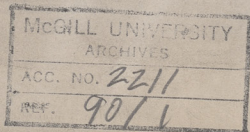


Parables of the Drawnet

- 1 The Sower
- 2 The Tares
- 3 Mustard Seed
- 4 The Leaven
- 5 Hid. Treasure
- 6 Goadly Pearls
- 7 Draw net





Prayer. (Second paper on)

Matthew 18. 19. "I say unto you, if two of you <sup>shall agree</sup> on earth as touching anything that they shall ask, it shall be done for them of my father who is in heaven."

The last time we considered this subject it was upon our individual growth in the Christian life & private prayer. In the union & fellowship of believers we think the Spirit manifests its full power & the promise we have now read is literally given to two or three having a distinct united desire for some particular thing about wh: they have agreed to ask God. As in all prayer this object must be desired in Spirit & in truth. So

it must be clear to each exactly the  
 thing that is to be asked — they ought  
 also to have Confidence that they ask  
 for that wh: is in accordance with  
 G's will — farther we sh<sup>d</sup> have faith  
 that we shall receive what we thus  
 ask. It is a holy Convocation in the  
 name of Jesus. Think of the scattered  
 family of a King gathered by invitation  
 once again around the loved & greatly  
 honoured father. Let not that be a  
 time to plead unitedly for some sinning  
 prodigal son as brother. To make use  
 of the name & influence of the home-abiding  
 obedient Elder brother to aid our imperfect  
 pleadings for the wayward one — All are

in our desire for this return to  
 the Father's house. So in things & practice  
 this is literally what we ought to do. To  
 invite two or three righteous brethren  
 who are at one with us in some  
 desire to take the hand of the elder  
 brother that he may lead us into the  
 presence of the F. I ask that our pe-  
 tition may be granted. 18<sup>th</sup> verse "O  
 it shall be done for them of my Father  
 who is in heaven. 19<sup>th</sup> for where two or  
 three are gathered together in my name  
 there am I in the midst of them." How  
 often have we trustfully followed this  
 plain guidance. I been enabled to testify  
 that our God is faithful to His promises

For this teaching does not apply to an ordinary prayer meeting as they are now organized either for mutual edification or fellowship with their brethren. These have their use but this is for the special purpose as explained & to be followed by the a special answer to the requests agreed upon.

### Delay in Answer to Prayers.

Luke 18. 1-8. Specieally tho' hearing long with them. It is God's own Saints who are represented as crying day & night to Him. It is difficult to restrain children from snatching & eating unripe fruit wh: not only do them harm. So in things spiritual we have to be prepared for that

which our G<sup>d</sup> has preparing for us  
we are impatient of delay but G<sup>d</sup> hears  
with us & teaches us precious lessons  
of patience, of perseverance, of increased  
desire for the thing longed for, heart-  
searchings to find what hinders the an-  
swer & whenever all is ready speedily  
he gives the desired blessing.

Parable of the Draw-net

There are many varieties of modes of catching fish - from that of the single hook & line, wh: draws them up one by one, & was used as a simile by the Lord when he called some of his apostles & said - "follow me & I will make you fishers of men".

Far different is the large all-embracing draw: or seine-net now selected to represent a very solemn aspect of the Kingdom of heaven.

This draw or seine-net is the largest kind of net ever used by fishermen. It is taken out into deep water in a boat, & then with the help of men in another boat, it is run out in a line parallel to the shore - hauled up at the top edge by bladders & kept down at the lower edge



by pieces of <sup>2</sup> bark or stones - thus  
it is suspended as a wall in the  
~~in the~~ water so that no fish between  
it & the shore can escape. The men  
in the boats - one at each end  
of this large net, then steadily &  
slowly begin to draw it towards  
the shore & thus imperceptibly get  
irresistably draw all kinds of creatures  
that may be in the water towards  
the shore. On reaching shallow  
water the men jump out & on  
last pull strands the corners  
of the net upon the beach. Then  
begins the work wh: constitutes  
that part of the story wh: is used  
by Christ to illustrate the lesson to  
wh: in His exposition he exclusively  
directs attention - viz. the discrimination  
between the good & the bad fish  
that have thus been drawn on shore.

of the angelic nature of those whom  
 the Lord has appointed to judge between  
 them. All before this point, in the  
 emblem itself, is dim & shadowy, drawn  
 in painted outline being intended  
 only to lead forward to what was  
 required to illustrate the particular truth  
 Jesus here wished to teach us, & it is  
 quite as important to mark & follow  
 the teaching of Christ in ~~in~~ His silence  
 regarding the first part of this story, as  
 to give close attention to His explanation  
 of the second part, that being the lesson  
 to which he particularly desires to direct our  
 thoughts; & those expositors seem most  
 unwise who try to construct theories  
 or found doctrines upon that which the  
 Master, with a purpose, passes over.

Six important lessons by parables  
 have already been given by Christ  
 on points of truth connected with His

kingdom, this now before us is the seventh & last of his first series of teachings.

The first parable showed what things hindered the seed from taking effect in the human heart.

The second one of the devil's secret plots to stifle & destroy Christ's kingdom.

The third, the inherent power in the living seed of truth to spread abroad as a quickly growing mustard tree.

Fourth - the Leaven - wh: is Christ's acknowledgment of the quiet work of women's home-influence in increasing his kingdom.

The fifth - how men usually stumble on the precious knowledge of saving truth, like men finding hid treasure.

Sixth how a special few search for & find the precious pearl & how both of these classes of men willingly part

With all of self-righteousness when they discover the value & beauty of the substitutionary work of the spotless Lamb of God.

Seventh, what new characteristic then, of His Kingdom, does the Master teach us in this last parable of the group called the draw-net?

"The Kingdom of heaven is like unto a net cast into the sea". The sea in its restless troubled character is constantly employed in Scriptures to represent the peoples & nations of this world & consequently it may safely be accepted here as bringing before us the nations of the whole world. The net being that invisible power wh: gradually, silently but surely draws each succeeding generation of human kind over the boundary of time

on to the shores of eternity. Here then  
 the lesson is about the Closing Scene  
 at the end of this dispensation <sup>as we touch</sup> ~~the part~~ <sup>where</sup>  
 by an analogy most true & touching  
 those beings who are appointed by  
 God to discriminate between the good  
 & evil, <sup>are said to have</sup> ~~set down~~ the attitude of leisure  
 & calm deliberation. We are not left  
 in doubt as to who set down for  
 amongst the first words of explanation  
 Christ gives he tells us they were the angels  
 or if we look back to the exposition he  
 gave privately to his disciples, of the parable  
 of the tares, at the 39 verse we find that  
 there also he tells them "the reapers are the  
 angels", or at the 49 verse they - the angels -  
 "shall gather out of his kingdom all  
 things that offend". Let us inquire a  
 little into the character of these celestial  
 beings who are entrusted with this  
 awful final separation. The first

notice we have of angels is in  
 Genesis & it is that of their being placed,  
 after man's expulsion from Eden,  
 to guard the way to the tree of life &  
 in the Revelation Jesus Christ gave  
 to St. John, of all the changes that wd  
 occur <sup>before</sup> the end we are told that  
 it was signified or Communicated <sup>to him</sup> by  
 an angel; while between these far separated periods of time  
 in almost every book of the Old & New Testaments  
 the work of angels is spoken of & some of  
 their visits to men recorded. We learn  
 too that there are differences of rank amongst  
 them. There are Angels - Archangels - prin-  
 cipalities - powers & graded & titled as in  
 an army. The Archangel Michael is also  
 called "a great prince" & "one of the Chief  
 princes," so while men, generation after  
 generation, come & go it is impressive  
 to realize the fact that Angel princes such as

Michael & Gabriel are appearing & reappear-  
 ing amongst men with ages of time  
 intervening between their visits such  
 long extended acquaintance with the  
 dealings of God with men must  
 give them vast stores of wisdom, but  
 in addition to that wh experience gives  
 their inherent wisdom is frequently  
 opened to. Gabriel said to Daniel.  
 "I am come forth to give thee skill  
 & understanding". The wise woman  
 of Sokoah said to Daniel. "My Lord is  
 wise according to the wisdom of an Angel  
 of God". Then we get stupendous  
 conceptions of this power. The terrible  
 slaughter of the first born in Egypt  
 was the work of one Angel. Again  
 an Angel of the Lord went forth & smote  
 in the Camp of the Assyrians 165 thousand  
 & in the morning they were all dead corpses

9.  
Elisha ~~prayed~~ that the eyes of his  
servant ~~not~~ be opened to see the  
great ~~company~~ of angels that surrounded  
them with horses & Chariots of fire.

To the garden of Gethsemane an angel  
was sent to strengthen the Lord Himself.

These are only a few instances briefly  
alluded to remind us that the holy  
angels are beings of great wisdom &  
experience in the affairs of men, of mighty power  
& strength - tried & trusted servants of  
the Almighty God constantly <sup>employed</sup> & deeply  
interested in carrying out His behests  
towards men on this earth - for mark  
that in their collective capacity they  
are all ministering spirits sent forth  
to minister to those who shall be heirs  
of salvation. Christ foreknew that the  
things of his kingdom while on earth  
wld go into a sadly tangled mess  
quite beyond the power of man to disentangle



man after calls good evil & evil  
 good so to the now perplexed children  
 of God it is most comforting to know  
 that there is beyond time on the  
 verge of eternity such loving faithful  
 servants of the H. Sp. calmly waiting for all who <sup>will</sup>  
 not make further compulsion or mistake  
 but will with unprejudiced judgment  
 to separate one by one the children of  
 God from the children of the devil.  
 the good they will preserve like the <sup>sheep</sup>  
 which is gathered into his barn, but  
 the wicked will be cast into a furnace  
 of fire there shall be wailing & gnashing  
 of teeth. This is a picture terribly exact  
 & in perfect accord with all the  
 other teaching of scripture on this  
 solemnly personal subject.  
 Every year, every week, every day brings  
 us nearer to this scene, the space in the  
 mysterious net gets narrower the net

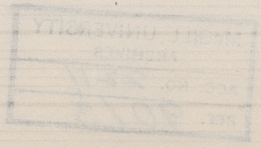
<sup>can</sup> neither be loaded nor averted but  
 through the goodness of our father  
 it can be changed from dreaded  
 compulsion to gentle pressure towards  
 our abiding & better home. When we  
 become new creatures, by trust in Jesus  
 as our all sufficient Saviour, death  
 becomes but an incident in life, we  
 are no longer of those who "for fear  
 of death are all their lifetime subject to  
 to bondage". We are cleansed by the blood  
 of the lamb. The angels saw the atonement  
 he made. They stood triumphantly point-  
 ing to his empty tomb. They comforted his  
 disciples when he left them as he ascended  
 to heaven. They have had guardianship  
 over his children in all generations - they  
 can make no mistake. No weak one will  
 be overlooked, all will be preserved\* until  
 he who is far above all angels, Principals

\* take notice of this word. — preserved —  
how accurately it falls in with other & further  
teachings on the same subject. — for this preserving  
or keeping is utility

o' powers turns to those placed on His  
right hand saying, "Come ye blessed  
of my father inherit the kingdom prepared  
for you before the foundation of the world".

The awful doom of the furnace of fire  
& the gnashing of teeth is told in an an-  
guish of love, as a warning to avoid  
it, for it is as true & as sure to come to  
all who neglect this salvation as it is sure  
& true that ~~we~~ will <sup>all</sup> be drawn out of  
this life into another. As to literalness of  
the fire we dare not inquire farther  
than to affirm that unbelievers will be  
cast into some kind of suffering best  
represented to us by the terrible agonies  
that result from being burnt by fire.  
& we affirm this because we know  
that the Christians hope of life & blessedness  
& the doom of unbelievers rest alike on  
the word of Him who cannot lie. These  
predictions are either both true or neither.

neither of them is true, so perhaps  
 well the less it is a personal & pierc-  
 ingly powerful one. The fire eternal  
 was not prepared for men but for  
 that fallen angel - the Devil & his followers  
 & if it be true that Jesus the divine son  
 made an ample atonement for those  
 beguiled by him, & that the heart of God  
 is grieved by our not accepting this his  
 best gift, is it Gods fault that we  
 are left to share the fate of the Devil  
 & his fallen angels whose lies we  
 have accepted & whose lead we  
 have followed.



Parable of the Crucifix No. 6.

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REF. 90/3

The Leaven.

Math: 13 - 33

Luke 13, - 20-22.

Luke tells us that again Jesus introduced this story shortly parable of the Leaven with the questioning phrase "Whomunto shall I liken the kingdom of God?" as if - as we remarked before - he was exercising unusual care in the selection of his emblem of this aspect of the Kingdom wh: still concerns the side of it wh: "Cometh not with observation". - although by contrast the mustard seed becoming a tree is open & visible to the world compared with the privacy of this seed. A woman is shown as attending to that wh: is a constantly recurring private duty in her home - providing bread for her family. She takes leaven & puts it into a certain measured quantity of meal. This she knows when once introduced will spread by contact from one particle to another.

until it affects the whole mass. Thus says  
 Christ the Kingdom <sup>goes</sup> by another influence  
 still less visible than that which the tree represents.

Some Commentators are perplexed by leaves  
 being taken as an emblem of grass, because  
 in other parts of scripture it is so often used  
 to represent the insidious working of sin, but  
 many other figures are used to show opposite  
 aspects <sup>of the same thing</sup> — one setting forth the evil side & the  
 other the good one. Prominently take as  
 example the serpent — in its cunning & stealthy  
 movements it is taken to represent Satan  
 while Christians are told to be wise as  
 the serpent. The Devil is also likened to  
 a roaring lion in the attitude of springing  
 on his prey, while Christ is called the lion  
 of the tribe of Judah. Besides we find  
 one notable example in the old Testament  
 of leaves being used in a good sense.

At the Feast of First-Fruits appointed to  
 memorialize the entrance of the Israelites into



3 the rich land of Palestine - At the ingathering of harvest they were to offer a sheaf of the first ripe grain, & later on they were to offer a meat-offering the first part of which was, two loaves of fine flour baked with leaven. These loaves were family thanksgivings of first-fruits unto the Lord. Lev: 23. 17. These loaves doubtless were prepared by the house-mother of each family & presented through the priest. So likewise let us under the new dispensation in the privacy of home purg out the old leaven which comes by natural inheritance that our children may become a new lump thank offerings to the Lord. It shd not trouble us to find leaven used to teach us the breaking of harts food & toil. The chief lesson lies in the progressive thorough change that is effected by a small quantity\* introduced into a solid unwholesome mass of dough raised, & it into light palatable nutritious bread.

\* of leaves or yeast which is a living plant  
that under the favorable circumstances of warmth  
& moisture rapidly reproduces itself, so introduced

<sup>figuring</sup>  
 & wh: ~~can~~ easily suggests the "meal of  
 life of wh: "if any man eat he will  
 never die". The three measures of meal  
 some one has suggested may intimate  
 body, soul & spirit all three parts of  
 our nature being affected by the  
 reception of spiritual life, this analogy  
 certainly appears to fall in harmoniously  
 with the family character & individual  
 application not only of this little gem  
 of a parable but with the more  
 general teaching of the N.T. Paul in  
 his first letter to the Thess. 5. 23. prays that  
 the whole "spirit & soul & body of each, in  
 the Church to wh: he was writing, might  
 be preserved blameless. 1 John 5. 7. 8. We are  
 told that there are three that bear record in heaven the F.  
 Word & H. S. & these three are one. There are three that bear  
 witness in earth the Spirit the water & the blood - these three agree in  
 one. The human being also has his three fold nature - all direct intru-  
 sions & sins until a new life of a three fold character enters &  
 elevates him - body - soul & spirit. The lack of careful translation  
 of the words used for each W.D. has kept many in darkness on this point.

Christ must beat down to the glory of Christ <sup>51</sup>  
and what was in <sup>man</sup>. Baking has always been  
accounted in the household the work  
of women - especially so in the East - while  
men plowed in the field women kneaded  
or baked in the oven. Can it be then  
in choosing this figure our Saviour con-  
descends to honour us women - by acknowl-  
edging our share in the work of gathering  
in to His kingdom. Our chief influence  
ought to be exercised in our homes.  
We are told that there our chaste con-  
versation or conduct may be the means  
used to win an unbelieving husband  
to the Saviour. <sup>Here</sup> In this parable, a more  
positive office is pointed to - there is a  
taking of a putting into something inert - a  
<sup>living</sup> substance that grows or changes its character.  
In studying the parable of the mustard seed we  
saw that the life herbs of the natural spiritual  
seed were direct gifts of God. So again here  
life is introduced into that which in itself is dead.

matter & in seeking the spiritual appli-  
 cation few if any will question that the  
 lesson represents the entrance of life or  
 gospel truth into the heart wh: at once  
 begins to elevate the whole nature so the  
 agency of woman's home influence is that  
 wh: ~~ought to be~~ <sup>is</sup> emphasized. I do not think  
 this <sup>parable</sup> can be applied to the work of the Church  
 as it is one private woman acting on a  
 limited quantity of material - ~~small~~ <sup>little</sup>  
 observed <sup>as an individual act</sup> but <sup>that in the aggregate</sup> powerful channel through  
 wh: the King does is built up. & this refer-  
 ence to mother's influence ought to be used  
 as a powerful stimulus <sup>encourage</sup> to the self-sacrificing  
 unobserved, "line upon line" endeavours  
 of Christian mothers to teach their children  
 "as they lie down & as they rise up & as they  
 walk by the way," that they may be permeated  
 with the Word of God, ready to be quickened by the life-  
 giving Spirit. So much of this early training of  
 necessity falls upon the mother that perhaps

it is for this reason that fathers were  
 temples to be Caelors of their share of these  
 responsibilities an especially exhorted to  
 train up their children in "the nurture &  
 admonition of the Lord". I have seen it  
 stated that in the <sup>O. J. the</sup> names of the matters of all  
<sup>the men</sup> who were great kings are given. & the  
 great Lawgiver Moses doubtless was led  
 to have faith in the One living & true  
 God through his mother while she acted  
 as his nurse in the Palace of Pharaoh.  
 As time runs on the more patient Mothers  
 with matured sons & daughters who  
 can estimate what numbers have been  
 added to the Kingdom of God & His Christ  
 through the faith of the grandmothers Lois  
 the mother Eunice & the son Timothy!  
 Most of the more open ministries appro-  
 priate to women are committed to  
 the widows & unmarried. that they too may  
 have their boues of thanks offering to present

The Review - No 4

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REF.	90/4

Parables

No. 1.

