Mission.

Go ye into all the world and preach the gospel to every creature. 
Mark 16:15.

Proof 2: 
Go, teach all nations. 
This gospel of the kingdom must be preached among all nations for a witness; then cometh the end.

Prior to the death of Christ, the gospel was limited to the Jews. See sending out the seventy. Then the gospel was incomplete—They had no crucified, buried, risen and ascended Davin to preach—No great sacrifice for sin to offer to sinners.
These were the last words that fell from the glorified lips of Jesus.

He commanded them many things prior to this but reserved this last great command for his farewell address, hence it must have been of the utmost importance.

The disciples tarried at Jerusalem with one accord, engaged in prayer till they were baptized in the Holy Ghost.

Large additions were made to the Jerusalem church on the day of Pentecost and from thereafter, and the Lord made their enemies to be at peace.
with them, so that they seemingly forgot this Great Command of their Lord, till He sent persecuting among them, and broke up their good quiet time, driving them out of Jerusalem into different countries, and as they went, they preached the Gospel everywhere.

It took persecutions to make the Lord's immediate Disciples obey this last Great Command, and may take something of the same kind to make us obey it rightly.

We may be nearer the days of persecution than we think. Roman heathenism are rapidly gaining
Wealth, power, and influence in the M. S. and they have ever persecuted when they possessed these.

Later Paul became the great apostle or missionary to the Gentiles. He preached at Jerusalem, Ephesus, and contemplated a visit to Spain. Thus the gospel spread.

By and by our country was discovered, and when the Colonies were planted, the missionaries came to preach the gospel.

It is our God-given duty and privilege to give the gospel to all the nations.
The Command was given to all the disciples, not only to the twelve.

Jesus says, "If ye love me, keep my Commandments.
"Ye are my friends, if ye do whatsoever I command you. He that hath my Commandments and executeth them, he is mine apostle and I will love him and will manifest myself to him.
If we love him, we must keep this, as well as other Commandments.
No good excuse can be offered for not obeying.

Paul says, "Whosoever calleth upon the Name of the Lord shall be saved; but how shall they call on him in whom they have not believed, and how shall they believe on him of whom they have not heard, and how shall they hear without a preacher?"
The work will go on without our help, but we cannot afford not to help. The blessings of the gospel will be held from us, as it is being done from those who do not help.

If the heathen can be saved without the gospel, then we are their worst enemies; and we had better burn our Bible and church, and return to heathenism at once.

Peculiar promises:

Honor the Lord with thy substance,
The Lord loves a cheerful giver.
The liberal soul shall be made fat.
Preached at
Flat Top 14th. Jan. in Nov. 1854.
Smith Fork 1st. Am in Dec.
Lower Creek 2nd Jan. April
Beloved, if God so loved us, we ought also to love one another. I John 4:11.

Language of the beloved disciple. He was lovable and loving.

The love of God for the world and love one for another were the great themes of this disciple.

"Beloved," — a tender expression of endearment, containing more than one think?

Beloved by the Father, Son, Spirit, angels and John.
The argument—"If God so loved us, the love of God in redemption—God so loved the world.
The love of God is the gift of the Holy Spirit in conversion & c.

If God could so love us, his enemies, full of sin & shortcomings, condemned we ought to love each other.

It is just and right, we are the children of a common Father, have a common Savior, Born of the same Spirit, travelling to same place, have kindred feelings, aims, hopes & c.
God's people a spiritual building &c.

...are built up & spiritual house a holy priesthood to offer up Spiritual sacrifice, acceptable to God by Jesus Christ. I Pet. 2: 5.

Peter is writing to the Christian Jews, lettered abroad. It is probable they were objecting to the Christian Church that it was not equal to their temple, its altar, sacrifices and priesthood. But Peter would impress them, his brethren, that the Church of Jesus Christ was built upon a better foundation, of a holier priesthood.
and had public sacrifices to offer them over them temple possessed.

Peter refers not to the Local Church but to the Church in the aggregate.

The material of the building—What it was before the Master hand of the Holy Spirit touched it—Dead in trespasses and in sins enemies to God, without hope and without God in the world—What it now is—Lively Stones #2
The character of the house—spiritual, not carnal. God, the Spirit, is the builder, and He does not build a carnal house.

Are we members of this great Spiritual building? Are we spiritually minded? To be carnally minded is death and... Do we love spiritual things—the Bible, prayer, the Society of God’s people and the Church with its solemn yet delightful service? No material excepted the connected can have any proper place in the building.
All are priests. In old Testament only tribe evan priests. These took the sacrifices of the people and offered them for the people, not by now. Each one is a priest for himself. The character of the priest—holy.

The nature of the sacrifices to be offered—spiritual. Consisting of our bodies, souls, affections, prayers, alms, songs and ministry of their dignity and honor. Could as put upon poor Summer.
The Duty Enjoined.

A New Commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.
By this shall all men know that ye are my disciples, if ye have love one to another. Jno. 13: 34, 35.

Walk in love as Christ also hath loved us.
Ep. 5: 2.

But as touching brotherly love ye need not that I write unto you:
for ye yourselves are taught of God to love one another.
I Thes. 4: 9.

Peter says, See that ye love one another, with a pure heart fervently. I Pet. 1: 22.
An argument:
If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? I John 4:20.

Whoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. I John 3:15.

Encouragement:
We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. I John 3:14.

An excuse rendered:
Some one says, this and that one has so many faults, I just can't love them.
Another says, 
This and that one does 
do many I would not do; 
I just can’t love them.

Another: How many things we 
do that God does not ap-
prove, and yet He loves us. 
[We should manifest our love in 
Christian confidence is the basis of all Christian 
love.]

Out of Christian love grows 
Christian fellowship.

Fellowship is of two kinds; 
viz., Christian and church fel-
lowship. 
We have Christian fellowship for all who love Jesus, and
Church fellowship for all who are agreed with us in doctrine. Forgiveness.

Its importance. Christian love gives us a power and influence over the people that nothing else will. Christ, our King, conquer by love, and we must be like him.

Illustration—Eld Ferguson.

[Hand-shaking, 2 K. 10, 15; Gal 2, 3]

Preached at Yalkhine Sat. before 3rd Am. in Dec. 1889.
  Flat Top Sat. 14th Jan. Dec. 1889
  South Fork Sat. 12th Am. Jan. 90
  Drexel
  Lemore
  Yalkhine
  1910
  1899
  1917
  Blair's Fork
In the Young.
A good name is rather to be chosen than great riches.
Prov. 22, 1.

The wise man does not mean a real or literal name, but reputation.

Reputation is what people think of us; character is what we are—good or bad.

It is our duty, as well as our privilege, to have and enjoy a good name among all right-minded people.

Our good or bad name is generally formed early in life.

What we should do, and what we should not do, to have a good name.
We must be obedient to our parents, children, obey your parents in the Lord: for this is right, honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.

*Eph. 6, 1-3.*

The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. *Prov. 30, 17.*

2

We must be truthful.
Buy the truth and sell it not.

*Prov. 23, 23.*

3

We must be honest.
Provide things honest in the sight of all men. *Rom. 12, 19.*
4. We must be virtuous. Be modest.
5. We must be industrious.
6. We must be temperate.
7. We must be kind and respectful to the old.
8. We must be reverent. The fear of the Lord is long-lasting days; but the year of the wicked shall be shortened. Prov. 10:27.

The memory of the just is blessed; but the name of the wicked shall rot. Prov. 10:7.

A good name is better than precious ointment. Eccl. 7:1.
A good name rather to be chosen than great riches.

A good name is enduring—riches are not. They may be buried, stolen or swept away by floods, but our good name will not only remain with us while we live, but it will shine brighter after death.

Riches will not always make us friends, but a good name will among right minded people.

