THE CHURCH IS REARED.

1. Christ appoints the means.
2. Christ provides the instruments.
3. Christ communicates the blessing.

III. THE PERPETUITY WITH WHICH THE CHURCH SHALL BE HONOURED AND BLESSED.

1. Notwithstanding the ravages of death.
2. Notwithstanding the power and policy of Satan.

(191.) Rom. v. 10. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

1. Enemies—Reconciled.
2. Reconciled—Saved.
3. Death of Christ—Life of Christ.—*(Threefold contrast.)*

(192.) Rom. vii. 9. For I was alive without the law once; but when the commandment came, sin revived, and I died.

I. THE ESTIMATE WHICH PAUL, BEFORE HIS CONVERSION, HELD OF HIS RELIGIOUS STATE.

1. The nature of his mistake.
2. The ground of his mistake.

II. THE CHANGE WHICH ENSUED WHEN PAUL WAS BROUGHT UNDER THE REGENERATING INFLUENCE OF THE HOLY SPIRIT.

1. Sin revived.
2. He died.

III. THE MEANS BY WHICH THE CHANGE WAS EFFECTED IN PAUL—THE COMMANDMENT.

1. The nature of its power.
2. The source of its power.

(193.) Prov. xiii. 20. He that walketh with wise men shall be wise.

I. WHO ARE THE WISE?

1. Those who seek the favour and friendship of God—the noblest of all ends.
2. Those who seek the favour and friendship of God, through a cordial acceptance of the Gospel—the best of all means.

II. HOW MAY WE WALK WITH THE WISE?

1. By cherishing their principles.
2. By cultivating their society.
3. By perusing their publications.

III. WHY WILL WALKING WITH THE WISE MAKE US WISE?

1. There is the force of example.
2. There is the power of sympathy.
3. There is the influence of conversation.
4. There is the promise of God.

(194.) Prov. xiii. 20. But a companion of fools shall be destroyed.

I. WHO ARE FOOLS?

1. Those who occupy their time and thoughts with trifles.
2. Those who neglect important truths and realities.
3. Those who do not prepare for great and unavoidable events.

II. HOW MAY WE WALK WITH FOOLS?

1. By following their example.
2. By frequenting their company.
3. By reading their books.

III. WHAT ARE THE CONSEQUENCES OF BEING THE COMPANION OF FOOLS?

1. We shall be tainted with their vices.
2. We shall share their present sufferings.
3. We shall be involved in their everlasting doom.

(195.) Acts xix. 19. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

1. It was a proof of their indignation against the sins to which they had been addicted.
2. It was a profession of their determination never to return to these sins.
3. It was a removal of a strong temptation to return to their sins.

4. It was a declaration of their victory over the love of the world.
5. It was a preventive of their doing harm to others.

(196.) Heb. iv. 2. The word preached did not profit them, not being mixed with faith in them that heard it.

I. THERE MUST BE FAITH BEFORE HEARING.
1. Faith in the inspiration of the Scriptures.
2. Faith in the divine institution of preaching.
3. Faith in the power of prayer.

II. THERE MUST BE FAITH IN HEARING.
1. Faith will lead to reverence.
2. Faith will lead to candour.
3. Faith will lead to self-application.
4. Faith will lead to impartiality.

III. THERE MUST BE FAITH AFTER HEARING.
1. To retain the truth in the memory.
2. To impress it on the heart.
3. To reduce it to practice.
4. To diffuse its influence.
5. To ascribe its efficacy to God.

(197.) 1 Cor. xi. 17. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

I. DESCRIBE THE HEARERS OF THE GOSPEL TO WHOM THIS LANGUAGE MAY BE ADDRESSED.

1. Those who do not attend the house of God from proper motives.
2. Those who do not attend the house of God in a proper spirit.
3. Those who do not attend the house of God with proper effects.

II. EXPLAIN THE EVIL OF THEIR CONDUCT.

1. In reference to God.
2. In reference to ministers.
3. In reference to themselves.

(198.) Matt. xi. 7. What went ye out into the wilderness to see?

I. WE OUGHT ALWAYS TO HAVE AN END IN VIEW IN ATTENDING THE MINISTRATIONS OF THE SANCTUARY.

1. It is due to ourselves.
2. It is due to God.
3. It is due to the occasion.

II. THERE ARE SOME ENDS WE OUGHT NOT TO PROPOSE TO OURSELVES.

1. The gratification of curiosity.
2. The exercise of a critical and censorious spirit.
3. The improvement of our social position.
4. The pacifying of our conscience.

III. THERE ARE SOME ENDS THAT SHOULD ALWAYS BE PRESENT TO OUR THOUGHTS.

1. Conversion. 2. Instruction.

3. Impression.
4. The diffusion of the Gospel.

(199.) Rom. xi. 2. Wot ye not what the Scripture saith of Elias?

REASONS OF MISTAKE CONCERNING THE NUMBER OF THE RIGHTEOUS.

1. The obscurity of their social position.
2. The modesty of their character.
3. The quiet with which they were brought to the faith of the Gospel.
4. The diversity of their doctrinal sentiments.
5. Their practical inconsistencies.

(200.) 2 Kings ii. 14. Where is the Lord God of Elijah?

I. THE CHARACTERISTICS OF ELIJAH'S GOD.

1. He was a prayer-hearing God.
2. He was a wonder-working God.
3. He was a Church-preserving God.
4. He was a saint-honouring God.

II. THE REASONS THAT MAY LEAD US TO INQUIRE WHERE ELIJAH'S GOD NOW IS.

1. Few prayers are answered.
2. Few wonders are wrought.
3. Little faith is exercised.
4. Little prosperity is enjoyed.

III. THE ANSWERS THAT MAY BE GIVEN TO THE INQUIRY WHERE ELIJAH'S GOD NOW IS.

1. In heaven.
2. In the Church.
3. In the hearts of His people.

IV. THE EFFECT OUR CONSIDERATION OF THIS INQUIRY SHOULD PRODUCE.

1. It should humble us.
2. It should rouse us to prayer.
3. It should stimulate us to attempt great things in the name of Elijah's God.

(201.) 1 Kings xix. 9. And he came thither unto a cave, and lodged there: and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

1. This question may be addressed to the flagrant sinner in the cave of concealment.
2. This question may be addressed to the awakened sinner in the cave of despair.
3. This question may be addressed to the convert in the cave of cowardice.
4. This question may be addressed to the prosperous Christian in the cave of ease.
5. This question may be addressed to the disappointed Christian in the cave of chagrin.

(202.) 1 Kings xix. 12. And after the fire a still small voice.

1. This vision may be regarded as emblematical of

God's preference of gentleness to force, of love to terror, in the execution of His purposes.

2. This vision may be regarded as emblematical of the difference of the Law and the Gospel.

3. This vision may be regarded as emblematical of the process of conversion.

(203.) 2 Kings viii. 13. And Hazael said, But what! is thy servant a dog, that he should do this thing?

1. How little do we know of our own heart!

2. How fearful a deterioration of character a slight change of circumstances might produce in us!

3. How grateful we should be for the restraints of divine providence and grace!

4. How watchful and how prayerful we should be!

(204.) Matt. xi. 4. Jesus answered and said unto them, Go and show John again those things which ye do hear and see.

1. Our Saviour's works were words.

2. His works were wonders.

3. His wonders were wonders of mercy.

4. His wonders of mercy were suited to the necessities of man.

5. The suitableness of His wonders of mercy to the necessities of man is a satisfactory proof of his Messiahship.

(205.) Zech. i. 5. Your fathers, where are they?

1. The death of our fathers reminds us of our own mortality.
2. The death of our fathers reminds us of our own obligations.
3. The death of our fathers reminds us of their principles.
4. The death of our fathers reminds us of our prospects of reunion with them.
5. The death of our fathers reminds us of the grandeur of immortality.

(206.) Zech. i. 20. And the Lord showed me four carpenters.

I. THE TRUTH EXHIBITED IN THIS VISION.

1. The champions of the Church are as numerous as its assailants.
2. The champions of the Church are more powerful than its assailants.
3. The champions of the Church are seasonably provided.

II. THE GROUND ON WHICH THIS TRUTH RESTS.

1. On the love,
2. On the power,
3. On the promises,
4. On the dispensations of God.

(207.) Zech. ii. 4. Run, speak to this young man.

1. Tell him he has a wicked heart.

2. Tell him he ought to become a Christian.
3. Tell him he should improve the season of youth.
4. Tell him he should beware of evil company.
5. Tell him he should attend to Bible-reading, and to prayer.

(208.) Zech. ii. 5. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

1. A promise of God's presence in the Church.
2. A promise of His protection.
3. A promise of His grace.

(209.) Zech. ii. 8. For he that toucheth you toucheth the apple of his eye.

1. The figure is expressive of intimate union.
2. The figure is expressive of high appreciation.
3. The figure is expressive of earnest attention.
4. The figure is expressive of intense sympathy.
5. The figure is expressive of watchful care.

(210.) Zech. ii. 13. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

I. THE OCCASIONS ON WHICH A SPECIAL INTERPOSITION OF THE ALMIGHTY MAY BE EXPECTED.

1. When vice is rampant.
2. When public oppression prevails.

3. When the truths of the Bible are assailed.
4. When importunate prayer is offered.

II. THE EFFECT.

1. There should be the silence of heartfelt awe.
2. There should be the silence of conscious guilt.
3. There should be the silence of unmurmuring submission.
4. There should be the silence of blissful satisfaction.

(211.) Zech. iii. 1. And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

I. THE POSITION OF THE HIGH PRIEST.

1. He stands before the angel of the Lord.
2. He stands before the angel of the Lord as an accused person.
3. He stands before the angel of the Lord as an accused person, to pray.

II. THE OPPOSITION OF SATAN.

1. It was prompt.
2. It was directed against Joshua as the high priest.
3. It assumed the form of accusation against Joshua.
4. It was intended to interrupt or thwart Joshua in his prayer.

(212.) Zech. iii. 1.

The Interposition of Christ.

I. ITS NATURE.

1. He appealed to Jehovah to rebuke Satan.
2. He pardoned Joshua.
3. He bestowed on Joshua many honours.

II. ITS REASONS.

1. His purpose. 2. His work.

(213.) Zech. iii. 2. Is not this a brand plucked out of the fire?

I. THE DANGER.

1. The brand is fit for the fire.
2. The brand is scorched by the fire.
3. The brand is destined to the fire.
4. The brand is unable to deliver itself from the fire.

II. THE DELIVERANCE.

1. Its Author. 3. Its permanence.
2. Its completeness. 4. Its benefits.

III. THE EXCLAMATION.

1. With regard to the Speaker, it expresses triumph.
2. With regard to the enemy of souls, it hurls defiance.
3. With regard to the spectators, it challenges admiration.
4. With regard to the person delivered from the danger, it demands gratitude.

(214.) Zech. iii. 6, 7. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge,

then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

I. WHAT THE ANGEL OF THE LORD ENJOINED ON JOSHUA.

1. Personal holiness.
2. Official fidelity.

II. WHAT THE ANGEL OF THE LORD PROMISED TO JOSHUA.

1. The continuance of his present privileges.
2. Admission to nobler society hereafter.

(215.) Zech. iii. 9. Upon one stone shall be seven eyes.

1. The eye of God.
2. The eye of angels.
3. The eye of Satan.
4. The eye of those who saw Him in the days of His flesh.
5. The eye of those who now believe in Him.
6. The eye of those who shall afterwards believe in Him.
7. The eye of the redeemed in heaven.

(216.) Zech. iii. 10. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

1. Undisturbed peace.
2 Social happiness.
3. Active benevolence.
4. Religious zeal.

(217.) Zech. iv. 2. What seest thou?

1. Describe the vision itself.
2. State the historical facts to which it relates.
3. Explain the spiritual truths which it embodies—that the Lord Jesus Christ is both Priest and King; that it is His prerogative to dispense the Holy Spirit; that He dispenses its influence in the use of means; and that through it, He overcomes all obstacles.

(218.) Zech. iv. 6. Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

I. ON WHAT THE SUCCESS OF CHRIST'S CAUSE DOES NOT DEPEND.

1. Not on power.
2. Not on wealth.
3. Not on eloquence.
4. Not on policy.

II. ON WHAT THE SUCCESS OF CHRIST'S CAUSE DOES DEPEND.

1. The Spirit of God provides the agents.
2. The Spirit of God qualifies the agents.
3. The Spirit of God blesses the agents.

(219.) Zech. iv. 7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.

I. THE IMPEDIMENTS TO THE PROGRESS OF THE GOSPEL.

1. The forms they assume.

2. The parties by whom they are presented.
3. The spirit in which they are urged.

II. THEIR INEFFICIENCY.

1. They will all yield to faith.
2. They will all yield to effort.
3. They will all yield to prayer.

(220.) Zech. iv. 10. For who hath despised the day of small things?

The Significance of Apparent Trifles.

I. ILLUSTRATIONS FROM NATURE.

1. From the seed.
2. From the mountain rivulet.
3. From the spark.
4. From the child.

II. ILLUSTRATIONS FROM PROVIDENCE.

1. Scriptural, as Joseph, Moses, David, Esther.
2. General, as Cromwell, Napoleon.

III. ILLUSTRATIONS FROM THE HISTORY OF THE CHURCH.

1. Introduction of the Gospel.
2. Reformation.
3. The religious denominations.
4. Benevolent and religious institutions.

(221.) Zech. v. 1. Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

The Sins of our Country and Age.

I. AGAINST THE FIRST TABLE OF THE LAW.

1. Atheism or pantheism.
2. Ritualism.
3. Profanation.
4. Sabbath-breaking.

II. AGAINST THE SECOND TABLE.

1. Recklessness of human life.
2. Licentiousness.
3. Fraud.
4. Falsehood.
5. Envy.
6. Relaxation of domestic discipline.

(222.) Zech. vi. 13. Even he shall build the temple of the Lord; and he shall bear the glory.

I. THE TEMPLE.

1. Because the Church is consecrated to the service of God.
2. Because the Church is hallowed by His residence.
3. Because the Church is honoured by His self-manifestation.

II. THE BUILDER.

1. Because He prepares the materials.
2. Because He employs the workmen.
3. Because He superintends the workmanship.

III. THE GLORY.

1. From the unlikelihood of the materials.
2. From the magnitude of the obstacles.

3. From the diversity of the workmen.
4. From the perfection of the work.

(223.) Zech. vii. 13. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts.

I. THE NEGLIGENCE OF MEN.
   1. They do not hear the dispensations of God in His providence.
   2. They do not hear the invitations of God by His servants.
   3. They do not hear the commands of God in His word.

II. THE JUDGMENT OF GOD.
   1. He will not hear the cry of the lost, as expressive of regret.
   2. He will not hear the cry of the lost, as expressive of disappointment.
   3. He will not hear the cry of the lost, as expressive of fear.
   4. He will not hear the cry of the lost, as expressive of despair.

(224.) Zech. viii. 13. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing.

I. SINNERS ARE A CURSE.

1. They are under the curse of God.
2. They are a curse to themselves.
3. They are a curse to others.

II. SINNERS MAY BECOME SAINTS.

1. It is God who saves them.
2. It is God who saves them through Christ.
3. It is God who saves them by faith.

III. SAINTS ARE A BLESSING.

1. They enjoy the blessing of God.
2. They are a blessing to themselves.
3. They are a blessing to others.

(225.) Zech. viii. 23. We will go with you; for we have heard that God is with you.

I. THE RESOLUTION.

1. Abandonment of their present companionship.
2. Union with the people of God.
3. Participation in their principles and pursuits.

II. THE REASON.

1. It includes divine presence.
2. It includes divine influence.
3. It includes divine communion.

(226.) Zech. ix. 7. And Ekron as a Jebusite.

I. IT IS A GREAT THING TO BE A JEBUSITE.

1. What a Governor!
2. What a charter!
3. What a safety!
4. What a liberty!
5. What a traffic!
6. What a happiness!

II. THE EKRONITE MAY BECOME A JEBUSITE.

1. This change has taken place—in remarkable conversions recorded in the Bible; in the history of the Church; in religious biographies in our own language; in the annals of the missionary enterprise.
2. This change is foretold in inspired prophecy.
3. This change, although wonderful, is not impossible.

(227.) Zech. ix. 9. Rejoice greatly, O daughter of Zion.

I. THE CHARACTER UNDER WHICH THE SAVIOUR IS HERE PRESENTED TO US.

1. As just.
2. As powerful.
3. As lowly.

II. THE GROUNDS OF REJOICING IN HIS REIGN.

1. The peacefulness of His government.
2. The extent of His empire.
3. The privileges of His subjects.

(228.) John iv. 24. God is a Spirit.

1. As a Spirit, God is invisible.
2. As a Spirit, God is omnipresent.
3. As a Spirit, God is almighty.
4. As a Spirit, God is all-wise.
5. As a Spirit, God is the Father of our spirits.
6. As a Spirit, God is our all-sufficient portion.