The Talmud Math: 13 - 3 - 8.

Mark 4 + 4 - 8. J 14 - 21. Luke 8<sup>th</sup> 5 - 8 & 11 - 15

Parable or Analogy — A likeness shown to exist between man & natural objects. A story told to explain or enforce a spiritual truth: An important use of wp is that it fixes the truth both upon the imagination & the memory. The parable is often used <sup>in scripture</sup> ~~by Christ~~ to excite & interest <sup>in the minds of</sup> those who wp not have listened to plain teaching or uproar & then the moral lesson is enforced, as for instance when Nathan came to David & told him the story of the one eye Lamb & after his sympathy was excited — told him — "How art the man". Or as when the self-righteous Pharisees standing on the outside circle of the crowd gathered to hear J. & as they listened suddenly





Then we are <sup>also</sup> taught that the parable  
 has a two fold object to teach truth & to con-  
 ceal it. Like all scriptures only they who  
 are united to God by a living faith in the  
 substance have the tender teachable spirit  
 that opens the eyes & unstops the ears of the  
 soul so that somewhat of the ~~depths~~ <sup>depths</sup> of  
 the ~~of the~~ meaning is caught <sup>& to those they begin</sup> ~~then at first~~  
<sup>is one that</sup> earnest inquiry, with prayers for more  
 light, will unfold more. The hardness of  
 of a world-tradden heart gives a dull ear &  
 the story or parable is <sup>generally</sup> only to such <sup>as</sup> lack  
 spiritual illumination. ~~The carnal man~~  
 happy for <sup>the carnal man</sup> ~~him~~ <sup>he</sup> if ~~it~~ <sup>he</sup> at least convinces him  
 of sin. <sup>as this often is the first step towards acceptance of Chr righteousness</sup> ~~lastly~~ but most important  
 each story teaches only a point or small  
 portion of truth & we sh<sup>d</sup> be careful to ascer-  
 tain what this leading truth is in each one.

I not press out of it more than it is intended  
 to convey. "The Sower", as we call it, will have  
 told us better what it was meant to teach,  
 us if it had been called — "The different  
 kinds of soil". It was the first parable  
 Christ spoke & thought for our ignorance,  
 as He always is, he adds his own in-  
 terpretation as a guide to our better under-  
 standing this ~~to all~~ <sup>through this</sup> others. He ~~is~~ is the great  
 Sower. His words are the seed. He is the Word  
 or the speck of Salt. Thoughts & plans, originate  
 with S. Christ speaks the thoughts of S. "I speak  
 nothing but as the S. gives me". I & the S. are one.  
 His words or seed are also S. <sup>gifts of his giving power</sup> ~~the giving of gifts~~.

Jesus at this time was at Capernium. I have  
 walked down to the edge of the Lake at the  
 village of <sup>city</sup> ~~it~~ was built. This Lake is sometimes  
 called ~~Semoweth~~ or Sea of S. or Sea of Tiberious  
 it is sixteen miles long & about six wide. My

clear of the banks fertile & beautiful.

A great crowd of people followed him  
so he stepped into a boat & spoke to them from  
it. Possibly - indeed probably at the moment  
a farmer was sowing his seed into a ploughed  
field, on one of the sloping banks in sight.

In that Country they do not separate one  
field from another by hedges or fences  
but hard trodden footpaths are left between  
both as roads & as boundaries for eyes. Read now

Luke 8. 5. . . . Hard footpath - seed crushed  
by feet - picked up by birds & to Christ's explan-  
ation at the 12th verse. When any are heartless

the word of the kingdom & understand it  
it not then cometh the wicked one & catcheth  
away that which was sown in his heart.

Lukes rendering brings out more distinctly  
the personal mark of Satan in hindering  
the seed from getting an entrance & his reason

6

for doing this — that they sh<sup>d</sup>. believe & be  
saved. Mans blame is that he understood  
not — had he attended to receiving the Word &  
trying to understand he w<sup>d</sup>. have prepared his  
heart so that the seed w<sup>d</sup>. have found entrance,  
but he willingly neglected what he m<sup>t</sup>. have  
done & allowed evil thoughts & things to tread  
& press over his heart (or better nature) until  
it had become as hard as the road. So when  
attention is called to his spiritual interests  
& his accountability for neglecting his salvation  
he is not interested so Satan has no further  
trouble then to send some new interest  
to pick off the slight impression or some  
new care to crush it down. — Immediately  
he takes away the seed sown in his heart.  
This is he that receives seed by the way side  
where there in this first short paragraph we

have the love of the lawes C. the hatred  
 of the being called Satan or the devil & above  
 all the responsibility resting on man.  
 506. verses tell us the results that come from  
 seed falling on stony places. The soil here  
 described is a thin layer of good earth over  
 a bed of flat rock running under its surface.  
 When the seed found a soft but shallow bed  
 it began at once to grow but the roots could not  
 penetrate the rock so its growth went towards  
 making a slender ill-nourished stalk which when  
 the hot summer days come dried up the  
 thin layer of soil & the slight pretty <sup>but ill water</sup> green stalk  
 withered & away. Now read Ch's explanation in  
 verses 20 & 21. They on the rock &c. This is to me  
 the saddest - the most difficult class to  
 understand. In Luke 14. 25 to 33. We are told  
 that we shall come the cost of entering upon  
 Ch's service before we begin it - & the only

little help I can offer towards explanation  
 is that class of emotional people - superficial  
 shallow minded natures easily influenced by  
 thus surrounded by what earnest zealous  
 people tell them. The recital of the beauty of Chr-  
 life fascinates them - the story of his death  
 moves them to tears. The substructure of knowledge  
 of this simple & cheerful heart is wanting - they hastily  
 begin an ideal good life with good things  
 possibly of an easy pleasant-going kind.  
 The more deeply taught disciple fears get  
 loves & hopes that this ready gregarious gummy convert  
 has nevertheless been won in Christ & will in  
 time become strong - his walk & conversation  
 more consistent & fruitful. But now comes  
 the hot sun of tribulation - wh: if here is a  
 true faith rooted & grounded in C will  
 produce strength & the ripening of the grain  
 but alas the stalk withers - the slight attraction

9

has passed away - the emotional tears the  
self pleading deeds will before persecution for  
the word. Paul was at one time afraid that  
his Ephesian brethren might thus faint or become  
weak in their faith when they heard of the  
sufferings of wh: he himself was exposed on  
acct of preaching C. & told them it shd cause them  
to glory that his faith was sufficient to sustain  
his courage. Eph. 3. 16 to 20. he prays that they may  
be granted strength. (read this passage). A great deal  
deeper teaching shd be got out of this passage  
but I cannot give it. One lesson may be taken  
by doctors; to avoid appealing too much to people's  
feelings. Be faithful in telling just what P.  
says directly to the natural human heart. There is  
as love to P. as C in it. We cannot say too  
much about the love of C. to them when they know  
as understand that their love will begin. Especially  
these easy-going tear shedding kind people seem to



need much of the law to convict them of the  
 sin of its consequences. then the substitute per-  
 son may be made precious to them. "Wounds  
 are the wounds of a friend". A wise Dr. will not  
 heal a festering wound even tho his  
 patient groan while he probes it, not until  
 it is cleansed will he anoint & soothe it.  
 A terrible responsibility rests on those who  
 say peace & safety where no real vital change  
 has taken place. The excuse is frequently made  
 "that I only can see the heart", what the fear  
 of offending as lukewarmness will be a true state-  
 ment. Speak the truth - speak it in love.

Third cause of failure. "Some fell among thorns  
 & the thorns springing up choked the good seed  
 so it yielded no fruit." Here we have good  
 seed taking root in good soil but something  
 else shares the ground & it cannot afford to  
 nourish both & the weeds growing fast & rank

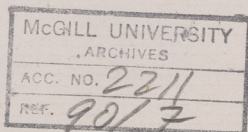
11

Choke the grain so that it brings no seed or fruit to perfection. There are not so many warnings given in Scripture against the dangers of a life of poverty as against that of riches yet here they are shown to produce the same sad failure. The crushing cares of poverty the daily discouraging toil for bread unless met in faith may prove the thorn that will choke the spiritual growth as effectually as the thistle of love of money <sup>the</sup> cheerful luxuries its affords may ~~make~~ <sup>it hard for</sup> the rich man ~~to~~ enter the kingdom. On every side are the seductions of this world & Satan the ruler of it knows all too well how to spread its temptations before the poor & the rich triumphing if he succeeds in strangling <sup>any</sup> our nobler life of service to God. We are in the world but ought not to be of it. Take heed that none seem to come short of the prize of the high Calling. Many are called but few are chosen or selected like Paul for the highest honours.

12  
of faithful service. Saved so as by fire  
losing everything - all reward - saving only  
his life. I quote these passages because  
I think this portion of the parable represents  
a meagre mispent Christian life - the  
good seed had sowed & grown up but  
brought no fruit to perfection. & there never  
was an age in this world's history in which we  
so much need to warn each other against  
loving the world & the things that are in the world  
In every grade of life there is such an unbridled  
desire to be rich to stand high in social circles  
to be independent of law & control. That  
all classes of Christian people seem alike to  
be occupied with their own things not the  
things that belong to Jesus Christ. When a Moody  
is found full of faith & of the H.P. how he is hon-  
oured of the Lord to bring many souls into glory.  
& this leads us into the last & best portion - good  
seed good soil - & fruit brought forth to perfection



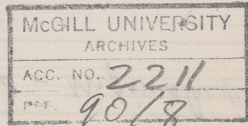
to him we have the hearty growth &  
abundant fruits of righteousness. In all  
in different degrees they are each a real  
evidence of the growth & fruit. ~~It is~~ There  
are many exhortations given to the hundred  
fold. grow in grace & in the knowledge  
of our Lord & Saviour J.C. - Let each arise  
up to love & good works. As there are  
abundant evidences will be gained  
of our rejoicing to the patient souls who  
suffer beneath the cross & the cutting pain.



Parables No 1.

Unfinished notes on The Power

I observe particularly that the noteworthy  
feature of this parable is that it refers to  
that portion of the Children of the Children  
of disobedience who resemble the true  
Children who press closely upon us  
& perplex & unsettle our faith who are  
opposed to & these may be named to  
us in the Church but they spread outwards  
towards the great mass of unbelievers  
who may be the outward & gross  
sinners whom all both religious &  
Civil condemn — they are no fear to  
believers from them they are the  
acknowledged & field for their work



The Mustard Seed

Math: 13-32

In this short emblem the kingdom of heaven is represented from a new & more hope-inspiring point of view - brief as it is however there is in it depths of truth about life & growth, contained both in the natural emblem & the spiritual lesson drawn from it, wh: touch mysteries beyond our knowledge. So we shd notice the incidental strength given to our faith by finding its Divine Authority in the prophecy it contains of the growth of His kingdom from the minute seed-life - all wh: was visible when He spoke these words - to the wide spread tree of the present day, wh: continues farther to unfold as time calls on.

This parable of the Mustard seed is the third of the four first spoken by Christ & are dependent on or the other so that



the whole parable must be taken in connection before we can obtain a complete view of this one department of truth, about that Kingdom for which Christ came to this world to lay the foundation. Before taking up this story let us again glance back at the two preceding ones. In the former we found the principal lesson lay in the results that followed the sowing of the good seed of the Word of God on four different classes of hearers. The fourth class was represented by healthy vigorous stalks of wheat forming in the aggregate a field of fruitful grain — a joyous sight to the sower — but one so short-lived in the history of believers which it represents that it was necessary to take up again this particular part of the parable of the Sower for the explanation is given as to what will be the early after experience of believers — because no sooner did a Company of believers gathered out

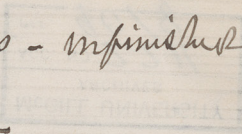
from the world by faith in Jesus as  
 this personal & only Saviour. Then at all  
 times & in every nation that outside mal-  
 icious enemy - the Devil - is ever watching  
 for the moment when they may be found  
 asleep or off their guard to stealthily sow  
 tares or hastard wheat among them. I do  
 it still is - many resemble Christians I mix  
 closely with them who are yet Children of the  
 wicked One harassing & taking the Saps  
 from the Children of God. This from history  
 observation & experience we know to be true.

These first two parables then are of a dis-  
 couraging nature so the mustard seed  
 follows giving us a more hopeful aspect  
 that of gentle nature's teaching these hin-  
 dremen - wh: ought to cheer us on as  
 we fight the good fight of faith.

Jesus purposes this short emblem by asking  
 whatunto shall we liken the Kingdom of God?

Parables - Lectures - unfinished

No 2



as with what Comparison shall we  
 Compare it? as if he were reflecting how  
 to select the most appropriate emblem  
 to teach about the growth of his kingdom  
 during the dispensation wh: he was then  
 inaugurating or perhaps by appealing to his  
 audience he wished to quicken their minds  
 into active thought. The kingdom he  
 decides is like a mustard seed wh: was  
 the smallest seed in Comparison to the  
 largeness of the plant it produced - attaining  
 as it did to the dimensions of a tree. Just  
 pause here & think of a large field or of a man  
 dropping a seed not larger than a pin's head  
 into it. Does it not appear an insignificantly  
 small thing? This small seed represents  
 Christ himself who was dropped into the  
 field of this world as a helpless little  
 baby - born of humble parents in the out-  
 house of a small Inn in a small town.

in the small Country of Palestine

This child for thirty years had an absolute life & scarcely three years of public teaching finished his career on earth. During these three years he was only known in Jerusalem & in a few other little towns & villages in Palestine. He left no creed wrote out no laws or rules about the new religion. He taught - all he claimed was to lay the foundation upon which others were to build - yet he ventured the bold prediction that this insignificant seed should become a great tree. 1800 years have passed away since he spoke these words, ask yourself - were they a vain boast? Look over the whole world & where is the nation into which the tree from this seed has not thrown its branches.

The bible is now published in over 200 languages. Jesus did indeed seem small in his private life at Nazareth. He did seem weak &

friendless when Condemned to death for  
 blasphemy by Herod the High-Priest, but  
 now in every Country in the world He is  
 a power giving life to dead souls. We  
 live in hopeful times for never since  
 the little seed was planted here more  
 vigorous branches shot forth than at the  
 present time. The Prophecy that the Gospel  
 was to be preached to all nations for a  
 witness is rapidly having its fulfilment  
 & gives us sure ground to expect the still  
 more glorious time promised when the king-  
 doms of this world are to be wholly the kingdom  
 of God & of His Christ. Meantime the tree with  
 its living branches, God & Christ in heaven  
 have watched <sup>on</sup> from the seed to the fruit  
 as one united indivisible whole. There  
 is yet wide need of diligent work to help  
 the farther growth of this tree & personally  
 happy or blessed are they who bring souls

9

into this living union with the  
root.

Now let us look at that we  
referred to as the mystery of life — the  
life wh: is in the seed & the union  
that exists between the seed & that  
wh: unfolds from it — for the entire  
tree is contained in embryo in the  
seed. One of the most helpful passages  
to make this plain you will find in  
John 12<sup>th</sup> & 24<sup>th</sup> where Christ says except  
a Corn of wheat falls into the ground  
& die it abideth alone but if it die  
it bringeth forth much fruit. We can  
follow this statement & from observation  
know that it is correct. The shell or  
husk of a seed decays & dies & thus opens  
the way for the birth of the minute life-  
germ but beyond this all is obscure we  
cannot discover how life acts — no man  
can create life no not in the smallest germ

how or by what power the seed  
 pushes forth its thread-like roots  
 & sends up its tender stems no mortal  
 can explain, for God alone giveth  
life. The same mystery holds true  
 in spiritual life — Jesus the seed  
 died but re-appeared again — faith  
 in Him seems to be spiritual life's first  
 down & this also we are told is the  
gift of God. We do not hear the root but  
 the ear hears us. Rooted & grounded  
 in Christ the body of believers spring from  
 Him & we continue to live only so long  
 as they abide in Him. Every new living  
 branch is developed from the one original  
 living seed for "this is no name given  
 under heaven amongst men, whereby  
 we can be saved, but the name of  
 C. J.". Thus far there is hope & joy for all of  
 us who are in Him. In Him we are due to



rejoice altho' while in the world we<sup>9</sup>  
shall have tribulation, so a hint of the  
minor key of truth must be added.  
The tree became luscious & leafy so, "the birds  
of the air came & lodged in its branches".  
They make a convenience of it — is the  
key to this simile of birds to be found  
in the first parable, wh: treats of the  
different kinds of soil & where the seed  
that fell on the wayside was picked  
up by birds wh: there Christ said repre-  
sented that wicked one who carryes  
away the seed on board of Sath? So as the  
tree of the Gospel now spreads abroad  
showing both strength & beauty the hint  
is given that foul birds will haunt its  
branches & shelter under its foliage —  
Satan's agents lies ready to seize any  
advantage for him who is still "the  
Prince of the power of the air the Spirit  
that now works in the Children of Disobee-  
dience"

First then in this parable our attention  
 is directed to the small beginning the  
 kingdom of C had; then the prediction of its  
 great growth & last the warning that  
 hindrances ~~not~~ exist throughout the  
 period to which this parable refers, because  
 it does not include the future time  
 when "righteousness is to cover the earth  
 as the waters cover the sea". God, to whom  
 a thousand years are as one day, says He  
has put all things in subjection under  
 the feet of His Son. but now we <sup>do not</sup>  
 get all things put under Him, but we see  
 Jesus --- crowned with glory & honour --- He,  
 by the grace of God, having tasted death for every  
 man. In the strength that comes to every  
 living branch by prayer & work for Him,  
 let us stir each other up to higher endea-  
 vours to plant as did Paul or to water as  
 Apollos & confidently expect our Father to give  
 the increase. Will the k: of this world become the k: of S. H. C.

