

and the
Recor

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Prayers and Sermons]

for eating it later on - as
he because less pure in con-
but antelaters an owner
away from V.

3. By anyone preaching a
less strict Gospel, as that man
will all be saved even tho imp.

Yes. Land Simons more than
any of you do & no. than any
false teacher

IV.

Come to Him

1. May be much you cannot
understand

2. Nor any one explain, but
leave that to God

3. Make y^r own call, and
dec. some.

(1) Sap. for him is disastrous now

(2) It will ^{be} when call^d by Him
in judg^t. (3) How does it find him
more hal, than you imagined. (4)
alone

Rev. informant - simplicity of print
that is band 7th 800 X 6000
1. Looks band. 7th

3. Goes band -
2. Leans into ~~band~~ him.

I.

Vat nec. more than he.
- not add to his length

II.

Can't. length is tree.
less.

III.

Clinds may be computed

1. By an inconsistent
Xth. - meant "more sincere"

2. By area 4th in growth

Mar. 1st

Ephes. 1, 18. That ye may know what is the hope
of the calling.

To the min^t prayer for comfort.

"Exhortation" is a prayer - regard on his eyes
my dear brethren, ye, should to the grace, Paul.

I.

To know - calling - comprehension - can
ye and take in

The comprehension of knowing as revelation,
revelation, as revelation; shall avoid - do avoid
not intend to as long as the imperfect

II.

But the provision to entertain any high feel-
ings, estimation, appreciation, to look on it
in Christian antiquity as a

Royal.

This Christian antiquity any cross antiquity
that. the entire expectation of

1. Power to continue, to possess that
ye have. Keep the power to salvation.
Early disposition to salvation, and to

begin to serve God, but of the order for the 14th June.

2. Remission of the sins - in all the parts, as
provisions made.

3. Remission complete in persons
most generous. The more deeply they are
repent the more perfect the remission.

4. Do not let us justify our sins by saying
with God, even and in perfect

5. Remission of sins - of the 14th June. 14th June 1800.

6. Hope that with the assistance of
higher powers we may be able to

III

This brief hope we must be sure to
have.

1. He not only has but it is to be
done - it is to be done with

2. But he has to be done in
the 14th June 1800, and in the

No. May 8/87.

Gen. 32, 9-12 ; 24, --- 31.

Jacob's prayer

I.

Appeals to God as protecting his children

II.

Having directed his return
and promised to be with him (31, 5 & 31).

III.

Expressed unworthiness
"Lord, I am" the mercies & bounty showest him
: — instances material prosperity, and
gift of his Chm to him

IIII.

He did from instant changes.
He would be angry brother, who might be
mild to them all
He was a man of perfect heart.
He was a man of perfect heart.

May 29 -

Thurs. 2. 11. Chas. to try 5th to see
that y. 4th is true to the glory of God the Father.

Mrs. 5 Consecration of self urged

I.

To be like Xth - same mind & desires
as was in Xth.

II.

Being in favor of God;
not nobb. e.g. with him John. 5/18 + 10/30
"making se of" with God - "I & my father are one".

III.

Bot R.V. "Empty self" - "from empty. like
a man".

IV.

Then submit to death

+ in criminal form - most shameful

V.

Therefore God exalt him - name above
- ex. Kneel down
- "I have been crucified for you, that I may
bring you to God, that I may bring you to God."

exalted.

(1) You cannot exaggerate the exalted
nature of Y, Son of God, unique, only be-
getter.

(2) Such Sac. mass of Hierarchy as, in the
Sac. Mass, to follow, know & see the

(3) He will keep & compare again -

June 12 1887 am.

Barnes 5/5 Hope makes it not
ashamed.

Fruit of experience = probation.

Trial of character

Veteran soldiers produced by warfare.

Then

I.

The Hope disappoints not

- even now

- nor will in later years

- nor in the judgment.

II.

Bea. Love of God - his to man is
shed into our hearts

1. in gift of his Son

2. - bearing with us so long

3. - bestowal of spirit -

He sheds this love, a sure gift.

III.

Warnings for false views removed

- indeed for correct views that - in
1. As to own character - what
we are

2. Correct expectations abt God.

Jesus set to warn persons vs.
false expect^{ns} in par. of 1 talent.

3. Form correct views of God's
Character -

- Attributes
- Claims
- rights
- intentions.

Hope maketh ashamed whenman

- (1) A yth. draws back from professⁿ
- (2) Drops ant. of line into misconduct
- (3) Ceases to work for His King
- (4) Apostatizes entirely
- (5) On retaining hope comes to digni-
fied support

Living Men of mind & heart into

Christ is the peace (care); it pre-
vents & it heals

June 26/87 pm.

Heb. 13. 20 & 21.

A prayer

Had just ask'd their prayers — now
for them he prayers

Then to be restored to see them;
now for their highest sp. life

I.

"The God of peace" who is seeking it
— to reconcile the wp to self.

1. providing pardon thro' Cross
 2. — renewal in Spt.
- thus perfection of peace.

II.

"Who but again framed our dead L.Y. X^m who
laid down his life for his sheep, and

"great". Ground of his conf^{ce} had had done
so much, given the Son to die & then
raise him shows accept^{ce} of all in him;
- we have to go of their conf^{ce} too.

III

"Make you perfect" perfect you. Re-
fain, reconstitute your
katastivar

Restate fresh in one in 50th of weakness
Gal. 6/1. A body has then prepared
me Heb. 10/5. Worlds were framed by
the word of God, Heb. 11/3. Every one
that is perfect shall see as his master,
Luke 6/40. Mending their nets Mk

"Make you perfect in ^{every} ~~all~~ fig.
good work" - all right conduct.