(229.) Gen. vi. 11. The earth also was corrupt before God; and the earth was filled with violence.

THE CAUSES OF THE EXTREME CORRUPTION OF MANKIND BEFORE THE GENERAL DELUGE.

1. The neglect of public worship.
2. The intermarriage of saints and sinners.
3. The pride of bodily strength and of mental superiority.
4. The extraordinary duration of human life.

(230.) Ezek. xv. 2. What is the vine-tree more than any tree, or than a branch which is among the trees of the forest?

I. THE END OF MAN'S EXISTENCE IS TO LOVE AND SERVE GOD.

1. He has all the natural powers that are requisite to serve this end.
2. He is placed in circumstances that are favourable to the working out of this end.

II. THIS IS THE EXCLUSIVE END OF MAN'S EXISTENCE.

1. Not wealth.
2. Not pleasure.
3. Not power.
4. Not fame.
5. Not learning.
6. Not domestic comfort.

III. MAN, IF HE DOES NOT SERVE THIS END, IS FIT ONLY TO BE DESTROYED.

1. By his destruction, he will be a warning to others.
2. By his destruction, he will be a monument of the divine justice.

(231.) Rev. xxi. 22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

1. All external mediums of worship will there be abolished.
2. Magnificent manifestations of Godhead will there be enjoyed.
3. Devotion will not form there a distinct part of the employment of the saints, but will be intimately incorporated with all their actions and sentiments.

(232.) Rev. ii. 1. These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

I. WHAT IS MEANT BY THE SAVIOUR'S HOLDING THE STARS, THE MINISTERS OF THE GOSPEL, IN HIS RIGHT HAND.

1. He appoints them.
2. He qualifies them.
3. He assigns to them the sphere of their labour and the measure of their success.

II. WHAT IS MEANT BY HIS WALKING IN THE MIDST OF THE SEVEN CANDLESTICKS.

1. Inspection.
2. Government.
3. Delight.

(233.) Rev. i. 20. The seven stars are the angels of the seven churches.

I. FALSE VIEWS OF THE CHRISTIAN MINISTRY.

1. It is not a priesthood.
2. It is not active discipleship.

II. TRUE VIEW OF THE CHRISTIAN MINISTRY, AS SUGGESTED BY THE COMPARISON OF MINISTERS TO ANGELS.

1. They are sent by God.
2. They are sent with a message.
3. They are sent with a message worthy of the powers of angels.
4. They are sent with a message angels would delight to deliver.

(234.) Rev. i. 15. And his feet like unto fine brass, as if they burned in a furnace.

1. The movements of Christ are energetic.
2. The movements of Christ are unsullied.
3. The movements of Christ are brilliant.
4. The movements of Christ are gradual.

(235.) 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 validity of the Saviour's pretensions was established.
2. On this day the acceptance of His sacrifice was demonstrated.
3. On this day His victory over death was proclaimed.

4. On this day the universal triumph of His religion was secured.
5. On this day the glorious resurrection of His people was guaranteed.

(236.) Jer. xxx. 21. For who is this that engaged his heart to approach unto me? saith the Lord.

1. Consider the text as applicable to Zerubbabel.
2. Consider the text as applicable to the Lord Jesus Christ.
3. Consider the text as applicable to every acceptable worshipper of God.

(237.) Luke xvii. 5. And the apostles said unto the Lord, Increase our faith.

I. FAITH IS CAPABLE OF INCREASE.
   1. In the amount of truth it embraces.
   2. In the degree of intensity with which it lays hold of its object.
   3. In the force with which it works.

II. THE INCREASE OF FAITH IS DESIRABLE.
   1. For the sake of our holiness.
   2. For the sake of our happiness.
   3. For the sake of our usefulness.

III. THE INCREASE OF FAITH IS TO BE SOUGHT THROUGH PRAYER.
   1. Our prayer for the increase of faith should be earnest.

2. Our prayer for the increase of faith should be accompanied with habitual meditation on the object of faith.
3. Our prayer for the increase of faith should be accompanied with avoidance of everything that tends to impair the strength of faith.

(238.) Josh. v. 14. As captain of the host of the Lord am I now come.

PARALLEL BETWEEN THE WAR OF THE ISRAELITES WITH THE NATIONS OF CANAAN, AND THAT OF CHRISTIANS WITH THEIR SPIRITUAL ENEMIES.

1. Both originate in the command of God.
2. Both are waged with numerous and powerful foes.
3. Both are conducted under a divinely appointed leader.
4. Both are wars of extermination.
5. Both are progressive in their conquests.
6. Both are hindered by voluntary neglect of orders.
7. Both are endangered by the false reports of spies.

(239.) Lev. xiii. 45. And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

1. Like the leprosy, sin is a disorder.
2. Like the leprosy, sin is defiling.

3. Like the leprosy, sin is contagious.
4. Like the leprosy, sin excludes from communion with God.
5. Like the leprosy, sin is incurable by human skill.

(240.) Ps. cxlv. 11. They shall speak of the glory of thy kingdom.

1. In its origin.
2. In the principles of its administration.
3. In the character of its subjects.
4. In the privileges of its subjects.
5. In its extent.
6. In its perpetuity.

(241.) Prov. xxv. 2. It is the glory of God to conceal a thing.

I. THE DIVINE BEING IS ACCUSTOMED TO CONCEAL MUCH.

1. In relation to His own nature and the manner of His existence.
2. In relation to the structure and constitution of His works.
3. In relation to the dispensations of His providence.
4. In relation to the economy of grace and redemption.

II. IN THIS HE ACTS IN A MANNER WORTHY OF HIMSELF, AND SUITED TO DISPLAY HIS GLORY.

1. Because it is in part the necessary consequence of His infinite superiority to all finite beings

in wisdom and understanding—the inevitable result of His being God.

2. Because it evinces His entire independence on the wisdom, counsel, or co-operation of any or all of His creatures.

3. Because such a degree of obscurity as attends the partial manifestation of the divine will, and the progressive development of the divine purposes, is eminently adapted to the state, exigency, and condition of man.

(242.) Eccles. vii. 20. For there is not a just man on earth, that doeth good and sinneth not.

THE REASONS FOR RECORDING IN THE BIBLE THE INCONSISTENCIES OF THE SAINTS.

1. It yields a presumptive proof of the truth of the Bible.
2. It guards us from the idolatry of human nature.
3. It warns us of the danger of rash judgment of others.
4. It checks our tendency to self-dependence.
5. It raises our thoughts to heaven.

(243.) 2 Tim. ii. 3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

THE QUALITIES OF A GOOD SOLDIER.

1. Obedience.

2. Courage.
3. Discipline.
4. Skill in the use of his weapons.

(244.) Luke ii. 32. The glory of thy people Israel.

1. Because He was a Jew by birth.
2. Because His history has vindicated all that was peculiar in the Jewish polity.
3. Because He confined His personal ministry to the Jews.
4. Because He has stamped the impress of Jewish thought on the mind of man.
5. Because He has invested the condition and prospects of the Jews with universal interest.

(245.) John xiv. 27. Not as the world giveth, give I unto you.

1. The gifts of the world are trivial: the gifts of Christ are beyond all price.
2. The gifts of the world may be superfluous: the gifts of Christ are indispensable.
3. The gifts of the world may be reluctant: the gifts of Christ are cheerful.
4. The gifts of the world are scanty: the gifts of Christ are liberal.
5. The gifts of the world are rare: the gifts of Christ are constant.
6. The gifts of the world are selfish: the gifts of Christ are disinterested.

(246.) Heb. vii. 22. A better testament.

THE SUPERIORITY OF THE CHRISTIAN TO THE MOSAIC DISPENSATION.

1. In its Founder.
2. In its clearness.
3. In its services.
4. In its extent.
5. In its duration.

(247.) 2 Cor. iii. 9. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE SUPERIORITY OF THE GOSPEL TO THE LAW.

1. In the person by whom it was introduced.
2. In the character of its revelations.
3. In the more extensive diffusion of its blessings.
4. In the perpetuity of its duration.

(248.) 2 Cor. iii. 10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

I. THE GLORY OF THE OLD DISPENSATION.

1. It had a glorious origin.
2. It had a glorious history.
3. It had a glorious ritual.

II. THE GREATER GLORY OF THE NEW.

1. Its glory is not sensuous, but spiritual.
2. Its glory is not alarming, but cheering.
3. Its glory is not stationary, but progressive.

4. Its glory is not factitious, but intrinsic.
5. Its glory is not transitory, but immortal.

(249.) 2 Cor. iii. 11. For if that which was done away was glorious, much more that which remaineth is glorious.

I. THE DESCRIPTION OF THE LAW.
1. It is a ministration of condemnation.
2. It is a ministration of death.

II. THE DESCRIPTION OF THE GOSPEL.
1. It is a ministration of righteousness.
2. It is a ministration of the Spirit.

III. THE SUPERIORITY OF THE GOSPEL TO THE LAW.
1. It offers greater blessings to man.
2. It offers these blessings more extensively.
3. It has greater influence over the human heart.
4. It is more lasting.
5. It is a brighter display of the divine perfections.

(250.) Jer. xxxi. 31. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

I. THE BLESSINGS OF THE NEW COVENANT.
1. God undertakes to write His law in our hearts.
2. God undertakes to establish a relation between Himself and us.
3. God undertakes to give us the knowledge of Himself.
4. God undertakes to pardon all our iniquities.

II. THE DIFFERENCE BETWEEN THE OLD AND NEW COVENANTS.

1. In the freeness of their grants.
2. In the extent of their provisions.
3. In the duration of their benefits.

(251.) Ps. lxxiv. 22. Arise, O God, plead thine own cause.

I. GOD HAS A CAUSE ON EARTH WHICH IS HIS OWN.

1. It is the cause of truth.
2. It is the cause of holiness.
3. It is the cause of happiness.

II. THE CAUSE OF GOD HAS ENEMIES WHO OPPOSE IT.

1. By reasoning.
2. By ridicule.
3. By organization.
4. By persecution.

III. PRAYER SHOULD BE ADDRESSED TO GOD TO PLEAD HIS OWN CAUSE.

1. Why should prayer be offered for this purpose?
2. How may we expect this prayer to be answered?

(252.) Luke ii. 10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

1. The Gospel may be called good tidings, because it is so beneficial.
2. The Gospel may be called good tidings, because it is so appropriate.
3. The Gospel may be called good tidings, because it is so personal.

4. The Gospel may be called good tidings, because it is so unexpected.
5. The Gospel may be called good tidings, because it is so subservient to the illustration of all the other dispensations of God toward us.

(253.) Luke xvi. 31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

I. THE SUPPOSITION MADE.

1. The visitant might come from hell.
2. The visitant might come from heaven.

II. THE DOCTRINE STATED.

1. They would be in a worse state of mind for examining the evidence.
2. The evidence would be less susceptible of examination.
3. The evidence would be less abundant.
4. The evidence would be less satisfactory.

(254.) Isa. liv. 17. No weapon that is formed against thee shall prosper.

1. The Church has been preserved in spite of numerical superiority.
2. The Church has been preserved in spite of philosophy.
3. The Church has been preserved in spite of persecution.

4. The Church has been preserved in spite of wealth.
5. The Church has been preserved in spite of superstition.
6. The Church has been preserved in spite of heresies.
7. The Church has been preserved in spite of infidelity.

(255.) 2 Sam. xii. 7. And Nathan said unto David, Thou art the man.

I. CONSIDER THE REPROOF AS ADDRESSED TO DAVID.
1. It is remarkable that such a man should have fallen into such a sin.
2. It is remarkable that he remained so long impenitent.
3. It is remarkable that he discerned the sin of another so much more promptly than his own.
4. It is remarkable that God should have had mercy on him, and brought him to a sense of his sin.

II. CONSIDER THE REPROOF AS ADDRESSED TO OURSELVES (PARABOLICALLY).
1. To the infidel.
2. To the rationalist.
3. To the drunkard.
4. To the Sabbath-breaker.
5. To the prayerless.

(256.) Gen. xlix. 18. I have waited for thy salvation, O Lord.

1. The allusion by which these words were suggested.
2. The blessing to which they relate.
3. The state of mind they express.
4. The time at which they were spoken.
5. The manner in which they were uttered.

(257.) Mark ii. 7. Who can forgive sins but God only?

1. Can we forgive sins ourselves?
2. Can the priest?
3. Can the saints?
4. Can God?
5. Can God, otherwise than through the Lord Jesus Christ?

(258.) Nehem. x. 39. We will not forsake the house of our God.

1. Because it is the place where He dwells.
2. Because it is the place where He teaches.
3. Because it is the place where He converts.
4. Because it is the place where He sanctifies.
5. Because it is the place where He hears prayer.
6. Because it is the place where He prepares the saints for heaven.

(259.) Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some is.

1. If you would obey the commandment of God.

2. If you would worship God, and give Him due honour.
3. If you would increase your religious knowledge.
4. If you would be converted or edified.
5. If you would promote brotherly love.
6. If you would be prepared for heaven.

(260.) Gen. iii. 24. So he drove out the man.

I. THE UNWILLINGNESS OF THE MAN TO QUIT THE GARDEN OF EDEN.
   1. On account of its beauty.
   2. On account of its fertility.
   3. On account of its spiritual advantages.
   4. On account of its happiness.

II. THE REASONS OF HIS EXPULSION.
   1. He was driven out in the way of judgment.
   2. He was driven out in the way of mercy.

III. TO WHAT WAS HE DRIVEN?
   1. To a world of toil.
   2. To a world of sorrow.
   3. To a world of death.
   4. Not to a world of despair.

(261.) 1 Cor. x. 15. I speak as to wise men; judge ye what I say.

I. SOME PARTICULARS ON WHICH THE PREACHERS OF THE GOSPEL MAY APPEAL TO THE WISE.
   1. In reference to its evidences.

2. In reference to its doctrines.
3. In reference to its precepts.
4. In reference to its sanctions.
5. In reference to its effects.

(262.) 1 Cor. x. 15.

II. SOME PARTICULARS IN WHICH THEIR APPEAL MAY BE RESISTED.

1. The truth of the Gospel depends on testimony.
2. There are apparent contradictions in its record.
3. It contains many mysteries.
4. It contains much which it seems unworthy of God to reveal.

(263.) Prov. xxiii. 26. My son, give me thine heart.

I. HOW THE HEART SHOULD BE GIVEN TO GOD.

1. Really.
2. Entirely.
3. Cheerfully.
4. Perpetually.

II. WHY THE HEART SHOULD BE GIVEN TO GOD.

1. It is His wish.
2. It is His right.
3. It is our interest.
4. It has been done by the wise and good of all ages.

(264.) Luke iv. 19. To preach the acceptable year of the Lord.

1. I preach that the great atonement for sin has been offered.
2. I preach that the guilty may be forgiven.

3. I preach that the slave may be emancipated.
4. I preach that the lost inheritance may be regained.

(265.) Gen. i. 27. So God created man in his own image, in the image of God created he him.

1. Intelligent.
2. Holy.
3. Powerful.
4. Happy.
5. Immortal.

(266.) Ps. xlii. 6. O my God, my soul is cast down within me.

1. By bodily disease.
2. By apparent declension in religion.
3. By the recurrence of vain thoughts.
4. By the consciousness of some aggravated sin.
5. By the dread of everlasting exclusion from the presence of God.
6. By the pressure of adversity.

(267.) Ps. cvi. 4. Remember me, O Lord, with the favour which thou bearest unto thy people.

I. WHAT THIS PRAYER IMPLIES.

1. That God is the hearer and answerer of prayer.
2. That God has a peculiar people.
3. That God regards His own people with a special love.

II. WHAT THIS PRAYER EXPRESSES.

1. A real participation of God's love to His own people.

2. A full participation of God's love to His own people.
3. A personal participation of God's love to His own people.

(268.) Ps. ciii. 17. The mercy of the Lord is from everlasting to everlasting upon them that fear him.

I. THE BLESSING.
   1. The source.
   2. The mode.
   3. The effects.

II. ITS DURATION.
   1. It is ancient.
   2. It is perpetual.

III. ITS RECIPIENTS.
   1. The nature of their fear.
   2. The ground of their fear.

(269.) Ps. ciii. 8. Plenteous in mercy.

1. Reason cannot assure us that God is plenteous in mercy.
2. His dispensations do not prove that God is plenteous in mercy.
3. The Scriptures declare that God is plenteous in mercy.
4. The gift of Christ demonstrates that God is plenteous in mercy.
5. The experience of penitents confirms that God is plenteous in mercy.

(270.) Matt. xxiii. 37, 38. 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! Behold, your house is left unto you desolate.

I. THE COMPASSION OF CHRIST.

1. Tender.
2. Strong.
3. Active.
4. Long-continued.
5. Limited in time.

(271.) Matt. xxiii. 37, 38.