Parable of the Sower.

No 2.

Mark: 13<sup>A</sup>. 24 x 36 -  
86 - 43

In the parable of the sower, <sup>or different kinds of soil</sup> to wh: this I think is the supplement, we found that it taught chiefly the different kinds of ground on wh: the good seed or word of God fell, as it was scattered over the entire field of the world by the liberal hands of Christ - the sower - The failure & difficulties wh: followed its sowing was the result of ~~the result~~ of the various evil dispositions in the hearts of those to whom the seed of the word has been offered. The heedlessness of the wayside - the hardness of the underlying rock - the worldliness that prevented the seed bringing forth fruit to perfection. But the last part, that of the good seed unharmed in the good ground, is a too short-lived sight in this world to go without further explanation. In this parable it appears & its history is followed on. In ~~some~~ the seed was explained to mean the

2  
Word of God. now that word having taken  
root becomes the Children of the Kingdom,  
the transition of the emblem from the seed  
recined into the heart & then its moulding power  
upon the life ~~of~~ it is seen to be Children is both  
natural & beautiful. In the third kind of ground  
given in the parables we saw that the ground  
had in it by nature weeds. Wh: grew together with  
the good seed. Choking its fruitfulness & is explained  
as the worldliness in the hearts of the Children of G.  
The inherent inborn sin struggling to choke to  
the spirit. Here it is shown how the best & purest  
exhibition of Children of G. is molested by that  
enemy of God & man, <sup>from without</sup> who slyly, while they are  
asleep, or off their guard, sows a vile imitation  
of wheat all over the field. Unbelief <sup>that arises</sup> <sup>from sug-</sup>  
gestions that come from the Devil, presented  
through things from outside. To understand  
the appropriateness of the simile, <sup>its explanation</sup> ~~we~~ must know  
that in Palestine there is a plant called  
darnel, (is hastard wheat.) because it do

3  
Closely resembles wheat: that it cannot  
be distinguished from it until the full  
ear is developed when it is easily known  
as the grains are quite differently placed on  
the stalk. The darnel is poisonous - indeed  
it is the only poisonous grain that is known  
& the effect of eating it both on man & beast  
is nausea & giddiness. I soon I hope we shall  
see how aptly it applies to the evil work of an  
invisible enemy.

Not one of the parables have given rise to  
so great a diversity of interpretation as this  
one. Many insist that the field is the  
Church & that unworthy members are the ~~weeds~~  
we are exhorted not to eject, yet none of  
these are prepared to admit that if flagrant  
sinners are found in the Church they should  
be retained, <sup>yet the master does not allow one stalk of darnel to be sown</sup> do they are forced into a variety  
of inconsistent expedients to avoid the plain  
emphatic statement of the Lord Himself - "The  
field is the world" - Let us read his explanation

4.

verses 36-43. In order to picture this story we must expand our minds to grasp the length of time & <sup>immense</sup> space it covers, for this is a skeleton sketch of the history of the <sup>heaven</sup> Children of Christ's kingdom on the earth from the introduction of man until the end of the world. What his experience has been & will be to the end. It applies to all that are new creatures in C.G. heirs of eternal life the wide wide world over. At the beginning God created man in His own image & holiness, & there was perfect union between G. & man. Until the devil - who is the origin of all evil - cunningly dropped the seed of unbelief into the hearts of Adam & Eve. Unbelief <sup>is</sup> doubt of G.'s truthfulness. just the opposite of faith. In the fulness of time when the second Adam came by His perfect obedience to restore this perfect communion between God & man & a little visible kingdom, under the footstool of the Apostles, were spoken of as being of "one heart & of one mind". the same

old enemy turned his downel - & Paul weep-  
 ingly told them that already evil men  
 & seducers were pressing in upon them sapping  
 their faith & power. & that he knew that this  
 wd grow worse & worse. This experience has  
 been repeated from age to age in the individual  
 heart & amongst all gatherings of believers - no  
 sooner is the seed sowed & bearing fruit  
 than inhuman sin within & the harass of the Devil  
 & his agents from without begin the struggle.  
 Believers & unbelievers are closely interwoven in  
 all the ordinary relations of life - in our family  
 amongst our friends - in our daily business  
 & in our Churches  
~~in~~ unrenewed minds impede our progress.  
 altho' not infrequently there is in them so much  
 of natural amiability & men good works than  
 we <sup>are perplexed & even of</sup> feel to mix them with being unrenewed ones.  
 by & by what we hoped ~~good~~ works show  
 themselves to be dead works. then we fly to the  
 master & ask shall we not them out.

this is usually the gear of early discipleship.  
 John the beloved Apostle asked if he might ever  
 down fire from heaven to destroy those who  
 wd not receive his message. to all such  
 the Lord answers - no. - You are not to uproot  
 or persecute. the essence of the gospel is loving  
 patience with the abounding evil around,  
 & our Father so orders the trials that arise  
 from the ungodliness of our worldly surroundings  
 that it is our best discipline, yielding fruits of  
 righteousness as to those who are exercised therein  
 by & by separation will come complete & final.  
 What the strong invisible foe has brought  
 in a stranger who is our friend will  
 cast out purifying the individual heart by  
 faith & that in each one in the exact ratio  
 of our love faith & abelience. Men are not  
 to be entrusted with the uprooting of evil.  
 Be patient brethren "to the coming of the Lord with  
 all His holy Angels" - it is servants the Angels who

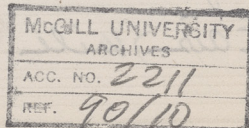


Cast out. The enemy sows tares in order to  
destroy the wheat - the master sows the tares  
in order to increase the harvest.

are to gather out of His kingdom all things  
 that offend, <sup>that they may be burned</sup> to restore the lost paradise for  
 there will be, "the new heaven & the new earth  
 wherein dwelleth only righteous men". & the  
 43 verse, Jesus says, then — when all things there  
 offend are gathered out — shall the righteous  
 shine forth as the sun in the kingdom of  
 their father. What divine wisdom & pre-  
knowledge there is in this story. In the  
 long waiting-time from the earliest ages  
 until the present time this is Conflict between  
 good & evil. We are forewarned not to be  
<sup>perplexed or</sup> discouraged by this, all along time it ~~strains~~  
~~the~~ hope is the return of our Saviour. &  
 now it is near — "He that shall come  
 will come & will not tarry". The separation  
 between the children of the kingdom & the chil-  
 dren of the wicked One — the Prince of the powers  
 of the air — will be final. Even so Come L. J.

Parables

Unpublished notes on the Gospels



## Infirmities

Diseases Called Infirmities. Luke 5-15 - Cured  
these diseases & infirmities. also 12-11. The  
man who had been bound down 18 years  
John 5-5. The man at the pool of Bethesda.  
Gal 4-13. Through infirmity of the flesh Paul preaching  
supposed to be weak or sore eyes.

Striving to recognize God's good promises called I<sub>3</sub>  
Ps. 77-10. From 7<sup>th</sup> verse. Was the Lord forgotten to be  
glorious? - - This is my infirmity.

Rom 6-19. Paul illustrates by the arching  
ways of society to teach of spiritual things  
because of the infirmity of their flesh  
Hebrews 5-2. Jesus has compassion for sinners  
on the ignorance of those out of the way.  
because He himself was compassed with  
infirmity. Also 7-28. Aaron's priests had  
infirmity (as sinners per-urb. they had to make  
sacrifices. Contrast to J. who have help  
Mark: 8-7<sup>th</sup> Jesus took our infirmities.  
Rom: 8-26 The Spirit also helpeth our infirmities  
Rom 15-1. Treating of meats. The strong ought to bear  
the infirmities of the weak.

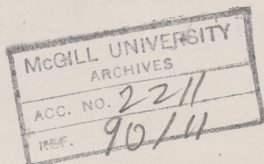
Alford gives as a meaning for inferiority  
that moral weakness which makes men

Capable of sin.

Gifts of sacrifice

ignorance - error

Inferiority - weakness the same



2 Peter. 1<sup>st</sup>

1 Peter like Paul in Rom 1. Calls himself a servant & apostle of Jesus Christ. & addresses himself to those who have got, from Paul, the gift of faith, of equal value to that which he has, in the righteous use of J.C. 1 Pet 2:7 "to you who believe he is precious". Precious alike to Peter & to ourselves.

2 The four persons & Jesus . . . in the life or full knowledge.

3 to 11. Exhortations to advance in the process of spiritual <sup>life</sup>

Seeing that His divine power hath given unto us all things that pertain unto life & salvation. John 1:4 "In Him was life". Life or faith saves first of all. Then Paul-like men who increase as we get more knowledge of Him. (just as children grow more like parents. 1 Pet 2:2 "a chosen generation . . . that ye shall show forth the glory of Him who hath called you by His own glory & virtue". John 17: 24<sup>th</sup> to

"Called us by His own glory & virtue". John 17: 24<sup>th</sup> to 17 or 18<sup>th</sup> - Life - Paul-like men - knowledge. He gives out of the goodness of His nature. - "Called me by his grace"

4 through which attributes He hath also given us great & precious promises that by means of these promises fulfilled - experience another hope & we may have Paul dwelling in us - partakers of the divine nature! "having escaped from the lust of the eye & who still reigns in the hearts of those who have not life."

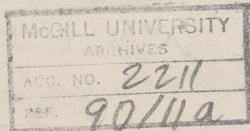
5 On this very act - Paul doing so much for us we are to be diligent on our acts. 3: 18 "grow in grace"

6 eye knowledge of Paul but in your faith proceeds. Love <sup>John 5: 17 he not unloving but understanding</sup> self-restraint patience & the knowledge that buildeth up temperance (patient endurance in affliction & trial) not support up - holding in one temper & passion & in your patience

endurance God-like men. Not a mere  
stolid bearing like an animal but a God-  
fearing God-breathing patience.

7 which leads back me to brotherly love or  
sympathy & courteous method of a solitary  
marasmus of life.

It is your brotherly kindness love - a larger  
kindheartedness - a kind habit of life  
to all with whom we are thrown Math 5  
46<sup>th</sup> - for if ye love them who love you  
what reward have ye do not even  
the publicans the same



Review from 11<sup>th</sup> verse

~~15~~ 15 to 18 are to confirm the certainty of the facts to which Pet. 5 actions of the apostles had been eyewitnesses.

16 When the sign Jesus is coming again we speak that which we know. It is not a fable or a perhaps. We saw with our eyes his majesty - Kingly <sup>divine</sup> ~~power~~.

17 & the honour & glory which he received from God the father - honour in the voice wh. spoke to him - glory in this glorified appearance & these testimonies to his divinity. Come from the sublime glory - God himself.

18 Again the assertion that this voice wh. came from heaven - he Peter with James & John heard. "Witnessed it come" from heaven. Math: 3. 17 - After his baptism. A voice. This is in Math. Mark & Luke all relate this as his baptism & his transfiguration.

~~17~~ <sup>17</sup> more circumstantially - "in the holy name" 19" & we hold also more surely the prophetic word

"day dawn" Rev. 2. 28. 22. 16. 2. 4. 4 to 6



- 20 (v) no man by study or any human  
intellect can give forth a prophecy.  
They who uttered them were did not  
understand the full import.
- 21 few prophecies were given but after  
the work of men but half men of  
Sadducee as they were named  
with a power similar to that <sup>with</sup> which the  
miracles were wrought on a ship. —  
by the holy Ghost.

the Jews more surely the  
prophecies were <sup>because of</sup> ~~so~~ having  
heard or seen an earnest or  
great fruits of its fulfillment  
but the prophecies were of the old  
or new testament to having a wider  
scope believing of the sufferings  
of Christ & the glory that should follow  
Christians were more careful study

2 Peter. 1. 12

These 5 furnish your lines with the strain given as given in 5. 6. 7. 18 & so as in these 9 - a richly furnished abundant entrance. will be provided for you.

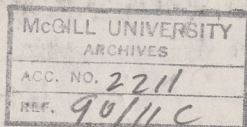
12. ~~Compare the parable of~~ wherefore. because the doing of these things is the only way to a rich blessing in Christ's kingdom & with allways put you in remembrance of the truth known & professed among you. - 1 Pet 5. 12 Ch: 3. 17.

13. ~~Natural~~ withholding that you have thro' trust 14. knows this truth so long as I am here in this tent & because I am so soon going to quit the tent I go to my permanent furnished mansion I want to stir you up, as as in Chap 3. v 1<sup>st</sup> as the Lord has showed our John 21. 18. 19. It time to be a Sheep sudden transition.

15. Peter urges that the Christians of his day had more & more need of warning & admonition on acct of the increasing wickedness of wicked men. & he gives a reason why he so soon writes a second letter to them in 1<sup>st</sup> & 2<sup>d</sup> verses of Ch: 3

16. Such as the brethren had decided on the was concerted. 1 Tim 1. 4 - 4. 7. 2 Tim 4. 4. Titus 1. 14 Palms. Mark: 28. 18 All power is given <sup>unto</sup> me on heaven &

Recd from the 11<sup>th</sup> to end in Matthew. <sup>alg 10-40</sup> Peter  
~~Now sitting in front in the house. It is true~~  
~~of thought in ~~the~~ ~~house~~ ~~him~~ ~~of~~ ~~a~~ ~~book~~~~  
1 Cor. 4. 20 "For the kingdom of God is not in word  
but in deeds."



2 Peter 2-1

13. it a Change of subject. As these  
Flourish in the old Test times false  
prophecy & Consequence had  
structure common. So alongside  
of the true truth which Peter was  
inculcating false interpretations  
will be slipped in by designing  
men. Jude 4<sup>th</sup> Phil 2-17 to 19. 1

Math 24. 14. 12. Acts 20. 30. 1 Cor 8. 19  
Denying the Lord three times.

The Prince of deniers is the Pope, a father  
to his adherents the titles of fathers of the faith  
& all who trace in his footsteps partake  
of his sins. Also as in Peter 1. 16 they profess  
that they know God but in works they  
deny Him being abominable & disobedient  
& void of mercy. ~~which~~ ~~repudiate~~  
They sit in ~~mansions~~ ~~of~~ ~~glory~~ ~~and~~ ~~peace~~ ~~but~~  
~~without~~ ~~operation~~ ~~and~~ ~~power~~

2. This kind of teaching draws many  
followers. - A better he man knows  
that he ought not to dishonour his  
own ~~body~~ ~~nor~~ ~~him~~ ~~a~~ ~~logicians~~.  
So equitably they knew that they ought

to be faithful to Christ & kind  
to their brethren. but they follow  
their fleshly desires & were the cause  
of much ill being evil spoken  
of & what in our time is more  
prevalent than truth being despised  
because those who profess to  
follow it live disobedient  
unprofitable lives.

3. Some of these teachers desire men  
earn for their houses or sets  
but are not about with  
constantness - Rom 16. 17. 18.

Tim 6. 4. 5 Titus 1. 7. Teaching their  
followers as so many herbs of vanity  
by which he can make a profit.

Gods sentence against them has  
gone forth - is awake & ready to  
seize them.

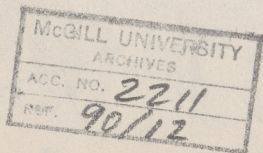
4. Now follows their historical  
message that God is not slack

to fulfill his promises between  
Jerusalem to or Jerusalem -  
The Angels - the plagues &  
the destructions of Sodom & Gomorrah  
June 6<sup>th</sup> John. 8. 44

5. ~~He~~ He destroyed the whole  
world when it had become  
very wicked. Saving <sup>out</sup> Noah  
& eleven others.

6. 3 years. Some Cities destroyed  
by fire. & these stories are  
wonderful to the same calling  
of Gods prophets to his service

Egg - Same head  
1 Brass pin. <sup>Center</sup> Swivel -  
1 of the Center.



2 Petes 1.

Review

Petes addresss primarily to those who have been  
 saved from Satan the gift of faith of equal value  
 to him self & to all who receive it - 3 to 11 follows  
 exhortations to advance in the process of spiritual  
 life seeing that His divine promise hath given  
 to us all things that pertain to life & peace like  
 Mrs. W. <sup>Pauline</sup> increases as we get more knowledge  
 of Him & are obedient to His teaching  
 & so God does so much for us, on our part,  
 are to be diligent adding Courage - true faith  
 knowledge - self retention - patience - Suffering &  
 hearty kindness

8th These precious graces in habitual exercise  
 will help us in advance towards the perfect know-  
 ledge of Christ. & as to him that hath shall more  
 be given - so we shall have much fruit & glorify  
 God. Titus 3. 14 "Learn to maintain good works  
 for necessary uses that ye be not unprofitable".