This ult. aim of gospel - not only
to go to Hⁿ. but to be prepared for Hⁿ
its accept^{ce}.

IV

Of this begin^g, is "to do His will" - Gods

well - mess. & standard of all cond^{it}
working in you" a trans^{form}. well pleas^{ed}
in his face him thro y. Y^r

V.

Return to closed. vs. 20
"Thro the blood of the evl's Cor^u"
X^{to} blood cleanses from all sin
a. its guilt by atone^{ment}
b. its corruption when that atone^{ment}
is accept (and applied by the soul) of the Sp^{it}.

(1) To whom be glory - to God and X^{ts}
prob. the former: Reel. to both -
him on throne & the Lamb

(2) Enter into God's aim that you be
without sin - resolved agst it - pledg^{ed}
to avoid it. Be content with nothing
less than to be perfect in ev. good wh. in
mind having only that wh is well pleas^{ed}
in his sight.

Preparation, & Lord's Supper
Friday, July 1st. 1837.

Jer. 5, 7 and 8.

We partake therefore unto the coming
of the Lord; husbandmen waiteth for
the precious fruit of the earth... he ye also
patient.

With such reflections Yⁿ tea 2^d
succoring se & a thus.

1.

1. peculiar state of mind only can
anticipate the coming of a Governor

1. Some w^d dread his coming

Edonidge did not wish Y^t to come in
a revival

2. Some w^d dread to know He was to
come for them to right; yet some w^d be
joyed

3. His coming to judge w^d sense w^d
be a startling announcement. Possi-
bly it never is to be announced, but
to come suddenly. Wisdom is to

be so sure of needing him & so sure of his
aid as to rise above troubles in face
of his approach & be able to work on
entire trials ~~from~~.

II

Armor is cited.

For long patience III - over 2.
Yb parallel Math. 13/39 "Ta"
patience.

also in 4, 26 since almost 100
for patience.

All foundation of all is
faith

in powers of nature - Law
- uniform methods of di-
vine operation: until ^{the end of the} it u.c. rain

III

Recap. of the one done to be
for one, only. it will come
sooner than that of ever in
this world, and then beyond.

Cultivation & religⁿ. in soul
is like growth of grain

1. In grain - study of
God's doctrine, power and ^{heart} soul
& His in prayer, & solicitation
of His Holy Sp^t; taking up where for
Him.

2. This brings to effort for others,
which is our duty. In the growth of
personal growth: makes more
careful - more humble - more
examination - and more inti-
mate with God in the living of His
Sp^t.

IV.

"The ye also patient" - just
as the farmer, gardⁿ. & florist
are.

In due season shall reap
I think not.

Ideas develop slowly.

- And yet they ~~will~~ ^{will} be made to feel them.
- Seek to rather than ^{repay}
- Be careful to practice
(them) conscientiously.

3. So come to the Lord's table each
day & his instruction is a germ;
each ~~fact~~ ^{act} of his Crucifixion is a
seed-vessel - that will live and
grow to bless & comfort you.
All who - David, all that per-
form, all words become or
beats uttered for Him & his
truth, shall yield a hundred fold
in this world & in that to
come life everlasting.

July 27th 1887
Death of? woman the heart

Like 24, 32. Did not see heart
before within 11 while he took ^{the} with of
the way and when he got to the 50.

I.

1. Had wine over alone - none to
Lundest? Kier - his brand - not.
or less. or this time: who had taken
in hand to do. Disc. had not. &
limited views that not - Had
often lost & sat to explain - yet to
little purpose.

Out in part comfortable;
much rest.

II.

When crash came were dis-
appointed & so intimidated.

1. Lund Kier, but first with dining
2. Xth had failed: as good reformers
as could be.

III.

Ph^d more attentive - old view
shatter^d, new accept^d as

1. He should see his chance -
wide reaching in intention.
2. Review its history & predictions
3. Full of Campers. & the
Lord as never perod of time before; no
longer some spec^s enlight^d comes as at
a Jewish

TV.

1. His grasp of truth - doctr. of red
2. Show in the Soc. Writings what they had not found before
3. Exp. how Gods holiness & love are blended.

- 1) clay & open to rain the E.
- 2) ash & rain to do it
- 3) 1/2 clay on 4) Ash & rain to do it

July 10/87. Sat. #

2 Pe. 1/11 So An abundance shall
be ministered unto you abundantly
into the next's kgd. of our Ld & Sav. J.
St.

I.

So = as result of an antecedent.
1. which is "gave dil. to make the
greatly & Elecⁿ sure"

- in prac. of Y^r profess^{ns}

- reg. abstrⁿ from former sins^{"old"}.

- pos. cultiv^g holy traits.

those in res. 5th "gave dilig^{ce} to"
call^g can't be est^d call^d, must
be inv^l eff. of Sp^t. And I can't of God's
gr. of ev. as I debate & only be
satisf^d as can find gr^os evi^{ce} of it.

2. To make those items sure "do these
things" - if do them, shall never
fall.

Obedience gives strength to obey
- so commands falling. It consists

- a. - of Resolution to keep covenants
- b. - ~ repentance for their violations
- c. - ~ acceptance & remission thereof

Blood of Jesus

- d. - ~ prayer for grace to stand firm.

II.

"Entrance & Administration of the Sacrament"

1. Presence of Jesus - same as Hinn.
 "Come ye Bl. my Father, inherit the Kingdom."
 "Amen."

10 Cities - 10 talents

"Crowned" judges & judges

2. Really in the present vt. Commenced - "Evil's Kingdom" beginning now.
 Confid^t hope - lift above fear -

3. Conscienceless of legal guilt
 & yet paid, can't law, yet bound

4. Even if failing, yet rises to
new endeavor - purpose -
prayer & new ob.^{cs}

(1) It is Salvation of Sinners
from their sins.