II. THE OBSTINACY OF SINNERS.

1. Its nature.
2. Its causes.
3. Its extent.
4. Its consequences.

(272.) Ps. lxxxix. 15, 16. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.

I. THE GOSPEL.

1. It is a joyful sound, because it proclaims pardon to the guilty.
2. It is a joyful sound, because it proclaims liberty to the enslaved.
3. It is a joyful sound, because it proclaims restitution to the disinherited.

II. THE KNOWLEDGE OF THE GOSPEL.
1. Theoretic.
2. Experimental.
3. Practical.

III. THE BLESSEDNESS OF THE KNOWLEDGE OE THE GOSPEL.
1. Honour.
2. Joy.
3. Purity.

(273.) Zech. xiii. 7. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.

I. THE TITLES BY WHICH OUR LORD JESUS CHRIST IS DESIGNATED.
1. Jehovah's Shepherd.
2. The Man that is Jehovah's Fellow.

II. THE SUFFERINGS TO WHICH OUR LORD JESUS CHRIST IS GIVEN UP BY HIS FATHER.
1. He offers Him up as a sacrifice for sin.
2. He offers Him up willingly as a sacrifice for sin.

III. THE PREDICTED CONSEQUENCES.
1. Immediate.
2. Remote.

(274.) Zech. xiii. 7.

I. THE COMMISSION GIVEN TO JEHOVAH'S SWORD.
  1. Whom was it to smite?
  2. In whose hand was it to inflict the stroke?
II. THE GROUNDS AND REASONS OF THIS COMMISSION.
  1. To show His indignation against sin.
  2. To reconcile justice with mercy, in the salvation of sinners.
III. THE EFFECTS AND CONSEQUENCES OF IT.
  1. The immediate effect was the scattering of our Lord's disciples.
  2. The ultimate effect was their restoration and recovery.

(275.) Zech. xiii. 7.

I. THE TERMS IN WHICH OUR LORD IS DESCRIBED.
  1. The man that is the Fellow of Jehovah.
  2. Jehovah's Shepherd.
II. THE COMMAND GIVEN IN REFERENCE TO HIM.
  1. It relates to sufferings divinely appointed.
  2. It relates to sufferings most severe.
  3. It relates to sufferings most surprising.
III. THE CONSEQUENCES WHICH ARE TO FOLLOW THE EXECUTION OF THIS COMMAND.
  1. The dispersion of the sheep.
  2. A signal interposition in their behalf.

(276.) Zech. xiii. 7.

1. The essential glory of Christ.
2. His official character.
3. His vicarious sufferings.—In their operative cause; in their unmitigated intensity; in their glorious designs.

(277.) Zech. xiii. 8, 9. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.

1. The people of God are a chosen or separated people.
2. The people of God are a suffering people.
3. The people of God are a sanctified people.
4. The people of God are a praying people.
5. The people of God are a blessed people.
6. The people of God are a professing people.

(278.) Zech. xiii. 9.

I. THE TRIALS OF THE PEOPLE OF GOD.

1. They are severe.
2. They are brief.
3. They are harmless.

II. THE OBJECT OF THESE TRIALS.

1. To try. 2. To refine.

III. THE EFFECT OF THESE TRIALS.

1. Communion with God.
2. Tokens of God's favour.
3. Devotedness to God's service.

(279.) Hosea vi. 3. And he shall come unto us as the rain, as the latter and former rain unto the earth.

1. Like rain, the influences of the Holy Spirit are copious.
2. Like rain, the influences of the Holy Spirit are seasonable.
3. Like rain, the influences of the Holy Spirit are refreshing.
4. Like rain, the influences of the Holy Spirit are fertilizing.
5. Like rain, the influences of the Holy Spirit are from above.

(280.) Hosea xiii. 2. And now they sin more and more.

1. The start in life is fair and promising.
2. There is a wish to be a man before the age of manhood has been reached.
3. There is an aversion to religion, and an appetite for what is evil.
4. There is the indulgence of vicious habits.
5. There is the silencing of all the remonstrances of conscience.
6. There is the defiance of irreligion and immorality.

(281.) Rev. xxii. 3. And there shall be no more curse.

1. No more toil and labour.
2. No more sorrow and sighing.
3. No more disease and death.
4. No more sin and temptation.

(282.) Rev. ii. 9. Thou art rich.

1. A church is rich, when it has an able and ample dispensation of religious ordinances.
2. A church is rich, when its members are numerous, and saints indeed.
3. A church is rich, when its members possess the unsearchable riches of Christ.
4. A church is rich, when it abounds in gracious attainments.
5. A church is rich, when it abounds in good works.

(283.) Song of Sol. i. 4. Draw me, we will run after thee.

I. The Petition.

1. It implies a sense of distance.
2. It implies a consciousness of weakness.
3. It implies a desire of communion.

II. The Resolution.

1. To draw near to Christ in dependence on His own aid.
2. To draw near to Christ with ardour and alacrity.
3. To draw near to Christ in the way of obedience.
4. To draw near to Christ along with others.

(284.) Jer. viii. 6. What have I done?

1. In reference to God.
2. In reference to myself.
3. In reference to Christ.
4. In reference to Christians.
5. In reference to the unconverted.

(285.) Dan. vii. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

1. It is a delegated kingdom.
2. It is a glorious kingdom.
3. It is a universal kingdom.
4. It is an everlasting kingdom.

(286.) Job. xxi. 7. Wherefore do the wicked live, become old, yea, are mighty in power?

1. That they may have the opportunity of being reconciled to God.
2. That they may be the instruments of good to others.
3. That they may display the long-suffering and forbearance of God.
4. That they may furnish an argument for a future state of retribution.
5. That they may demonstrate the equity of their own everlasting condemnation.

(287.) Prov. viii. 31. Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

1. As the medium of the manifestation of the divine perfections.
2. As the home of a race of rational and accountable creatures.
3. As the scene of His own incarnation.
4. As the battle-field on which He conquers all His enemies.
5. As the theatre of His works of benevolence and compassion.
6. As the territory within which He was to erect His kingdom.

(288.) Heb. xiii. 10. We have an altar, whereof they have no right to eat which serve the tabernacle.

1. The altar.
2. The sacrifice.
3. The fire.
4. The place of refuge.
5. The provision.
6. The worship.

(289.) 1 John ii. 8. The darkness is past, and the true light now shineth.

I. THE DARKNESS IS PAST.
   1. Of heathenism.
   2. Of Judaism.
   3. Of Popery.

II. THE TRUE LIGHT NOW SHINETH.

1. The Bible.
2. Evangelical preaching.
3. Education.
4. The Press.

(290.) Jas. ii. 23. He was called the Friend of God.

I. How God manifested His Friendship to Abraham.
   1. By His love.
   2. By His sympathy.
   3. By His care.

II. How Abraham manifested his Friendship to God.
   1. By confidence.
   2. By communion.
   3. By zeal and obedience.

(291.) Heb. xii. 10. But he for our profit.

I. With regard to the Unconverted.
   1. The sensual.
   2. The worldly.
   3. The hypocritical.
   4. The heretical.

II. With regard to the Converted.
   1. That He may strengthen their faith.
   2. That He may increase their patience.
   3. That He may deepen their humility.
   4. That He may subdue their temper.
   5. That He may promote their holiness.

(292.) 2 Chron. xxiv. 1. Joash was seven years old when he began to reign.

1. We have a description of early piety.
2. We have an intimation of the loveliness of early piety.
3. We have an account of the means by which early piety is cherished and strengthened.
4. We have a view of the times and circumstances in which early piety is apt to decline.

(293.) Mark xiv. 8. She hath done what she could.

I. WHAT WE MIGHT DO IF WE DID WHAT WE COULD.
1. By our wealth.
2. By our influence.
3. By our mental powers.
4. By our religious attainments.

II. WHY WE SHOULD DO WHAT WE CAN.
1. If we would be grateful to Christ.
2. Christ will accept it at our hand.
3. We will do much good to others.

(294.) Acts ii. 22. 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.

I. OF MIRACLES IN GENERAL.
1. Their nature.
2. Their possibility.
3. Their connection with revelation.

II. OF THE MIRACLES OF SCRIPTURE.

1. They were above the power of man to produce.
2. They were exceedingly numerous and various.
3. They were wrought publicly.
4. They were benevolent.
5. They were intended to confirm the divine mission of those who wrought them.

(295.) Acts iv. 13. Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

1. Because they wrought miracles like His.
2. Because they taught doctrines like His.
3. Because they displayed intellectual features like His.
4. Because they exhibited a moral character like His.

(296.) John xiv. 6. I am the way.

CHRIST OUR WAY TO THE FATHER.

1. A new way.
2. A perpetual or living way.
3. A patent way.
4. A plain way.
5. A holy way.
6. An exclusive way.

(297.) John xiv. 6. I am the truth.

1. In opposition to all figures and shadows.
2. In opposition to all error and falsehood.
3. In opposition to all dishonesty and deceit.

(298.) John xiv. 6. I am the life.

1. The Source and Giver of natural life.
2. The Source and Giver of spiritual life.
3. The Source and Giver of eternal life.

(299.) 1 Chron. xxviii. 9. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

1. By His omniscience.
2. By His providence.
3. By His word.
4. By the power of conscience.

(300.) Ps. iv. 3. But know that the Lord hath set apart him that is godly for himself.

I. The Persons.

1. They are born of God.
2. They love God.
3. They resemble God.

II. The Honour.

1. As His property.
2. As His portion.
3. As His charge.
4. As the instruments of His glory.

(301.) Acts v. 20. Go, stand and speak in the temple to the people all the words of this life.

I. RELIGION IS A LIFE.

1. It is so called, to remind us of its dependence on divine grace.
2. It is so called, to remind us of its value or importance.
3. It is so called, to remind us of the peculiar sort of experience it generates.
4. It is so called, to remind us of its happiness.

II. RELIGION AS A LIFE, HAS A CLOSE CONNECTION WITH THE BIBLE.

1. The truth contained in the Bible is its seed.
2. The truth contained in the Bible is its food.
3. The truth contained in the Bible is its defence.

III. IT IS THE OFFICE OF THE MINISTERS OF THE GOSPEL TO DEAL WITH RELIGION AS A LIFE.

1. Their first office is to be the instruments of calling men to this life.
2. Their second, is to strengthen and mature this life wherever it exists.

(302.) John vi. 63. The words that I speak unto you, they are spirit, and they are life.

I. THE NECESSITY FOR THE QUICKENING OPERATIONS OF THE HOLY SPIRIT.

1. Men are legally dead.
2. Men are spiritually dead.

II. THE SUBJECT OF HIS QUICKENING OPERATIONS.

1. The attention.
2. The understanding.
3. The conscience.
4. The will.

III. THE MODE OF HIS QUICKENING OPERATIONS.

1. It is mysterious.
2. It is instantaneous.
3. It is sovereign.
4. It is powerful.

(303.) 1 John v. 11. This life is in his Son.

1. Because He is its Proprietor.
2. Because He is its Dispenser.
3. Because He is its Guardian.
4. Because He is its Model.

(304.) Gal. ii. 20. The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

I. THE NATURE OF FAITH.

1. As described in the Bible.
2. As defined by theological writers.
3. As elucidated by familiar illustrations.

II. THE RELATION OF FAITH TO THE SPIRITUAL LIFE.

1. It is a realizing grace.
2. It is a strengthening grace.
3. It is a receiving grace.
4. It is a uniting grace.

(305.) Eph. iv. 18. The life of God.

1. Supernatural.
2. Hidden.
3. Noble.
4. Holy.
5. Progressive.
6. Eternal.

(306.) Rev. iii. 1. Thou hast a name that thou livest, and art dead.

THE COUNTERFEITS OF SPIRITUAL LIFE.

1. The name.
2. The form.
3. The creed.
4. The sentiment.
5. The conduct.

(307.) Gal. vi. 15. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

Gal. v. 6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

I. REGENERATION IS A NEW CREATURE OR CREATION.

1. It is a great change.
2. It is a change divinely wrought.
3. It is a change which begins a new life.

II. REGENERATION PRODUCES FAITH.

1. It holds as true what is said in the Bible concerning Christ.
2. It relies on Christ for salvation.
3. It leads to prayer to God in the name of Christ.

III. THE FAITH PRODUCED BY REGENERATION WORKS BY LOVE.

The love of God is the result and evidence of regeneration.

(308.) John v. 25. Verily, Verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

THE NATURE OF CONVERSION ILLUSTRATED BY EXAMPLES.

1. Augustine.
2. Luther.
3. Bunyan.

(309.) John v. 25.

CONVERSION ILLUSTRATED BY EXAMPLES.

1. George Whitefield.
2. John Newton.
3. William Wilberforce.
4. Thomas Chalmers.

(310.) Eph. iv. 15. But, speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

I. THE PROGRESSIVE DEVELOPMENT OF THE SPIRITUAL LIFE.

1. Intellectual.
2. Emotional.
3. Moral.
4. Harmonious.

II. THE OBSTACLES TO THIS DEVELOPMENT.

1. They arise from the necessary limitations of our nature.
2. They arise from indwelling sin.
3. They arise from the influence of the world.
4. They arise from the power of temptation.

(311.) Matt. xi. 5. The poor have the gospel preached to them.

1. The Gospel is especially adapted to the poor, in respect of their education.
2. The Gospel is especially adapted to the poor, in respect of their resources.
3. The Gospel is especially adapted to the poor, in respect of their opportunities.
4. The Gospel is especially adapted to the poor, in respect of their prospects.

(312.) Acts v. 41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

I. LET US GLANCE AT THE SITUATION OF THE APOSTLES.

1. They were sufferers.
2. They were sufferers for Christ's sake.

II. LET US NOTICE THEIR FEELING IN THAT SITUATION.

1. Their joy arose partly from love to Jesus.
2. Their joy arose partly from the hope of comfort and reward.

III. LET US INQUIRE HOW WE MIGHT HAVE THE SAME FEELING IN THE SAME SITUATION.

1. If we had firm faith in Christ.
2. If we were sincerely devoted to His cause.
3. If we prayed for the influence of the Holy Spirit.

(313.) Ps. cxxxvii. 4. How shall we sing the Lord's song in a strange land?

I. THE CHRISTIAN ON EARTH IS IN A STRANGE LAND.
   1. As to his feelings.
   2. As to his supplies.
   3. As to his dangers.

II. THE CHRISTIAN ON EARTH, ALTHOUGH IN A STRANGE LAND, HAS SONGS.
   1. Of gratitude.
   2. Of penitence.
   3. Of resignation.
   4. Of hope.

(314.) Eccles. xi. 1. Cast thy bread upon the waters; for thou shalt find it after many days.

PARALLEL BETWEEN THE HUSBANDMAN AND THE CHRISTIAN AS A WORKER.
   1. In the scattering of seed.
   2. In the interval between seed-time and harvest.
   3. In the certainty of the harvest.
   4. In the necessity of exertion.
   5. In dependence on the divine blessing.

(315.) Ezek. xxi. 16. Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.

I. THE NATURE OF RELIGIOUS DECISION.
   1. It is founded on a special regard to the will of God.
   2. It is exercised in regard to matters of real importance.

3. It is not distracted by calculations of consequences.
4. It is uniform and unqualified in its operation.

II. ITS IMPORTANCE.

1. As a matter of consistency.
2. As a test of character.
3. As a passport to confidence.
4. As an instrument of usefulness.

(316.) Deut. iv. 29. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.

I. NOTICE A FEW CASES TO WHICH THIS LANGUAGE APPLIES.

1. The openly profane and immoral.
2. Those who were religiously educated.
3. The formal professor.
4. The backslider.
5. The dying sinner.

II. OBSERVE THE GROUNDS ON WHICH THE ENCOURAGEMENT RESTS.

1. From the character of God.
2. From the work of Christ.
3. From the promises of the Gospel.
4. From scriptural examples of pardoned and accepted sinners.

III. IMPROVE THE SUBJECT.

1. It takes away all ground of excuse from the impenitent.
2. It takes away all ground of despair from the contrite.

(317.) 2 Cor. i. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

1. As applied to Paul.
2. As applied to ministers of the Gospel.
3. As applied to all Christians.

(318.) Heb. xiii. 18. We trust we have a good conscience.

I. WHAT IS A GOOD CONSCIENCE?

1. Enlightened.
2. Pacified.
3. Renewed by divine grace.

II. WHY SHOULD IT BE SOUGHT AFTER?

1. Because conscience is an indestructible part of our constitution.
2. Because nothing can compensate for the absence of a good conscience.
3. Because a good conscience is an element of spiritual strength and activity.
4. Because the testimony of a good conscience enables us to anticipate the awards of the great day.