It takes a lifetime to make a good name, but it may be destroyed in a day! In an hour or in a minute.
To the Church.

Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

I Cor. 15:58.

Conclusion of a most masterly argument on the resurrection of the dead.

The Corinthians had been unstable and unsettled on the doctrine of the resurrection.

The apostle feels he has removed every reasonable doubt on this subject; hence his exhortation to steadfastness and work for the end with a precious encouragement.
We should have a firm, unshaken faith in all the doctrines of the Bible, and, instead of trying to establish ourselves in these, abound in the work of the Lord.

Let us inquire what is the work of the Lord?

Primarily, it is disseminating gospel truth—doing the good deed.

Christ spent much of his time in teaching and preaching to the people.

When Christ first sent out his disciples, he said, "As ye go, preach."
His last words were, "Go teach all nations"; 
"Go ye into all the world".

These words seem to have been spoken to all His disciples.

I do not think He meant that all should be ordained 
priests, but that all should in some way, publish the good news!

The Reason of it. The world is spiritually ignorant 
and needs to be enlightened. 
Illustrations: Dead in trespasses and sin. 
Blindfolded by the gods of this world.
The gospel is the power of God unto salvation. David says, The entrance of thy word giveth light.

We have often heard the expression, "I saw myself a sinner."

The great object of the work of the Lord is to turn people from sin unto holiness; from Satan unto God.

Any department of Christian work that has not, directly or indirectly, this for its object, is utterly unworthy of being called the Lord's work.

Christ says, I came not to call the righteous, but sinners to repentance to seek and to save that which was lost.
It is a faithful saying and worthy of all acceptance.

The Lord has committed this work to his people, and bidden us do it.

He says to every one of his people, Go work in my vineyard. Work while it is called to day.

Paul says, Created in Christ Jesus unto good works—Sealons of good works.

The great object of our conversion is that we may lead others to Christ.

Some body lead us, and we must lead some body else.
As we attempt to do the work of the Lord, let us try to do it in the Lord's way.

He gives success to, and puts honor upon his servants who work in his way.

Let us depend much upon the word of God.

Jesus says, "Man shall not live by bread alone;"

Paul says, "Preach the word. My words shall not return unto me void." My words are spirit and the word is quick and powerful. Born not of corruptible seed."
Let us depend much upon the Holy Spirit. Without him we can do nothing. It is the Spirit that quickens. It is not by might, nor by power, but by my Spirit to

We must be helped by him, or we must fail.

We must be guided by him or we shall make mistakes.

We must not run ahead of the Spirit in the Lord's work.

The Father's willingness to give the Spirit.

If ye bring evil know how to give good gifts.
Let us depend much upon prayer.
Ask and ye shall receive.
Paul was a man of prayer.
Christ prayed often—
He spent whole nights in prayer.

"Prayer is the only sincere desire, unuttered or expressed,
The motion of a hidden fire that trembles in the breast."
Let us have clean hands, pure hearts and holy lives.

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. De. 5:9:1.

If I regard iniquity in my heart, the Lord will not hear me. Ps. 66:18.
Conclusion

As much as ye know that your labor is not in vain in the Lord.

We are laborers together with the Lord; hence success is sure, if we do our part in his way and in his strength.

Preached at Lower Creek, 2 Pm. Jan. 1890.

Sourth Fork, late before 1 Pm. Feb. 20.
The Judgement.

For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad. II Cor. 5:10.

So then every one of us shall give an account of himself unto God. Rom. 14:12.

Such Scriptures as the following teach a general judgement:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall he gather all nations.
And the signs of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised from the dead. Acts 17:30, 31.

The texts.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according as they had lived. Revelation 20:12.
According to their works.
Rev. 20: 12.
The doctrine is taught in the O.T. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be bad.
Eccles. 12: 14.

The point is settled, the world is to be judged, and each person to be judged for himself. "As thou every one of us shall give an account of himself to God."

Some argue that there will be no occasion for a general judgment, as death is for each one's
Destiny in heaven or hell? But I hold that no one can be fully rewarded or punished till the end of the world. For we all put in motion a wave of influence, while we are living, good or bad, that will go on till the end of time; so that one cannot be fully rewarded or punished till this influence has accomplished all it will.


Illustration:

Bunyan—

Mrs. Payne—

Again, doubtless, God will show the reward of his acts. See Matt. 25—
Some argue that there will be two judgments—one for the righteous and one for the wicked. I suppose this opinion grows out of the idea of two resurrections.

1 Thess. 4:14-15.

Rev. 20:5, 6, 7, 11

To my mind, the Scriptures teach a general judgment of the whole world at once.

III

Christ is to be the Judge. He says himself, For the Father judgeth no man, but hath committed all judgment unto the Son.

John 5:22.

This is eminently proper as the reward of his humiliation and death.
No one knows so well
how to make allow-
ces for his people as Jesus
and no one can more
justly assign important
sinners to their doom
than he who died for them.

As far as one knows
judging the world will
be the last official act
of Jesus; for then he
will deliver up the king-
dom to his Father. I Cor. 15:24

IV

The Righteous shall be
judged according to their
works; for he will say,
Come, blessed of me.

These good works will
not be the grounds of their
acceptance, but evidences
of their love for the Judge.
When the righteous shall have been judged it seems according to 1 Corinthians 6, 2 & 3, that they are to be appointed as seizes with Christ in the remaining part of the judgement. Do ye not know that the saints shall judge the world, and if the world is to be judged by ye, are ye unworthy to judge the smallest matters? Do ye not know that ye shall judge angels?

The wicked will be judged according to their works. Depart from me, for I am anathema. If men will not love Christ, they must be accursed.
and driven away. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha—Accursed, the Lord come.

For as many as have sinned without law, shall also perish without law. Rom. 2: 12.
VI
As then shall every one of us give an account. 1
We must give an account of our opportunities. 2
Our time 3
Our talents 4
Our Sabbaths 5
Our conversation.

VII
We should ever keep in mind the Judgement Day.
If we would, we would act differently, think differently, and talk differently.
Much of our time would lead the Bible more, and try to conform our lives to its teaching.
Peter says, Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. 2 Pet. 3:11, 12.

Preached at Flat Rock, 4th Sun. in Jan. 1890.
Lower Creek, 2nd Sun. Mar. 1891.
Relation of Pastor and People.

Feed the flock of God which is among you, e I Pet. 5:2.
Take good heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. Acts 20:28.


He should visit his flock; Paul preached from house to house.
He should feed the flock with the truth.

4 He should admonish the flock.

5 He should pray for the flock.

6 He should love his flock.

7 He should be an example to the flock.

8 He should baptize those joining the church.

9 He should be allowed to partake in marriage those of his flock, entering into the bonds of Matrimony.
Duties of the flock to their pastor.

They should love him.

They should honor him.

"Let the elders who rule well be counted worthy of double honor."

They should care for his reputation.

They should pray for him.

They should be willing to take his advice as a rule.

They should support him with their means.
Scriptures teaching this duty: Thou shalt not muzzle the mouth of the ox.

Who giveth a sparrow at any time at his own charge? Who planteth a vineyard and eateth not of the fruit? Who keepeth a flock and drinketh out of the milk? The priests lived of the altar.

Even so hath God ordained that they which preach the gospel should live of the gospel. Let him that is taught communicate to him that teacheth.
Paul said he robbed other churches taking of them wages to do the Corinthian Church Service.

The pastor is a man, and is entitled to living.

He should not be forced by the necessity of following two or three occupations to make a living.

The apostles asked for reasons that they (apostles) might give themselves continually to prayer and the ministry of the word.

The pastor should not only get a living, but he able to lay by something for old age.
Every member of the church
is that an object of charity,
should help support the
pastor according to his
ability.