(2) Entire consecration of
self is the part to aim for.

(3) That is Sanctif.ⁿ of his faith
for which Y^e. Sanc. self.

I,
Abundⁿ vs. a scanty entrance

II
At one with Son of God
Rec^d His - Submitting to Him

III
"Key to safety is fruit showing tree
& good: "Do these things" manna fall.

2^d John, Epistle.

1. Elders, name
2. Greetings
3. A Church; 13th greetings for another; 4th, 10th 50
4. A lady, mother, noble - chosen

2^d is now taken of all - as true & so, etc.
Same address as 1st John. 1st John.

2^d John John apt. note it

1. So say entire said
2. The same doubtful of it, get of 1st John
settled in affirming.

1st John, vs. 8th.

Look to 1st John that we have not
those things which are said, but we
all. A people who
entirely experience of heaven & peace.
I.

1st John. 1st John a record

1. 1st John - they are entitled to love

4. - their reward is due, matter

II.

To Reward

in 2 directions - with sum.

1. To see that people choose Xⁿ

decide to accept this - promise
to hold. Now

2. To have them improve in char-
acter - grow virtuous - break off
sin by night, bec. just, benevolent,
kindly - good - gathering.

3. To have the "separate" be
permitted to lead up before those
who cannot & send this f.a. in this.

III.

To this "full reward" each Ch. member
can contribute

1. The School: can give pleas. to teach

2. So can the teachers & preachers

3. So the friend to his good neighbor

(1) Railways Paris & the Channel
where.

(2) Let us what about paying more

(3) Let us strengthen our other hands
& heart.

(4) Let us push the measure

(5) Be vigorous with our other & sit
the Lord's table.

Our relation is mutual

You will increase our support
if you accept the conditions of our
action & add to the work of the
which are shared with the minister
& you by the C. of the House

Jan, 30/87. fr 31st am.

Page 24/25.

"Bro. James" - Jas. Los' Bro.

Small epist. Ser^t of J. Xst. So
how strictly of God - renewed, made holy
- preserved, kept in - on Xst
- "Carried", invited, but more effect.

Carried out for faith, not
ready, but without passion
4rs. Ever near in Chr.

- Cites cases in wh ^{had} nouns suff
1. Lites after leaving Egypt.
 2. Angels even, fellow-servants.
 3. Dad. & Gom^a. "etl fard" (?)

Michael body moves?
had. & Zech. 3, 1-3.

From falls. the way to head in his collection
 - problem was, & for some

(11) Let me continue. Should not be
 fact, but to be standard of fact.
 Let them see it by paragraph all
 necessary process

(12) By indicating one that has fault
 in "Common to fault"

- not God's penalties,
(1) You need, ~~from~~ ^{if} we close with Jesus
(2) You can rise ^{sup.} to all kinds of
forms of materialism
(3) Side with the Son of God - who was in
the flesh, Son of God by constitution + power
-

V^o. Aug. 28 '87.

Matt. 11, 12 Kg^d. 14th. suff^r violence; vio-
lence take it by force.

Matt. and says "Kg^d. of hⁿ." Luke L. King of
God. Paul, 2/44 "God of hⁿ set up
a Kg^d."

"Kg^d." is ::

I.

1. Those ob^d to God, no matt. of what
nation
2. To live cit. in its voluntary,
left to choice
3. In life health, prosperit, domestic
refine^d, cultivation, learning, liberty.
4. After death glory in hol. with God

"Suf. Viol."

1. Resist violently a time and but
 for it is entering it: Luke 16 ^{the same}
 "Ev. man put into it"

2. Time seems over in large nos.
 are crawling to listen & to confess God-
 pt. New phase in hist. soon acts
 2/41, "3000 on one accord," 4/4 "5000.
 that believed".

3. Earnest assailants entered
 seeking its benefit before unpriz.

a. Strong Jews such as had been
 unworthy and reckless - with-
 out principle - inconstance -
 even impure: "sick" to be healed;
 rough, bent to be refined; guilty,
 bent to be forgiven; sinful, to be
 born again.

b. Even a ^{to shock} influence of
 gentiles, to follow cit. and ac-

works in Kg. of Kⁿ.

III.

Like same mod. more to

1. Refⁿ. 16th cent?
2. Whitfield^{last}, Wesley's leg. that
ready & wh^e.
3. Salvation Army today
(Very low & degraded.
But are they lift^d up?)

IV.

Kg^d. of Kⁿ. tends to Calmness,
consist not in turmoil of
soul, nor of Society

1. Yet begins with revulsion,
self censure, upheaval;
2. Tho' when bent - survivors &
2^d is need quick return.
3. If one person is disturbed,
must be a restoration thousands
are.

V.

All that time there was

- (1) Fa. utterance a very brief
- (2) But sp^{ts} of God fell on
and inspired them; may wait
with in in mercy - Ho. Ghod
was given.

For as I saw there is

- 1st To testify *
- 2nd Plead in prayer
- 3rd For each the great thing
is to be in earnest - and call
on Na. of the Lord; to say, O all
in flesh "Hinder me not"; to burst
thro a troop, to leap over a
wall: resolved at all cost
to be on the top of the * to be
saved.

Sep. 29/38 a.m.

V^c. Nov. 13/89

Math. 7, 7. Knock and it shall be open to you
Rev. 3, 20 I stand at the door & knock, if any
man hearing voice & open the door, I will come
in to him & will sup with him, & he with me.

I.