(319.) Acts xxiv. 16. Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

I. THE NATURE OF THE CHANGE WHICH CONSCIENCE UNDERGOES IN CONVERSION.

1. It is enlightened.
2. It is appeased.
3. It is purified.
4. It is rendered susceptible.

II. THE EXERCISE THAT IS REQUIRED IN MAINTAINING A CONSCIENCE VOID OF OFFENCE.

1. Frequent recourse to the blood of sprinkling.
2. Earnest prayer for the guidance of the Holy Spirit.
3. Diligent perusal of the Bible.
4. Habitual realization of the powers of the world to come.
5. Strict subjection of thought, word, and action to a sense of duty.

(320.) Prov. xx. 27. The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

I. THE OFFICE OF CONSCIENCE.

1. To distinguish right and wrong.
2. To incite to the performance of what is right, and the avoidance of what is wrong.
3 To commend what is right, and to censure what is wrong.

II. OUR DUTY WITH REGARD TO IT.

1. To recognise its supremacy.
2. To listen to its voice.
3. To consult its records.
4. To get it re-adjusted in accordance with the will of the Lord of the conscience.

(321.) Job xvi. 19. Also now, behold, my witness is in heaven, and my record is on high.

I. In reference to Job.
   1. A declaration of his belief.
   2. An avowal of his sincerity.
   3. A proof of his devotion.

II. In reference to Ourselves.
   1. In seasons of self-suspicion.
   2. Under the assaults of calumny.
   3. In the prospect of death.

(322.) 2 Cor. iv. 2. By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

The Experimental Evidence for the Truth of Christianity.

I. The Nature of the Argument.
   1. It arises from the doctrine of native depravity.
   2. It arises from the doctrine of a future state.
   3. It arises from the doctrine of the atonement.
   4. It arises from the promises, and their fulfilment.

II. The Value of the Argument.
   1. It is adapted to all orders of mind.
   2. It is essential to salvation.

(323.) 1 John v. 10. He that believeth on the Son of God, hath the witness in himself.

I. THE NATURE OF THE EXPERIMENTAL ARGUMENT FOR THE TRUTH OF THE GOSPEL.

II. THE SCRIPTURAL AUTHORITY ON WHICH THE ARGUMENT RESTS.

1. True religion is declared to be an experimental thing.
2. The experimental efficacy of religion is appealed to as a proof of its truth.
3. This appeal is addressed to individual Christians and churches.

III. THE FACTS BY WHICH THE ARGUMENT IS SUSTAINED.

1. They are numerous.
2. They are harmonious.
3. They are in accordance with Scripture.
4. They are palpable.

IV. THE IMPORTANCE OF THE ARGUMENT.

1. It is level to the capacity of all.
2. It is satisfactory to all.
3. It is growing, or germinating.
4. It corroborates all the other arguments.
5. It is adapted to the present state of society.

(324.) 1 John v. 10.

I. THE IMPORTANCE OF AN EXPERIMENTAL KNOWLEDGE OF SPIRITUAL LIFE.

1. The subject is momentous.
2. It is generally neglected.
3. It is possible to arrive at a satisfactory conclusion.

II. THE NATURE OF THIS EXPERIMENTAL KNOWLEDGE.

1. It is moral rather than absolute, as is evident from the nature of our religious knowledge, from the probationary character of our present existence, and from the duties of our earthly condition.
2. It is satisfactory.
3. It is based on adequate evidence.

III. THE DESIRABLENESS OF THIS EXPERIMENTAL KNOWLEDGE.

1. The means: Clear views of divine truth, frequent self-examination, and daily fellowship with God.
2. The advantages: Without assurance, we cannot appropriate to ourselves the promises of the Gospel, and we want a powerful motive to perseverance.

(325.) 1 John v. 10.

I. THE BELIEVER HAS A TESTIMONY IN HIMSELF TO THE TRUTH OF THE GOSPEL.

1. To the disclosures of Scripture concerning the actual condition of human nature.

2. To the distinctive and peculiar character of the salvation revealed in the Gospel.
3. To the Scripture character of God.
4. To the life and character of Christ.

II. THE BELIEVER HAS ALSO A TESTIMONY IN HIMSELF TO HIS PERSONAL INTEREST IN THE BLESSINGS OF SALVATION.

1. To the sincerity of his faith.
2. To his reconciliation with God.
3. To his enjoyment of the influence of the Holy Spirit.
4. To the power of prayer.

(326.) 1 John v. 10.

1. Witness of the necessity of the salvation revealed in the Gospel.
2. Witness of its suitableness.
3. Witness of its sufficiency.

(327.) Dan. i. 17-19. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now, at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

1. Youthful piety in its principles.
2. Youthful piety in its trials.
3. Youthful piety in its rewards.
4. Youthful piety in its achievements.

(328.) Dan. ii. 28. But there is a God in heaven that revealeth secrets.

1. He can reveal them by His omniscience.
2. He has revealed them in His word.
3. He does reveal them by His Spirit.
4. He will reveal them at the day of judgment.

(329.) Dan. ii. 34, 35. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

1. The kingdom of Christ is divine in its origin.
2. The kingdom of Christ is humble in its beginnings.
3. The kingdom of Christ is progressive in its tendency.
4. The kingdom of Christ is triumphant in its course.
5. The kingdom of Christ is universal in its extent.
6. The kingdom of Christ is eternal in its duration.

(330.) Dan. iii. 16-18. Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

I. ILLUSTRATE THE GREATNESS OF THEIR TRIAL.

1. They might have pled the dictates of authority.
2. They might have pled the claims of gratitude.
3. They might have pled the force of universal example.
4 They might have pled the magnitude of the penalty.

II. ILLUSTRATE THE SPIRIT IN WHICH THEY MET THEIR TRIAL.

1. There was dignified composure.
2. There was unfaltering confidence in God.
3. There was inflexible resolution.

III. ILLUSTRATE THEIR RECOMPENSE.

1. Whilst their sentence was executing.
2. After it was executed.
3. After it was reversed.

(331.) Dan. iii. 24, 25. Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said

unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

1. The people of God are exposed to suffering for the sake of religion.
2. They enjoy the presence and the sympathy of Christ in their suffering.
3. They are delivered by Him from their suffering.
4. They become witnesses for Him by their suffering and its results.

(332.) Dan. iv. 33. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

I. The Character of Nebuchadnezzar.
   1. He was ambitious.
   2. He was cruel.
   3. He was impious.

II. His Punishment.
   1. It was just.
   2. It was severe.
   3. It was appropriate.
   4. It was salutary.

(333.) Dan. iv. 34, 35. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that

liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

1. The absolute supremacy of the divine government.
2. Its perpetual duration.
3. Its universal extent.
4. Its irresistible authority.

(334.) Dan. v. 26. Mene; God hath numbered thy kingdom, and finished it.

I. THE WARNING.

1. It was a warning of the close of his reign.
2. It was his last warning.
3. It was a warning without promise of mercy.
4. It was a warning that was speedily realized.

II. THE LESSONS TO BE DRAWN FROM THE WARNING.

1. That it is the province of the Most High to fix the duration of empires.
2. That He usually gives signs and presages of their approaching downfall.
3. That these signs and presages are awfully solemn.

(335.) Dan. v. 27. Tekel; Thou art weighed in the balances, and art found wanting.

I. THE BALANCES.
   1. Conscience.
   2. The Bible.
   3. The dispensations of Providence.
   4. The judgment of the great day.

II. THE APPLICATION OF THE BALANCES.
   1. To the worldling.
   2. To the formalist.
   3. To the inconsistent Christian.

(336.) Dan. v. 30. In that night was Belshazzar the king of the Chaldeans slain.

1. It was a night of intemperance.
2. It was a night of profanity.
3. It was a night of supernatural warning.
4. It was a night of dreadful retribution.

(337.) Dan. vi. 20. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

1. The wicked plot.
2. The unalterable decree.
3. The exemplary devotion.
4. The cruel imprisonment.
5. The remarkable deliverance.

(338.) Dan. vii. 9, 10. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I. THE EVENTS PREDICTED.

1. The downfall of Popery.
2. The universal establishment of Christ's kingdom.

II. THE STATE OF OUR MINDS IN REFERENCE TO THESE EVENTS.

1. Faith.
2. Hope.
3. Diligence.

(339.) Dan. vii. 18. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

I. THE REIGN OF THE SAINTS ON EARTH.

1. Numerical superiority.
2. Moral influence.
3. Political power.

II. ITS EFFECTS.

1. Domestic.
2. Social.
3. National.
4. Religious.

(340.) Dan. ix. 3. And I set my face unto the Lord God.

I. DANIEL'S PRAYER.

1. The manner of his approach to God.
2. His views of the divine character.
3. His petitions.
4. The ground on which he expected an answer.

II. ITS APPLICATION TO OURSELVES.

1. We have the same need of prayer.
2. We have the same God to pray to.
3. We have the same name to plead.
4. We have the same encouragement in prayer.

(341.) Dan. ix. 19. O Lord, hear.

I. THE RECORD HERE GIVEN.

1. The prayer. 2. The answer.

II. THE INSTRUCTION HERE SUGGESTED.

1. The nature of prayer. 2. Its efficacy.

(342.) Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

THE RESULTS OF THE MESSIAH'S COMING AND DEATH.

1. To finish the transgression.
2. To make an end of sins.
3. To make reconciliation for iniquity.
4. To bring in everlasting righteousness.

5. To seal up the vision and prophecy.
6. To anoint the Most Holy.

(343.) Dan. x. 11. O Daniel, a man greatly beloved.

1. For his early piety.
2. For his decision of character.
3. For his blameless consistency.
4. For his exemplary devotion.
5. For his signal faith.

(344.) Dan. x. 21. But I will show thee that which is noted in the scripture of truth.

I. STATE SOME OF THE PRINCIPAL TEACHINGS OF SCRIPTURE.

1. Concerning our state by nature.
2. Concerning the way of salvation.
3. Concerning the means by which we become interested in the way of salvation.
4. Concerning the doom of the impenitent and unbelieving.

II. APPLY THESE TEACHINGS TO SEVERAL CLASSES OF PERSONS.

1. To the careless.
2. To the self-righteous.
3. To the awakened.
4. To the believer.

(345.) Dan. xi. 32. The people that do know their God shall be strong, and do exploits.

I. THE PEOPLE.

1. They know God as He is revealed in the Bible.
2. They know God as He is manifested in Christ.
3. They know God as their God.

II. THEIR EXPLOITS.

1. As scholars.
2. As travellers.
3. As merchants.
4. As warriors.
5. As philanthropists.
6. As martyrs.

(346.) Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

I. THF SLEEP.

1. It is partial.—Of the body, not of the soul.
2. Deep.
3. Safe.
4. Temporary.

II. THE AWAKENING.

1. In answer to a divine call.
2. To a full consciousness of all the bodily and mental powers.
3. With no possibility of relapsing into sleep again.

III. THE CONSEQUENCES OF THE AWAKENING.

1. To some, everlasting life.
2. To some, shame and everlasting contempt.

(347.) Dan. xii. 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

I. THE PERSONS DESCRIBED.

1. The wise—in the truths they embrace, the choice they make, and the conduct they pursue.
2. They that turn many to righteousness—by example; by active effort; by liberal contribution; by earnest prayer.

II. THE REWARDS PROMISED.

1. Their certainty.
2. Their splendour.
3. Their measure or proportion.
4. Their duration.

(348.) Dan. xii. 4. Many shall run to and fro, and knowledge shall be increased.

I. THE END—THE DIFFUSION OF KNOWLEDGE. OF WHAT KNOWLEDGE?

1. Not of secular knowledge only; for it does not necessarily ameliorate the moral character, and is frequently injurious to it.
2. Of Christian knowledge chiefly, which alone saves the soul.

II. THE MEANS.

1. The multiplication of teachers.
2. Their diligence.
3. Their aggressive effort.

(349.) Dan. xii. 6. How long shall it be to the end of these wonders?

I. THE WONDERS.

1. The prevalence of infidelity.
2. The permanence of false forms of religion.
3. The slow progress of vital godliness.
4. The evils that accompany seasons of revival.
5. The disunion of Christians.
6. The existence of persecution.

II. THE FEELINGS WITH WHICH THESE WONDERS SHOULD BE CONTEMPLATED.

1. Humiliation for their existence.
2. Faith in their ultimate removal.
3. Prayer for that purpose.
4. United exertion.

(350.) Dan. xii. 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

TWO CLASSES OF PERSONS CONTRASTED.

1. In their character.
2. In the result of their trials.
3. In their intelligence.

(351.) Dan. xii. 12. Blessed is he that waiteth.

I. THE NATURE OF THE WAITING.

1. In faith.
2. In hope.
3. In patience.
4. In preparation.

II. THE BLESSEDNESS OF THE WAITING.

1. Present.
2. Future.
3. Eternal.

(352.) Dan. xii. 13. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

I. EACH OF US HAS A WORK.

1. A providential work.
2. An ecclesiastical work.
3. A personal work.

II. THERE IS A FINAL PERIOD TO WHICH WE ARE BOUND TO LOOK FORWARD.

1. The end of the providential dispensations of God.
2. The end of the mediatorial kingdom of Christ—in its present form.
3. The end of the world.

III. BETWEEN THE END OF OUR LIFE AND THE END OF THE WORLD WE SHALL REST: NOT IN ANNIHILATION OR UNCONSCIOUSNESS.

1. From religious labours. 2. From religious fears.

IV. AT THE END OF THE WORLD WE SHALL ENTER ON OUR INHERITANCE.

1. The description includes the tenure by which the inheritance shall be held.
2. The description includes the diversity of its allotments.

3. The description includes the degrees of its blessedness.
4. The description includes the date of its possession.

(353.) Dan. xii. 13.

1. To every man there is appointed some useful sphere of labour.
2. A time is coming, when the servant of God shall be dismissed, and repose from his labour.
3. There is a yet remoter period, when the servant of God shall receive his eternal recompense.

(354.) Dan. xii. 13.

1. That the history of mankind is the history of great events.
2. That in all ages these events have been sources of perplexity to many.
3. That there will come a period, when all these events will meet in a solemn crisis.
4. That at this solemn crisis the believer will appear in his own person, and in his appropriate position.

(355.) Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom.

1. THE LIGHT IN WHICH THE BIBLE SHOULD BE REGARDED—THE WORD OF CHRIST.

1. In the historical part.
2. In the prophetic part.
3. In the ceremonial part.
4. In the promissory part.
5. In the doctrinal part.
6. In the practical part.

II. THE MANNER IN WHICH THE BIBLE SHOULD BE TREATED—IT SHOULD DWELL IN US.

1. In our understanding.
2. In our memory.
3. In our heart.

III. THE MEASURE OF THE CLAIMS OF THE BIBLE IN US.

1. Our affection to it should be ardent.
2. Our affection to it should be wise.

(356.) Phil. iii. 21. Who shall change our vile body.

I. THE DESCRIPTION OF OUR PRESENT BODY.

1. It is vile in its materials.
2. It is vile in the diseases and infirmities to which it is subject.
3. It is vile in the sinful desires of which it is the seat.
4. It is vile in its liability to the stroke of death.

II. THE DESCRIPTION OF THE CHANGE THAT AWAITS OUR BODY.

1. It is necessary.
2. It is wonderful.
3. It is glorious.
4. It is divine.

(357.) Acts xvii. 6. These that have turned the world upside down are come hither also.

1. The statement is true.
2. It was calumniously uttered.
3. It reflects the highest honour on Christianity.
4. It indicates the direction in which some of the future triumphs of Christianity are to be won.

(358.) Isa. xliii. 5. Fear not; for I am with thee.

I. The Duty.

1. Fear not want.
2. Fear not perplexities.
3. Fear not duties.
4. Fear not dangers.
5. Fear not death.

II. The Promise.

1. 'I am with thee' as a Friend.
2. 'I am with thee' as a Guide.
3. 'I am with thee' as a Guardian.
4. 'I am with thee' as a Comforter.

(359.) Isa. xxxv. 4. Say to them that are of a fearful heart, Be strong, fear not.

I. A Counsel.

1. Be strong in the power of religious principle.
2. Be strong in the power of prayer.
3. Be strong in the power of divine grace.
4. Be strong in the power of Christ.

II. A Caution.

1. Fear not on account of the greatness of your sins.

2. Fear not on account of your remaining corruptions.
3. Fear not on account of the dark dispensations of Providence.

(360.) Mark v. 36. Be not afraid, only believe.

1. To the anxious inquirer.
2. To the afflicted believer.
3. To the spiritual warrior.
4. To the Christian philanthropist.
5. To the dying saint.

(361.) Luke xii. 32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

I. An Endearing Appellation.

1. A flock—gathered and separated, fed and tended, defended and protected by Him.
2. A little flock—little then, little now.

II. A Salutary Caution.

1. Fear not want.
2. Fear not suffering.
3. Fear not persecution.
4. Fear not Satan.
5. Fear not death.

III. A Cheering Assurance.

1. God is your Father.
2. He has promised you a kingdom.
3. It is His determination to give you the kingdom.

(362.) Rev. iii. 4. Thou hast a few names even in Sardis which

have not defiled their garments; and they shall walk with me in white: for they are worthy.