The deacons are the
proper officers to look
after the pastor's wants.

Preached at Lower Creek
These trees.
The cursed fig tree.
The barren fig tree in the vineyard, and the ax is laid at the root of the tree.

I
Christ cursed the fig tree and it withereth away. Matt. 21: 19

This represents the Jewish nation. They were cursed for not accepting Christ and bringing forth the fruits of righteousness.

II

This represents the barren profess.

III
The ax is laid at the root of the tree. Matt. 3: 10
This represents the one converted.
Importance of reading and studying the Bible. 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. Acts 17:11.

Introduction.
The Jews of Berea were better liked than the Jews of Thessalonica—had less prejudice and were better disposed toward the gospel. They were willing to give the apostles a hearing, and to compare their teachings with the Scriptures. Old Testament. This constituted them truly noble.
We should imitate the Bereans by receiving the Word of God with all readiness of mind. Because it is able to make us wise unto salvation through faith which is in Christ Jesus. II Tim. 3:15.

Because it is a lamp to our feet.

Because it is a means of our sanctification. I Thes. 2:13.
We should search the Scriptures daily.

Because there is so much ignorance of the Scriptures.

Evidences of ignorance:

Much home-made:

"The time will come when you shall not know summer and winter apart except by the putting forth of the leaves."

"Every foot shall stand on its own bottom."

"The world shall grow weaker and weaker."
Chenery thesis cannot

Here's hunting for some in the Bible. Shall we

Remembering is Gram's. Envy

Event. Now God's half at least

Consequence of the spirit

Their reverence.
We should study the Scriptures

Because they contain the revealed will of God, and our entering into the Kingdom of God depends upon our doing the will of God.

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

How are we going to do the will of God unless we know what his will is?

He has not promised to excuse us on the grounds of ignorance.
But some day we can't read. Then that is a misfortune. The only remedy is either to learn to read or get some one to read for you.

But one says, I can't remember to read. Anyway, it will help you.

Again another says, there are so many things I can't understand. Read anyway, and obey what you do understand.
The Bible is the only source from which one can learn of God's goodness, mercy, grace, power, Jesus Christ, his birth, baptism, miracles, death, burial, resurrection, salvation, the work of the Holy Ghost. Who we are, what we are and whither we are going.
Our duty to God and our fellow men.

We should study it to be profited by it, and to apply it.

We should study it as the word of God and not of man.

As the word by which one are to be judged.

One should set it forth, in view to conform one's opinions to it, and not conform it to one's opinions.

Peter speaks of doing nothing deploring or twisting, the word of God to their own destruction.
We should study it in the S.S. 


But one day I can study it at home. To you come, but do you do it.

It is our duty to teach it to our children just as we understand it.

We are not faithful to our trust, if we do not.

We are not faithful, if we just this work to others. Preached at lower creek yesterday.
Nature and Importance of Love to God.

Take good heed to yourselves, that ye love the Lord, your God.

Josh. 23:11.

Introductory.

The last and parting words of Joshua to the Children of Israel.

It is not natural for us to love God. Sin has alienated our affection from God. We are totally depraved.

Naturally men do not like to retain God in their knowledge. Rom. 1:28.

John 5:42.

There is no fear of God before their eyes. Rom. 3:16.
Hence the affections of our hearts must be changed before we can love God. The love of sin must be destroyed in our hearts, and the love of God implanted therein.

2

Love to God as a duty enjoined.

Then shalt thou love the Lord thy God with all thine heart and with all thy soul and might. Deut. 6:5.

Ps. 15:1.

I will love thee, O Lord, my strength.

Ps. 31:28.

I love the Lord, all ye his saints.
Mat. 10: 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.

My son, give me thine heart, and let thine eyes observe my ways.

It is right that creature should love the Creator, and it is a great sin not to love, because he first loved us.

God is love, and no one that does not love him, can ever dwell with him.
Nothing can be substituted for love to God.

The Apostle Paul said, though I speak with tongue of men and angels, and have not charity [love], I am become as sounding brass and a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned,
and have not charity, it profiteth me nothing.

Again he says, Now believes faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13.

But some one says, How can I love God whom I have never seen?

Ans. We must see him in his works. The heavens declare the glory of God; and the firmament showeth his handiwork.

Day unto day uttereth speech, and night unto night showeth knowledge.
We must see him in our own creation. The Psalmist says, I will praise thee; for I am fearfully and wonderfully made. Ps. 139:14.

For thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honor. Ps. 8:5.

We must see in our preservation. What is man that thou art mindful of him? And the son of man that visitest him. Ps. 8:4.

Paul says, It is in God that we live, move and have our being. Acts...
We must see him in our redemption.
For God so loved the world.

But God commendeth his love toward us in that while we were yet sinners, Christ died for us. Romans 5:8.

We must see him in his goodness.

The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. Nahum 1:7.

The goodness of God leadeth thee to repentance. Romans.
We must see him in his mercy and buy forbearance. As I live faithfully, the Lord, I have no pleasure in the death of the wicked.

The Lord is not slack concerning his promises.

The Jews of the text had good opportunities to see God in his dealings with them—wonderful deliverance from bondage, let the Red Sea, fed with mana from heaven, and drank water from the cleft rock.
The soul that can contemplate God in his work of preservation, redeeming goodness, mercy, love, and long forbearance, must feel without fault feeling some kindling of love and gratitude toward that God. Must be very dead, and his heart steeped in iniquity.

But to love him aright, we must come to him with broken hearts and contrite spirits with faith in his Son and the Cross again, be made new creatures in Christ Jesus, have Christ formed in the soul, the hope of glory.
And have his love shed abroad in the heart by his Holy Spirit.

But says me, How may I know that I love God?

Definition.

“Love is a natural passion inclining us to delight in an object.”

“Love is a gracious principle which delights in things spiritual.”

The Great and Good Andrew Fuller said, “Love operates differently according to the condition of its object.”
If directed to one that is miserable, it works in a way of pity and sympathy; if to one that is in necessity, it will impart to his relief, but if to one greatly our superior, it will operate in a way of honor, obedience and gratitude.

"Love operates differently. According to the condition of its object again says the same author. If no offence has existed between the parties, it is peace and amity, but if otherwise, it will operate in the way of regret and repentance, and
a desire to be reconciled?"

"If we were holy beings (had never sinned) our love to God would manifest itself in praise and adoration to God, but let as much as a spark of love be kindled in the heart of a fallen being, and it will show itself in repentance."

It is the love of God that distinguishes true religion and false.

Jude, Repentance, false, faith, false.
Fear and love. Fear hath torment, but love casteth out fear.

We should earnestly pray for perfect love.

However some good people have had their fears. (See some hymns)

Love is the soul of all true religion, for God is love.

Love to God is the true motive in all acceptable obedience.

"If ye love me, ye will keep my commandments."

He that hath my commands,
“If a man love me, he will keep my word.”

This is the love of God that we keep his commandments and his name are not grieved.

I John 5:3.

If we love God, he will love one another.
If we love not one another whom we have seen, how can we love God whom we have not seen?

We will forgive one another.
Forgiving one another as Christ forgave us.
We will love the Church and Cause of Christ.
We will love the whole world.

God loved the whole world.

Danger in declining from the love of God.

The love of the world, love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. I John 2:15

Conformity to the world, and be ye not conformed.
to the world &c

The Modern Dance.

Politics.

Neglect of Christian duties—prayer, read the Word, attending Church, S.S. & prayer mtgs.

Blessed results of loving God.

Ps. 91:14.

Because he hath set his love upon me, therefore will I deliver him.

Ps. 114:5, 20

The Lord preserveth all them that love him, but all the wicked he destroy.
Rom. 8:28
And we know that all things work together for good to them that love God.