K_g. It is all around you

1. In its truths
2. " Hopes
3. " Tasks
4. " influences: waiting for all & each to enter.

II

Just as electricity was for centuries, only
waiting for attentive, capable, assiduous
students: who could knock & enter the
most secret chambers & passages.

1. Enter of study into it.
2. Admit it into their life.

III

Yet just so selfish is present asking ad-
mission to central & ennobling life.

1. Men think they have found it,

but it is bee. they were inattentive
might have found them soon:
was not far from any of them.

2. Really it is that they caused to
be found them, and enter their
minds, occupy their ⁱⁿ attention

3. Learn his ways. 4. Abandon ⁱⁿ their lives.

(1) That is the p^r: shall ^{it} enter
to y^e life

(2) He will enter, if at all, through
attention secured in some way.

(3) Give that attention at once

(4) Ho. Sp^r. will awaken it
supplicating

(5) Let desire on y^e part to have
him enter is proof He is knocking
already at y^e heart.

Nov. 27, '87 2nd day.

Rev. 14, 6 Angel having evlg. Gospel.
to preach -

Aug. = messenger.
Latin term for. teacher

I. Angel's mission. to have gospel. yet not preach

II. Inlg. Gosp. to preach

1. Angel is symbol for an agency for God

2. Camp of human workers.

Disciples - Chs.

Believers

Schools

Pulpits

Ministry

Persecution

III. The Gospel - ^{idea} art. work

1. It is a gw. really universal.

2. Good news for sick, guilty

3. diff. in denial dignity

4. Penitence & Prisoners.

IV. Why every

1. For eternity - end of life, beyond life

2. Duty for faith & gold. - entrance of life.

2. End for prayers - peace with God

(1) Be of this public host - here.

(2) Tell men the etl and for happiness the seeing God

(3) Obsh as told in all languages

(4) now can accept it

18. Page 12. 1871.
Ref. to a gift for God.
18. 12. 18. The gift and also to the gift (the gift)
Ref. to life.

Ref. to the gift for God from 10. 1. 18 to 18.
Lives: now more a state of jubilation as for all
the human ^{vital} friends.

Ref. to the gift for God. P. had intention to begin
with the ^{gentile} ~~action~~ ^{disregard of life}
action.

I.

Hand, think they were surprised that God is
the same: to gentile. ^{these} frequent traces of
disregard - in hist. of the Chr. - yet as
the had been.

II.

Ref. to the gift for God. ^{"gentile"}
- A new heart, renovated mind; affection
choice - power of will. Act 5/30 & 18. 18. 18.
Ref. to the gift for God. ^{from to the Gentiles.}

III.

"Ref. to" - mental change -

interest - anxiety - desire - praying - ^{entire} God
break men's with truth: accept & confer
Sp^r. work in them.

IV.

"New Life" - 2nd Eo 3r - in any possible sense
1) influencing manner of conduct - Rom. 6/4, ^{showing in} newness
2) enjoyment of salvation, 2 Cor. 5/10 ^{Ref. to} ^{of} ^{new} ^{life}
3) ~~this is~~ ^{it is} ^{the} ^{new} ^{life} ^{into} ^{eternity}

- (1) God wants to give: will, to every, sufficient
- (2) ^{any one} can ask for supernatural life
- (3) Enlarge understanding of what it is
- (4) And then spiritual life is

You are drawing near to the great presence of
God. Be encouraged.

I.

That capacity to be char. of God

II.

That you the right ^{the right} - faithful, the nations it -
men and girls - have seen in our bodies a tree

III.

Power d.v. all needful strength
to change affiliation

make our abidance

Summation

- presence

(1) Family, not yet to rec. him

(2) To day, celebr. his advent

(3) To day, close the year.

(4) Diff. betw. recg of and becoming
a son of God

- In degree, but also

- In kind.

A. Reap the seed

B. Reap to God the Harvest, the fruit.

C. No assurance until Borne

Again:

D. Assured hope in Complete Surrender

E. To do this 4th gives power -

Two things

- 1) Encouraging in ans. to request
- 2) Let no one presume, for his aid is indispensable, & delay every possible that.

(in Dargo's place, ~~but~~ not will)

Jan'y 1st. 1858. *from*. I will put my Sp^t within you & con-
form to the in my statutes

I. So. to one ant. to obey, - who sees reasons
for ob^{ce} - and actuals. obligⁿ. - and des-
ires the results.

2. But finds a diffic. in obeying God

1) as tempt^{ns} ^{are} presented

2) As mind swings away, losing impress^{ns}
of God's claims

3) And of reasons for self control - for
forgetfulness is a great source of danger.

II.

3. Often men do what ^{they} meant not to
do; had resolved they w^d not do ever
again; had promised their friends,
not falsely but with a measure of
sincerity.

III. Here is a promise wh. a sincere
soul can claim. 2) but not one
who only intends to keep on in his
Sins, meaning not to relinquish them at all;

on not soon. 3.) The promise is not given to encourage presumption, but it is to encourage the weak ^{we} while willing

IV. ~~And~~ The promise is that an eternal force shall come upon the soul and into it, within it.

1. Salvation shall not be taken out of any one's hands, but he shall be aided while it is in his hands.
2. A bel^m. is to be a co-worker with God.
3. Not to be negligent, but thoughtful; not indolent but active; not to be carried, but to walk; not to be saved in sins but from them.

(1) The Lord will help.

(2) We may solicit his aid

(3) And may be sure he will give it — until work shall be pleasure, and even denial of self confer satisfaction.

(4) See Xth out more clear

I.

A promise precious & valueless of itself.
 Story of feeling

II.

Has value to one who w^o obey God,
 even tho' imperfect.