1. Their number.
2. Their residence.
3. Their exemption from prevailing wickedness, or their purity.
4. Their reward.
5. The ground of their reward.

(363.) Gen. xvi. 13. Have I also here looked after him that seeth me?

I. EACH OF US IS THE OBJECT OF THE DIVINE NOTICE.
   1. God sees us, in virtue of His omnipresence.
   2. God sees us, that we may be the objects of His providential care.
   3. God sees us, as preparatory to the final judgment.

II. THERE ARE SEASONS WHEN WE ARE APT TO FORGET THIS TRUTH.
   1. In the ordinary business of life.
   2. Under the force of temptation.
   3. In the hour of sorrow.

(364.) 2 Cor. i. 20. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

1. The relation of the promises to Christ.
2. Their certainty.
3. Their design.
4. The instrumentality of this design.

(365.) 1 Cor. i. 17. Lest the cross of Christ should be made of none effect.

1. Making the crucifix the same as the cross.
2. Treating the cross as identical with speculations about the cross.
3. Exhibiting the cross as an instrument of salvation, apart from faith.
4. Hindering, by subtle refinements, the sinner's way to the cross.
5. Distrusting the power of the cross, or its attractions.
6. Abusing the cross for selfish, or sectarian, or sinister purposes.

(366.) 1 Cor. i. 20, 21. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1. A challenge to the students of human philosophy to accomplish the ends the Gospel is meant to serve.
2. An assertion of their utter failure.
3. A declaration of the wisdom of God—in the experiment He allowed of the powers of reason; in the time He selected for the introduction of the Gospel; in the means He now

employs in saving men: thus humbling human pride, and exhibiting the power of divine love.

(367.) 1 Cor. i. 21. The world by wisdom knew not God.

1. His existence
2. His perfections.
3. His moral government.
4. His will.
5. His worship.
6. His purposes of mercy toward man.

(368.) 1 Cor. i. 21. It pleased God by the foolishness of preaching to save them that believe.

I. The apparent Foolishness of Preaching.

1. When we consider what preaching is.
2. When we consider who they are that preach.
3. When we consider what they preach.
4. When we consider to whom they preach.

II. The real Wisdom of Preaching.

1. The authority.
2. The theme.
3. The promised aid.
4. The proved results

(369.) 1 Cor. i. 21. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

I. The World's Great Disease.

1. Ungodliness.

2. Impurity and defilement.
3. Helplessness.
4. Aberration from God.
5. Misery.

II. MAN'S FRUITLESS REMEDIES.

1. The arts of peace.
2. War.
3. Legislation.
4. False religion.
5. Infidelity.

III. GOD'S OWN EFFECTUAL CURE.

1. The nature of the remedy.
2. The adaptation of the remedy.
3. The way in which we become interested in the remedy.

(370.) 1 Cor. i. 21.

1. The Gospel is a supernatural system.
2. The Gospel is a plan of salvation.
3. The Gospel is the result of divine wisdom.
4. The Gospel is a manifestation of divine love.
5. The Gospel is effectual for salvation only to them that believe.

(371.) 1 Cor. i. 23, 24. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

I. THE GREAT SUBJECT OF THE CHRISTIAN MINISTRY.

1. Declare the design of Christ's death.
2. Explain the blessings flowing from it.
3. Persuade men to seek an interest in it.

II. THE MANNER IN WHICH IT WAS, AND IS STILL RECEIVED.

1. Some reject it with contemptuous abhorrence.
2. Others receive it with the deepest reverence.

(372.) 1 Cor. i. 24. Christ the power of God.

1. In the union of the divine and human natures in His person.
2. In the miracles He performed.
3. In the sufferings He endured.
4. In His resurrection.
5. In the conversion of sinners in every age.

(373.) 1 Cor. i. 24. Christ the wisdom of God.

1. In ordaining a fit Mediator between God and man.
2. In answering the opposite claims of justice and mercy, to the manifestation of the glory of God in both.
3. In accomplishing the most glorious ends by the most unlikely means.

(374.) 1 Pet. iv. 7. The end of all things is at hand: be ye therefore sober, and watch unto prayer.

I. A DECLARATION TO BE EXPLAINED.

1. The world is to have an end.
2. The world is to have an end soon.

II. AN EXHORTATION TO BE ENFORCED.

1. Self-government.
2. Watchfulness.
3. Devotion.

(375.) 2 Cor. v. 1. For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

I. OUR BODILY CONDITION IN THIS WORLD.

1. The body is mean in its materials.
2. The body is frail in its structure.
3. The body is transitory in its duration.
4. The body is destined to dissolution.

(376.) 2 Cor. v. 1.

II. OUR BODILY CONDITION IN A FUTURE WORLD.

1. Our body shall be built up anew by the hand of its Maker.
2. Our body shall be beautiful and vigorous in its structure.
3. Our body shall be permanent in its duration.
4. Our body shall be heavenly in its residence.

III. THE LESSONS TO BE DRAWN FROM OUR KNOWLEDGE OF THIS CONTRAST.

Gratitude for the Gospel—Care of the body—Hope of heaven.

(377.) John xiii. 8. If I wash thee not, thou hast no part with me.

1. All men are in a state of moral pollution.
2. Christ is the source of moral purification.
3. There is no alternative between being purified by Christ and remaining unclean.
4. Believers need to apply to Christ for cleansing from day to day.

(378.) Heb. xii. 3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

I. THERE IS SOMETHING SAID HERE OF CHRISTIANS: THEY ARE APT TO 'BE WEARIED OR FAINT IN THEIR MINDS.'

1. From the duration of the work.
2. From the magnitude of the obstacles.
3. From the lack of inward vigour.

II. THERE IS SOMETHING SAID HERE OF CHRIST. HE 'ENDURED SUCH CONTRADICTION OF SINNERS AGAINST HIMSELF.'

1. He endured contradiction—against His person, His miracles, His preaching, His companions, His government.
2. He endured the contradiction of sinners—all of

them sinners by nature and practice, some of them heinous sinners.

3. He endured the contradiction of sinners against Himself,—a Person of such dignity and innocence.

III. THERE IS SOMETHING SAID HERE OF THE DUTY OF CHRISTIANS IN REFERENCE TO CHRIST. THEY OUGHT TO 'CONSIDER' HIM.

1. As their example.
2. As the source of their strength.

(379.) Isa. liii. 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

I. THE NATURE AND EXTENT OF CHRIST'S SUFFERINGS.

1. From His friends.
2. From His foes.
3. From Satan.
4. From God.

II. THE PURPOSES OF CHRIST'S SUFFERINGS.

1. They were substitutionary.
2. They were penal.
3. They were remedial.

(380.) Acts xviii. 26. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

MISTAKES OF THE AWAKENED SINNER.

1. He may resolve to gain heaven by his own unaided exertions.

2. He may strive by his repentance to make atonement for his transgressions.
3. He may endeavour to obtain an interest in Christ, not by faith, but by good works.
4. He may trust to his own merit as supplemented by the merit of Christ.

(381.) Rev. iii. 20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

1. The door of our heart is shut against Christ.
2. Christ is seeking earnestly and importunately to gain admission into our heart.
3. We ought to throw open the door of our heart for the reception of Christ.
4. If we throw open the door of our heart, He will honour us with endearing and friendly intercourse.

(382.) Exod. xv. 2. My father's God, and I will exalt him.

I. WHO WAS THE GOD OF OUR FATHERS?
   1. Not a name, as Chance, or Fate, or Nature.
   2. Not a law, as the law of development.
   3. Not 'the all,' as in the creed of the Pantheist.
   4. The God of the Bible, the God of all grace.

II. WHAT IS IT TO EXALT THE GOD OF OUR FATHERS?
   1. Not to build magnificent temples.
   2. Not to institute a gorgeous ritual.

3. To exalt Him to the throne of our affections.
4. To exalt Him as the object of our worship.
5. To exalt Him as our moral pattern.

III. WHY WE SHOULD EXALT THE GOD OF OUR FATHERS.

1. Because they worshipped and revered Him.
2. Because they experienced His kindness and faithfulness.
3. Because they earnestly desired us to remember Him.

(383.) Acts xxvi. 28. Almost thou persuadest me to be a Christian.

I. WHAT IT IS TO BE ALTOGETHER PERSUADED TO BE A CHRISTIAN.

1. To believe the Christian religion.
2. To profess it.
3. To reduce it to practice.

II. WHAT IT IS TO BE ALMOST PERSUADED TO BE A CHRISTIAN.

1. We may have clear and distinct knowledge as to the way of salvation by the merits of Christ—
2. We may be convinced of the desirableness of embracing Christ—
3. We may have our feelings greatly excited with regard to Christ, and the blessings of His salvation—

4. We may reform many of our evil habits—and yet be only almost persuaded to be Christians.

(384.) Acts xxvi. 28.

III. WHAT PREVENTS THOSE WHO ARE ALMOST FROM BEING ALTOGETHER PERSUADED TO BE CHRISTIANS.

1. A want of deep and serious consideration.
2. A desire to live in the good opinion of the Church and the world.
3. Attachment to some besetting sin.
4. A defective standard of religious attainment.
5. Procrastination.

(385.) Acts xxvi. 28.

IV. WHY SHOULD THE ALMOST BE ENTREATED TO BECOME THE ALTOGETHER CHRISTIAN?

1. Because his present condition excludes him from the benefits of the Gospel.
2. Because his present condition is most offensive to God.
3. Because his present condition is most unhappy.
4. Because his present condition is most dangerous.

(386.) Eph. iv. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

THE DESIGNS OF THE CHRISTIAN MINISTRY.

1. To bring Christians to the unity of the faith.
2. To bring Christians to the knowledge of Christ.
3. To bring Christians to the perfection of Christian character.
4. To bring Christians to the enjoyment of the fulness of Christ.

(387.) Ps. xliii. 5. Why art thou cast down, O my soul?

I. THE DESPONDENCY OF THE SAINT.

1. From worldly misfortunes.
2. From family bereavements.
3. From threatened judgments.
4. From the burden of indwelling sin.

II. THE MEANS BY WHICH THE DESPONDENCY OF THE SAINT MAY BE REMOVED.

1. General confidence in God.
2. The prospect of future happiness.

III. THE REASONS BY WHICH THE SAINT SHOULD BE ENCOURAGED TO USE THESE MEANS.

1. God is showing present kindness to him.
2. God sustains a permanent relation to him.

(388.) 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. Heaven is an inheritance. A patrimony. Like Canaan.

2. It is the inheritance of the saints in light.—Of holy persons, in a glorious world.
3. The Father gives to believers a meetness for it.
4. Believers ought to thank the Father for their preparation for heaven.

(389.) 1 Thess. v. 10, 11. Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

1. Christ's death for us.
2. Our life with Him—here and hereafter.
3. The practical improvement of both facts—mutual comfort, and mutual edification.

(390.) Prov. xiv. 14. The backslider in heart shall be filled with his own ways.

1. Backsliding has its seat or source in the heart.
2. It may be ascribed to various causes—gradual remissness, sinful indulgence, love of the world, worldly society, infidel doubts.
3. It may be checked by a remembrance of former attainments, by a sense of present unhappiness, by an anticipation of threatened judgments.

(391.) 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.

1. They regarded the Scriptures as the only infallible standard of religious truth.
2. They deliberately tried the doctrines of the Apostles by this standard.
3. They embraced these doctrines on a conviction of their truth.

(392.) Eph. iv. 21. As the truth is in Jesus.

1. What is truth?
2. What is the truth as it is in Jesus?
3. How is this truth to be arrived at?
4. How is it to be promoted?

(393.) Ps. lxii. 12. Also unto thee, O Lord, belongeth mercy.

1. Of all the attributes of God, mercy is to us the most attractive.
2. Unassisted reason discovers no trace of it.
3. It is fully revealed in the Bible.
4. It is specially revealed in the work of Christ.
5. It is illustrated in the pardon of heinous sinners.

(394.) Job xxii. 21. Acquaint now thyself with God, and be at peace: thereby good shall come unto thee.

1. EXPLAIN THE NATURE OF ACQUAINTANCE WITH GOD.

1. It includes knowledge.
2. It includes friendship.
3. It includes communion.
4. It includes confidence.

II. ILLUSTRATE THE BENEFITS THAT RESULT FROM IT.

1. Peace—with God and in our own heart.
2. Good—temporal and spiritual.
3. Now—now or never.

(395.) Heb. xiii. 15, 16. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

1. We ought to give thanks and praise to God.
2. We ought to do good.
3. We ought to be kind to the poor.
4. We ought to do all these things through Christ.
5. If we do all these things, and do them all through Christ, God will be well pleased.

(396.) Acts v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

I. THE EXALTATION OF CHRIST AT THE RIGHT HAND OF GOD.

1. The seat of honour.
2. The seat of power.
3. The seat of bliss.

II. THE OFFICES WITH WHICH HE IS INVESTED.

1. A Prince.—King of Zion.
2. A Saviour.—Deliverer of His people.

III. THE BLESSINGS HE BESTOWS.

1. Repentance—a change of heart and a change of life.
2. Forgiveness of sins—remission of their penalty.

(397.) Eph. v. 25. Christ loved the church.

1. He freely and spontaneously undertook its cause.
2. He suffered and died for it.
3. He promotes its purity.
4. He consults for its extension and protection.
5. He will advance it to glory in heaven.

(398.) Col. i. 28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

1. I shall preach Christ,—as God, as Mediator, as the Great Exemplar.
2. I shall warn every man of the danger of rejecting Christ.
3. I shall teach every man to believe and obey Christ.
4. I shall set before every man the goal of Christian perfection to which I seek to conduct him.

(399.) 1 Thess. v. 22. Abstain from all appearance of evil.

I. EXPLAIN THE DUTY.

1. Abstain from everything equivocal in its appearance.
2. Abstain from everything that tends to weaken your religious impressions.
3. Abstain from everything that proves an incentive to sinful desires.
4. Abstain from everything that is called a little sin.

II. ENFORCE THE DUTY.

1. It will prevent many of your falls.
2. It will conduce to the peace of your mind.
3. It will adorn your religious profession.
4. It will augment your influence.

(400.) Rev. vii. 9, 10. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

1. Behold the redeemed in heaven!—lo, what a vast number!
2. Behold the redeemed in heaven!—lo, how diversified!
3. Behold the redeemed in heaven!—lo, what a dignified position!
4. Behold the redeemed in heaven!—lo, what glorious apparel!

5. Behold the redeemed in heaven!—lo, what a triumphant song!

(401.) 2 Chron. vii. 17. And as for thee, if thou wilt walk before me, as David thy father walked.

1. Like Solomon, you may have had a pious father.
2. Then you are laid under additional obligations to be pious.
3. If you are so, you shall inherit a blessing.
4. If you are not, you shall be visited with a curse.

(402.) Eph. v. 16. Redeeming the time, because the days are evil.

I. How Time is Lost.

1. By idleness.
2. By excessive amusements.
3. By unprofitable talk.
4. By exclusive attachment to worldly pursuits.
5. By positive wickedness.

(403.) Eph. v. 16.

II. How is Time to be Redeemed.

1. By guarding against its loss.
2. By acting according to rule or method.
3. By specially attending to the parts of our time that are most precious.
4. By being habitually engaged in doing good.

III. Why is Time to be Redeemed.

1. Because it is short and uncertain.
2. Because the work to be done in it is important.
3. Because the days are evil.

(404.) Ps. xc. 12. So teach us to number our days, that we may apply our hearts unto wisdom.

I. THE DUTY.
1. To number their fewness.
2. To number their fleetness.
3. To number their uncertainty.

II. THE PRAYER.
1. By the flight of the seasons.
2. By the prevalence of mortality around us.
3. By the lessons of the Bible.
4. By the influence of the Spirit.

III. THE END.
1. That we may apply our hearts vigorously.
2. That we may apply our hearts immediately.

(405.) Heb. ix. 27. It is appointed unto men once to die.

I. THE UNIVERSAL APPOINTMENT OF DEATH.
1. Men of all ages die.
2. Men of all ranks die.
3. Men of all professions die.
4. Men of all characters die.

II. THE ONLY TWO EXCEPTIONS.
1. Enoch. 2. Elijah.

III. THE PRACTICAL IMPROVEMENT OF THE SUBJECT.

1. Let each of us remember that he is mortal.
2. Let each of us live in habitual preparation for death.

(406.) 1 Chron. xxix. 15. Our days on the earth are as a shadow, and there is none abiding.

I. SPECIFY THE CLASSES BY WHICH THIS STATEMENT SHOULD BE CONSIDERED.

1. Children.
2. Young men.
3. The middle-aged.
4. The old.
5. The unconverted.

II. SUGGEST THE IMPROVEMENT THEY ARE BOUND TO MAKE OF IT.

1. To prepare for quitting this world, where there is none abiding.
2. To prepare for entering that world where there is abiding.