But oh! the terrible consequences of not loving God.

1 Cor. 16:22.
If any man love not the Lord Jesus Christ, let him be Anathema. Maranatha.

The rendering of which is "Let him be Accursed. The Lord Omnipotence."

The Lord help us all to love him more and more.
If the Lord delight in us, then he will bring us into this land, and give it to us. 
Num. 14: 9.

History of the text.
The children of Israel are now on the borders of Canaan.
12 men—a ruler from each tribe—are sent to spy out the land.
They return with a majority and minority report.
The people believe the majority report.

Joshua and Caleb plead with the people.

The children of Israel turn back, and wander 37 years in the wilderness until all that generation is dead except Joshua and Caleb.
The Children of Israel were a type of the Christian journeying from this world to the Spiritual Canaan.

Those with whom the Lord was well pleased, he lead across the Jordan into the goodly land of Canaan.

Stiff-neckedness, hard-heartedness, unbelief and disobedience were causes of the Lord's displeasure toward many of the Children of Israel.

The things that happened to them were examples for us.
If the Lord would delight in us, we must delight in him.

We must love him.

I love a God where the Lord God with all thine heart. 

Take good heed unto yourselves that ye love the Lord your God.

Said Christ, 'I know you that ye have not the love of God in you.'

Jno. 5, 42.

We must trust in him. Without faith it is impossible to please him.

Whosoever is not of faith is sin. Trust in the Lord and do good.
Though he slay me, yet I will trust in him.

3.
WE MUST OBEY HIM.
To obey is better than sacrifice, and to hearken
them the fat of rams.
For rebellion is as the
sin of witchcraft, and
Stubbornness is as iniquity
And Idolatry. 2 Sam. 15: 22-23

We must obey fully.

But my servant be-
let, because he had another
spirit with him, and hath
followed me fully, him
will I bring into the land
whereunto he went, and
his seed shall possess it.
Num. 14, 24.
We must hate and shun sin in all its forms. (Verse 4)

Fools make a mock at sin. Prov. 14: 9

Righteousness exalteth a nation; but sin is approach to any people. Prov. 14: 34.

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Deu. 59: 1-2.

Let us lay aside every weight and the sin that doth so easily be set aside.
We must be an humble people.

He that humbleth himself shall be exalted.

Humble yourself therefore under the mighty hand of God that he may exalt you in due time.


Better it is to be of a humble spirit with the lowly, than to divide the spirit with the proud.

Pride goeth before destruction and a haughty spirit before a fall.

Prov. 16:18+19.
we must not be confirmed to this world.

And be ye not confirmed to this world.

Love not the world, neither the things of the world. If any man love the world he is not y e.

We must grow in grace.

But grow in grace, be spiritually minded.

We must be consecrated.

I beseech you therefore, brethren, by the mercies of God, ye are not y e.
If the Lord would be delighted in us, we must do the work he has assigned us.

We must love and work for the Church.

The Church which he hath purchased with his own blood.

In the Book of Revelation Christ had somewhat against nearly all of the seven churches.

He charged one with having lifted their first love.

Another with having a name to live, and was dead.

And another as being neither cold nor hot, and that he would spurn them out of his mouth.
we must labor and pray for the salvation of sickness.
This work, under God, is committed to the Church.

Let your lights so shine.

If ye have love one to another, all men shall know that ye are my disciples.

3

We must care for the poor. The poor we have with us always.

Blessed is the man that considereth the poor. 4:1 P.M.
We must labor to spread the gospel over all the earth.

If we do our duty fully, the Lord will delight in us, give us great temporal and spiritual prosperity, and at last carry us across the Jordan of death into the spiritual Canaan.

But if we fail to do our duty, chastisement, sorrows, and afflictions await us.
Precious Savior.

Unto you therefore which believed he is precious. I Pet. 2, 7.

Precious—Very valuable—highly esteemed.

He is precious only to those that believe—that have faith in him.

What is it to believe in Christ? It is to believe that we are lost sinners, and that Christ died for us, that he bore our sins in his own body on the cross, that he made a full and complete atonement for all our sins; to accept him with all the heart, and to rely upon him and his atonement for our salvation.
Unto them that believe he is precious in their
conversion,
In their baptism,
In His Supper,
In His Word,
In prayer and song,
In trials, troubles, affliction,
In death and judgment.

The more we know him, love him, obey him and trust him, the more precious he will become
to us.

Hymns—
Jesus, I love thy charming name,
I will hail the power of thy name,
Pass me not, oh! gentle Saviour.
Seeking the Kingdom.
But seek ye first the Kingdom of God and his righteousness.
Matt. 6:33.

Kingdom here seems to mean "the power and grace of God;" or the forgiveness of sins, a king born again.


Jesus said to Nicodemus "Except a man be born again, he cannot see the Kingdom of God."

Jno. preached repentance as a necessary preparation for the Kingdom.

Christ did likewise.

Men should seek the Kingdom first in point of duty.
and first in point of importance and first in point of time.

2. We are to seek the Kingdom of God in its state of development or laboring state.

Christ said the Kingdom of heaven is like unto a man that is a household which went out early in the morning to hire laborers into his vineyard.

Matt. 19.

Christ said when ye pray, say Thy Kingdom come.

Christ said there be some standing here that shall not taste of death till they see...
the Kingdom of God
Come with power.
Mark 9:1.

His gospel of the Kingdom
shall be preached in all the
world for a witness unto all
nations; and then shall the

Seek the Kingdom
of God triumphant.

For to an entrance shall be
ministered unto you abun-
dantly into the everlasting
Kingdom of our Lord and
Savior Jesus Christ. 2 Pet. 1:11.
Rev. 3:18. 6-11.
Justification.

Therefore being justified by faith, we have peace with God. (Rom. 5:1)

"How shall man be just with God?"

"All have sinned and come short of the glory of God."

"But the Scripture hath concluded all under sin." (Gal. 3:22)

For God hath concluded them all in unbelief, that he might have mercy upon all. (Rom. 11:32)

Before the Flood

God looked down from heaven to see if anybody understood and seek God.
They are all gone aside; they are all together become filthiness; there is none that doeth good, no, not one.
Ps. 14, 2-3.

All we like sheep have gone astray.

The heart is desperately wicked.

God is holy, good and pure. Now how can we be justified before Him and made meet for His presence?

The answer is given in the text—by faith in Jesus Christ.
There are differences of opinions as to justification.
It must be by works of the law, or partly by works and partly by grace or all by grace.

It cannot be by works of the law, for Jesus the Apostle, Paul, by the deeds of the law, shall no flesh be justified. Gal. 2, 16.

Again he says, Therefore by the deeds of the law shall no flesh be justified in his sight. Rom. 3, 20.

The Law. Thou shalt love the Lord thy God and thy neighbor as thyself.
Thou shalt not covet.
Thou shalt have no other gods besides me.
Thou shalt not take the name of thy God in vain.
Remember the Sabbath day to keep it holy.
Honor thy father and mother.

James says, He that offendeth in one point is guilty of the whole.
Then if we could keep the whole law henceforward, we could make no amendment for the past. We could only do one duty.
It can not be partly of works and partly of grace, for says the Apostle Paul, "Christ is all and in all."

Some think uniting with the church and being baptized is necessary.

Some hold to honesty and morality. &c.

But says the text, Being justified by faith &c.

Christ is the end of the law to every one that believeth.

Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. 3.
The just shall live by faith, [not by works] Christ took our places.

For he hath made him who knew no sin to be sin for us that we might be made the righteousness of God in him.

Christ kept the law for us, and by trusting in him we are accounted righteous.

Faith is the hinge upon which our justification before God turns.

And by him all that believe are justified from all things from which ye could
not be justified by the law of Moses. Heb. 10:39.