1. Men do what regret
2. ————— meant not to do
3. Our struggle grace will assist them

III

Any sincere soul can claim this
 promise.

1. An evil force shall come upon mind
2. Strife intensify to keep him in sin

- (1) God will help
- (2) man may resist his aid
- (3) finally evil shall be overcome
- (4) his Xth more clear

2^o. Jan 8, 888.

Matth. 19. 28.

Follow me in the regenerⁿ.

I

"Regⁿ" = new life - commenced anew
w^d as occurs once elsewhere 1.1.3/5
- new principles.

II

No other way of fall's Y^r really
1. Judas fol^d Him as attendant, but
not in the new birth
2. Others fol^d Him (Jno. 6) but went
back - not in new birth
3. B^r fear & aking occup^y faint ties, and
all selfish sinning, P. said his Camps,
and he had left all & fol^d Him.

III
Lov Gov.

Filer 3/5 watch^y of Regenⁿ. "A spl
change not in heart & Sp. of 2^o L. Abbott

(1) Splendid promise to them ^{who were} the first

valiant: by their moral if the world is being
judg^d more & more: and will be as X^c beco.
supreme. They are held in honor to day;
& will be in the judg^t day.

(2) And us. so shall it be with all
others who fall. X^c in the new life.

(3) But how obtain this wake up
oid? By supplication to God for the
Holy Sp^s.

- Baptism is 1st Step coming
under X^c's guidance
- then prayer is
- — rep^{ee} — surrender —
- Trust, conf^{ee}, faith.

Act 2/20. (✓ Joel 2/31).

"Sun shall be turned into darkness & moon into
Blood"

As to new ^{er} for God proph^{ets} were well informed
in ^{present} ^{hopes} of his king. ^{some} ^{where}
in justice towards men ^{also}

— tenness of Sal^o. somewhat, yet imperfect

"Proph. & righteous men have desired to see these

things, which ye see & have not seen them" ^{Leat. 13/17} ^{hanshaw}

As to Scientific knowl. they ~~were~~ ^{were} not ahead of
their age in natl. phenomena.

They seem to have made use of those terms
of alarm that men can't use — as well
as of comfort and propit: Isa. 48 "Thy
sun shall no more go down, neither shall thy
moon be withdrawn."

Alam Amos 8, 1 "I will cause the sun to go down at noon"

with Ezek. 32, 7 "Moon shall not give her light; &

"will cover the sun with a cloud"

Jer. 15, 9 "Her sun is gone down while it was yet day."

I

Hence / patents in sky were used more than now

Ref. of Joel is to eclipses probably, fruit of sun
turned into darkness;

next of Moon turned into blood: reddish, copper col^d
last - E's peculiar light.

II.

Scientific investigations have aided to understand these phenomena.

1. E's makes but little explain as yet - tho' ref^d to volcanic action
 2. Eclipses are quite well understood by students of Astron^y; not by every one - but by them.
 3. So that eclipses are no tokens of Div. displeasure for any land in particular - may be vis. in many.
 4. Not for entire race either: but
 - 5 are rather evidence of Div. care, skill, for that and design. Still may the impious feel need not alarm.
- Shows how much law rules: - that calcul^m can predict previous - years continuous be-

fore - to a day, hour, minute when Sun
is to be dark in day time & moon turned into
blood.

Now then is realized we owe to Scien-
tific Students.

III.

What is really meant by Joel and by
P. quoting him is this:-

1. Lightning, thunder, shaking of the Earth are
used to indicate calamities - metaphorically
2. So the terms grown out of phenom-
ena of eclipses - that to pretend evil
occurrences in those ^{the} 18th ages - current
lang. of time - are used to impress people
- to call ~~attention~~ - not neces-
sary that eclipses wd occur, but cal-
amities.

IV.

Why are Calamities mentioned and also
connected with 4th coming? 1. Peter

timated that Jach's proph.^y was fulfilled in
the events of Pentecost: hence literal
eclipses were among the line of remarks.
The language was only used Rhetori-
cally to describe of & astonish events
in the relig. history of the world and
race.

1. Impending downfall of Jewish
State - gov^t - city & dispersion of
the nation - Every thing bec. order-
less & clouded, that had been accus-
tomed to and now ^{was} came in with X^t.

2. Design^d to show that X^t
benefits are celestial & eternal
really: all else to pass away:
only Character to abide & be
with God.

3. In fact any alarms & chan-
ges are only design in order that

men may be saved for even in the midst
the hour.

(1) No pos. evid. that Joel felt an ec-
lipse portended calam. ; tho if he did
it may ^{have} ^{been} ^{acc} was not ahead
of his age in Scientific comprehension

(2) Petros' use of his quot. was met-
aphorical and.

(3) The eclipse is a manifest. exhib. of
skill, power, exactness & design of
God ~~which~~ not on the crea-
tion but the Sustainer

Acts 2/20: "And the moon into blood"
The phenomⁿ. of eclipses described
Sun into darkness - moon turned red.

Peter quot^d the lang. of an O.T. Propt^t
in metaphor to describe Pentecostal
phenomⁿ. No eclipse then, no darkⁿ sun, nor
blood-red moon: but ^{signs} ~~various~~ ^{various} changes in
ch. & fall^y ^{signal manifestation of God's spl. power} ~~calam. as the work of nature~~

In lang. of men ^{signs of Deluge} stood for
alarm, apprehension - calam. coming.
Not necessarily calam., but really and
only of Divine intervention:

- the men being far from dead
every clear ^{unusual} manif^t. of his power.

Signs of Pentecost were full of
gracious benefits at hand.

Hence I offer you as reflecⁿ.
on these Eclipses the foll^y

I.