(407.) Ps. cxix. 19. I am a stranger in the earth.

1. Because he knows but little of the world.
2. Because he is not conformed to it.
3. Because he does not make it his portion.
4. Because he is often treated unkindly in it.
5. Because he takes the Bible as his guide through it.
6. Because he does not regard it as his home.

(408.) Ps. cii. 24. I said, O my God, take me not away in the midst of my days.

I. SOME OF THE REASONS WHY THE YOUNG MAY WISH TO LIVE.

1. That they may prosecute the cultivation of their mind.
2. That they may witness coming changes of an auspicious kind.
3. That they may soothe the declining years of their parents.
4. That they may do good to others.
5. That they may promote the glory of the Saviour.

II. SOME OF THE REASONS WHY THE YOUNG SHOULD BE WILLING TO DIE.

1. Their death is cheered by expressions of special sympathy.
2. Their death is disturbed by few worldly cares.
3. Their death is attended with fewer remorseful memories.
4. Their death hastens their admission into heaven.
5. Their death brings them to a speedier consummation of their moral and spiritual improvement.

(409.) Eccles. ix. 12. For man also knoweth not his time.

I. WHAT IS IMPLIED IN THIS STATEMENT.

1. That he does not know the time of his adversity.

2. That he does not know the time of his religious visitation.
3. That he does not know the time of his death.

II. WHAT MAY BE INFERRED FROM IT.

1. That he should not murmur against God.
2. That he should not curiously pry into futurity.
3. That he should seize the present hour.

(410.) Prov. xvi. 31. The hoary head is a crown of glory, if it be found in the way of righteousness.

1. In the aged Christian is seen a proof of the power of character to command respect.
2. In the aged Christian is seen an instance of the efficacy of the Gospel.
3. In the aged Christian is seen a specimen of sanctified humanity.
4. In the aged Christian is seen a representative of the inhabitants of heaven.

(411.) Job xvi. 22. When a few years are come, then I shall go the way whence I shall not return.

I. THIS IS TRUE.

1. In a few years we shall all be dead.
2. In a few years our destiny will be unalterably fixed.

II. THIS IS INSTRUCTIVE.

1. Let us not shorten our few years.

2. Let us sit loosely to a world we must soon leave.
3. Let us be preparing for eternity.

(412.) Ps. cxvi. 15. Precious in the sight of the Lord is the death of his saints.

I. THE THINGS THAT RENDER THE DEATH OF A SAINT PRECIOUS IN THE SIGHT OF THE LORD.

1. Its rareness.
2. Its intrinsic excellence.
3. Its testimony to the truth and excellence of the Christian religion.
4. Its consequences to the saint.

II. THE THINGS BY WHICH GOD TESTIFIES THAT THE DEATH OF THE SAINTS IS PRECIOUS IN HIS SIGHT.

1. By His watchful care over their lives.
2. By His punishment of their persecutors.
3. By the consolation He administers to them in their dying hour.

(413.) 1 Sam. xx. 3. There is but a step between me and death.

1. The Bible teaches us that it is so.
2. The constitution or make of our own body.
3. The nature and number of the diseases to which we are liable.
4. The perils and accidents to which we are exposed.
5. The instances of mortality we are called to witness.

(414.) Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

1. You are my brethren.
2. I wish you the blessing of salvation.
3. I wish you this blessing heartily.
4. I pray to God that this blessing may be yours.

(415.) Rom. x. 1.

1. The object Paul wished his brethren to attain.
2. The strength of his desire that they should attain it.
3. The means he employed that they might attain it.
4. The consideration that heightened his interest in their welfare.

(416.) Heb. iii. 7, 8. To-day, if ye will hear his voice, Harden not your hearts.

1. The duty.
2. The danger.
3. The time.

(417.) Ps. xxvii. 13. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

1. The language of the saint in a state of poverty.
2. The language of the saint in a state of disappointment.
3. The language of the saint in a state of temptation.
4. The language of the saint in a state of disease.

5. The language of the saint at the approach of death.

(418.) Prov. xxvii. 1. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

1. Boast not—as to thy life.
2. Boast not—as to thy wealth.
3. Boast not—as to thy mental attainments.
4. Boast not—as to thy religion.

(419.) 1 Cor. xv. 26. The last enemy that shall be destroyed is death.

I. Death is the Christian's Enemy.
   1. Because it separates him from his friends.
   2. Because it is preceded by disease as its forerunner.
   3. Because it fills the mind with doubts and fears.
   4. Because it separates the soul from the body.

II. Death shall be destroyed by Christ.
   1. In the triumphs of the dying hour.
   2. In admission into heaven.
   3. In the blessedness of the resurrection-morn.

(420.) Ps. xc. 10. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away.

1. Human life rarely exceeds seventy or eighty years.

2. Beyond that age, it is marked by incapacity to labour.
3. Beyond that age, it is marked by liability to sorrow.
4. Beyond that age, death is soon to be expected.

(421.) 2 Cor. vi. 2. Behold, now is the accepted time; behold, now is the day of salvation.

I. I SHALL ENDEAVOUR TO SHOW YOU THAT WE ARE NOW ENJOYING AN ACCEPTED TIME AND A DAY OF SALVATION.

1. In the ordinary preaching of the Gospel.
2. In seasons of revival.

II. I SHALL ENDEAVOUR TO SHOW YOU THE DUTY AND PROPRIETY OF ATTENDING IMMEDIATELY TO THE THINGS THAT BELONG TO YOUR PEACE.

1. Delay increases your difficulties.
2. The strivings of the Spirit may be withdrawn.
3. You may be deprived of your religious opportunities.

(422.) Matt. xxvii. 42. He saved others; himself he cannot save.

I. THE ENCOMIUM.

1. He saved others from dangers.
2. He saved others from disease.
3. He saved others from death.
4. He saved others from sin.

II. THE CALUMNY.

1. In one sense it contains a vile falsehood; for Christ is almighty.
2. In another sense it contains a glorious truth. He could not save Himself, because He was appointed, and predicted, and desirous to be the Saviour of others.

(423.) Mark x. 38. Can ye drink of the cup that I drink of?

1. We cannot drink a cup of suffering so willingly.
2. We cannot drink a cup of suffering so intelligently.
3. We cannot drink a cup of suffering with such bitter ingredients.
4. We cannot drink a cup of suffering so capacious.
5. We cannot drink a cup of suffering so deadly.

(424.) 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

I. THE SAYING.

1. A fact.
2. The reason of the fact.
3. The persons for whose benefit this arrangement is intended.

II. THE PROPERTIES OF THE SAYING.

1. It is faithful, or worthy to be believed.

2. It is worthy of all acceptation, or worthy to be received by all.

(425.) John vii. 46. Never man spake like this man.

The Excellence of our Saviour as a Teacher.

I. IN HIS MANNER.

1. Its plainness.
2. Its appropriateness.
3. Its earnestness.
4. Its authority.

II. IN HIS MATTER.

1. How sublime and comprehensive His doctrines!
2. How pure and spiritual His precepts!
3. How solemn and awful the sanctions by which He enforced His teaching!

(426.) Matt. xii. 42. Behold, a greater than Solomon is here.

CHRIST GREATER THAN SOLOMON IN THOSE RESPECTS IN WHICH SOLOMON WAS GREATER THAN OTHER MEN.

1. In His dearness to God.
2. In His wisdom.
3. In His character.
4. In His temple-building.
5. In the extent and peacefulness of His dominions.

(427.) John x. 18. I lay it down of myself.

ILLUSTRATION OF THE VOLUNTARY NATURE OF THE SAVIOUR'S SUFFERINGS, BY A REVIEW OF SEVERAL OCCASIONS ON WHICH THERE WAS

A WAY OF ESCAPE FROM THEM, OF WHICH HE DID NOT TAKE ADVANTAGE.

1. From the plots of the Jewish rulers.
2. From the treachery of Judas.
3. From the officers and the mob.
4. From His judges.
5. From His executioners—even on the cross.

(428.) Rom. v. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ.

1. What is justification?
2. What is its procuring cause?
3. How does it become ours?
4. When are we justified?
5. What follows justification? Peace with God.
6. How urgently should we all seek justification!

(429.) Heb. vi. 17, 18. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

I. THE CHARACTER OF THE PEOPLE OF GOD.

1. They are the heirs of the promise.
2. They have fled to Christ for refuge.
3. They are laying hold on the hope that is set before them in the Gospel.

II. THE CONSOLATION OF THE PEOPLE OF GOD.

1. It arises from the will of God.
2. It arises from His counsel.
3. It arises from His oath.

(430.) Acts xiii. 28-30. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead.

THE ASPECTS IN WHICH CHRIST IS HERE PRESENTED TO US.

1. As innocent of all the charges brought against Him.
2. As delivered by Pilate to be slain.
3. As suffering all that had been foretold concerning Him.
4. As removed from the cross to the tomb.
5. As raised from the dead.

(431.) John xix. 5. Behold the man!

THE FEELINGS WITH WHICH THESE WORDS WERE AND MAY BE UTTERED.

1. Pity.
2. Mockery.
3. Faith.
4. Admiration.

(432.) John xix. 5.

1. Behold the Man of dignity.

2. Behold the Man of humility.
3. Behold the Man of purity.
4. Behold the Man of suffering.
5. Behold the Man of glory.

(433.) Luke i. 78, 79. Through the tender mercy of our God, the day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

I. THE CONDITION OF THE WORLD PREVIOUSLY TO THE ADVENT OF CHRIST.
   1. A state of ignorance.
   2. A state of danger.

II. THE MERCY OF GOD TOWARD THE WORLD IN THAT CONDITION.
   1. Undeserved.
   2. Unsolicited.
   3. Seasonable.

III. THE MANNER IN WHICH THE MERCY OF GOD WAS MANIFESTED.
   1. He sent His Son to enlighten it in its ignorance.
   2. He sent His Son to guide it in its danger.

(434.) Heb. xiii. 8. Jesus Christ the same yesterday, and to-day, and for ever.

1. In His being or essence. 2. In His perfections.

3. In His offices.
4. In His doctrine.
5. In His promises.
6. In His threatenings.

(435.) Luke xii. 50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

I. THE FIGURATIVE DESCRIPTION OF CHRIST'S SUFFERINGS.
   1. It points out their severity.
   2. It points out their design.

II. HIS FORESIGHT OF HIS SUFFERINGS.
   1. He foresaw them circumstantially.
   2. He foresaw them with a trembling heart.

III. HIS REASONS FOR DESIRING THEIR ACCOMPLISHMENT.
   1. Some of them had reference to Himself.
   2. Some of them had reference to His Father.
   3. Some of them had reference to mankind.

(436.) Luke xv. 10. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

I. THE REPENTING SINNER.
   1. He is convinced of sin.
   2. He is sorry for it.
   3. He is alarmed about its consequences.
   4. He confesses and renounces it.

II. THE JOY FELT IN HEAVEN IN CONSEQUENCE OF HIS REPENTANCE.

1. The angels rejoice, because an immortal being is delivered from guilt and sin.
2. The angels rejoice, because the glory of God is more conspicuously displayed.
3. The angels rejoice, because additional evidence is afforded of the Redeemer's power to save.
4. The angels rejoice, because they obtain a fresh companion, and a new field for the exercise of their love and compassion.

(437.) Luke ii. 34, 35. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

1. What this child was to be to His enemies—an object of opposition, and an occasion of ruin.
2. What He was to be to His mother—a cause of acute suffering (by sympathy).
3. What He was to be to His people—the author of their recovery or restoration.
4. What He was to be to all mankind—a test or touchstone of their moral and spiritual state.

(438.) Matt. xxvii. 25. Then answered all the people, and said, His blood be on us, and on our children.

1. Let us look at the different parties—Pilate,

Jesus, and the priests or other dignitaries of the Jews.

2. Let us look at the vehemence which the accusers displayed—obstinately resisting all the efforts of Pilate to liberate Jesus.
3. Let us look at the guilt of the Jewish people—clamouring for the blood of the innocent, and volunteering to assume the responsibility of His murder.
4. Let us look at the issue of their imprecation—in the destruction of Jerusalem, and in the subsequent dispersion of the covenant people.
5. Let us look at the practical improvement of the whole transaction—in the way of warning, and in the way of instruction.

(439.) Rev. xxii. 16. I am the bright and morning star.

I. WHAT CHRIST IS IN HIMSELF.
   1. Heavenly in His origin.
   2. Beautiful and benign in His character.
   3. Brilliant and effulgent in His influence.

II. WHAT HE IS TO HIS PEOPLE.
   1. He enlightens them.
   2. He guides them.
   3. He cheers them.

(440.) Lev. xvi. 34. And this shall be an everlasting statute unto

you, to make an atonement for the children of Israel, for all their sins.

1. The high priest was to perform alone all the services of the great day of atonement.—Christ the only High Priest of mankind.
2. He was to be clothed in the plainest raiment.—The humiliation of Christ.
3. He was to be legally purified before he offered sacrifice.—The moral perfection of Christ.
4. Two goats being selected, and placed before the door of the tabernacle, lots were to be cast over them, and the disposal of each was to be left to the Lord.—The divine appointment of Christ to be the Saviour.
5. One of the goats, according to the lot, or divine designation, was to be offered in sacrifice.—The sacrifice of Christ.
6. The other goat was to be loaded with sin, and sent away by the hand of a fit person into the wilderness.—The resurrection and exaltation of Christ.
7. After the disposal of the two goats, the high priest appeared to the people in his high pontifical robes.—The intercession of Christ.
8. The great day of atonement was a day of national humiliation for sin.—Confession of our shortcomings even in holy things.

9. The result of the whole services of the day was reconciliation to God.—Reconciliation through Christ not typical, but real.

(441.) Rev. i. 17, 18. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

I. THIS PASSAGE EXHIBITS CHRIST AS DIVINE IN HIS NATURE.

1. As divine, He is eternal.

2. As divine, He is self-existent.

II. THIS PASSAGE EXHIBITS CHRIST AS PRIESTLY IN HIS OFFICE.

1. As a Priest, He died to atone.

2. As a Priest, He lives to intercede.

III. THIS PASSAGE EXHIBITS CHRIST AS SOVEREIGN IN HIS ADMINISTRATION.

1. As sovereign, He wields uncontrollable authority.

2. As sovereign, He exercises all His prerogatives for the benefit of His people.

(442.) 1 Pet. i. 12. Which things the angels desire to look into.

I. WHAT THINGS?

1. The time of Christ's coming.

2. His sufferings.
3. His glory.

II. WHY?

1. As a study to increase their knowledge.
2. As an aid to devotion.
3. As a gratification to their benevolent sympathies.
4. As a means of their own confirmation.

(443.) Prov. xxiii. 26. My son, give me thine heart.

I. WHAT IS IMPLIED IN GIVING THE HEART TO GOD.

1. That it is given sincerely.
2. That it is given entirely.
3. That it is given freely.
4. That it is given for ever.

II. WHY THE HEART SHOULD BE GIVEN TO GOD.

1. He is worthy of it.
2. He has a title to it.
3. He demands it.
4. He will bless it.

(444.) 1 John ii. 14. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

To Young Men.

Three Characteristics of the Christian Young Man.

I. HE IS STRONG.

1. Not in bodily strength. Samson.
2. Not in mental strength. Solomon.
3. In spiritual strength. Paul; Abraham.

II. THE WORD OF GOD ABIDETH IN HIM.

1. This implies a firm persuasion that the Bible is the Word of God.
2. This implies an intelligent acquaintance with its contents.
3. This implies the use of it in the formation of the character, and the guidance of the life.

III. HE OVERCOMES THE WICKED ONE.

1. In his temptation to the excessive pursuit of knowledge.
2. In his temptation to the excessive pursuit of pleasure.
3. In his temptation to the excessive pursuit of show or appearances.

(445.) 1 John v. 4. For whatsoever is born of God, overcometh the world.

To the Middle-aged.

I. THAT WHICH CONSTITUTES A CHRISTIAN. A NEW BIRTH.

1. Its nature.
2. Its Author.
3. Its instrumentality.
4. Its advantages.

II. THAT WHICH SIGNALIZES A CHRISTIAN. VICTORY OVER THE WORLD.

1. Over the spirit of the world as his guiding impulse.
2. Over the love of the world as his ruling passion.

3. Over the fear of the world as his paramount dread.
4. Over the pleasures of the world as his dominant pursuits.

(446.) Acts xxi. 16. There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

To the Old.

I. LET US ILLUSTRATE THIS ACCOUNT OF MNASON.
   1. He had long been a member of the Church.
   2. He had long been a reader of the Bible.
   3. He had long been an example of the Christian graces.
   4. He had long been a leader in works of usefulness.