The only way that we can become more  
 like Christ is to become better acquainted with  
 his word & by practicing it to become increasingly  
 like Him. "He only can declare Christ who reflects Christ"

9. Blind 1 John 2. 9. 11. He that hath not this grace  
 is dark & blind. He sees only temporal things. The  
 things that are seen are temporal & of faith faith is light  
 1 John 1. 7. (uses the sense or consciousness of his <sup>darkness</sup> sins  
 being forgiven of fellowship with God.)

10th wherefore for the reasons I give spirit valourously occupy  
 self to receive the perfect knowledge of Christ Search



Being Careless darkness - Shortightedness,  
Anus. We even forget first Ministers & while,  
Perhaps, we propose to be teachers we need  
that some one shall teach us the elements of the  
Gospel - forgiveness of sins. Therefore  
give diligence to make your calling & election  
sure. These are Gods acts & can never fail  
but the only way each of us have thus we  
~~have a witness~~ these are his children is in  
the holiness of our walk. 1 Peter 1-2. doing these  
things ye shall never stumble. 3. 17.

11 & so a nobly furnished entrance will be  
ministered or send out to those who per-  
use this line with courage & knowledge &  
As in verse 5<sup>th</sup> give diligence to justify  
in addition by your faith &

9<sup>th</sup> The Lord knoweth how to deliv. the Soberly out of  
 Temptation. See Rom 34. 7. The Angel of the Lord encampeth  
 round about them that fear him & delivereth them. also 17  
 The righteous cry & the Lord heareth & delivereth out of all their  
 troubles. 1 Cor: 10<sup>th</sup>. 13. There hath no temptation taken you but  
 1 Peter 1. 6<sup>th</sup> He knows how to guard us his Children. He  
 knows how to keep the unrighteous the will of I have  
 in a general state till the day of doom. + the law of the  
 10<sup>th</sup> See Jude 8<sup>th</sup> where the portulaca sin is defined \* lusts  
 of the flesh - Lust of Gallations - Sad chiefly abhors - despising  
 the laws of society. Such practices lead to their despising  
 not only human laws but they become so presumptuous  
 as not to be afraid to rail at glorious divine dignities.

11<sup>th</sup> Whereas Angels - beings far greater than men - do not  
 bring to God railing accusations against glories - who  
 as to speak have lost their glory. See Jude 9<sup>th</sup>  
 12 Chiefly empire - members of the flesh - which we have in com-  
 munity with the irrational animal (Charm to be Captive  
 & destroyed by man) Men who as we are told are  
 self-willed, indulging their lusts against the laws of God  
 & men presume to speak evil of glorious heavenly things  
 that they do not understand! See Jude 10<sup>th</sup> directing  
 themselves to this self-willed corruption will gather its legitimate  
 13 fruit - i.e. perdition - He that looks to the flesh shall of the flesh  
 eat corruption - As in here 15<sup>th</sup> only then they enjoy temporal health  
 go on to eternity.

13 Counting as pleasure that delicate living which is but for a day  
 He Jewish them men condemneth for lascivious living.  
 Blemishes. Keeping the garments spotted by the flesh  
 Amusing themselves with the things that perish with the using.  
 while they also partake of the Utan feasts.

14 Having the eyes of an Adulteress. James 4. 3 4 Ye ask & receive not  
 because ye ask amiss that ye may consume it upon your lusts of adulteress  
 know you not that the friend of the world is enemy with God  
 cannot cease from sin. Like the sow that is washed returns to wallow  
 alluring & break & unsettled souls follow. This example is that  
 they are responsible for leading others into middle & circulating paths  
 Children that have never come from under the Adulteress curse  
 & that are cursed also per. Wilful sin

\* 1<sup>st</sup> What exercised Counters Practices. Jude 11<sup>th</sup> Like Cain

\* 2<sup>nd</sup>

Children that have never come from under the Adulteress curse  
 & that are cursed also per. Wilful sin  
 \* 1<sup>st</sup> What exercised Counters Practices. Jude 11<sup>th</sup> Like Cain



Ruth! <sup>21</sup>  
21 Full of family happiness. I went away. I went  
because it was my will to go. I looked here  
long for one look. Intract of trusting God who  
sent the famine - showing the affliction with  
their brethren - they disobeyed Gods Command  
& were afflictions overtaken them. - I went: the  
generous spirit of love. ~~was~~ <sup>was</sup> not reproaching  
of husband and sons: not as Adam blaming  
Eve. Don't call me pleasant the Lord by my  
innocence testifies that I have sinned to  
therefore He has afflicted me - The full  
Confession of a backslider: owning guilt  
justifying God.

22 The faithful following of Ruth is again  
brought forward. Naomi was not  
wholly desolate & her penitance & faith was  
not by the sight of abundance - her soul lived  
& God did not tarry long before He gave her  
a taste also. Chap 2.

1 Hitherto portraits of <sup>Naomi</sup> ~~Naomi~~, now a model  
Israelitish man is introduced. - a ~~decent~~  
family relation of Naomi. - a morally  
mighty man 1. as landlady, 2. Companion of God.  
3 as a man of action. But it does not appear as if  
either Naomi or Ruth had heard of Elimelech's circumstances  
since their return to Bethlehem. Ruth must have  
known of the loss of Israel as to strangers & the poor  
being allowed to glean after the reapers & she asks Naomi  
how to go, & await herself of this privilege.

39 her help. happened. The lot is cast into the lap, but the  
Lord has the disposal of it all. Jeri 24. 40. Psa 1. 5  
"Casting all your care upon him, for He careth for you."  
Ps. 32. 40. - He that trusteth in the Lord, Mercy compasseth  
him about. - <sup>to</sup> The reward of faithfulness begins,  
& he that met her on the field of Boaz.



Chap. 2 - Verse 11

11 Boaz speaks generously only as those can who themselves can't help. Acted nobly & appreciate self-denying nobility in others & above all own to his trust. God himself is drawn in love towards her a hostess when he knows she is actuated by love in the same God. Boaz quotes his knowledge of her works as the ground of his kindness. & here become again drawn in love for altho' no reward is given of his relating Ruth's love to her, it is only he has relation of it that had reached Boaz. It was his duty to show kindness to one who had left father, mother & country to become one with his people.

12<sup>th</sup> Beyond anything that I can do he prays that Jehovah may recompense his good work. & adds may a full reward be given thee - whatever accepts him may build on him. Ps: 91. He comes with his things him who confides in him sets his hopes on him. She has done to make the God of Israel his God. She has done like Abraham & as to Abraham says Gen. 12. I am thy great reward. So Boaz wishes that God may be to her a full reward.

13. Let us be kindly affectioned one to another. "We may not be able to do much. Boaz did give but a few handfuls of barley & speak a few consolatory words - I get what we do may may suffice to lift the weight from some heavily burdened heart. Our kindness may make way for the kindness of God. Our little may help Him to do much. The full import of the words of Boaz Ruth's humble heart does not pass over to appropriate

get I am not as one of thy heresimians.

Unassuming. Baaz said nothing of citizenship. knew he was not the nearest kinship & spoke kindly solely because of her excellence & that she had come to put her trust under the wings of Israel's God.

14. Baaz remained until mealtime came. Her audience <sup>had pleased</sup> him more & more. So he calls her to still further intimacy. Helps her to plenty.
15. I lean among the streams.
16. More still humbler on purpose for her.
17. ~~Chaffing~~ expressions were to ward off such remarks. In verse 9<sup>th</sup> he told the men not to touch her. In the 15<sup>th</sup> not to "shame her". — not to make remarks about her nationality or the special favors he had shown her. She will cause her to blush with shame. 16 not to speak harshly because of the extra trouble the stopping to pull out handgrips out of the humbler's not give.
17. Amid all the unusual favours bestowed she still is diligent & modest & leans till eve & then stretches out her arms. Amounting to day 5<sup>th</sup> the "In love of Christ my Lord constraineth me."
18. "Why hast thou been?" Motion for answer. blesses the man who has been so kind.
- 19

15. here

Now this Naomi had lovingly made  
 Ruth & Orpah understand that they could not  
 be identified with the Israelites nor hope for  
 rest in marriage there <sup>make a complete self sacrifice</sup> without ~~making this~~  
 Orpah <sup>also</sup> making a complete self sacrifice ~~measuring~~  
 the depth of their love is tested. Orpah cannot  
 give up the hope of a husband. Ruth over-  
 hauls all — accepts all poverty & dearly  
 & cheerfully makes a profession of her faith  
 swearing by Jehovah the God of Israel <sup>faith</sup> of <sup>to the</sup> <sup>entire</sup> ~~betray~~  
 Bethlehem — the visible Church. This Naomi  
 told (in love) the plainest truth — sacrificing  
 her last shred of comfort in the world —  
 Ruth in pure love turns her back on parents  
 country & future hope of a husband & home  
 of her own — facing poverty & loneliness —  
 17 Try to realize this without anticipating results.  
 Also mark man's sin & do cowardly — the  
 sin of husband & sons & perhaps his own absent  
 to the plan of going to settle in Moab now brings  
 her heart with grief.  
 18 Naomi perseveres on the ground that she is poor  
 where thou abidest I will abide —  
 That she is about to live among another people.  
Thy people is my people  
 That she worships another God.  
Thy God is my God.  
 That she has no husband for her.  
My death shall not part thee from me



Ruth Rom 15-10-13 - ——— Faith, Love, hope  
these three are one - but the greatest of them is love  
what a life without words may be in the  
close relationship in life! Least the most heartier  
into fellowship with God his people - his Church  
by any faithful <sup>in love</sup> fulfilling the daily duties of -  
domestic life.

Ruth had tested the sweetness of living  
with a God fearing family - so they who  
have been adopted into God's household can  
live happily in no other.

19. So Naomi in giving up received.

Her husband belonged to a prominent  
family in Bethlehem so naturally a sensation  
will be excited by the return of his widow in poverty

20. "The Lord hath inflicted bitter sorrows upon  
me"

Call me not pleasant - discerning of pleasure  
but bitter as one that cherishes punishment. wh.  
God hath sent.

21 Full of family happiness I went away. I went  
because it was my will to go. Jehovah has brought  
me back. Instead of blessing God who sent the famine  
they disobeyed His commands. I have afflictions overtaken  
them. "I went" a lovely spirit of unselfish love.

not a breath against her husband. Not as Adam  
blaming Eve. Don't call me "pleasant" The Lord by  
my punishment has testified that I have sinned  
& therefore He has afflicted me. — The full confession  
of one who has been a backslider. The end bears wit-  
ness against against us who followed our own in-  
clinations

22 Ruth & her faithful following is again brought  
forward. Naomi was not wholly desolate, & has  
penitence & faith was met by the slight of abundance  
harvest time - & David did not tarry long before <sup>his</sup> she a  
too also

1. - Shall I not seek a resting place for thee? <sup>it may be seek with thee?</sup> The Providence  
 guidance given to Ruth in leading her to the  
 fields of Boaz, has stimulated Naomi to con-  
 sider a plan that may terminate in the fulfil-  
 ment of her own hope. It was a delicate  
 undertaking to be gone about secretly, yet there  
 is no hidden intrigue - not self-will in it - a right  
 has to be claimed - a preference to be shown -  
 gratitude as well as faithfulness to Ruth forms  
 a ~~part~~ part of Naomi's motive. The dedication &  
 happiness <sup>in Ruth</sup> in the fulfilment of woman's calling  
 Real & Protection in the house of a husband.

*Naomi trusts the power of her grief & John says she is a prophetess*  
*in her grief as it is a prophetic sign*

of Boaz as the tree rest or manuscript of the seed  
Boaz - one who embraces, as perceiving a Capt  
 tivity ransom & setting him free. Naomi  
 or rather Elimelech's branch of the Israelites, has  
 had been lopped off & thus prevented from bearing  
 another must be grafted in & make use of the  
 outcome of fruit.

2. To make Boaz of one kindred? By this Naomi  
 explains her right to undertake what she is  
 about to recommend. Boaz, she has seen before  
 as there was a nearer kin than she.  
 Naomi inquires of Ruth by reminding her  
 that Boaz had placed her on an equal footing  
 her manhood. Not treated her as a foreigner



Ruth 4<sup>th</sup>

- 9 Ruth by a messenger Boaz calls  
upon the bystanders to witness that  
he has acquired all that was Elimelech's  
Chilions & Mahlon at the hand of Naomi  
10 as well as Ruth her wife. & gives as  
his reason obedience to God's law the  
Moabitess being an Israel includ not  
one who will come his inheritance. These  
particulars are found nearly entire to break  
out in a profusion of good wishes  
giving ample testimony to the character  
of Ruth as <sup>it had been</sup> given by Boaz in the previous Chap  
They make a blessing upon her which was  
most fully answered. As Rachel & Leah built  
the house of Jacob may Ruth build thy  
11 house. So that great names may go  
forth from Bethlehem.
- 12 Perez the son of Tamar was the ancestor  
of Boaz. & in some respects there was a resem-  
blance in their circumstances
- 13 Boaz now the recognized gail of Ruth  
marries her & in due time a son is born &  
the sorrow which entered for a time is now  
turned into joy. - Love & pity united to faith  
& heroism produced a child on whom the

blessing of the almighty Father.

14 What a change now that Ruth is the wife of a wealthy respectable Bethlehemite neighbours all now mourning!

The narrative from 14<sup>th</sup> to 18 is now chiefly occupied devoted to Naomi. Ruth has her gall in Boaz. Naomi in the child. The women pray that she who had suffered so many sorrows & had by her patient & loving goodness made her Hebraic daughter-in-law to Levites' sake should be blessed by the restoration of her husband & sons name in the land & that the child may be the glory of her all days.

15 Ruth now wholly forgotten a eulogy given to her story - woman is given to her "the woman who loveth her better than she"

16 Naomi takes the child as a very grandchild

17 They gave him a name - Obed - one who serves. he served instead of a son to Naomi. he nourished her old age to the story closes by giving the close connection with Obed & David through whom comes Jesus the light of the Gentiles & the King of Israel.

Ruth did not know what she ought to remember her that God's law has the promise of this life as well as of the next as to Boaz

Part 4. <sup>14</sup>  
1, 2. Description & uses of the Gate.

Read the statute Deut 25. 5 to 10.

"Houses of the shoe taken off, 'Barefoot'  
misérable, shodless fellows."

The symbolic act of transferring the shoe as  
giving one full right to another - very  
ancient - see here 9<sup>th</sup> - seems to mean  
transfer of any property - but to have  
it taken off by another - a disgrace.

(Partridge's son got share as sign of  
re-insultation to inheritance.)  
Boaz repairs to the gate early to catch  
Gael & others. etc.

3. Selling the land part of Ruth's inheritance  
to start judicial proceedings.

4. Will-thou redeem it? Prompt the  
reply - "I will redeem it!"

5. Paul Boaz with heart set on marrying  
Ruth - a chance got remained to

the Prohibitress had to be thrown into  
the bargain. Then rose the fear  
of the disgrace, but Boaz had made  
them easy by not bringing Ruth.

Must. 4-19. Joseph being a just man &  
Boaz had also made it easy by the declara-  
tion that he was ready to do the deed.

6. We see right in supposing the unknown  
kinsman to have done the latter

Another than the spirit of the law  
Elmalch best gone to Maul & lose  
his life - Mahlon & Chiltien had  
the same intention - Inevitable  
to die - it was its luck to have to do  
with Mahlon's widow it was being  
troubled - & the land with such a  
burden with fields no profit - no he  
will not have his good name - life or  
inheritance - caused by such a marriage.  
He looked into the middle measure  
selfishly - was bent upon preserving his  
life & name. There is that & that is it.

- There is that ~~and that~~ the more there is  
contrast between the world.
- 7. As a reward that unknown knowmen  
& ceases all rights to Baag he pulls off his  
shoe.
  - 9. With great precision Baag calls upon  
all the witnesses to note the trespasses.
  - 11. We are witnesses & look out into good  
kindness. Classing Baag with the most  
noted among their nation.

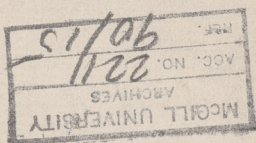
13. Boaz knows the reciprocal goal of the marriage  
 man's his. What a noble pair! in due time  
 a son is born; to put it practically - of love & faith  
 & the child of such a union is one on whom  
 the blessing of the Lord can rest to perpetuate the  
 line, first of Boaz & last of that Lord. Boaz & Ruth  
 live to the end of time, of the highest type of  
 the mutual relations of man & woman: the loved  
 in tears - she wept in joy. <sup>she had many happy hours</sup> & Boaz has the  
 "promise of their lips as well as that which is to come"  
~~But~~ let us be taught by this O.T. story to  
 follow the N.T. injunction. Seek first the kingdom  
 of God & His righteousness & all other things shall  
 be added. Seeking the kingdom may often  
 does mean self-sacrifice. get it is sure that it is  
 the truest road to fulness of blessing. "No one  
 who has his parents or children for my sake & the gas-  
 Ruth's self sacrifice, to get near to God & His people  
 as to his own happiness & the line through time, as  
 an ample of that purpose, or complete, love that  
 casts out fear."

14. Now that Ruth is the wife of the merciful &  
 respected Bethlehemite, neighbours are not wanting  
 to congratulate Naomi & Maiah her daughter-in-law  
 from the 14<sup>th</sup> to 18<sup>th</sup> were almost wholly devoted to  
 Naomi. Ruth had found her Redeemer in Boaz. Naomi  
<sup>just as long</sup>  
 "in" had - one who serves - probably in place of her son.  
 & the neighbours praise God that she has not left her without  
 one to build up her house, what a beautiful law that  
 binds families into to class - a better bond, but as  
 in all God's laws the letter killeth only the spirit  
 bringeth life - Contrast between the two gales.