Without faith it is impossible to please God.

He that believeth is not condemned: E.

He that believeth on the Son hath everlasting life.

5

Faith is not the meritorious Cause of our justification. It is only the instrumental cause.

The death of Christ is the foundation of our justification.

Grace gives and faith receives.
Justification is not
by much a change of
heart as a change of
state or condition before
God.

"It is the act of declar-
ing or accounting a
person just or righteous
before God."

"She justified stand in
a new relation to the
divine law."

"They are treated as if they
had not broken it."

The justified have peace
with God through the
Lord Jesus Christ.
Graceful character of Christ.

A bruised reed shall not break, and smoking flax shall he not quench, till he lend faith judgment to victory. Mat. 12, 20.

Some thoughts on broadening verses.

A weed or seed in the swamp broken by the grazing cattle will grow up again, if left alone. It is apparently worthless, but will yet rise again, if not broken or crushed.

There are many bruised hearts in this world—bruised by sin, sorrow, sickness, bereavement.
Such hearts Jesus will not break, but heal.

Jesus watches tenderly every emotion and inclination of the heart to work him.

He was compassionate toward blind Bartimaeus, the Syro-Phoenician woman, the widow of Nain, etc.

There is much faith in the world, but mostly little faith; yet it his precious in the sight of Jesus.

What little love there is in our hearts toward him is precious in his sight.
What little sacrifices we make for him, if made for his sake, is precious in his sight.

3

Anakin flax he will not quench.

There is only a spark in the flax—just enough to smite me—flame, and necessarily it could be put out, but Jesus would rather turn it into a flame than put it out.

He will not put it out for his Holy Spirit put the slack of divine life in the heart.

We often criticize our brother and sister, and say how poorly they serve God and turn a cold shoulder toward...
them, but Christ will take them by the hand and help them up and along, if they are in earnest so often, when we find a sinner, starting down the hill, we give him a kick saying, he is in no account but one should remember the beautiful sentiment of the text.

But if there is a real block in the heart, it will by and by burst out into a flame, and give light to others, and warmth to us.

And will he send forth judgment unto victory.

He will go on conquering to conquer.
Final Perseverance of Saints.

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Phil. 1:6.

Introduction.

The good work mentioned in the text, is a work of grace. It is a good work begun of God in the human heart, and a work that himself superintends and watches over, and will carry on until the second coming of Christ.

Sinners are dead in trespasses and sins, and therefore have no desire or breathings after Christ and his salvation until God implants those desires in their hearts by his Holy Spirit.
A minister once thanked God that we ever found a desire in our hearts to seek after God; better have thanked God that He ever put a desire in our hearts to seek after Him.

Christ saith to his own immediate disciples, "Without me ye can do nothing."

Again, "No man can come unto me except My Father who sent me, drawn Him."

The teaching that one sometimes hear that a person can become a Christian just at any time he chooses, and that all we have to do is just to resolve to be Christians, is not scriptural.
God must begin the work in our hearts.

He begins it with conviction—by showing us the greatness of our sin, our lost condition and our need of a Saviour.

This conviction God follows with heartfelt repentance for all our sins.

This repentance God follows with faith in Christ.

This faith God follows with conversion or regeneration.

This conversion or regeneration God follows with justification.
This justification God fulfills, with sanctification and glorification, and all this makes complete salvation this life and in the life to come.

All that I have said, and more too, relative to the beginning and completest of our salvation, the great Apostle Paul says in Rom. 8:29-30 viz.

For whom he did pre-know, he also did predestinate. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified.
A perfect God can do no other than a perfect work.

We had as well think of God beginning the creation of a mighty world, and it unfinished and incomplete, as to think of his beginning a good work in us, and not performing it until the day of Jesus Christ.

A man once said to me, "If I believed that I would take my fill of sin." Whoever heard of a Christian who had the love of sin destroyed in his heart, and the love of holiness implanted therein, wanting to take his fill of sin? Whoever heard of a prisoner wanting to go back into his old filthy prison again?
Who wants to grieve the loving heart of the Great God who finished our sins in the person of his own dear Son, and who would wilfully grieve the loving heart of the dear David who bore our sins in his own body on the tree of the Cross?

He who longs to take his fill of sin, is a deceived soul.

In 1 John 3:8, 9, we have the following:

"Whosoever is born of God doth not commit sin; for his Seed remaineth in him, and he cannot sin, because he is born of God."
We do not understand from this passage that it is a moral impossibility for a Christian to sin, but that he cannot knowingly and wilfully sin; for he no longer has any disposition to sin. Sin is painful to him, and when conscious of having sinned, he is not satisfied until he confesses his sins, and experiences forgiveness.

I have the physical power to shoot B[...], but I cannot do it; for I have no disposition to do it. It is not in my heart to it.
I am free to admit that there are passages and circumstances in the Bible that seem to teach that a true Christian may fall away and be lost.

Heb. 6, 4-6.

It is probable there were never true Christians.

Again possibly the apostle is only showing what would be the final result, if a Christian should fall away—no possible chance to renew them.


This seems to have reference to false teachers.
Individuals:
Saul

"The spirit of God came upon him—God gave him another heart," 1 Sam. 10:9.

There is no evidence here that he was converted—no evidence of a sanctifying change. A commentator says, "God raised his views and feelings to a correspondence with the high office to which he was destined."

Annotated Par. Bible.

Saul was not God's real choice for King, but David.

David.

He committed great sins but does not claim to have lost his salvation, only its joys. Ps. 51.
Solomon, he committed great sins—prominently polygamy and idolatry—but there is no evidence that Solomon was not forgiven and damned. The Lord told him, if he did these things, the kingdom should be rent out of his hands, but did not say he should be destroyed.

The Lord is careful to bring his children that wander away from him. See 1 Kings 5:5.

To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ.

(Mat. 19, 48-46.)
Having noticed the more prominent passages relied on by the advocates of apostasy, let us notice now some of the passages that teach the final perseverance of the Saints.

All vindicate N.T.:

John 3:36.
He that believeth on the Son hath everlasting life.

John 6:35.
And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Matt. 7:2+99.
John 17:2+23
John 10, 27-29. 
My sheep hear my voice, and I know them, and they follow me.
And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand.
My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Rom. 8, 38-39. 
For I am persuaded, that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus.
I Pet. 1, 5.
Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
I John 2, 19.
They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.
Eph. 4, 30.
And shew not the things of God, whereby ye are sealed unto the day of redemption.
6
If we will take the d of T. and mark all the passages that favor a lusty and those that favor final perseverance of saints.
we will find the weight of testimony in favor of the latter doctrine.

The two doctrines antagonize each other, and the scriptures, if we rightly understand them, do not conflict.

But one says, Why are we warned of danger, if there is no danger?

There is danger not being finally lost, but of piercing ourselves through with many arrows. Ex. David and Peter. Colonel Dixie.

But another says, the doctrine is not productive of humility, prayer, self-examination & c.
I answer, you are greatly mistaken. The same apostle who so strongly teaches the F. P. of its Days, “Examine yourselves,” pray without ceasing, “Let this mind be in you which was in C. J.” + C. And the same apostle who said, “We are kept by the power of God” + C. said, “Give diligence to make your calling and election sure.”

Lastly, the doctrine is a comforting doctrine. If you make an exercise in him who is the author of eternal salvation to all them that obey him.
For Christ's sake.

Eph. 4, 32.

Some things God has, for Christ's sake, done for me:

He has forgiven and cleared.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through J.C., our Lord.

Titus 3, 5 & 6.

He has adopted us into his heavenly family, and made us heirs of himself and joint heirs with Christ.
He has made us a chosen generation, a royal priesthood, a holy nation, and a peculiar people. (Ex. 28.)