II. LET US EXTRACT FROM IT A FEW REFLECTIONS THAT MAY BE USEFUL TO ALL.
   1. In Mnason we see a proof of God's peculiar care of His own.
   2. In Mnason we see an evidence of the power of the Gospel.
   3. In Mnason we see a specimen of the more advanced type of Christian character.
   4. In Mnason we see an intimation of the attainments of the saints in heaven.
   5. In Mnason we see an object of our own veneration, and love, and service.

(447.) Prov. xxii. 6. Train up a child in the way he should go; and when he is old, he will not depart from it.

To Parents.

I. THE DUTY.

1. Train them early.
2. Train them intellectually.
3. Train them morally.
4. Train them religiously.

(448.) Prov. xxii. 6.

II. THE MANNER IN WHICH THE DUTY IS TO BE PERFORMED.

1. By precept.
2. By example.
3. By discipline.
4. By education.

(449.) Prov. xxii. 6.

III. THE ENCOURAGEMENTS TO DISCHARGE THE DUTY.

1. A regard to the happiness of the child.
2. A regard to the happiness of the parents.
3. A regard to the happiness of society.

(450.) Exod. xx. 12. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

To Children.

I. THE HONOUR THAT IS DUE TO PARENTS.

1. Reverence.
2. Affection.
3. Obedience.
4. Aid.

II. THE PROMISE ANNEXED TO THE COMMANDMENT THAT ENJOINS IT.

1. Of prosperity on earth.
2. Of endless life in heaven.

(451.) 1 Peter iii. 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

To Husbands.

1. The husband should have an intelligent appreciation of his duty to his wife.
2. He should sympathize with her infirmities.
3. He should honour her as a fellow-Christian.
4. He should pray with and for her.

(452.) 1 Cor. vii. 16. For what knowest thou, O wife, whether thou shalt save thy husband?

To Wives.

I. REALIZE THE CONDITION OF THE WOMAN HERE DESCRIBED.

1. She is a Christian, married to a man that is not a Christian.
2. She is greatly distressed on account of the religious differences between her and her husband.

II. EXPLAIN HER DUTY IN THAT CONDITION.

1. She ought to exemplify the power of religion in her intercourse with her husband.

2. She ought to converse with him on the nature and importance of religion.
3. She ought to pray for him.

(453.) 2 Sam. vi. 20. Then David returned to bless his household.

To Masters.

I. EXPLAIN HOW CHRISTIANS MAY BLESS THEIR HOUSEHOLD.
   1. By a consistent example.
   2. By suitable education.
   3. By well-regulated discipline.
   4. By united prayer.
   5. By due regard to the Sabbath and to public worship.

II. SHOW THE REASONABLENESS AND ADVANTAGES OF THIS DUTY.
   1. With regard to the head of the family.
   2. With regard to the children and domestics.
   3. With regard to the neighbours or spectators.

(454.) Col. iii. 22-24. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

To Servants.

I. THE OBEDIENCE DUE FROM SERVANTS TO THEIR MASTERS.

1. It should extend to all that is included in the contract.
2. It should be rendered from a regard to the praise not of man, but of God.
3. It should be sincere and conscientious.

II. THE MOTIVES BY WHICH IT MAY BE ENFORCED.

1. The hope of heaven.
2. The service of Christ in the service of other masters.

(455.) 1 Tim. iii. 15. That thou mayest know how thou oughtest to behave thyself in the house of God.

To the Office-bearers and Members of the Church.

I. THE PROPER BEHAVIOUR OF THE OFFICE-BEARERS OF THE HOUSE OF GOD.

1. To provide scriptural and suitable instruction.
2. To regulate the admission of members.
3. To administer discipline.
4. To be leaders in every good work.

II. THE PROPER BEHAVIOUR OF THE MEMBERS.

1. To acknowledge the authority of the Head of the Church.
2. To love its members.
3. To profit by its ordinances.

4. To maintain its honour.
5. To consult for its interests.

(456.) Mark x. 23. How hardly shall they that have riches enter into the kingdom of God!

To the Rich.

I. THE SNARES OF AFFLUENCE.

1. It begets an inordinate love of pleasure.
2. It banishes from the memory all considerations of God and religion.
3. It produces an insensibility to the attractions of the Gospel.

II. THE PRACTICAL REFLECTIONS THAT ARE SUGGESTED BY THE SNARES OF AFFLUENCE.

1. Affluence is not a proof of a state of grace.
2. The loss of wealth may be a spiritual gain.
3. Both religion and happiness abound most in the middle region, between extreme wealth and extreme poverty.
4. The hope of heaven should reconcile us to present hardship.

(457.) James ii. 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

To the Poor.

I. THE IMPORT OF THE STATEMENT.

1. Not that only the poor are chosen.
2. Not that all the poor are chosen.
3. More of the poor are chosen than of the rich.

II. THE REASONS OF THE FACT.

1. It illustrates the sovereignty of God.
2. It furnishes a powerful argument for the truth of Christianity.
3. It occasions a magnificent display of the character and genius of the Gospel.
4. It shows the estimate that is formed by God of the value of wealth.
5. It teaches Christians to raise their thoughts to heaven.

(458.) Amos vi. 1. Woe to them that are at ease in Zion.

To the Careless.

I. THE STATE OF MIND THAT IS REPROVED IN THIS PASSAGE.

1. It includes carnal security. Verse 1.
2. It includes presumptuous unbelief. Verses 2, 3.
3. It includes sensual indulgence. Verses 4, 5, 6, first clause.
4. It includes selfish indifference. Verse 6, last clause.

II. THE JUSTICE OF THE WOE DENOUNCED AGAINST IT.

1. Such a state of mind indicates a lurking enmity against God.

2. Such a state of mind indicates insensibility to the claims of Jesus.
3. Such a state of mind indicates a deep-seated unbelief of coming judgment.

(459.) Luke xii. 21. So is he that layeth up treasure for himself, and is not rich toward God.

To the Worldling.

I. WHO IS HE THAT IS RICH TOWARD GOD?
1. He that is rich in the estimation of God.
2. He that is rich in the favour of God.
3. He that is rich in the graces which God imparts.
4. He that is rich in a title to the inheritance which God has promised.

II. WHO IS HE THAT LAYS UP TREASURE FOR HIMSELF?
1. He whose ruling passion is the accumulation of worldly wealth.
2. He who expends his wealth (employs it) only for his selfish gratification.

III. WHERE LIES THE FOLLY OF HIM WHO IS NOT RICH TOWARD GOD, BUT LAYS UP TREASURES FOR HIMSELF?
1. His wealth does not make him happy while he retains it.
2. His wealth may be snatched from him by innumerable casualties.
3. His wealth must be resigned at death.

4. His wealth must be exchanged hereafter for treasures of vengeance.

IV. WHAT SHOULD BE OUR PERSONAL APPLICATION OF THESE THINGS?

1. To the worldling—How unhappy!
2. To the unconverted, of whatever description—How urgent the need of better blessings than this world can give!
3. To Christians—How thankful for the better and more enduring substance!
4. To all—How desirable it is that we should be eager to be rich toward God!

(460.) John xvi. 9. Of sin, because they believe not on me.

To the Unbeliever.

I. THE NATURE OF UNBELIEF.

1. It may or it may not include disbelief of the divine origin of the Gospel.
2. It may or it may not include disbelief of the leading doctrines of the Gospel.
3. It uniformly includes rejection of the method of salvation proclaimed in the Gospel.

II. ITS EXCEEDING SINFULNESS.

1. It involves resistance to the clearest light.
2. It involves opposition to the most powerful motives.
3. It involves contempt of the most glorious of beings.
4. It involves neglect of the highest interests.

(461.) 2 Tim. iii. 5. Having a form of godliness, but denying the power thereof: from such turn away.

To the Formalist.

I. GODLINESS HAS A FORM.

1. This is indispensable.
2. This is attractive.
3. This is advantageous.

II. THE FORM OF GODLINESS MAY EXIST APART FROM ITS POWER.

1. This is possible.
2. This is deplorable.
3. This is fatal.

III. THE FORM OF GODLINESS APART FROM ITS POWER IS TO BE AVOIDED.

1. Turn away from the formalist, not with contempt, or indifference, or despair.
2. Turn away from him, lest we mislead him into an opinion of his safety; lest we catch his spirit; lest we leave on the mind of worldly men an impression that he is a true Christian.

(462.) Acts xvi. 29, 30. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved?

To the Awakened Sinner.

1. This question bespeaks a sense of sin.

2. This question bespeaks a dread of coming wrath.
3. This question bespeaks a desire of deliverance.
4. This question bespeaks a wish for instruction.
5. This question bespeaks a willingness to submit to the terms of salvation, which have been revealed by sufficient authority.

(463.) 2 Cor. vi. 2. Behold, now is the accepted time; behold, now is the day of salvation.

To the Procrastinator.

I. REPENTANCE OUGHT NOT TO BE DELAYED, WHEN WE CONSIDER THE NATURE OF REPENTANCE, AND THE COMMAND OF GOD CONCERNING IT.
   1. Its nature—a change of heart, and a change of life.
   2. God's command—distinct and peremptory.

II. REPENTANCE OUGHT NOT TO BE DELAYED, BECAUSE DELAY WILL INCREASE ITS DIFFICULTIES.
   1. From the power of habit, of sinful habit.
   2. From the cessation of the strivings of the Holy Spirit.

III. REPENTANCE OUGHT NOT TO BE DELAYED, BECAUSE CIRCUMSTANCES MAY OCCUR TO RENDER IT IMPRACTICABLE.
   1. There may be change of residence.
   2. There may be loss of health.
   3. There may be loss of reason.
   4. There may be loss of life.

(464.) Ezek. xxi. 16. Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.

To the Waverer.

I. THE NATURE OF RELIGIOUS DECISION.

1. It is founded on a special regard to the Word of God.
2. It is exercised in matters that are religious.
3. It spurns all considerations of consequences.
4. It acts uniformly and undeviatingly.

II. ITS IMPORTANCE.

1. As an index of Christian consistency.
2. As a test of personal Christianity.
3. As a passport to general confidence.
4. As an element of usefulness.

(465.) Mark xii. 34. Thou art not far from the kingdom of God.

To the Almost Christian.

I. DESCRIBE HIM.

1. He may have a considerable knowledge of religion.
2. He may have strong convictions of sin.
3. He may have a good reputation among men.
4. He may have freedom from many of the vices by which he was once enslaved.
5. He may have a liking for the public and private exercises of devotion as forms.

II. WARN HIM.

1. He will not, in his present state, attain the blessings of salvation.
2. His ruin will be all the greater on account of his attainments.

(466.) Jer. xxxi. 18-20. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord.

To the Penitent.

I. THE SOLILOQUY OF THE PENITENT.

1. He reflects on his misimprovement of the dealings of God with him.
2. He prays for converting grace.
3. He describes the working of his mind.
4. He assigns special prominence to his youthful sins.

II. THE ADDRESS OF GOD TO HIM.

1. He owns him as a son.
2. He declares that he has a place in His memory.
3. He expresses His sympathy with him.
4. He promises him mercy.

(467.) Mark xvi. 16. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.

To the Believer.

I. THE IMPORTANCE OF THIS DECLARATION.
   1. From the dignity of the Speaker.
   2. From His infallible knowledge and resistless power.
   3. From His unimpeachable veracity.

II. THE TERMS OF SALVATION IT ANNOUNCES.
   1. Faith, as the instrument of union to Christ.
   2. Baptism, as a profession of faith.

III. THE AWFUL CONSEQUENCES OF REJECTING THESE TERMS.
   1. The unbeliever remains in his sins.
   2. The unbeliever incurs additional guilt.
   3. The unbeliever suffers in the present world.
   4. The unbeliever inflicts injury on the highest interests of society.
   5. The unbeliever exposes himself to everlasting punishment.

IV. THE HAPPY CONSEQUENCES OF ACCEPTING THESE TERMS.
   1. The believer shall be saved from condemnation.
   2. The believer shall be saved from the power of sin.
   3. The believer shall be saved from the fear of death.
   4. The believer shall be saved from everlasting ruin.

(468.) Hos. xiv. 5-7. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

To the Progressive Christian.

I. THE SPIRITUAL INFLUENCE WHICH GOD PROMISES TO HIS PEOPLE.

1. Like the dew in its source.
2. Like the dew in its silence.
3. Like the dew in its seasonableness.
4. Like the dew in its abundance.

II. ITS BENEFICIAL RESULTS.

1. Growth.
2. Stability.
3. Beauty.
4. Fragrance.
5. Fertility.

(469.) Titus iii. 1. Be ready to every good work.

To the Active Christian.

I. THE COURSE OF ACTION ENJOINED.

1. Good works to the bodies of others.
2. Good works to the souls of others.
3. Good works to the Christian Church.

II THE QUALIFICATIONS SUPPOSED.

1. Cheerfulness.
2. Promptitude.
3. Perseverance.
4. Catholicity.

III. THE MOTIVES.

1. The genius of our religion.
2. The example of Christ.
3. Personal improvement.
4. Future reward—of grace.

(470.) Luke iv. 23. Ye will surely say unto me this proverb, Physician, heal thyself.

To the Inconsistent Christian.

I. BY WHOM ARE THE INCONSISTENCIES OF CHRISTIANS CHIEFLY DENOUNCED?

1. By infidels.
2. By rationalizing believers.
3. By Papists.
4. By eminent Christians.

II. FOR WHAT PURPOSE?

1. To invalidate the evidence of the divine origin of Christianity.
2. To bring discredit on evangelical religion.
3. To calumniate Protestantism.
4. To elevate the standard of Christian attainment.

(471.) Luke iv. 23.

CHRISTIANS ARE NOT SO INCONSISTENT AS THEY ARE REPRESENTED TO BE.

1. All are not Christians who usurp the name.
2. All Christians are not responsible for the shortcomings even of genuine Christians.
3. All Christians are men; and in trying them by

the standard of their religion, the same allowance must be made for them as for other men.

4. Christians should be judged by their general conduct, and not by individual actions.

5. Christians should be compared with men who are their peers in everything except their religion.

(472.) Luke iv. 23.

THE INCONSISTENCIES OF CHRISTIANS FURNISH NO VALID OBJECTION AGAINST THE DIVINE ORIGIN OF CHRISTIANITY.

1. It does not recommend, or palliate, or defend them.

2. It makes ample provision for their removal by the doctrines it teaches, by the precepts it delivers, by the motives it presents, by the spiritual influence it promises.

3. It has produced many of the finest specimens of human character the world, throughout the whole course of its history, has ever witnessed.

4. It has exercised an indirect influence, of a most elevating description, on multitudes who are strangers to its saving power.

5. It has exercised on its most inconsistent disciples an ameliorating efficacy, to which no system of philosophy or religion can adduce parallels.

(473.) Luke iv. 23.

THE INCONSISTENCIES OF CHRISTIANS FURNISH NO VALID OBJECTION TO THE DOCTRINES OF GRACE, AS THEY ARE CALLED.

1. These doctrines leave all the usual arguments for a holy life untouched.
2. They remove that invincible obstruction to a holy life which arises from a sense of guilt, and from a self-righteous and superstitious attempt to earn, by personal merit, pardon and acceptance.
3. They furnish, in the love of God in Christ, the most powerful motive to a holy life that has ever been urged.
4. They secure an adequate supply of the influence of the Holy Spirit.
5. They have produced, in the martyrs, reformers, missionaries, and others, an order of men to which neither Popery nor Socinianism has any equals.

(474.) Luke iv. 23.

THE GRIEF WHICH THE INCONSISTENCIES OF CHRISTIANS SHOULD AWAKEN IN FELLOW-CHRISTIANS.

1. Because inconsistent professors bring dishonour on the names of God and of the Saviour.

2. Because inconsistent professors lower the general standard of Christian attainment.
3. Because inconsistent professors hang as a dead weight on the energies of the Church.
4. Because inconsistent professors are little likely to be brought to a saving acquaintance with Christ.

(475.) Luke iv. 23.

THE DUTIES WHICH THE INCONSISTENCIES OF CHRISTIANS IMPOSE ON THE FRIENDS OF CHRIST.

1. A habitual watchfulness over their conduct.
2. A conscientious discharge of relative duty.
3. A foregoing of certain rights and privileges for the good of others.
4. Thorough adoption of the great principles of Christianity.
5. Prayer.

(476.) Luke iv. 23.

REAL INCONSISTENCIES OF CHRISTIANS.

1. It is inconsistent to live in the wilful and habitual practice of known sin.
2. It is inconsistent to pursue a doubtful course of action, without seeking to ascertain whether it is right or wrong.
3. It is inconsistent to conform to worldly habits of thinking and acting.

4. It is inconsistent to be chargeable with vices which respectable men of the world abhor.
5. It is inconsistent to be indifferent to the progress and prosperity of the cause of Christ.

(477.) Jer. viii. 5. Why then is this people of Jerusalem slidden back by a perpetual backsliding?

To the Backslider.

THE CAUSES OF BACKSLIDING.