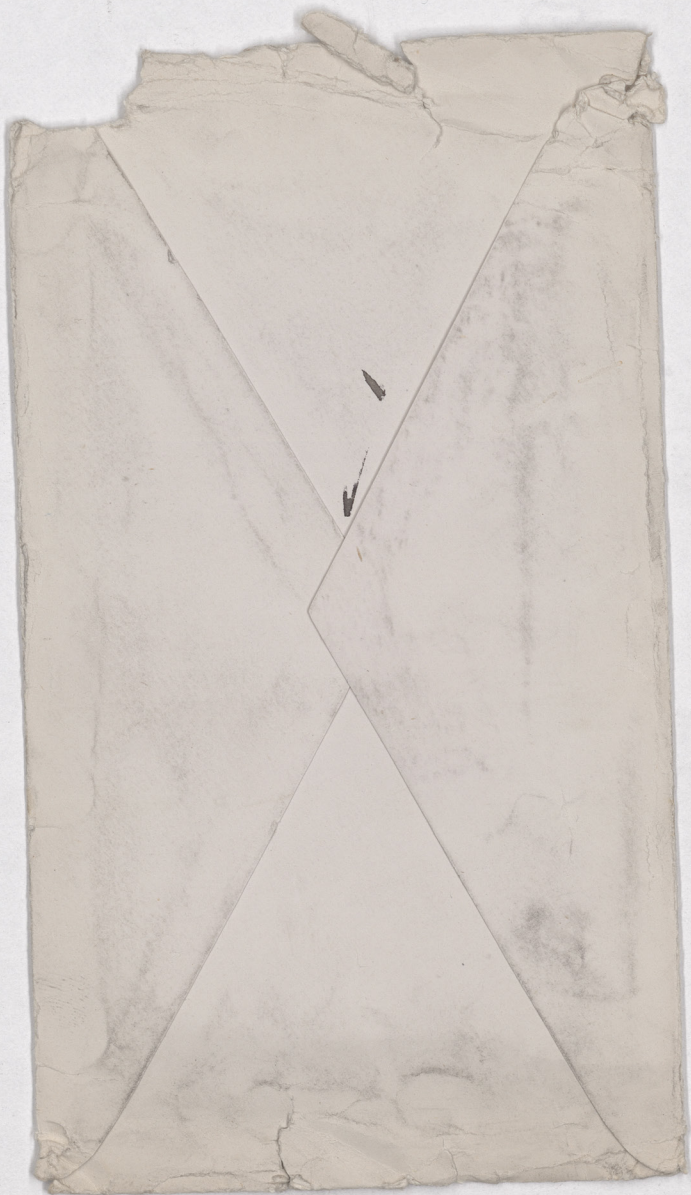
Book 4<sup>th</sup>

13. Boy now the recognized call marks the  
mobilities & in the same a son



Notes on Leuth  
" a few on Pithe  
" on Supernitric

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1 Peter 2. 24<sup>th</sup>

January 4<sup>th</sup> / 92

This daily suffering of the Contractions of  
sinners against himself did not hinder him  
from going on bearing all to the last bitter end,  
when nailed to a wooden Cross he bore the  
burden of all sin till his heart broke with the  
load. <sup>who believe</sup> We are so closely associated with Jesus  
that we are told to reckon ourselves as having  
died with him. & in this 24<sup>th</sup> verse it is positive-  
ly stated that we have died to our sins -  
the promise being that, "sin will have no more  
dominion over us - this is spoken of as a first-  
or rather, as the first step towards living a  
righteous life. It is when breaking bread in me-  
mory of Christ's death that, to us, that our inher-  
ited inbred sin has been laid on the altar  
of Jesus' suffering broken heart & hurried out  
of sight. & thus his resurrection life has obtained  
for us a spirit wh: inclines to holiness & gives  
us peace, & renews our peace, by re-applying "the  
sprinkling of blood" to cleanse us from daily failures  
& acts which are sinful. 25. Ye had gone astray  
as sheep, but now ye have returned to the shepherd  
& overseers of your souls - visit us if you can - Feb. 24 '92

1 Peter . 3.

1<sup>st</sup> "Likeness". or "in like manner". Connects this previous & detailed Command, wh: now follows to married people, with the general principle begun at the 13<sup>th</sup> verse of the preceding Chap. beginning with the submission we are to accord to all human institutions for the Lord's sake & wh: is carried into detail by first showing the attitude of mind we sh<sup>d</sup> have towards kings & Governors & the good results that may be produced upon others by our meek obedience to the laws of our Country. We are also to give honour to all men according as each Case is entitled to honour & as every man however degraded is a work of God & possesses the possibility of becoming a Child of God as such is not to be despised. Since the brethren is ever enjoined as the fundamental law of Christian obligation. The same general principle of subjection is then applied in detail to the Case of domestics. They

are to hold themselves in subjection  
to their masters & their lives to the unreason-  
able that blame them unjustly, such persecu-  
ance will lead them into fellowship with  
Christ in his sufferings who throughout  
his life on earth was blamed, unjustly,  
misunderstood & the truth <sup>was</sup> <sup>trampled</sup> <sup>at</sup> & dis-  
believed yet he neither threatened nor upbraided  
like sheep before their sheaves he was dumb to  
self defense. Servants acting in this Christ-like spirit  
are told that God himself will thank them. The  
3<sup>d</sup>. Chap: begins by saying that, "as like members" this  
principle of subjection applies to wives - they are to be  
in subjection to their own husbands. The paral-  
el passage in Eph: 5-22. goes more fully  
into <sup>the wife:</sup> the married relation presents & shows how  
socially important it is that this law of subjection  
to one's husband is as the type of the relation  
that exists between Christ & the Church. In the  
passage now before us the matter held before  
the wife is the effect that a chaste, quiet, peace-  
loving spirit will have upon an

husbands who is not obeying the word  
wh: probably includes both an unbelieving  
husband & a Christian husband. walking  
inconsistently. She is like her master, not to  
upbraid him without approach to go on  
living such a blameless life surely that he lives  
he was to serve God by the lowliness of his  
example. Thus by other walking as heirs of the  
grace of life (as at the house) their prayers will not  
be hindered.

3. In whom let not the outward adorning be  
that of hanging around gold ornaments or  
the putting on of dress. as as in 1 Tim 2-9 "Let the  
woman adorn themselves in modest dress  
with a keen sense of propriety & moderation  
not - (depending) on gold, jewels & costly dress  
but on the adorning of good works.  
Bishop Lightfoot says - that there is sin in dig-  
nity, as ministering to pride in ourselves &  
giving unnecessary offence to others". If women  
go no further in outward adorning than believ-  
ing husband's approval may be a help. but this  
becomes a personal matter to be settled mainly

on personal grounds. The Command is to  
the Chief admittance he has of a meek quiet  
spirit of subjection & great giving and peace  
lovely Christian graces & affections for these were  
never parted & are before God of the utmost value.  
& long ago the holy women who hoped in G.  
adorned themselves in this way. Sarah for  
instance showed this spirit towards Abraham  
calling him Lord. This meek spirit was the  
habit of her mind towards Abraham of whom  
when you believed you have become children  
of the same spirit of faith of faith animals you  
to do good - do adorn yourselves as Sarah did  
& be not affected by sudden change of outward  
circumstances - Calamity cannot deprive you  
of much. or as in Prov: part of the discipline  
of a good wife is - thus the price of a virtuous  
woman is far above rubies - the heart of her  
husband doth safely trust in her so that  
he shall have no need of spoil. He will  
not, by her last per admittance, be forced  
on to these her desires for gain.



1 Peter 3. 7. Jan 10<sup>th</sup> 92

7. The — "do like marmes". which begins this  
verse again connects what follows <sup>not only</sup> with  
the details of preceding verses but with the  
general rule of "subjection & honour to all men".  
Thus we have already alluded to as beginning  
at the 13<sup>th</sup> verse of Chap. 2, & these applications to  
special circumstances being included under that  
general law. — "honour all men", is now em-  
phatically applied as a chief duty of a husband  
to honour his wife. Obeyance & subjection are  
excluded, his first duty is to acquaint  
himself with the female character & finding  
as they will do, that her nature is weaker than  
his own, he is not on that account to  
take undue advantage; he is to strengthen her  
by giving a greater amount of honour or  
as St Paul puts it in Eph: 5-23. "give her due  
benevolence" — explaining that the husband is  
the type of Christ as head of his Church & do, with-  
out question, he is head over the wife & he is  
to love her as self-sacrificingly as C. loved his Church

(by need he). After the same example to the  
 sacrifice of his life. In our text another  
 reason for giving such honour to the wife  
 is, that she is a fellow-inheritor of the grace  
 of life & in that regard his Co-equal having  
 in his prayers as direct access & passage through  
 the indwelling of the Spirit, of approach to Christ,  
 as he has, so if he withholds from her any privilege  
 there in this <sup>equality of</sup> ~~union~~ <sup>union</sup> ~~mass~~ <sup>mass</sup> her liberty he will  
 lose the advantages that are promised to  
 united believing prayer.

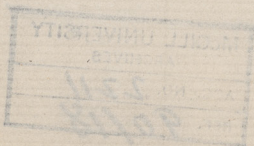
8 Finally - in closing this subject <sup>of honour one to</sup> another general  
 exhortation is given, viz: to Cultivate a sympa-  
 thetic state of mind towards people in all  
 circumstances - love to brethren showing itself  
 in compassion towards them when in affliction  
 - tenderly stooping down to their needs, but when  
 this affliction have tempted them to speak  
 evil of God or man we ought in this same  
 tender spirit to use the guidance of St. Paul 2 Thos. 5. 14  
 when instructing us on this same subject & in  
 patience warn the unruly - as none must

sende evil for evil but follow that  
 which is good both amongst yourselves  
 & to all men. Take your example from Christ  
 himself who, "blesse those who curse him".  
 for to the same end you have entered  
 upon this Christ-life - denying yourself that  
 you too may inherit a blessing - which you  
 will do if you "purgine one another as Paul  
 also in Christ forgave you" - 10<sup>th</sup> a citation  
 from Prov: is added in which is contained  
 the additional promise of <sup>the</sup> temporal blessing  
 of long life in following this course. "He that  
 love life & see good days let him refrain his lips  
 from evil & his tongue that he speak no guile". &  
 a very similar instruction is found in Prov: -  
 "keep my Commandments, for length of days  
 & long life as (as in margin) years of life & peace  
 will they add unto you". Another of the Prov: is "a  
 wholesome tongue is a tree of life". He that de-  
 sires this long life with peace is to, refrain his  
 tongue from speaking evil or guile. It forms

speaks even more <sup>4</sup> strongly on this subject  
 saying, "if any man seemeth to be religious  
 & hideth not his tongue - he deceiveth him-  
 self - his religion is vain" - & Pet: in the earlier  
 part of this letter had said, "to lay aside all  
 evil speaking - in which a great deal is said.  
 To warn us against this sin & all must  
 be aware of the need of being reminded -  
 we do easily & do often return to it, so that  
 we shd. not only think of evil speaking as a  
 sin forbidden but remember that our loving  
 father knowing the strength of this temptation has  
 added a special promise as a stimulus to us  
 to restrain ourselves from the practice of it. Having  
 condemned the manifestation of evil, through that  
 all too ready member - the tongue - St. Peter, like  
 with the thought before him of the importance of this sub-  
 ject, but by words, takes a wider view & says turn  
 altogether away from evil & be actively good. Seek  
 for peace - Peace says - (Heb 12: 14) follow peace - or  
 walk after peace & if you cannot catch up with  
 it - pursue it - or run after it. We are therefore

trouble to take much trouble to secure peace  
 "as much as lieth in you live peaceably with  
 all men". - especially, "be at peace among  
 yourselves", & the reason for this is given -  
 "then the eyes of God will be looking favourably  
 at you & his ears will be in a ready state  
 to attend to your prayers - while he will  
 be in just the opposite state of feeling towards  
 those who ~~are~~ <sup>are</sup> doing evil by stirring  
 up strife. 13<sup>th</sup> seeing that God takes such  
 watchful notice of the righteous - (and that are  
 doing right). "making all things work together  
 for their good" - who can do you harm if ye  
 followers of that which is good. But suppose  
 that you do ever suffer for being righteous  
 there will be a source of happiness to you. Christ  
 at the beginning of his teaching declared that "those  
 were blessed & happy who suffered for righteousness".  
 Only in the previous Chap: (19<sup>th</sup>) we saw how God  
 himself promises to thank those who suffer grief  
 from being unjustly blamed & again the succeed-  
 ing Chap: at the 14<sup>th</sup> verse - "If you are reproached

for the name of Christ you are pronounced  
 happy for the spirit of glory & of God rest upon  
 you. Be not afraid of the terrors with which  
 wicked men desire to awe you with. Don't  
 let their evil ways trouble you. - "Call upon  
 me in the day of trouble & I will answer you"  
 "My peace I give unto you, let not your heart  
 be troubled neither let it be afraid" <sup>16<sup>th</sup></sup> Set  
 apart Christ as Lord of your heart & the peace  
 of God will reign within. & you will be  
 joyful as was Peter himself when brought up  
 before Caiaphas to be examined for being  
 called the same man. & being asked by what  
 power or name he had accomplished this he  
 filled with the Holy Spirit. - How he had done  
 it in the name of Jesus. In "Col 4-6. We are exhorted  
 to have our speech always in grace - that  
 we may know how to answer every man".



January 24<sup>th</sup> - 1922

1 Peter 3. 15.

In claim<sup>g</sup> the last lesson we <sup>ought</sup> thus the honors  
to be given to men, the subjection to be given  
to matters & husbands - the love that husbands  
shd show to their wives is to be followed even  
shd this course of conduct lead to our being  
misunderstood & spoken evil of because such  
good behaviour will be so many aids to our  
sitting apart Christ as Lord of our hearts. or  
our affections. The H. S. dwells in us as in a temple  
but Christ claims his place in three temples to  
be that of the inner Sanctuary - like the Cherubin  
of old that spread their sheltering wings over  
the law - the Spirit replaces the - Thou shalt & thou  
shalt not of the law by writing the new law of love  
on the fleshly tablets of our hearts. ~~Following~~ this  
law of love in our hearts we know his voice &  
yield our affections to him & he comes in & dwells  
with us - & a heart thus occupied will always  
be ready humbly & in the fear of God to give an  
answer to every man that asketh him what  
reason he has for piping his hope upon future

benefits rather than upon present pleasures  
 16. You will have a good Conscience, or a  
 clean heart. For our Conscience either excuse or  
 accuse our motives as well as our acts. Paul  
 declared - when defending himself before the leaders  
 of his nation - I have lived in all good Conscience  
 before God. & on another occasion in writing  
 to the Hebrews he said we trust as are at rest  
 by having a good Conscience in all things - so  
 we are safe to infer that he had been marking  
 out in <sup>his</sup> acts that spirit of peace & love to man increasing  
 in such a degree that his heart was kept purged  
 from all Consciousness of sin. & mark that he  
 claimed to experience this at the time when he  
 was forced to stand before the supreme Court  
 at Jerusalem accused of being the cause of a riot  
 the day before in the Temple. By this example  
 we see that it is possible to be oneself living  
 peaceably with all men, speaking to them only  
 words of peace & truth, but their natural love  
 of party, & hatred to God & good, show them to be evil  
 men filled with strife; yet Paul in the thick of blows  
 & false accusations is assured by God that he



him he had a conscience void of offence.  
 but the object to be attained by such peaceable conduct  
 is not alone the appeasement of our Conscience but  
 the ultimate good of those evil accusers. Being  
 our good conduct they may be brought to see  
 the wrongness of their false statements & this will  
 prepare them to be influenced, as Titus puts it  
 in a similar connection, "when Paul <sup>visits</sup> deals with  
 them".

17. Whatever be the route it is better for us to  
 suffer for well doing than for yielding to evil.  
 In the previous Chap: we are told that Paul will  
 thank us if we suffer for well doing & also a  
 promise is given for such much suffering at  
 least when our salvation is completed we shall  
 find that it has brought us glory & honour.

Luther has a beautiful saying on this subject -  
 "go forth in faith & love - Conquer the cross  
 then take it up; Conquer it not then seek it not."  
 either way it is the will of God concerning you.

18. Christ was peaceable - but this did not mean  
 that he hesitated to condemn sin - he went about  
 doing good continually yet he suffered for others

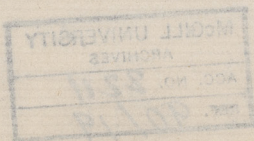
Peoples sins - the object he had in suffering in  
 this meek way was to convince people of his love for  
 them & he went straight on suffering till they  
 killed him. Then many believed in his love - thro'  
 his suffering he brought them back into the family  
 of God - In speaking once he said ye have not  
 suffered to death. here ye will show your love  
 to me if you are willing to lay down your lives for  
 believing brethren. He laid down his life those that  
 hated him without cause. <sup>can we persons living in this?</sup> It was his body - his  
 flesh that died. Paul in 2 Cor<sup>5</sup>:4 says he was crucified  
 in weakness but he liveth by the power of God. In Rom.  
 1-4 we see that Ch's holiness enabled God to claim him  
 back from among the <sup>dead</sup> Jesus said that he had power  
 in himself to take back his life. Death is the penalty  
 of sin & the Devil who has the power of death demands  
 therefore the life of every human being. Jesus the  
 spotless sinless One voluntarily entered this realm  
 but the Devil could not have Him - he had  
 no claim over Him. Christ assumed his life  
 as his right & he resumed the life of his body  
 in resurrection form & power his <sup>material body</sup> became a spiritual  
 body. Paul in Rom 1-4 tells us that the spirit of holiness  
 wrought this <sup>resurrection</sup> spiritual change & in 8. 11 he says the

the same spirit dwelling in us will  
 accomplish in us the same things. <sup>to be necessary</sup>  
 death of Christ's body <sup>did not</sup> his spirit becoming  
 quiescent or asleep but it is noted that it  
 became alive & showed this by his activity & in  
 this made alive spirit he went somewhere  
 to other spirits such as to be in prison &  
 he there proclaimed to them the good news  
 of that which he had accomplished.