He hears our prayers and grants our requests.

He directs and gives success to our efforts to do good.

Some things we should do purely for Christ's sake.

Love one another.

Forgive one another.

Live uprightly.

Forsake not the assembling of ourselves together.
Bear the cross.

Do not needlessly offend one of his people.

Give regularly and cheerfully of our means to his Church.

Give ourselves, soul and body, to Christ, glorifying him in both.
Seek ye the Lord while he may be found, call ye upon him while he is near:
Let the wicked forsake his way, and the unrighteous man his thought: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isaiah 55:6, 7.

When Thou saidest, Seek ye My face; my heart said unto thee, Thy face, Lord will I seek. Ps. 27:8.

Blessed are they that keep his testimonies, and that seek him with the whole heart. Ps. 119:2.
And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. Jer. 29:13.
Reasons why they will not seek God.

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

Ps. 10, 14

How it was in Old Testament times: whoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.

2 Chron. 15, 13

Seek ye the Lord, and live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

Amos 6, 6.
Forgiveness.

But there is forgiveness with thee, that thou mayest be feared. Ps. 130, 4.

Come now, and let us reason together, saith thy God: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1, 14.

Examples:
David,
Peter,
Joel.
Paul.

All manner of sin shall be forgiven men except blasphemy against the Holy Ghost.

Blessed is the man whose transgression is forgiven, whose sin is covered.
The Church.
And I say also 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. Matt. 16, 18.

Some hold the O. T. and N. T. Ch. to be the same, but Christ says, I will build my Ch. definition:—

“Ch. is a congregation of his baptized believers, united in the belief of what he has said, and consigning to do what he has commanded.”

Explanation:—
This rock is equivalent to the declaration of Peter's faith in C. as the Son of God. It was a divine fact.

The fact that J. C. is the
Son of God, is the foundation of the Ch. and all our hopes too.

**Membership**

Only those who have repented and believed and been baptized; the former are moral and the latter ceremonial qualifications.

The Church is a home for the saved. And the Lord added to the Ch. daily such as should be saved [not the saved] Act 2:47

If there were any others in the Church except those as profess ed conversing, we have no means of knowing it. See how the apostle I addressed their letters to the Ch. All are addressed as Christians.

Baptists have ever held to a converted membership.
The officers of the Ch. are two, viz. Pastors & deacons. Some held to different orders in the ministry, such as bishops, elders and deacons, but these names all signify substantially the same thing.

Call no man Master & ye are brethren.

Deacons:
They are to serve tables
1. Table of the poor
2. Lord’s table
3. Pastor’s table

Church Government: Republican or Democratic, a government by the people. All are on an equality. Majority rules and the minority submits. The Ch. receives and excludes members, settles...
difficulties choose her own pastor & if
and from the diocesan
of the local church. There
is no appeal.

Ordinances:

The ordinances are two:
baptism and the Lord's
Supper.
In the regard foot washing
as an ordinance.

An ordinance is memorial
or commemorative in its
nature.

Baptism:

Three things necessary to constitute legal baptism
1. Administrator
2. Subject and
3. Mode or manner.

See Ser. on baptism page 3
Lord's Supper.
Who should participate in the Lord's Supper?

Ans. Only baptized believers.

Deb. Ter. on Comm. p. 5.

The objects of the Church:
1 To spread the gospel over the earth.
2 To lead sinners to Christ.
3 To perpetuate the ordinance.
4 To furnish a means of growth in grace for its members.

The gates of hell.

The powers of death and Satan never have, and never will be able to destroy the Church.

Jesus, into whose hands all power is given, is the Head of the Church and he is King in Zion.
The wicked is driven away in his wickedness, but the righteous hath hope in his death. Prov. 14: 32.
Be filled with the Spirit.

Eph. 5:18.

We received the Spirit in our conversion, but it is our duty, as well as our privilege, to have more and more of the Spirit. Not the baptism of the H.S. to speak with tongues and to work miracles, but for service.

We need the Holy Spirit!

To help us to mortify the deeds of the body.

Rom. 8:13—For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

This must be else.

Gal. 5:24—And they that are Christ's have
I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Jeremiah 31:3.

Jesus crucified the flesh with the affections and lusts.

This can be done.

Gal. 6:14—Paul—God forbid that I should glory.

Gal. 2:20—I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me; and 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.
To help us pray.

Rom. 8:26.—Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered.

To help us to love.

Rom. 5:5.—And hope maketh us not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us.
Prepare to meet thy God, O Israel. (Amos 7:12).

Gal. 5:22—But the fruit of the Spirit is love.

To help us believe.

Gal. 5:22—But the fruit of the Spirit is faith.

To sanctify us.

Rom. 15:16—That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
2 Thes. 2:13 — But we are bound to give thanks alway to God for you, brethren beloved of God, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth.

John 16:13 — I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, shall come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will
Will a man not God? (Mal. 3: 6)

Show you things to know. He shall glorify me; for he shall receive of mine, and show it unto you.

To comfort us.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

To strengthen me both in the inner and outer man. (Eph. 3: 16)
That he would you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. The outer man.

Rom. 8:11 — But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Sammson.

Judges 14:6 — Slaying the young lion and David killing the bear and lion.
Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Mat. 24: 44.

To qualify us for work:

Acts 1: 4, 5+6.
   2: 4.
   4: 31.
   5: 32.

Isa. 15: 5—Jesus said, without me, ye can do nothing.

Jesus was anointed by the Holy Ghost.

Luke 4: 14—

He cast out devils by the H. S. Mat. 12: 28.

How can we be filled with the H. S.?
1. We must feel our need of him, and be emptied of sin and the world.

2. We must confess our sin.
   1 John 1:9

3. We must walk in the light.
   1 John 1:7

4. We must surrender our selves to God, and not be conformed to this world.
   Romans 12:1-2

5. We must pray for the H.S.
   Acts 4:31
   Luke 11:13

6. We must obey.
   Acts 5:32
Strive to enter in at the straight gate, for many, I say, unto you, will seek to enter in, and shall not be able. Luke 13:24.

The results:
Jno. 7:38,
Dech. 4:6.

How shall sinners obtain the J.S.?
Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Mat. 5:6.

They that long to be what Jesus wants them to be are happy; for it's a proof that a work of grace has been begun in their souls. They have tasted of righteousness or they would not hunger and thirst after it.

Any one never having tasted food or water would not be apt to hunger or thirst.

We used to hunger and thirst after sin, pleas we seek the world.
Marvel not that I said unto thee, ye must be born again. 

John 3:7

The desire for holiness, purity and righteousness is the implantation of the Holy Spirit in regeneration.

Each day I will put a new spirit within you. I will take the stony heart out of their flesh and give them an heart of flesh. Ezekiel 11:19. A new heart will I give. 

Ezekiel 36:26

We all know what it is to hunger and thirst—it is to long for food and water. So, if we would be filled with righteousness, we must hunger and thirst after it.
No one has ever accomplished much, or attained to any thing great, without intense earnestness and without a burning and almost consuming desire. Examples—

Jacob wrestling with angel—Paul—I press toward the mark—

Jno. Knox—Give me Scotland or I die.

A.B. Earl and Moody were known to pray almost whole nights to be filled with the Spirit for their work.

If one have not this hungering and thirsting after righteousness, he ought to pray God to give it to us; for we will not be filled until we do.
The Master is come and calleth for thee. Isa. 11:28.

Righteousness here means Holiness of life and conversation. Who does not want to be free from sin? Free from an ill temper.

Worldly
Covetousness
Selfishness
Prejudice
Narcissism

Sin is the source of all our sorrows, troubles, sickness and death. It crucified the Lord of glory.

It is a reproach to the people. Prov. 14:34.