What a wonderful display of the mechan

sun of Creation: so exact that time can be
calculat^d yrs + cent. beforehand — to a year
mo. day hour minute — fraction:
and at the time when the face of moon is
darkened (8th psalm)

II.

What display of the mental powers God has
conferred ~~on man~~ to find out all
this, and ^{the intricacy of} ~~and~~ lines, circles, ellipses & diff^r plans;
laws of light, ^{atmospheric refraction} and optics; to know when so
precise an event is to occur!
Even backwards. Calculⁿ of ecl. in past
are determined.

III.

How much is due to Science that an
eclipse is no longer a terror.
but is explained. It forbids nothing,

It tells of God's care and dextrous control of the
world he has made, for our safety, peace and
growth: and this scientific men have studied
out - and declared.

The Ch. has not always encouraged
them; has sometimes threatened them - persecuted
- outlawed them: but they have aided the
Ch. to interpret Sc. more correctly,
less lazily than it was doing.

- (1) Let us be grateful to Sci.^{nce} ^{as they} ~~men~~;
some have been true teachers at God -
leading up to Him the nature: if not it
will be the fault in Scientists, or in religionists, or maybe in both.
- (2) The eclipse is ^{the} ~~an~~ ^{occurrence} ~~occurrence~~ deviation from
the usual ^{various aspects of life,} and so therefore arouses that,
admiration, adoration, homage, wor-
ship, trust.

- (3) God has revealed Self - apply to Him, sub-
mit to Him, surrender and accept.
in addition to his Wks. Providence;

April 8/88. No. 15/8 He is
a very Sta. glorif^d that he bears
much fruit.

I
God glorif^d by his creatures.

II.
By men and women
It shall be thy name!

III.
By bearing fruit, much. How?
What?

1. Confessing him
2. Sp^{ring} of his mind, skill, power, goodness.
3. Waiting on him in worship.
4. Accepting his grace & prom^{is}e to
obey him.
5. Seeking to draw others
— by benevolence to
— by invitation

IV.

This test of wh to th,

1. End of yr's life

2. Assoc of indls in act.

3. Group of ths. - Denomⁿ.

- these have their distinctions, some times not in part; some times of highest significance.

- but great qst is how far do they promote pure & holy living?

How far can we effect a change?

2^m of Reform

Shall State be relieved from all
oblig. to support Ch.?

Shall Ch. be left in control
of Civ^l. Gov^t.?

Shall State support Ch. and
leave it free to do its work,
choose its own prelates?

Can the State leave the Ch. with
out detriment?

Three parties

1. Conserve things as now, and
municipal. Ch.

2. Support Ch. as now, and
municipal. Ch.

3. Support Ch. as now, and
municipal. Ch.

2^o. Ap. 22/888. per.

2. Chrean. 15, 2.

Lord is with you while ye be to Him
& if ye seek Him He will be found of you

1. Azariah's theology vs. 1-7.

2. Asa, King, began Refⁿ. put away
idol. pracs. - named his ancestors
Maachab.

See Lincoln & Sims.

Thy, "We trust God is with us."

He, "That is not so important as
family else"

He not a man. - not a com^{er}
tho a wpr. What did he mean?

"How so in Pres.?"

"No. imp^t that we sh be with Him.
God is not to be made to change
His go. We must, ows.

How then to seek

the Lord?

I.

Permitted to not displease Him
- sin vs. -
- viol. his Com^{ts}

II.

make efforts to learn what is
knowable abt Him.

All can't be know - much can be.
What He is?

His aims in Creation of man?

- purposes in Providence? He wks
for righteousness.

III.

Permitted to spk to God

1. in adoration & holiness
2. - thanks & praise
3. - Confessⁿ of our failures
4. - Proms. to obey

5. In requests for pardon.

IV.

They who do these things, few and simple, but earnest and loyal, will find God. He will be found of them.

1. Unwilling to humiliate
as they read, a study it.

2. Swaying their feelings towards self

3. Modifying Character.

4. Guiding their life -

- Refers less difficult

- More attractive -
longer ahead in heart

Apr. 29, 1855 Am - Josh. 24, 17.

"ye cannot serve the Lord: He will not spare
don, less, & endure,
Did he int^d to discourage perhaps with
- to: had urged us to it vs. 14.

I. Whence insatiable then?

1. Notion of service, superficial
2. Minds not admitting God, "holy".
3. Still less "jealous"
4. Presumed on compassion, as the
indiff^t to Cand^t. - yet it more
than all beside.

II. Were not unable if disposed to serve
the Lord. might have to admit defects
& circumstances. But still I sense
them if inclin^d, willing, mind made up.

III. Then the offering - not disposed - an
not entire resolution to obey God - to do it
= all things; hesitating & vacillating

IV. Qualif^{ns}: for obce that gives power as
1) Defined purpose - 2) Resty on what God is.
3) Promise, fixed, not an impulse
4) Unselfishness at base - tho' the truest
interest of self secure thereby.

11/Approach to Table is a ^Icknol. of
unworthiness, in
Preparⁿ for a benefit

J's Confessⁿ was the ^{II}

1/ Basis of a prayer.
Gospel ^{the}onestalls depress^g anxiety
of guilt: making that the ground
of Actⁿ provision, - of which we
are invited to partake.

^{III}
J's life had been mar^rly evil
condⁿ, yet God had bless^d him
& now he hopes God will "redeem"
him.

1) No one sh^d attempt to stand on
his desert before God

2) Yet at same time sh^d seek to be
mo. more worthy before God

3) Let us take this free gift, making
God's glorious generosity our ground
of hope, and devoting se to serve
Him perfectly.