26 further these spirits were those of men who  
 had lived in Noah's time & had been  
 disobedient to the warnings given to them  
 notwithstanding God had extended his  
 long suffering with them for 120 years.  
 During these time the Ark had been built  
 & 8. believing ones were saved in it by means  
 of water. This is perhaps told mainly to instruct  
 us about baptism. of wh: it is the antitype. 12  
 figures. Noah & seven of his family were believers  
 in God - they showed their faith by obediently  
 working out Gods will by building the Ark amidst

the Coffers of the unbelieving. Water was the  
 medium by which their faith was borne up  
 the like figure of water in baptism confirms  
 or bears up our faith - not by cleansing  
 the body but an enquiry of our Conscience <sup>may</sup> being  
 able to say that it is good or clear, by faith in  
 this resurrection of Jesus Christ just spoken of  
 the cleansing not having been effected by the  
 water but by the Spirit having been made  
 alive, for all believers are baptized into the same  
 spirit & it is the Spirit that beareth witness  
 with our spirit that we are children of  
 God. as in other cases it is the indwelling  
 of the H. S. that enables us to say to others that  
 we have a "good Conscience" because we believe  
 that Jesus has risen - that he has returned to  
 heaven - that he is sitting on God's throne at  
 his right hand, with all the principalities &  
 Angel-Hosts in subjection to him if we are  
 not ashamed to Confess <sup>our sins in Him</sup> before men we are fit  
 subjects for the authorized dignificant sign of baptism,  
 showing our union in figure with him in his

death & resurrection. They went down into  
 the water with Philip & the Eunuch & he baptized  
 him in the name of the father the son & the H. S.  
 Buried with Him in baptism wherein also  
 we are risen with him through the power  
 of the operation of God. The order was <sup>the efficacy of</sup> 1. the  
 Lord. 2. the faith in <sup>him</sup>. 3. the baptism. The outward  
 significations of an inward change, the water  
 bears up or confirms our faith. Rom: 6.  
 "know ye not that so many of us as were baptized  
 "into his death Jesus Christ were baptized into his  
 "death. Therefore we are buried with him by  
 "baptism into <sup>death</sup>, that like as Christ was raised  
 "up from the dead by the glory of the father, even  
 "so we also should walk in newness of life".



1. Peter 4. 1

January 31<sup>st</sup> / 92.  
& February 7<sup>th</sup> / 92.

1. Now the foretold example of Christ suffering  
his readers for those sufferings & the glory there  
has resulted from them the subject which had  
up to this climax & which has been pursued  
step by step from the 13<sup>th</sup> verse of Chap: 2<sup>d</sup> is now  
at the 6<sup>th</sup> verse of the present Chap: Concluded by  
an exhortation to us to arm as equip ourselves  
with the same resolution to endure suffering  
in union with Christ & to be separated from  
the world having the hope of the approaching re-  
ward - A chief reason for this in the present is  
that "he that hath suffered has ceased from  
sin". It not appear as if this union with C.  
with suffering is commensurate with ac-  
quitting away from the power that sin has over  
us. "Jesus learned obedience by the things which  
he suffered, & being made perfect (or complete)  
he became the Author of Salvation". In the following  
Chap: Peter offers the prayer that God after we have  
suffered awhile would make us perfect (complete)  
strengthen - establish & settle us. In Rom: 6. When

a similar line of argument on this subject is followed by St. Paul he begins by giving the significance of baptism as a sign of our being partakers with C. in his burial, & raised to a new life, he promises that we shall have the benefits of likeness to him in resurrection life, i.e., in this new life of enlightenment by the Spirit we shall know that our old man is crucified & that sin might be destroyed - that henceforth we should not serve sin. The body through which sin shows itself is to be destroyed. by mortification by not yielding to its desires by not providing for the gratification of its pleasures, by the lusts of the eye - the lusts of the flesh & the pride of life. Rom: 6.18. Being made free from sin we become the servants of righteousness 22. & having become servants of God ye have your spirit unto holiness. Is there not in this & many other similar passages in Scripture a pre-supposition of suffering like C's being the dequence of our union with C. in his death & when borne in the meek patience of C. it is a chief factor in teaching us to cease from sin & to do the will of God. Learning obedience thro' the things that we suffer. 3. here. per sergo Petrus ubi ipse fuit

given in time past of your life is surely sufficient to have showed the well estimations of a <sup>manly</sup> heart as justifying their fleshly desires. 4. When altho' they think it strange there you have lips off each <sup>with them</sup> after these expressions I speak evil of you for doing so. In this "speaking evil" lies the fault though there is doing so they blaspheme not away you but God — in the present time they judge you & condemn your conduct which God approves but they themselves will have to give an account of this to the Divine judge who has the whole circumstances of you & this case lying naked & open before him ready to give judgment upon you who are alive in Christ & upon those who having rejected Him remain dead in trespasses & sins. I show this by what they manifest in this present life. 6.<sup>th</sup> "pro pro this Cause" or, or account of these brutish pleasure loving men having to appear before the Supreme judge & take out their sins was the reason that caused God to send to them the good news of salvation that they not be condemned.



While still in the flesh I have the opportunity  
 to become alive in spirit & live after the pattern  
 of the life of God himself in this made-alive spirit.  
 This was may be connected in thought with  
 those of verse 26<sup>th</sup> in the previous Chap. for this spirit  
 of willingness to suffer comes in all time from  
 the same source - Jesus - it was the spirit of  
 Jesus, accepted by Noah that led him to bear  
 scoffs & contempt while he obediently &  
 believingly preached & builded - God extending  
 his time of mercy 120. years to give these wicked  
 men farther opportunity to hear his message  
 of peace. The same spirit of the risen Jesus  
 in the days of Peter induced him to exhort  
 his brethren to live Godly lives & to hear being  
 "spoken sail of" in the hope of benefiting these  
 unbelieving people who caused them suffering.  
 As this repeats itself age after age & now  
 now ourselves we have examples  
 of the same willingness <sup>to suffer</sup> to bring others to  
 accept Jesus. not counting this life dear if  
 they can win men to Christ. Are ye able to be hap-

with the baptism. that I am baptized  
 with asks Christ of those brethren James  
 & John? they said, they cared, but they  
 had to prove this before the answer was given  
 7. St. Paul says, "salvation is more than  
 than when we believed - The night is pas-  
 sive the day is at hand - let us cast off  
 the works of darkness & let us put on the ar-  
 mours of light." The Lord is not slack con-  
 cerning avenge (St. Pet. 3. 9.) but long suffering  
 not willing that any should perish - - - but the  
 day of the Lord will come. St. Paul in writing  
 to the Phil: gives the same exhortation on this subject  
 as in our text - let all men live in mod-  
 eration - the Lord is at hand. God now is ready  
 for judgment he only delays in his desire  
 to give his children a short further opportunity  
 to warn the careless while, as in all past time,  
 Christ's spirit strives with men - thus he uses  
 the nearness of his return as a strong motive  
 to influence us to be watchful and our faith.

full fulfilment of all personal & social  
 relations in contrast to the heedless rush on-  
 wards to a clough of despair & an inevitable  
 judgment. In our personal walk we are  
 to be temperate - moderate - sober. This  
 calm middle-path use of things necessary  
 & lawful keeps us free from that excitement  
 that often hurries us into sin. In a calm  
 state of mind we easily detect wrong things  
 & with the prospect of Christ's early return  
 are sober watchful attitudes we are in a  
 prepared state to enter upon true prayer -  
 spiritual communion with our heavenly  
 father. In another connection St. Peter tells  
 us to be sober & hope for Christ's coming & because  
 the close of this letter he says be sober, as  
 in other words he is in a recollective state  
 because the Devil is roaring round like  
 a lion some one of this guard to devour  
 them. & But above all these personal considerations  
 see to it that you love to give believing brethren  
5

he permit - to believe that you may  
 be able to see their sin as if it were your  
 own transgression - dishonouring to your  
 common interests. He who has forgiven &  
 covered over hearts you & their sins - if your  
 love is like His the only remark will be made  
 between him & thee alone you will converse it  
 from all others. & use hospitality towards  
 each other as a means, among st others,  
 to promote this love & this object will  
 be attained if you do it with open-  
 hearted ~~bluntness~~ cheerfulness - avoiding  
 a murmuring grumbling & judging spirit  
 10 This gift - the gift of hospitality of which  
 we now speak is an endowment you  
 have received from God to be used for  
 the benefit of others. You are stewards of  
 manifold gifts & graces be good stewards  
 of this I be not forgetful to entertain strangers  
 says St Paul & thereby you may unexpectedly  
 have the blessing of entertaining an angel

Continuing to instruct us in social matters St. Peter next touches upon how we are to regulate our speaking. It is not necessary to say much because all in the preceding Chap: the restraining of our tongues had been fully brought before us - there was to be no evil speaking whispering or back-biting now we are reminded to make our talk in accordance with the sayings of God in his Word. To speak in agreement with the spirit of His teachings. Social service of every kind is to be done in this spirit resting in the ability to do so that God will give if your object is to honour Him in all you do & say. & as all help from God comes through Christ so all glory to God ascends through Christ to him. In a parallel passage in Gal: St. Paul says. Unto Him be glory in the Church by or through Christ Jesus throughout all ages world without end Amen. & Alfred adds the "Amen" is not as a conclusion but in strong emotion of heart.

2 Peter 1.<sup>st</sup>

1. St. Peter begins this second epistle somewhat in the same way way that he wrote his first epistle - announcing himself to be a servant of Christ - an apostle or one sent of God therefore authorized to write & to teach those whom he addressed. In his first letter he writes to Christians who an account of believing in Christ had been banished from their homes & scattered through various countries in Persia - now he writes to all who have received or have obtained faith of equal value to that which to that which he himself has received - a faith which rests upon a righteous man which satisfies God - a righteousness was fulfilled by his Son Jesus Christ our Saviour; as in Rom. 5. 19 where St. Paul argues that as one man's sin brought condemnation on all so the gift of righteousness shall reign or triumph for all

by One - Jesus Christ - The obedience of One  
shall make many righteous. Our substitute  
has fulfilled Gods holy law for us. & so provided  
a righteousness which through Gods gift  
of faith we appropriate. Phil: 3. 9. Where  
again St. Paul says - he wants to be found  
in Christ not having his own righteousness  
which would only have been labour in  
vain to fulfil the law bringing failure & dis-  
content but in Christ he had have the  
righteousness which has been accepted of God  
& by us obtained by faith. 2 He then goes  
on to express his desire that all who had  
obtained this like precious faith should have  
an increase of the knowledge of God & of his  
merciful favours & that the peace which  
always follows this trust in Gods grace.  
This greeting meet its reference to how at first  
we got entrance into this new life being settled

he proceeds with his teaching & exhortation  
somewhere on the plain to which it might  
be expected he had raised his brethren by  
the instruction he had given them in his  
first letter. Not again laying the foundation  
but building up still higher truths - seeing  
he says that divine power has given us all  
things that pertain to life & gladness or Godly  
living. Divine power having given life through  
the same medium we shall receive strength  
to do his will - to walk abjectly - Faith  
however was the condition imposed to bring  
life so now knowledge of God as Christ has  
revealed him is the condition attached to  
our having a consistent walk. A Child may  
be born strong & healthy but will not  
long continue so unless it is suitably fed.  
It is by the diligent study of the Word that  
we become acquainted with his glory & virtues  
& are fed or made strong to do his will. Jas.

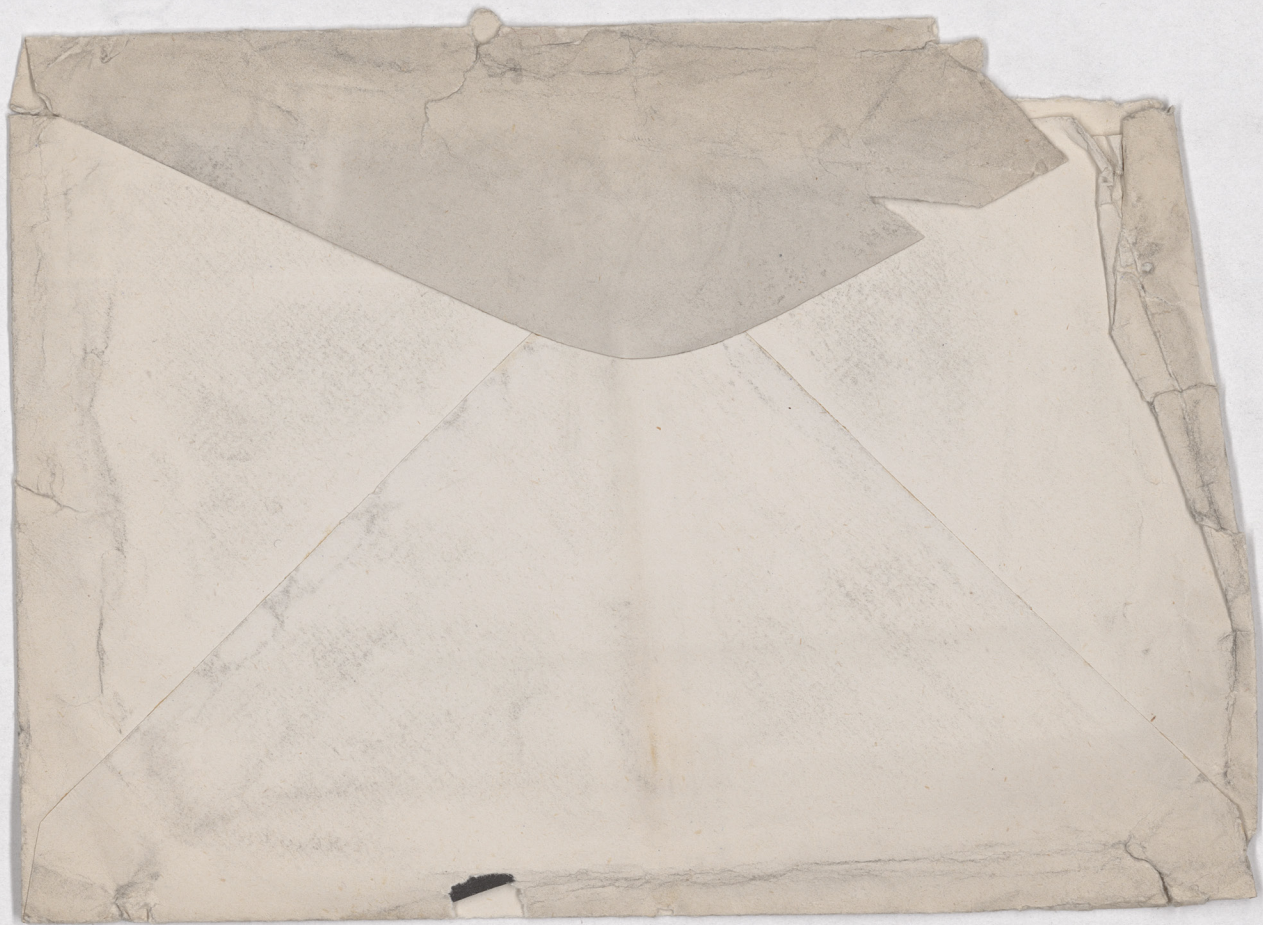


in this place it is not our glory & virtue  
that is referred to but the glory & marvellous energies  
of God that has accomplished this work for us.  
As in 2 Pet 2.9. We should show forth  
the praises of him that has called us out  
of darkness into his marvellous light. He  
using these inherent qualities of his own nature  
as the means by which we will become partakers  
of his divine nature. That is the reason why  
we should acquaint ourselves with God  
& his promises because they will lift us up  
into a higher conception of Gods glory & virtue  
& fill us with grateful love for having made  
us partakers of his nature. Then he continues  
you have escaped from the world & the  
corrupting influences of its pleasures (lusts) as dark  
these things which are above where Christ  
sitteth on the right hand of God. 2 Pet 2.20.  
5. Notwithstanding these I am endeavouring  
6 settle you in the fact that God is the author

of all your powers. That does not absolve  
you from your part - you are to use  
all diligence in working out that which  
he works in an account of his supplying you  
with power you are responsible to use it  
diligently - Faith was given as a gift  
add to it vigour of purpose or virtue.  
add to virtue knowledge "Eph 5. 17. be not wise  
but understanding what the will of the Lord is."  
6 to knowledge - self-restraint, moderation, or  
temperance, as applied to all our behaviours.  
add to this self-restraint patience endurance  
possibly referring to the sufferings so fully treated  
of in the previous epistle. 7 to this patient endurance  
a God-trusting state of mind (the opposite  
of stoic indifference). 7. 8 add to this trustfulness  
in God kindness to the brethren. 9 beyond  
this a wide all-comprehensive love towards  
all. "1 Thss 3. 12. The Lord make you to increase  
in love one toward another & toward  
all men".