Who would not be free from it and be filled with
The Christian graces—

Virtue,
Knowledge,
Temperance,
Patience,
Godliness
Brotherly kindness
and charity. 2 Pet. 1:5-7
And be filled with the
fruit of the Spirit. Gal 5:
Love,
Joy,
Peace
Longsuffering,
Gentleness,
Goodness,
Faith,
Meekness
and temperance.

If we hunger and
thirst after these things
and strive after them
we shall be filled.
Almost thou persuadest me to be a Christian. Acts 26:28.

But we must seek this righteousness, first seek the kingdom with whole hear.

At the throne of grace seek and ye shall find...

In the word of God.
The Bible shows what we are and what we ought to be.

In faithful discharge of duty we are blessed when we are following Christ.

By obedience.

By faith in Christ and His promises.
Love.

Let all your things be done with charity. 1 Cor. 16:18

R. N. — Let all that ye do be done in love.

Much said of love. How shall love the L. be
Josh. Take good heed unto yourselves.

If any man love not the L. he be. 1 Cor. 16:29

Read Jno. 17:26. All things work together for good. 1 Cor. Rom. 8:28.

Love one to another. By this shall all men know that ye are my disciples.

And we know we have passed from death unto life.
For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Rom. 8:3.

A new command I give unto you, That ye love one another, as I have loved you, that ye also love one another.

John 13:34

No substitute for love.

Read I Cor. 18:1-3.

See that what is acceptable to God must be prompted by love.

The measure of our love is the measure of our acceptability with God.

Mary and Simon.

The measure of our love is the measure of our obedience. He that hath not my commandment and keepeth them, he it is that loveth me. He that love me not keepeth not my sayings. Jno. 14: 21. If ye love me, ye will keep my commandments. Jno. 14: 15.

The measure of our love is the measure of our service for Christ.

The love of Christ constraineth us. 2 Cor. 5:14.

The measure of our love is the measure of our giving.

Mary and Simon again.
So then every one of us shall give an account of himself to God. Rom. 14: 12.

1 Cor. 13: 1-3.

Love is the measure of our faith. 1 Cor. 13: 7.

Love is the measure of our hope. 1 Cor. 13: 7.

Love is the measure of our patience. 1 Cor. 13: 7.

Love is the measure of our endurance. 1 Cor. 13: 7.

Love is the measure of our humility. 1 Cor. 13: 4.

Love is the measure of our esteem for others. 1 Cor. 13: 5.
Now abideth faith, hope, charity: but the greatest of these is charity. 1 Cor. 13:13.

Commendations of Love.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Prov. 10:10.

Hatred stirreth up strife: but love covereth all sin.

Prov. 10:12

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Prov. 15:17

For love is of God; and every one that loveth is born of God, and knoweth God— for God is love. 1 Jno. 4:7-8.
We pray you in Christ's stead, as we have also in all our prayers for you, that your love may abound more and more in knowledge and in all judgment, that we may approve things worthy of your presence. II Cor. 1:4

Every thing we do, if acceptable to God, must be seasoned with love. Love must be the prompting motive.

I hear again, though I give all my goods, though I have all faith, though I give my body to be burned and have not love, I am as nothing.

Let all that ye do be done in love.
Duty of Parents to their children and of children to their parents.

Children, obey your parents in the Lord; for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and instruction of the Lord.

Eph. 6:1-4.

Good children obey.

Bad children disobey.
for he hath made him to be sin for us, why knew no sin; that we might be made the righteousness of God in him. II. (lev. 6: 27.

The Bible teaches children to obey their parents.

Deut. 5: 16.

Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged and that it may go well with thee.

This is the first and only one of the 10 comn. that has a promise attached to it. We all want to live long, be happy and prosper one; if so, we must honor our parent.
Deut. 27:16. 
Blessed be he that setteth light by his father or mother; and all the people shall say, Amen.

Lev. 19:3. 
Ye shall fear every man his father and his mother, and keep my sabbaths; I am the Lord your God.

Obedience.

Read Prov. 6:20, 21, and 22.

Prov. 23:22. 
Hearken to thy father that begat thee and despise not thy mother when she is old.
This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

1 Tim. 1:15.

1 Cor. 3:20.

Children, obey your parents in all things; for this is well pleasing unto the Lord.

We should never get too large or too old to obey our parents. We should obey them as long as we eat at their table, sit by their fire and sleep on their beds.

Example—
The young man who came to Jesus.

Punishment for Disobedience.
Read Deut. 21:18-21.

Prov. 30:17.
The eye that mocketh at his father and despiseth his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Ex. 21:16.
And he that smiteth his father or mother shall be surely put to death.

Ex. 21:17.
And he that curseth his father or his mother shall be surely put to death.
Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. I Tim. 4:8.

Prov. 20:20,
Who so curseth his father or his mother, his lamp shall be put out in obscure darkness.

Prov. 30:11,
There is a generation that curseth their father and slath not bless their mother.

Good children make glad fathers and mothers.

Prov. 10:1,
A wise son maketh a glad father; but a foolish son is the heaviness of his mother.
Prov. 10: 25
A foolish son son is a grief to his father and bitterness to her that bare him

Suggestions to Children

Remember how your parents have cared for you in infancy, nursed you in sickness, clothed and fed you and trying to educate you and are anxious for you to grow to be good men and women.

Will you not try to repay their kindness with love and obedience?

Boys, don't use tobacco, don't drink, nor swear, nor tell lies, nor go in bad company, nor violate the Lord's law.
Not knowing that the
goodness of God leadeth
thee to repentance. Rom. 2:21.

Don't play cards nor
carry a pistol.

Respect every body and
especially ladies and
old people.

Girls, don't use snuff
nor be gossipers.

Children, go to Church,
Mr. Sawah and respect
the house of God, the
preacher and the worship
of God.

Learn to work and love
it.

Disobedient children
usually come to bad end.
Duty of parents to their children.

Provoke not your children to wrath—don’t discourage them.

Nurture and Admonish. Teach them to love and fear the Lord.

The Lord has commanded parents to instruct their children in the Bible and in the ways of the Lord.

Read

Ex. 10:2

13:8+14

Deut. 11:26, 6:7

Ps. 78:5

Prov. 22:6

Train up a child in the way he should go, and when he is old, he will not depart from it.
Sure, what must I do to be saved?
Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16:30, 31.

The Bible enjoining correction.
He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Prov. 19:18.
Chasten thy son while there is hope, and let not thy soul spare for his crying.

Prov. 22:15.
Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him.
Prov. 23: 13+14. Withhold not correction from the child; for if thou beat him with the rod, he shall not die. Then shalt beat him with the rod, and shalt deliver his soul from hell.

Prov. 29: 16+17. He rod and reproof give wisdom; but a child left to himself bringeth to his mother to shame.
Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

Indulgence.
Many parents have reaped a harvest of sorrow by being too indulgent to their children.

Eli—1 Sam. 2.
The Lord is not slack concerning his promises as some men count slights; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.


If parents wish their corrections to have the desired effect, they must themselves be consistent.

Some correct for swearing, and swear themselves.

Some for Sabbath breaking.

Some for drinking.

Some require children to go to church and S. S., but do not go themselves.
Lay good examples and be consistent.

Suggestions to parents.

Teach your children to be kind and polite to all.

Teach them to work with their hands.

"An idle mind and body is the Devil's work shop.

Drunkenness, lying, stealing, gaming, gambling and lasciviousness grow out of idleness.

Teach them to be truthful.

Teach them to observe the Lord's day.

Teach them to keep good company.
How shall we escape if we neglect so great salvation? Heb. 2:3

Teach them to be virtuous. Educate them as well as you can.

Tell them about Jesus and pray for their conversion.