- Jan 6/12 1912

Jan 6/12

Volunteer who is now with the 1st Regt. 10 Aug 12

I.

Jan 6/12

Jan 6/12

Jan 6/12

Jan 6/12

Jan 6/12

Jan 6/12

II.

Jan 6/12

Jan 6/12

Jan 6/12

III.

Jan 6/12

Jan 6/12

Jan 6/12

Jan 6/12

2. If he does successful business with
his principal, but not with...

3. He felt he had not been doing
very well in his business...

11. He had been in the business for
about ten years...

12. He had been in the business for
ten years...

13. He had been in the business for
about ten years...

14. He had been in the business for
about ten years...

15. He had been in the business for
about ten years...

16. He had been in the business for
about ten years...

them to think belong to the 7. of God,
when do not.

I.

So present to

II.

What is possible
to have connection to a ch
thought for each. Diff. for a
ch. & every ch.

III.

To have a man to whom,
& have him say so

IV.

Come to the side & say it

V.

At present say it.

V.^o May 20/88. *They dying* *whenever*
Acts 7.55-60. Stephen.

I. In advce of his time

- saw what others saw not
- in χ^{th} in his χ^{th} .
- χ^{th} showing of God.

II. Why stands in right hand?

- place of power
- wd think to help him
- Yd did not believe him,
left him to die; in fact the
council irritated them
- it was to rec. him.

III. 59 vs. "Calling upon" is not
they at it sd. but he: "saying"
show this.

He call'd upon Jesus "upon God"
in Acts V. "the Lord" "Rus", neither
literally correct.

L. S. S.

(1) Man in minority was right
— not the many. (2) it was a change
of dispⁿ, ops of new day.

(2) Vanguish was victorious, mar-
tyr of one age, the hero of the
follg.

(3) Hope in Y^r is Consoling and
Enlight

— there is an immort. of renown
wh is valuable (Luther, Columbus,
Wash'ton, Lincoln, Well'ton —
but in Y^r is another thing;
it is not for now & then,
but for ev. one who will.

(4) At this hour a na. honors
the mem^{ry} of brave, heroic
men who gave life for its
good name; without dim. then

save an iota, let me urge you
all to bec. followers of Y^e - to bel. on
Him - to me. Him & be ready for
such a glor. death. Come when it
may.

(5) Notice his gen. pray^r for his
Mad. Asail^r

Jan 3/85, Sand. 1

Sand sang Altmanek 1 Chron. 6. 26 & 28 Deso Kolath, Levi
Sand 1.1 - 8/11/11

(1) 4th son, virgin - arctic 15th. 1/15. His prayer of thanksg.
ing 1st in 5c. of sat: consecrated to Sami ang God 23hr.

(2) Under 4 years placed in Tahma alia / can? Temple
- prophetic age so early. In John Rymer's picture
of the City lay. Prob. abt 20 to 25. Josephus say 12.

(3) Sat half length in co. & stay of God in 6 bed^{ed}.

Temple - ~~locks~~ unknown - named - a ch
as found - at times.

I.

He resisted the monarch's demands of the people

II.

Not arrested 1st King Sand - & then after

- 2^d Son - with names for Sand

III.

He taught men to be prophets - sch^l. of
Acts 3/24 "All the prophets for Sand & there that follow after" - con
tinuous line

Saul. was anthon 15th. 19, 20

TV

- (1) His wife. - education
- (2) His manner to man & obey God
- (3) - fidelit in doing justice
- (4) Early in life his first love - and
- (5) Caution to the end - 1 Sam 25/1 "all Israel
loved him."

July 15 '88 pm. Isa. 54, 13.

All thy Chrs. shall be taught of God - and of
the peace of thy Ch^m.

I.

Religion then consist of knowl; i^e ^{cc. inst.}
no. of revelations in Insts.

II.

It must be instructions

III.

From whom? Many p^{ts} men can
find out: but others must come
from a High.

God is the true teacher.

This promise meant

1/ increase of relig. knowl. as to
reconcil. - how to exp? -

2/ How live like God?

3/ What is God? his Constⁿ?

4/ What is future prospect - how wld
to come? or how we go?

IV.

Mem. of Ch. sh^d have privileges -
be instructed thro' newl. - Russian -

Sermon. 31st man at Jericho.

Excursion of Miss^{rs}. to Limerick &c
Limerick - Carrigan - Mrs. Lopez

Wanted 20,000, halfp. sch^l nurses.

Commentary on Chas. Walker
& Yeager

Democracy of Papacy in prison^{ry}
Galileo

Francis' Papers on spl. sun

— a pointer — pr. evidences — better
evidences of the Scriptures —
— illumination of Holy Sp^{ts}.

- (1) How far if not near. of Ch^{rs}.
 - (2) God must be ^{necess. as} an authority if
we be taught by Him.
 - (3) Truth must be plain, weighty.
 - (4) Not held in unrightw., not in
inaction — but in ob^{ed}.
- Do his will know of the 3 actions.

1. 20. 1877
1. 20. 1877
after supper

Letter 22/18

I. before supper

1. in sup^r = ~~but~~ right. In all cases the
all things are - 1st - means it that

II.

But before that it's it now.

1. Parcel since one more - last sup^r
of 9 - finally 20. 1877

2. That was so very proximate
last time.

III.

Reg^d of 10th came. When did it come?

1. At the resurrection

2. Then his burial ended

3. - God, we can, accept him & all in
him.

(1) They were like chⁿ & leaning - needed to learn his
death. (2) The new manifestation was more
than image - a d. man, diff^r. (3) They persecuted faith
except 4th shed blood.