1. The fear of man.
2. Intercourse with worldly society.
3. Presumption.
4. Secret sin.
5. Neglect of prayer.

(478.) Jer. viii. 5.

THE SYMPTOMS OF BACKSLIDING.

1. The absence of pleasure in attending to the secret exercises of religion.
2. Irregular and unprofitable attendance on public ordinances.
3. Unwillingness to act or suffer for the honour of Christ.
4. Uncharitable feelings toward fellow-Christians.
5. Indulgence in sins once abandoned.

(479.) Jer. viii. 5.

THE FORMS OF BACKSLIDING.

1. Declension into error.
2. Declension into unbelief.
3. Declension into lukewarmness, or want of love.
4. Declension into prayerlessness.
5. Declension into immorality.
6. Declension into open rejection of a Christian profession.

(480.) Jer. viii. 5.

The Evils of Backsliding.

I. ITS EVILS TO THE BACKSLIDER.
   1. It diminishes his happiness.
   2. It arrests his progress.
   3. It destroys his usefulness.

II. ITS EVILS TO OTHERS.
   1. It staggers the anxious inquirer.
   2. It seduces the weak Christian.
   3. It embarrasses all the friends of religion.
   4. It supplies materials to the mocker.

(481.) Jer. viii. 5.

THE CURE OF BACKSLIDING.

1. Let the backslider remember from whence he has fallen.
2. Let the backslider reflect on his guilt and danger.
3. Let the backslider return to God, from whom he has wandered.
4. Let the backslider live near to Christ.

5. Let the backslider forsake the sin into which he has fallen.
6. Let the backslider learn to depend on the promised aid of the Holy Spirit.

(482.) Eccles. vii. 14. In the day of prosperity be joyful.

To the Prosperous Christian.

I. DEFINE THE DAY OF PROSPERITY.

1. When we enjoy health of body and mind.
2. When we possess a competent portion of the good things of this life.
3. When we are surrounded by a circle of friends and relatives.
4. When we have attained a high social position.

II. EXPLAIN ITS APPROPRIATE JOY.

1. It should be devout.
2. It should be benevolent.
3. It should be grateful.
4. It should be moderate.

(483.) Eccles. vii. 14. In the day of adversity consider.

To the Afflicted Christian.

I. DEFINE THE DAY OF ADVERSITY.

1. When we are seized with sickness.
2. When we are stripped of our property.
3. When we are disappointed in our hopes.
4. When we are assailed in our reputation.
5. When we are bereaved of our relatives and friends.

II. EXPLAIN WHAT WE OUGHT TO CONSIDER.

1. The author of our adversity.
2. Its cause.
3. Its design.
4. Its consolations.
5. Its issue.

(484.) Neh. viii. 10. The joy of the Lord is your strength.

To the Joyful Christian.

I. THE CHRISTIAN'S JOY IS THE JOY OF THE LORD.

1. The joy He enjoins.
2. The joy He promises.
3. The joy He inspires.
4. The joy He constitutes.
5. The joy He shares.

II. THE CHRISTIAN'S JOY IS A SOURCE OF STRENGTH.

1. In his profession of religion.
2. In his efforts to recommend religion to others.
3. In his discharge of his duties.
4. In his trials and temptations.
5. In the hour of death.

(485.) Ps. cxxxvii. 2. We hanged our harps upon the willows in the midst thereof.

To the Sorrowful Christian.

THE SOURCES OF SPIRITUAL SORROW.

1. Some of them arise from bodily disorder.
2. Some of them arise from defective views of religion.
3. Some of them arise from allowed sin.

4. Some of them arise from inward struggles peculiar to himself.

(486.) Heb. xi. 37. They were tempted.

To the Tempted Christian.

I. LET US ENUMERATE SOME OF THE TEMPTATIONS TO WHICH CHRISTIANS ARE EXPOSED.

1. To relapse into unbelief.
2. To plunge into immorality.
3. To decline from their attainments in vital religion.
4. To look more at their sins than at the Saviour.
5. To doubt their saintship, because they do not enjoy the assurance of salvation.
6. To entertain groundless fears of divine desertion.

(487.) Heb. xi. 37.

II. LET US SHOW HOW THE TEMPTATIONS TO WHICH CHRISTIANS ARE EXPOSED MAY BE RESISTED AND OVERCOME.

1. Keep out of their way.
2. Check their first risings.
3. Be active in doing good.
4. Depend much on the assistance of God.
5. Grasp the sword of the Spirit.
6. Abound in prayer.

(488.) Heb. ix. 27, 28. And as it is appointed unto men once to die, but after this the judgment; So Christ was

once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation.

To the Dying Christian.

FIVE VIEWS OF DEATH.

1. As appointed by God.
2. As to be undergone once for all.
3. As to be followed by the judgment.
4. As transformed by the death of Christ as a sacrifice for sin.
5. As to be swallowed up in victory at His second coming.

(489.) 1 Thess. iv. 13, 14. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

To the Bereaved Christian.

I. THE DESCRIPTION OF THE STATE OF DEPARTED SAINTS.

1. It is a state of rest.
2. It is a state of safety.
3. It is a state of hope.

II. THE DELINEATION OF THE EMOTIONS WITH WHICH WE SHOULD CONTEMPLATE THEM.

1. That which is permitted.
2. That which is prohibited.

III. THE STATEMENT OF THEIR PROSPECTS.

1. He will bring them with Him, to be owned by Him before an assembled world.
2. He will bring them with Him, to recognise the services they have rendered to each other.
3. He will bring them with Him as living monuments of His power to save.
4. He will bring them with Him, to be sharers of His glory.

(490.) Rev. xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

To the Bereaved Christian.

I. WHO ARE THE DEAD THAT ARE HERE SPOKEN OF?

1. The expression implies their permanent union to Christ.
2. The expression implies their continued faith in Him.

II. WHAT IS SAID RESPECTING THEM?

1. They are happy.
2. They rest.
3. Their works follow them.

III. WHAT IS THE TIME WHEN THEY ENTER ON THIS BLESSEDNESS?

From henceforth. Not immediately after Christ's

resurrection, or immediately after the time to which this prophecy may refer; but immediately after their own death.

(491.) Rev. ii. 7. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

I. CONSIDER THE TREE OF LIFE AS IT STOOD IN THE GARDEN OF EDEN.

1. It was a sign.
2. It was a seal.

II. CONSIDER CHRIST AS THE TREE OF LIFE UNDER THE GOSPEL DISPENSATION.

1. The presence of God, since the fall, has always been approached through sacrifice.
2. It is the atonement of Christ that keeps the way to God open.
3. It is necessary to eat of the great sacrifice that we may live.

III. CONSIDER THE TREE OF LIFE IN HEAVEN.

1. Heaven is a paradise.
2. There is a tree of life in it.
3. He that overcomes shall eat of it.

(492.) Rev. ii. 11. He that overcometh shall not be hurt of the second death.

I. EXPLAIN THE PROMISE.

1. There is a second death.
2. All men are liable to it.
3. He that overcometh shall escape it.
4. It would be a wrong if he did not.

II. VINDICATE THE TERMS IN WHICH IT IS EXPRESSED.

1. It would be a wrong to himself.
2. It would be a wrong to the Saviour.
3. It would be a wrong to the universe.

(493.) Rev. ii. 17. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

1. A promise of spiritual provision.
2. A promise of spiritual pardon.
3. A promise of spiritual honour and blessedness.
4. A promise of spiritual honour and blessedness which must be experienced that they may be understood.

(494.) Rev. ii. 26-28. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star.

1. He shall be invested with authority.
2. He shall triumph over all his enemies.

3. He shall be exalted to a dignity resembling that of Christ.
4. He shall be admitted to close communion with Christ.

(495.) Rev. iii. 5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

1. He shall be clothed in white raiment—emblem of purity.
2. His name shall be written in the book of life—emblem of honour.
3. He shall be confessed before God and angels—highest bliss.

(496.) Rev. iii. 12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

1. He shall be admitted to the temple of God on high.
2. He shall remain in it for ever.
3. He shall be there as a monument of the Saviour's victory.

4. He shall be consecrated to the service of God and the Lamb.
5. He shall be a citizen in the New Jerusalem.

(497.) Rev. iii. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

1. He shall be raised to a throne.
2. He shall be raised to a throne which is the throne of the Saviour.
3. He shall be raised to a throne which is the throne of God.

What society! what honour! what power!

(498.) Rev. iii. 21. To him that overcometh.

I. THERE ARE ENEMIES.
   1. The flesh.
   2. The world.
   3. The devil.

II. THERE IS A CONFLICT.
   1. The good fight of faith.
   2. Fought with the whole armour of God.
   3. Enduring hardness.

III. THERE IS A VICTORY.
   1. When?
   2. Of what kind?
   3 With what rewards?

(499.) Rev. iii. 22. He that hath an ear, let him hear what the Spirit saith unto the churches.

WHAT IS COMMON TO ALL THE SEVEN EPISTLES.

1. The promise is addressed to the conqueror.
2. It is attached to an individual.
3. It conveys the assurance of some reward of grace.
4. It is delivered in the name of Jesus.

(500.) John vi. 39. The last day.

1. The last day of the world.
2. The last day of time.
3. The last day of grace.
4. The last day of suffering to the people of God.

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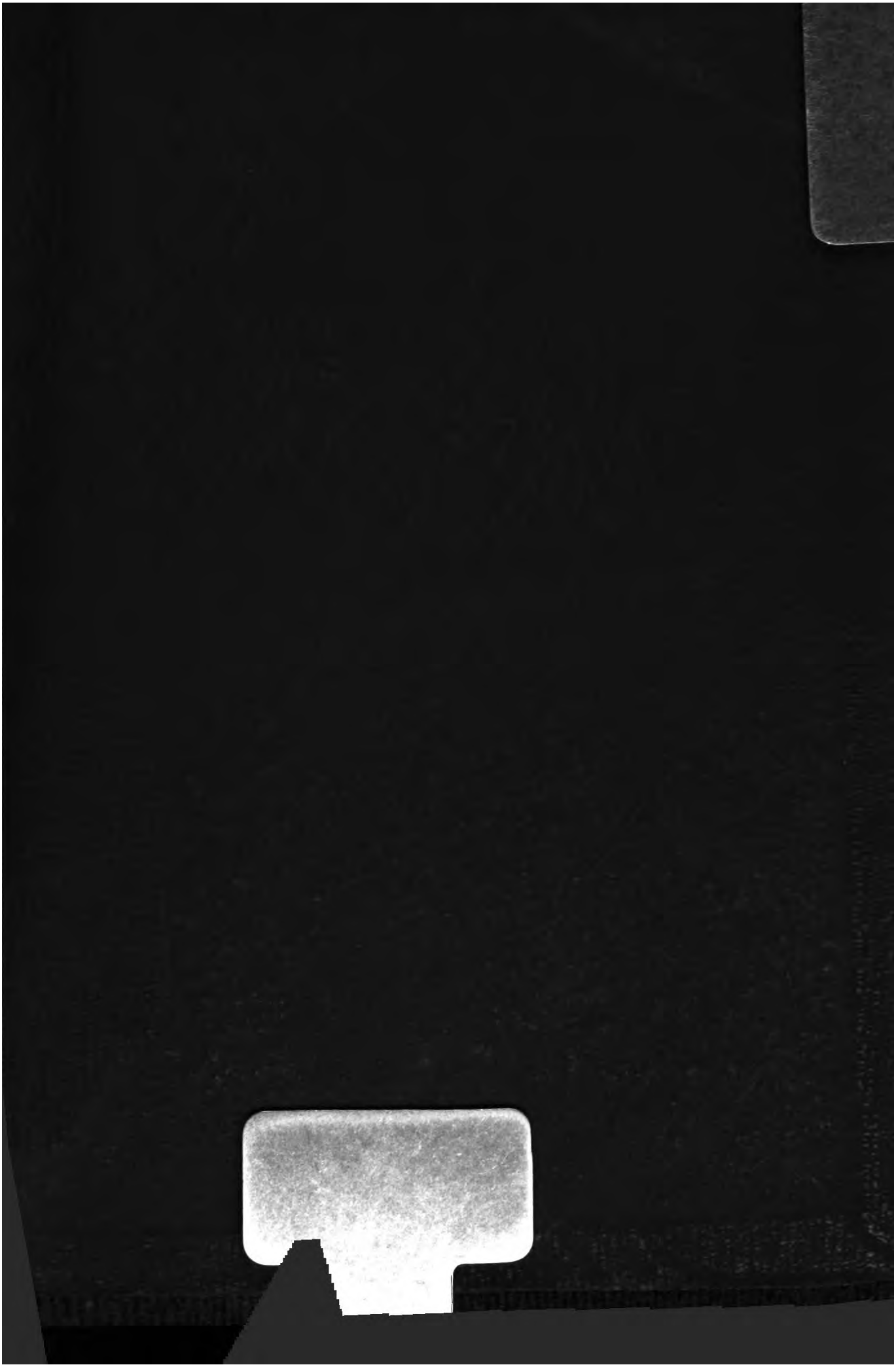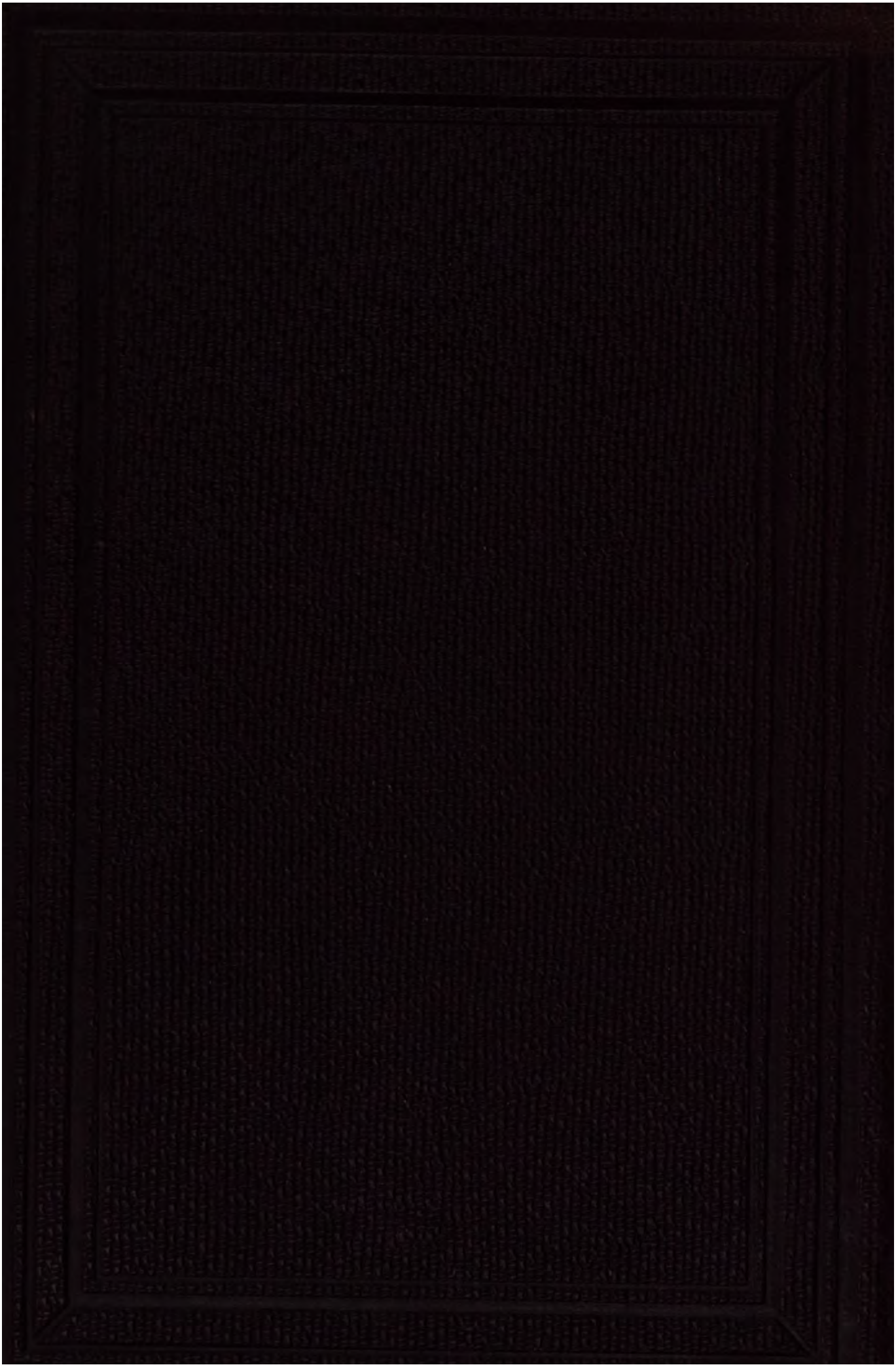
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