Notes on 1<sup>st</sup> & 2<sup>d</sup> Peter

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Meaning in Hebrew is bring it again

6 The Son was when born into the world was heralded by Angels but they feared & worshipped the Son rather than the Son "God in the highest." Angels Principalties & powers now are subjected to the use of Christ. <sup>1 Pt 3:22</sup> Rev: 5: 11 & 12 "Worthy is the Lamb who was slain." & He will come again to the world that I should see Him in his own glory, & in his father's, & of the holy Angels. Rev: 11: 15

7 Angels were made or created to be servants of God <sup>or Christ</sup> spirits or wind - fire, or lightning (New translation) who make the winds his messengers & Angels or the lightning his servants. If the servants are so great & powerful what must the Lord be to whom De Smith

8 Thy Throne O God is for ever & ever a scepter of righteousness is the scepter of thy kingdom. <sup>Ps 45: 6</sup> a <sup>Ps</sup> indicative of grace & majesty of Christ's kingdom. The fitness of the second Adam to bear the scepter of the world's dominion is based upon his being the Lord from heaven. Inherent dignity. Scepter a throne each emblem of right & true rule.

9 Lower righteousness or a description of the Christ acts of Messiah previous to his being placed on his own Throne of this world. So I come to do thy will I come not to do mine own will but the will of my father who sent me. He was holy harmless undefiled separate from sinners. Therefore or because he loved righteousness & hated iniquity. He used to reign Phil: 2: 5-12 "Being in the form of God though he not valuing to be always did these things that pleased the father." <sup>Chaps 10</sup> 5: 12. Anointed. At apart to some official. The connection here applies to the kindly voice

His fellows. are those who by God's grace  
have been made brethren to the first born  
not of corruptible <sup>M. Gill College.</sup> but incorruptible  
seed. Born of the Spirit <sup>M. Gill College.</sup> & not of the flesh  
of Paul & not of man Rom 8. 14 to 17. For as many as  
are led by the Spirit of God they are the sons of God  
1 Cor: 9<sup>th</sup> God is faithful by whom ye were called  
unto the fellowship of his Son J. C. our Lord.  
Even now we have a foretaste of this glorious joy  
God having given us an earnest of his Spirit which  
is the earnest of our inheritance until the redemption  
of the purchased possession. Riviera in the soul always  
but as it is more blessed to give than to receive  
in so much more will the joy of Jesus equal the joy  
of his fellows - his brethren.

- 10 As in verse 2<sup>d</sup> when Christ has been spoken of  
in connection with his ship immediately his Soledship  
as Creator is referred to. he here having been spoken  
of as King of earthly kings he is again reminded that  
he is also the everlasting God. In the beginning  
God created the heavens & the earth. They are  
the works of thy hands. but this wonderful creation  
is to last only for an appointed period. He makes  
11 sustained them as by power the everlasting past &  
decides when as an old garment they are ready to be  
folded up & laid aside. he himself remaining un-  
changed. the same yesterday today & forever. After  
12 this sublime picture the writer returns to the con-  
tinuation of contrast between the angels & the Son  
13 Christ sat down with his father on his throne till  
a certain work was accomplished. His enemies made his  
footstool. Mark 2. 2. 4. Christ waits not enigma. God  
is the Maker who makes his enemies his footstool.

2 Peter 4. 12. Feb 13<sup>th</sup> 1892.

12" Beloved". This affectionate term may be taken as denoting St. Peter's tender-hearted sympathy with those persecuted brethren to whom he was writing, in telling them more of the tribulations that following Christ fully intailed.

For the sufferings in Chap 3 - treat of sufferings wh: have been brought upon us by others, show to bear them so as to promote the good of those who inflict them. The suffering now treated of appears to proceed from the consideration of ones individual inner experiences arising mainly from private causes breeding prophetic & wrothings the bitterness of wh: is known only to ones own heart & to them who need not thus any other testimony of man because he knows what is in man. Jesus himself at the beginning of his teaching said "Think not that I have come to send peace on earth - - a man's foes shall be those of his own household". Jesus

gloamed in spirit. St Paul gloamed being  
 hindered. St Peter is here writing to brethren  
 scattered abroad probably in two's three's & make  
 communities in foreign & heathen countries.  
 They were prepared for the outward evil  
 speaking & persecution. <sup>Why</sup> tenderly he says  
 there is another kind of trial - don't think  
 it strange nor be discouraged by it. The  
 fiery trial - the fiercest of all - burning within  
 - it is neither strange nor new. I have  
 been instructing you as to <sup>personal</sup> family & social  
 duties. but all these relations marred by sin  
 bring their own peculiar trials. Marriages  
 bring joy but also suffering - children bring  
 happiness but also sorrow. Servants are help-  
 ful but with them come many petty worries  
 friends try us in a variety of ways. The ~~last~~  
~~worst~~ before you in the experience of all these  
 from all come the discipline wh: is to purify. bear  
 them as Christ did with the one aim of pleas-  
 ing God. I give you these things as enrolls to be



partakers of suffering like unto <sup>those of</sup> Jesus Christ  
 & learned obedience by the things which he suffered  
 our sufferings are in some way to fill up  
 Christ's sufferings a mysterious statement has  
 a part of the doctrine of Christianity. We are  
 not to be surprised when called upon to endure  
 but to rejoice now, even when it is mixed  
 with sorrow. — It will all be over when  
 we see the glory and service has attained  
 through like suffering & find that we are  
 made partakers with him in exceeding  
 exultation joy. St. Paul in writing to the Phil:  
 after saying how little he cared as to what  
 happened to him, that he counted everything  
 loss that he might know the power of resurrection  
 life & have fellowship with Christ's sufferings.  
 "Christ suffered for us leaving us an example  
 that we should follow his steps." Verse 14<sup>th</sup> introduces  
 another kind of suffering different from those  
 stated of in Chap: 3<sup>rd</sup>. This was caused by people  
 speaking evil of us — this by personal reproaches

for Confessing Christ & if we are right  
 in thinking that this latter part of the epistle  
 is above the <sup>status</sup> suppositions that come to Christians  
 thro' the more relations in life the word  
 approach meaning as it does - reproach,  
 scorn biting invective &c brought out  
 perhaps under the keen eye of daily Criticism  
 upon acts misunderstood as small incon-  
 siderances will be the identifie weapons used  
 by the natural man - harder to bear - the  
 fiercer than those kindled by outside  
 but speaking. Calvin says "reproaches bring  
 more bitterness than loss of goods, or pain  
 of body, this being nothing which so much  
 breaks noble minds." What a Comfort to know  
 that "Paul death ~~not~~ upbraids" ~~rather~~ these  
 reproaches for Confessing to believe Christ come  
 for: man but like him who loved before we loved  
 we are to keep in view the ultimate good of those thus  
 upbraided us so have been while the Conflict is going

as this spirit wh: brings glory to God - (tho' his long suffering) will be seen to rest upon you. 15<sup>th</sup> But the name of you in return for reproaches - hate - for there is murder. as act the thief or evil does part. It is said of of some of the Cox thans that ~~they~~ had been seen of them here they were washed & cleansed & did resume the suited garments - the weapons of our warfare are not carnal - avoid being busy-bodies - tetter around these persons whom you have to hear. Widows especially are warned against the temptation of idle gossip & tattling. These warnings seem to be given in connection with suffering reproach - the temptations will be to hate to show evil for evil to talk about their conduct - it is better to be quiet. if it is really because you are Christ's don't be ashamed you are glorifying God. 17 because if judgement is to begin first at us who are part of the house as

household of God what will be  
 end he of these poor wretched people  
 who scorn Gods salvation & with whom  
 you are tempted to be angry & wish to  
 excite indignation against in the minds  
 of others. We ourselves are saved sitting  
 upon the sure foundation of a once crucified  
 but living Saviour - but we may lose  
 these exultant joys & be ashamed before him as he  
 coming by building upon this foundation <sup>the</sup> ~~the~~  
 very ~~stake~~ <sup>stake</sup> of the precious justification of our  
 own souls wh: the approaching judgment will  
 burn up. 19. Wherefore (for this reason) be  
 suffering sent by God become part of our  
 service to him accept it joyfully. Continue  
 to do well in all these things in wh: I have  
 been instructing you & Commit your personal  
 safety in regard to all judgment unto  
 your faithful Creator.

1 Peter 5.1    Peby 21<sup>st</sup> 1892.

1 The revised version reads - "The elders  
therefore". Thus connecting the previous  
teaching & the work being met. which the  
the 4 Chap: Concludes in which those who  
were suffering were exhorted steadfastly  
to continue with the class of people now  
addressed. These are Elders - Presbyters or  
Bishops - overseers of flocks - or gatherings  
of Christians. Men in a more public  
position with duties differing from  
those that had been before discussed &  
having temptations to particular forms of  
sin. The word is in the plural - elders -  
denoting more than one, shepherding these  
gatherings, & the title includes all the officers  
of a shepherd, such as guiding, sheltering,  
feeding &c & the word implies age as  
well as office. With this class St. Peter  
brings himself into close experimental

sympathy by commending them. that  
he too is an elder & that he sees that  
he was an "eye witness of the sufferings"  
of Christ - as it might be rendered -  
"I saw his sufferings with mine own  
eyes," & by inference he had been made  
partaker with Christ in suffering. 4:13  
as he assures them that he will be a part-  
taker of his glory when it is revealed.

The elders then were to feed the flock of  
God of which they found among them  
willingly - not of necessity - but with a  
ready mind. There can be no doubt  
that the Word is the food referred to  
which they are to distribute in suitable man-  
ifesting portions to these gatherings of believers  
So St. Pet: himself had especially committed  
to his care <sup>the feeding of</sup> ~~the~~ the lambs & the sheep. &  
after his master's ascension when he had  
to lay his last parents to the Church at

at Miletum he called together the  
elders of the Church there & charged  
them to take heed to feed the Church  
over which the Holy Ghost had made  
them overseers - the sheep which  
God had purchased with his  
own blood - for whom the chief  
shepherd - the good shepherd had  
been given his life -

while himself in the world with them  
 he has not fed them with his own  
 words but - "what the father giveth me that  
 I give you". & as I am told, Spurgeon follow-  
 ing the master in this, said, in one of his ser-  
 mons. "If I speak to you my own words it  
 is a small thing if you forget them, but if  
 through me the H.S. speaks to you that unto  
 you, if you neglect them". Christ filled,  
 as he was, with the H.S. never made a mis-  
 take & gave milk to men & strong meat  
 to the children. & he has promised that as  
 our walk is faithful our knowledge, or  
 rather perception, of his truth will be clear  
 & we will be able better to instruct others.  
 St. Paul aptly & Pet: had bitter experience of his  
 own unworthiness that Christ told him to feed his  
 lambs to feed his sheep. The lambs are fed  
 that they may grow up into sheep - the sheep  
 that they may become strong. If you persevere in  
 giving milk to sheep they will not become lambs



they will only remain ignorant silly sheep  
 while they are to be teachers they need to be taught  
 again the first principles. 3. Then these Elders who  
 are now being addressed are told that they  
 must not assume the place or power of a  
 Lords, over these portions of the flock (to Alford)  
 committed to their care. They are ministers, servants,  
 or overseers who by their lives & their teaching  
 are to patterns of what the flock themselves  
 should be - they should keep in mind as St. Pet:  
 2-25. says be ye all wise as sheep going astray  
 but have returned to serve the Chief shepherd  
 & his sheep of your flocks - the time for exaltation  
 is when the Chief shepherd appears to reward the  
 faithful overseers - those who have practised this  
 humility will then receive an unfeigned Crown  
 of glory. 5th In like manner - ye younges  
 in age or in Christian growth attend to  
 that wh: is becoming in your position - be  
 ye lowly & submit to be shepherded - for it is  
 immediately added all must be subject and

to the other - <sup>4</sup>humility ought to clothe us  
like a mantle. These older men who are  
to oversee what others do are in great danger  
of becoming proud & dictatorial - so that they  
require special warning to bridle their own spirits  
but those teachers & preachers <sup>are</sup> <sup>per</sup> <sup>pecc</sup> <sup>temptation</sup>  
to indulge in pride so also require to be  
counselled to the hearkening & necessity of humility  
Why? - for one reason. "Because God sees  
the proud afar off" - "He resisteth the proud".  
& "gives grace to the humble". There is a second  
reason why God wishes us to be humble. but  
first look at our example - Jesus - he was  
meek & lowly. - he knelt down & washed the  
feet of his followers. He was humble enough  
to die a disgraceful death for our sakes. -  
therefore - on account of his great lowliness God has  
been able to exalt him to the highest place. He  
now occupies the seat of honour at God's right hand  
God desires us to follow Jesus in this same spirit  
of lowliness. for what purpose. that he may be

enabled to exalt us in due season.  
 The due time of verse 6<sup>th</sup> is at the return  
 of the bishop of our souls whose will record,  
 without probability, according to our faithful  
 ness. For the father is lovingly interested in  
 our standing well <sup>now</sup> <sup>in</sup> <sup>his</sup> <sup>eyes</sup> <sup>as</sup> <sup>at</sup> <sup>the</sup> <sup>day</sup>  
 day. How much more it is our motives & conduct  
 to each other as believers there is the only evidence  
 of how we stand in the estimation of God.  
 "How much as ye have done it to these ye  
 have done it to me". If each in the standing  
 in which their father has placed them showed  
 this lowliness of mind & how easy it wd. make  
 it for the highest to rejoice in becoming lowly.  
 & for the humble to feel exalted in God without  
 intruding upon the position of the shepherds.  
 We are told that we ought to give the elders  
 who rule well double honour especially those  
 who labour in the word & teaching. Christian ministers  
 are also to have double honour. It is the prince who  
 are loudest in condemning pride in others.

1 Peter 5<sup>th</sup> 7.

March 6<sup>th</sup> 1892.

7. "Casting all your care upon him" - this comes in close connection with the exhortation we have been studying on humility & with strict appropriateness for it often happens that humility leads the proud to trample on the humble ones; happily we are forewarned here by Christ's own experience & his teaching that this would be not at all improbable, but in view of this we are <sup>then</sup> to be humble & to desire the principle wants to find that Christ for us - It is just because he cares for us that he enjoins upon us to be lowly, it enables him here & now to give us the graces of faith & patience & these enable him afterwards to exalt us in his "due time". It is really in our own highest interest that we should follow his teaching as obedient children in this as in other things enjoined.

8 Let us also be sober in the estimate we make of ourselves - vigilant in detecting

the motives which prompt our actions. Pride is the most subtle of sins, indeed is the basis of a much greater range of sins than we suspect - unless we are more than usually observant of the springs of action within ourselves. Conquer pride in every form just as soon as it is detected - & rest upon God for that humility wh: will prove a safeguard against the wiles of the Devil: Pride - Avarice & Envy - we are told make open doors for his entrance. He ravenously desires our alienation from God, & God is <sup>not</sup> thus to - but for from the proud. This Enemy is walking about this world watching to find the children of God in an unguarded state & to spring some overwhelming temptation upon them. When Jesus was about to encounter his last bitter temptation he warned his disciples that a trying time was at hand, & therefore to watch & pray - but they neglected this warning & suffered a shameful defeat. The Devil is a real being

an Angel having power, wisdom & experience  
 all turned into hate & malice against God -  
 his Creation & his Creatures - not one believes  
 is exempted fr: his harassing temptations & I  
 dare think that after when we are discouraged  
 by dwelling upon the evils of our nature & see  
 a heartfelt offering of that clause of the Lord's prayer,  
 "lead us not into temptation but deliver us from  
 the Evil One", not bring speedy relief & stay us  
 by <sup>calling forth strength on our behalf</sup> ~~restoration of our faith~~. St. Paul (Eph: 6. 10 & 11)  
 After a series of exhortations quite similar to those  
 we are now studying sums up by saying -  
 "Finally brethren be strong in the Lord & in  
 the power of his might - Put on the whole armor  
 of God that ye may be able to stand against  
 the wiles of the Devil."

I in our text it is - "Resist him, steadfast in  
 the faith" & Take Courage by remembering that  
 the brethren, the world over, are afflicted by these  
 attacks of the enemy - he is the common foe to be  
 watched against & to pray to God to deliver you from.

10. The answer comes in the form of a Comforting promise for the source of all the unnumbered favours we receive is God - the first proof of whose favours is his having Called us. Called us out of the kingdom of Satan into the kingdom of his Son Jesus, & having begun the good work he will finish it - he has promised us eternal glory by Jesus Christ - this full salvation however is to be preceded by suffering for a "little while". The expression "little while" will be literally true when we are to take the words in the sense of 2 Cor: 4: 17, "our light affliction which is but for a moment worketh out for us a far more exceeding & eternal weight of glory," but comparing the promise we have here of being established strong & settled, after this "little while" of suffering with similar promises at the close of Heb 13: 21 & of Jude, this settled state appears to be applied also to an advanced Christian

experience. If we carry into practice the  
exhortations wh: St. Peter has here given  
us - if we are purified by patience & joy  
in suffering we shall have been made  
perfect or complete in our experience of  
our Father's faithful keeping power - we shall  
be established in the sense given in Thes:  
3-3. "The Lord is faithful who shall establish  
you & keep you from evil". St. Peter has  
been told to strengthen his brethren, - has  
not the teaching we have received from  
the little study we have given to this old  
letter of his strengthened us? - braced us to  
stronger faith & believed us more firmly  
upon the promittations of the apostles & prophets:  
Can we not say with St. Paul that we are  
persuaded that neither death - life - angels  
principalities - powers, things present nor to come  
can separate us fr: the knowledge of the love of God  
in Christ Jesus. That love of God brings the peace that



Photos on 1 John

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that passes all understanding. 11. To him,  
says St. Peter, whose might has accomplished  
this work in us - he glory & dominion from the  
ages to the ages - Amen - do let it be -

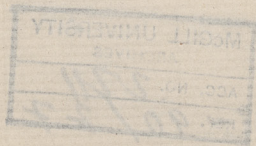
12. This letter was sent to the scattered Christians,  
to whom at the beginning we saw that it was  
addressed, by the hands of Silvanus or Silas  
whose name is familiar to us by being mentioned  
~~at~~ several other times. He says that he has  
written in few words, & we have found  
that they are chiefly in the form of persuasive  
exhortations to act in the spirit of the new life  
in the various relations of life. & he now testifies  
that they are the true precious words of God himself  
in which he wants us securely to stand.