Aug. 8 - Sketch

1 Kings 12, 18 Rehobo^m oppresses people

— History of separation

1. Begun to Sol's, & indolence & the result
to counsel. To it - report, from God
2. God not only allowed the schism, it was
of him, it came out. Ch. 11/31
3. A Prophet had encouraged Jeroboam
schism on; Sol. hearing this 11/40 that
heathen the de d^o plan of God. If
ask him proper know - of Jeroboam
Law, by his own repl^m. on the taxation &
corruption. & God's own punishment, &
divine retribution. Egypt.

I.

Returning on Sol's death & more in the
apless face of shame & oppression, he
came placing right of people. King's
ans for 3 days.

II.

Imagines of counsel

1. As for more, he had just
2. For more, ready, hands, & feet

3. The first letter, thirty p. w. Inc
Lamb. Nothing kind - I am sent
for Tribute the first Collector, 18. 16. 18.

III

Peace & union mean with no idea of
his day, with a h. have his policy, he
abandon? fled, assembled soldiers & servants
to fight and play, peace & no more them
This acc. pro. forbade him to do and
the Colon. separation with union? the war.
around

IV.

Lessons

1. Keep God's Law - not know
when the evil will appear, maybe soon
a lot, in your day & that of Ch.
2. Injustice. make justice, equity, the
guage & rule - what is fair for others?
enlighten, sum up, clarify, clear.

neighbors, friends

3. Swiftness is a fault that may terminate in
ungodl. prophanity, intemperance, profligacy of
the Senses — go farther.

~~4. If a man did~~

4. Only safety is a holy regard for his
opposed — as shown in

Law — Obedience — 1 generally

5. God had gracious designs for
his anointed & has returned to them
the open mind & the power of intellect.
any more

Prep. Lect.

Feb. 6, 18 might have strong consolation
Exp of Ab. ^m interested and promi^t believe
1. at 6th the 1st. 2 But notable. 3 Referring
to Founder of new Ch. & so far as faithful.
Ch. 110. Then Ed promises his farm to all
who bel. Sav^t & keep his Com^t.
aimed to aid - us
"might have strong consolⁿ" who have
fled for a refuge & lay head on before
let before us."

I.
Causal. amid the doubts that afflict all
minds, some more than others. Mind weigh^d down
so much invisible. Has God spoke - ?

II.
Amid peers and of sins.
What may be the result to come?
Is it coming here? Will it be hereafter?

III.
Amid trials and burdens of present life -

wants, anxieties; exposures, storms, earthquakes;
certainty of death, uncertainty of life; loss of
dear ones - of property, health, friends:
God has provided some better things for us
- for you all.

- IV.
- 1/ He has revealed the New Life to come, with
the new world of joy, and that it is
belonging to each child.
 - 2/ How long has Christ? Cause of Holy
Spirits who will awaken in each heart,
new birth.
 - 3/ Will pardon guilt: it has been washed
away, for all who will accept the
Stain Red?

- (1) Suffer sets this before you, as before
nominal, the body, so it badly broke the
soul.
- (2) Let it point to a Reflection
of the world, your mind only for man
the Crucifixion, the Hungers & pains of

It is the result of the 40. Sp^t applying the truth
of red. in the sand. Blessed are they
that hunger and thirst after rightness, for they
shall be filled.

(3) God's will, aim & plan is that
we may have Peace and

(4) And that strong, firm, enduring.
Return for dispersion. Chap 5/10 Our High pth has cut for us.

Los' Day. Sept. 21/88. 1 Car. 2/4

"Demonstr. of Sp^t & opposer."

Jesus permits Confuter sh^d oppose who of sin, rightness,
& judg^t to come.

Apostl. says this was accomplish^t of his mission; and that he
accomplish^t was of his own free will, but He H^d. "ghost"
"demonstr" the doct.

I. Results of mission

1. So it had been in his own case. Eyes of his disciples
had been enlight^d; fell from his eyes as had been
scales at Damascus.

2. But now speaks of those he preach to successfully.
Not me to preach. but to have it accept^d & then yield
fruit unto the holiness. Lydia's heart then d. ops - that she attended
to this of my Paul.

11

Sp^t of God moves on minds - thought

1. It is done it communicating - few.

2. Does it count - many

Showing that man, that God had such power;
but witnessing effects of it in enforcing doct.
of the Slave Lamb.

3. Thus God endorses the Doct. as genuine
-fact

14. In a measure approving his Remarks;
not as the Hy. some sailors, & other sinners accept
them as perverted believers in Jesus.

III.

Not with^r tokens of the Sp^r. have

1. Strong and lasting who know God's way before

2. Some have become interested in

3. Redoubt's Supplication &

4. Increase effort.

- (1) God forgive the increase.
- (2) Have clear hands & warm hearts.
- (3) A. from the Street. 1855
- (4) A. from the Street. 1855

Sept. 23. 1855 pm 1 Chron. 4 - 9 + 10.

John - a man given by his mother $\gamma \underline{5} \gamma$ obsolete same as $\gamma \underline{5} \gamma$
 the two of him besides this

1. Ch. 2/55 John a town - residence of Seiler.
 (A Tarquin identifies him as Attilius Renegate)

I.

A praying man in that district.

II.

When God said,

III.

(The) fa what?

1. "Plus me in the" -

2. "Enlarge my coast" - boundary, estate, poss-
essed: Prosperity

3. "That thine hand might help me"; dependent. Pro-
tection

4. "That thou w^{ldst} keep me from evil, that I
may not grieve me" -

a. Guidance

b. Grace.

c. Let evil react + "grieve" him.

(1) Prayer wth this word for any day - any day.

(2) Principle changes not

(3)