But one day, after I have done all, they will have their own way, but you will have the satisfaction of having done your duty. Let us do our duty and trust the Lord for results.
The blood of Jesus Christ his Son cleanseth us from all sin.
I Jno. 1, 7

Sin is the transgression of the law.

All have sinned and c.

God before whom we all must shortly appear, is holy and pure?

We must be made holy and pure too.

How?

By the blood of Jesus Christ.

We have redemption through his blood.
We have not been redeemed with corruptible things as gold and silver, but with the precious blood of Christ.

For if the blood of bulls and goats... how much more the blood of Christ? Heb. 9:13, 14.

Unto him that loved us, and washed us from our sins in his own blood.

Without the shedding of blood, there is no remission.

There are they that have come out of great tribulation... how washed their robes.
History of the blood.

The Passover
The blood on the door posts

It shall be to you for a token.

The blood of lambs and goats shed in the temple
and tabernacle service
typefied the blood of Christ.

The blood carried by the High Priest once a year
into the Holy of Holies and
offered for himself and
for the people, signified
the blood of Christ.
The blood of Christ cleanseth us from all sin.

1. Original sin.
2. Sins of commission and omission.
3. All actual transgressions.
4. Sufficient to cleanse from the sin of murder.

How applied:

1. Not through good works.
2. Not through the church.
3. Not through the ordinances.
4. But through the medium of faith.
The poets have sung the
Gospel in the following lines:

Nothing but the blood of
Jesus;

Sleeping will not save me,
Waiting;

Faith in Jesus will save me.

There is a fountain filled
with blood.

Are we trusting in the
blood?
I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12, 1.

The apostle up to this chapter has been discussing on the great fundamental doctrines of the atonement, from which he now begins to draw practical lessons on Christian duty and holy living.

2 Christ's death secured redemption for the soul, his resurrection, redemption for the body.
The body is the home of the soul in this life, as well as the temple of the Holy Spirit, and should therefore be dedicated to God. This the Apostle urges in consideration of the mercies of God.

The mercies of God in our Redemption, 
2. Gift of Holy Spirit,
3. Gospel,
4. Living Ministry,
5. Regeneration,
6. Adoption.
7. Temporal Blessings
Our bodies should be presented to God as a living sacrifice or offering to God to be used for His glory.

They should be holy.

If our bodies are holy, and are presented cheerfully to God to be used by Him for His glory, it makes the offering acceptable to God by Jesus Christ.

This is our reasonable service. If Christ gave Himself, soul and body, for us, we ought to be willing to give our bodies to and for God.
And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good and perfect and acceptable will of God. Rom. 12:2.

Some things God hath said about the world; the cares of the world choke the good seed.

Christians are in the world, but not of the world. They are to use the world as not abusing it.

They are to live soberly, righteously and godly in this present world.
Paul said by the cross he was crucified unto the world and the world crucified unto him.

To keep ourselves unsullied from the world—1 Cor. 7:27.

We are not to love the world, and

not to be confirmed to the world.

confirmed = to be made like unto,

transformed = to be different from.

It requires a great deal of religion and much grace to be different from the world.
It is an easy matter to be conformed to the world, just neglect prayer.

2. To read the Bible
3. To examine ourselves
4. To go to Church
5. Associate more with worldly people than Christians
6. Do nothing for Christ

7. Begin to clean drink
8. Card play
9. Visit the ballroom
Christ wants his people to be different from the world that the world may be drawn to him.

He says, let your light so shine, and if I be lifted up, will draw all men unto me.

If the light which is in you be darkness, how great is that darkness?

We can't afford to be conformed to the world. It will shut out the light of God's countenance. It will blind the H. S. It will pierce our things with many sorrow. It will make dying dreadful.
We must be transformed by the renewing of our minds. This renewing of the mind must be done by the Holy Spirit.

But we must pray,

Read the Bible,

Go to church,

Think of good things,

Keep out of sin,

Believe in and obey Christ.

Trust in the promises of God.
That we may know what is that good and acceptable and perfect will of God.

The will of God is that we be Christ-like.

That we be holy in body and soul.

That we be good Christians.

That we be strong Christians.

That the world may see the transforming and elevating power of religion.
Marvel not that I said unto thee, Ye must be born again.

Jno. 3, 5.

"Genēs" is the word in Greek used to be born again.

It means,

1. To beget as a father or mother
2. To beget in a spiritual sense, as of a Christian teacher, to be the instrument of one's conversion to a new life in Christ.

Jno. 4, 15. Philippians 10.

3. Of God, to beget in a spiritual sense, to impart a new life and a new spirit in Christ, to renew spiritually.

4. Believers are said to be born of God, and are called the sons of God. Jno. 1, 12.

Other passages in which the same word occurs:

The word is not used to mean "resurrection".

Rom. 8:29 is relied on to prove that it means resurrection, but Genesis does not occur. It is "protootokos" and means first-born as of a father or mother, also of animals. The first-born son received a double portion of the inheritance, Deut. 21:17, as Esau. Ishmael was the protootokos or first to rise from the dead.
Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

For we have not a high priest which cannot be touched with the feelings of our infirmities, but was tempted in all points like as we are, yet without sin.

Heb. 4:14-15

History of the Priesthood

Christ is a Savior, a mediator, an advocate, King, prophet and priest.

In some sense, the father of a family, as well as the Head of a colony, was a priest.

Melchisedec.

Common priest.
Highpriests.

Once a year—on the day of Atonement, the high priest went into the Holy of the Holies, to offer sacrifice first for himself and then for the people.

The sacrifices were a bullock for himself and three and two goats, one for a scape goat and the other to offer for the people.

All this pointed to the great sacrifice Jesus made on the cross, and points to him as our Great High Priest.
Points of Difference

Christ was made a high priest after the order of Melchizedek — not after the order of Aaron.

Christ was made a priest with an oath — other priests, without an oath.

Christ's priesthood was inchangeable — human priests, changeable.

Christ had no sins to atone for — the high priest had to offer sacrifices for himself.

The high priest offered animals in sacrifice, but Christ offered himself.
High priest had to make yearly sacrifices or atonement, but Christ made an atonement once for all.

The high priest was a man without any especial sympathy with his fellowmen, but Christ can be touched with the feeling of our infirmities. He was tempted like as we are, yet without sin.

He is a man of sorrow and acquainted with grief.

He hath borne our griefs and carried our sorrow.

The high priest, for a time was out of sight of the people. So Christ is in heaven, but is coming again.
Jan. 4, 31-32.

Continuation... in the truth a test of discipleship.
Have faith and obey what truth we have, more truth will be revealed.

The truth the sinner needs to know is Jesus and how to come to him. He does not need to know election, predestination, sanctification and baptism.

The order of truth is:
1. Christ, the way, the truth, and the life.
Neither is there salvation in any other. For God has prepared the world.
2. How to come to Christ. Repentance and faith.
Encouragement to the end.
Buck the Lyre &c.
Let the wicked forsake his way
Then shall受贿 unto me
Come unto me &c.

(4) If these truths are be
lied and obeyed then
truths of duty and servi
tes will be sealed for we
are more pupils or learn
ers in the school of G.
we feel like despising
ourselves and taking
up our cross is to fol
low him— we must
want to connect our
selvies with the church
and be baptized.
we will want to do
something for Christ
and as he press on
in his servile trust;
and obeying him more fully
he will reveal himself more fully unto us and we will hate sin more and love righteousness more of the will of God.

The truth shall make you free. What is truth? Thy word is truth. John 17.

Power of truth: The word of God a hammer, a plowshare, a scythe, a sword. It has regenerating and sanctifying power. It makes free.
1. From the power of sin and Satan.
2. From the penalty of the law.
3. From the power of the world.
4. From prejudice.
5. From error.
6. From condemnation.
7. From the sting of death.
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