13. A salutation is sent to these Christians from  
a gathering of believers in Babylon - possibly  
the Church with which St. Peter was in connection  
at the time he wrote to these Christians (con-  
sidered for their homes for confessing Christ) - also  
from Mark whom he calls his son, whether

he meant spiritually or in the course  
of nature as well we do not know. Both  
gatherings show a brotherly kind interest in  
in those addressed.

14. Then he asks the brethren to whom he writes  
to seal this fellowship with what he  
has written & with each other by a loving  
kiss - or as given in other places - a holy  
kiss & he closes this letter with the benediction,  
or desire, that all whom he addresses  
who are in Christ. Should have peace.

Long years before Paul had said - "great  
peace have they that love thy law". Now then  
the law is fulfilled by our substitutes - how  
much simpler & easier for us to have joy  
& peace in believing. "My peace I give unto thee".



Nov. 22, 191.

1 Peter 1<sup>st</sup>

This epistle begins by stating Peter's position as conferred upon him by C. J. is apostleship - then to whom he was writing, to the believing Jews scattered throughout Asia-minor, who did not appear so much to need foundational truths as confirmation & building up - truth - encouragements to a holy life. On this account the epistle abounds in exhortations to watchfulness, sobriety of conduct, confession by the mouth & ~~through~~<sup>in</sup> the life. but pre eminent ly it may be called the epistle of hope. in this Weiss shows that Peter occupies a central position, that hope governs the whole range of his thoughts & gives them a characteristic aim. Paul he says may be called the apostle of faith John of love & Peter of hope. But it shd be kept in mind that <sup>in</sup> all these letters it is presupposed that they are written to believers who know that they are saved ones. No portion of the N.T. is so fully interwoven with quotations from the O.T. as these letters of Peter in 105 verses there are 25 quotations

In nearly all the letters <sup>of the N. S.</sup> - Apostleship - is first  
 claimed, apparently as the ground to be heard  
 as divinely appointed & inspired <sup>writers</sup>. This letter seems  
 to be circulated amongst Churches established  
 in Asia Minor. He reminds them of their  
 election - as preordination by God the father,  
 or as in "Eph: 1. 4. According as he hath chosen  
 us in him before the foundation of the world"  
 an amazing thing if we meditate upon it until  
 something of its wonderfulness is realized. This  
 election or choosing, on God's part, is through <sup>the</sup> sanc-  
 tification of the spirit - seems also <sup>to be</sup> as fully his  
<sup>2</sup> work & <sup>pre-ordained</sup> as election - faith is declared  
 to be "the gift of God." We receive power to believe unto  
 salvation, & appropriating faith in the same ~~work~~  
 opens the way for the spirit's sanctifying power.  
~~See~~ "2 Thes: 2. 13. God hath from the beginning chosen  
 you to salvation through sanctification of the spirit  
 & belief of the truth." If we trust his promises then  
 he will sanctify us & then he will use the N. S.  
 as his agents in doing it we shall pass <sup>it</sup> up to the  
 measure of our faith. & the outward evidence  
 of a holy walk & conversation must flow from its possession.

~~to ourselves partly & to others to holy is our~~  
~~abiding ~~truth~~ //~~ the reflex effect is that this doing  
 will confirm & strengthen the doctrine. There  
 follows the abiding living power of ~~the propitiatory~~ <sup>the conscious cleansing</sup>  
~~the~~ <sup>the</sup> blood of sprinkling, as in "Heb: 10<sup>th</sup> 22. Let  
 us draw nigh in full assurance of faith hav-  
 ing our hearts sprinkled from an evil conscience<sup>3</sup>  
 i.e. if we sin Confession brings immediate  
<sup>conscious</sup> cleansing. As Paul's order is, "Chosen to salvation  
 Chosen to sanctification". faith having laid hold  
 of the promises C. works in us to will & to do of his  
 good pleasure & we are exhorted to work out  
 that which the spirit of C. suggests. to make ourselves  
 a "whole burnt offering well pleasing to P." exhort-  
 ations to this end abound <sup>in this letter</sup> 5:17. of this  
 Chap. also 22<sup>verse</sup> 2 Chap 1 to 3 ~~as~~ ~~that~~ something  
~~may~~ may be learned of the meaning we  
 should find in the phrase "sprinkling of the blood."  
 if we look at its place in the G. S. <sup>the G. S. the phrase</sup>  
~~it~~ is only used twice in the N. T. & in the  
 N. T. it is connected only with the purification  
 of the sacred vessels or the cleansing or purifying

of God's own people. Look at Ex: 19th v 16 where  
 Moses was commanded to sanctify the people  
 in preparation for the great revelation God  
 was about to make of his laws. & in Ex: 24  
 6. to 8. after they have heard the law & promised  
<sup>to walk in</sup> implicit obedience to it, & not till then, was  
 the blood sprinkled. As in the O.T. the sanctified  
 people, <sup>who had accepted the atonement, merely for their sins, had prepared</sup>  
~~engaging~~ themselves to a <sup>of their</sup> ~~obedience~~ had  
 the blood sprinkled, so this passage in Peter  
 maintains that the Covenant people of the N.T. are  
 elect to obedience & to the sprinkling of the blood  
 of J. or as Peter himself had been experimentally  
 taught, his need of feet washing after each days  
 travel stains — or in other words, for this <sup>subject</sup> ~~seems~~  
 to bear repetition, we need the <sup>being</sup> ~~reapplication~~ <sup>of blood</sup> to  
 cover therewith all the infirmities & failings of flesh  
 our honest earnest endeavours to walk <sup>as dear children</sup>  
 honestly, Sincerely. If we say we have no sin  
 we deceive ourselves. but in Jesus (abiding in Jesus)  
 we have boldness of access with confidence for he  
 is able to do exceeding abundantly above all we can  
 ask or think.



"1 John 1. 7. If we walk in the light<sup>5</sup> as he is in the light we have fellowship one with another & the blood of J.C. his Son cleanse us from all (conscious) sins."

"Rom: 8<sup>th</sup> v 1. There is therefore no (sense) of condemnation to them that are in C.F. who walk not after the flesh but after the spirit."

Peace & grace are also gifts - seals apparently of our gracious Father's approval of our trust in <sup>him</sup>wards. 1 Pt: 5 10. the F. of all grace who hath called us unto his eternal glory - - - make you perfect." 4. 10. Every man as he hath received the gift is minister the same one to another as good stewards of the manifold grace of God". 2 John 2. & 3. For the truth's sake wh: dwelleth in us, grace shall be with you <sup>grace</sup> (marginal reading) & this grace is to be, in our experience to be multiplied until at the coming of C. it shall be revealed in its fulness. <sup>being</sup> peace its glorious fruit here & hereafter.

8. Having had our faith tested by sharp suffering & having experienced the supporting love of him who permitted it altho we have not seen him we have felt the reality of his power & our belief is strengthened so that we are able now only to rejoice but to rejoice beyond what we can express having a foretaste of the glory & what the completed salvation will bring to our souls.

10<sup>th</sup> In regard to his salvation prophets who had predicted the pain & glory had earnestly enquired when it ~~was~~ came & of the sufferings in ~~store~~ for this precious one would ~~be~~ ~~there~~. It was these his sufferings which led to his glory. So if we are <sup>many</sup> partakers of his sufferings it will be found when Jesus is revealed, on his return, that the patient endurance of them will be acknowledged to our praise, glory & honour. Having such precious promises (Rom 12.) I therefore beseech you brethren - - - to present your bodies a living sacrifice - - - holy, acceptable to God - your reasonable service. Not conformed to this world but transformed by the renewing of your mind, proving what is ~~the~~ <sup>truly</sup> good & acceptable.

perfect (complete) will of G. So when these  
 precious things were destined unto kings &  
 prophets desired to understand. Abraham thro'  
 his fiery trial pursued the sufferings & glory of G.  
 & beforehand rejoiced in Him as his beloved.  
 Dan: saw something of the time to which his own  
 predictions pointed & others of the prophets had  
 parts of G's great plan revealed to them. Angels  
 also stoop down to see into the development  
 of these mysteries.

Wherefore (13). having now, all these wonderful  
 things fulfilled & written down to thee we can  
 meditate & pore upon them & having dwelling  
 in our fleshly bodies a spirit given thee can  
 enable us to understand & make personal use  
 of these promises - wherefore brace your  
 girdles to sobriety in all things. or as in Eph: 6.14 "be  
 your loins firmly bound around with  
 truth", (knowledge of the word). & let hope  
 be your helmet for the sword you now experience as an  
 earnest when Jesus appears or is revealed unto  
 them he brings to you in all its fulness. Hope is  
 the key note of this exhortation - because as John 3.3. has

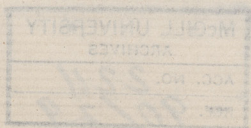
it - every man ~~there~~ has this hope ~~perfect~~  
 himself - purifying being equivalent to being  
 obedient - cleansing oneself from all filthiness  
 of the flesh & spirit as in the language of the  
 passage before us - not conforming ourselves  
 to the lusts or pleasures as we formerly did when  
 ignorant - without the teaching of the spirit.  
 but now rather after the pattern of those  
 Holy One who hath called you to his service.  
 The contrary to children of obedience is children  
 of disobedience who walk according to the course  
 of this world, in the spirit of the prince of the power  
 of the air i.e. the Devil. Eph: 2 from 2. to 8. & in  
 Eph: 5. 4 where a list of the antecurants <sup>of the</sup> worldly  
 person is given, at the 6<sup>th</sup> verse it is declared  
 that because of these things the works of S.

cometh on the children of disobedience.

C. himself said (Math: 5. 38.) "Be ye therefore perfect  
 even as your father who is in heaven is perfect."

(Eph: 5. 1) "Be ye therefore followers of S. as clean children."  
 We are to be holy in every part of our behaviour. We  
 are temples of S's spirit - our bodies are to be made any part  
 that which is holy. Christ came to deliver from sin

17. Christ left this world to send to us a power  
to incline us to holiness. Nothing less than the  
the holiness of God is the pattern we are to follow  
Before Him, in Christ, we are perfectly holy.  
but we are to bring our bodies into subjection  
to use them to show others in all that we do  
that God possesses us & thus it seems to me is  
equivalent to true obedience for wh: we are  
held personally responsible - wh: is acceptable  
to God & our reasonable service. If ye  
call F. your father - wh ye do - remember  
that he will judge ye impartially & ye  
shd pass the time of your day warning here in  
fear of offending him. Don't build upon the  
fornications laid - wine, key, drubba - but  
gold, silver & precious stones.



1 Pet 1. 3.

Nov. 29. 1911.

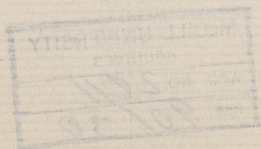
3. Praise to G. for regeneration similar to  
the words of Paul in Eph: 1. 3 to 13. We are ~~be-~~  
~~gotten~~ ~~to~~ ~~have~~ <sup>by faith in the blood & by atten-</sup>  
<sup>tion</sup> ~~by~~ the resurrection of Jesus C. pr:  
the dead to a living hope. a hope resting upon  
the life & the never-ending life of Him who has  
begun life in us. 1 John 3. 3. & every man  
who heeds this hope in him purifies himself.  
Paul in defending the doctrine of C. hopes  
Sextulus said. I have hope towards G. that  
there will be a resurrection of the dead both  
of the just & the unjust. So as in Heb: 6. 18.  
he <sup>never has</sup> had strong consolation having laid  
hold of that hope set before him. which is as  
an anchor of the soul both sure & steadfast  
1 Thes 5-8. We are also exhorted to have on  
our helmet - the hope of salvation. Hope as a  
living promise in us & resting upon the fact  
that Jesus rose from the dead - returned to  
heaven in a glorified human body there to prepare  
a place for us which he will give us when he

returns & raises us fr the dead to share the inheritance wh: his father has prepared for him as his one perfectly obedient son. Christ the first fruits afterwards they who shall be his at his coming. It is remarkable how little is said in the scriptures of any benefit that will come to us at death. We are continually pointed forward to the return of C. as the goal of all our hope. 1 Thos: 4: "If we believe that J.C. died & rose again even so them who sleep in J. will G. bring with him". Then we come into the undeposited inheritance reserved for us who are kept by the power of G. through faith - wh: is the medium or keeping power the source that feeds our faith till we fall asleep in J. who promises to awake us to see our complete salvation & for he is the Author & the finisher of our faith." Meditating on these things till we realize them will give us great joy. Repose in the Lord always!

The apostle James (1-2) says "to Count it all  
joy when we fall into divers temptations, because  
the trying of our faith worketh patience". & Peter  
at the 4-12 says. Think it not <sup>strange</sup> concerning the fiery  
trial which is to try - (referring to the persecutions they  
had scattered them abroad) 13. but rejoice inas-  
much as ye are partakers of Chr's sufferings, that  
when his glory shall be revealed ye may be glad  
with exceeding joy. <sup>it is for</sup> this, (returning to the 1-6) "for  
a season" - if there shall be a need for it, trials not  
be so multiplied there (for a time) yet not be in  
heaviness. <sup>where many trials we</sup> for <sup>fact</sup> ought to be able us even to "rejoice  
in the Lord" always, <sup>knowing</sup> that our proved & purified  
faith will be more precious. James says we  
shall have greater patience & when Jesus comes  
bringing his reward with him this patience in  
suffering will bring to us praise & honour & glory  
For if we are sharers of Chr's sufferings we shall  
also be of his glory. What sufferings for Chr. are peculiar  
to our time? We are! suppose in the last times  
wh: are spoken of as the most dangerous of all  
do not any of these a prevalent lip acceptance of



of C. with the heart far from him - or the  
knowledge of truth without the power? Is it  
not the time when the exhortation is needed  
"to keep our garments unspotted from the flesh",  
our garments are our outward manifestation of  
our works & if this takes only the form of  
bettering mankind's condition for this world and  
not thus be service that we obtain on the  
Jesus aim of trying to lead them to C. where if they get  
the living water it will make & keep them clean  
& flow on - to clean others also. Is not the exhortation  
2 Cor 6. 14 be not unequally yoked with unbelievers  
vs 16. 17. 18. applicable to our circumstances:  
indeed the first verse of the 7th Chap: Comes  
into harmony with ~~the~~ the Command to  
keep our garments unspotted & to do: it will  
be profitable to direct each other! Having  
these promises, dearly beloved, let us cleanse  
ourselves from all filthiness of the flesh & spirit  
perfecting holiness in the fear of God."



1 Peter 1. 18.

December 13<sup>th</sup> 1911

18 The exhortation that precedes this verse, to fear to offend Him that we call our Father because he will judge us with perfect impartiality is enhanced by the fact that such a costly price was paid to give us power to live changed lives - we are brought back from the vain behaviours that we naturally inherit from our descent from earthly sinful parents. The holy blood of the spotless Lamb being the price that has been paid. "For 6. 19. "Ye are not your own - ye are bought with a price". 7. 23. "Ye are bought with a price so be not the servants of men". & the value of this is further enhanced by this <sup>purchase</sup> having been preordained by G. before the world was made. As in the first verse we are said to have been elect or chosen to be sanctified to obedience. - that which was preordained to produce this result <sup>in us</sup> has now been manifested or brought out of its concealment & made apparent to believers in G. that raised him up for the dead & gave him glory - and faith, setting on C. death our hope on his glorification.

22. Altho' I have been exhorting you to shun the pattern of life you had before your faith in

faith in God has redeemed you - get it  
assume as a fact that you have purified your  
lives by your obedience to the truth, as the Spirit  
prompts, or as St. Paul puts the same thought in  
Rom 1.5. obedience to the faith & in Acts 18. 19. Purifying  
their hearts by faith. That wh: covers all duty to  
fellow believers being unfeigned love for them  
This th:ms do instinctively but we are to go on  
cultivating it internally as it is not of the nature  
of a fleshly natural love but that love which  
enables us like C. himself to love the unlovely.

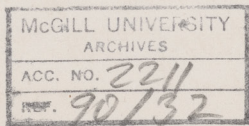
23. A spiritual love - these - those only can feel  
who have been born again - who are spiritually  
alive - whose birth has been effected by means  
of Jesus who is the Word of God - who is alive &  
always will be alive so that he has not alone  
obtained for us spiritual life but sustains us in  
it. For flesh & all that blooms from fleshly  
love is as perishable as grass that withers &  
& returns to the earth from wh: it came, but the  
living Word of God reveals to us by his Son - in  
direct power. This life-giving Word is what  
we brought to you when we proclaimed to you  
the good news. "Wherefore", (wh: begins the 2. Chap)  
then connects this beginning of privilege with this present  
experience.

Hebrews 1-1<sup>th</sup>

1 Subject Superiority of Christianity to  
Judaism

God who at various times & in dif-  
ferent ways &c

2 Contrast of promises to the law - Son of God  
Predictions about & emblems of whose  
mission abound in these Scriptures.  
The Jews as a people have the promise of a  
Country. The writer of this epistle claims for  
the Messiahship of all things by the appointment  
of God His father. This applies to Christ not as  
God's co-equal in heaven but as man having  
by perfect obedience worked out a legal  
claim - purchased by P. The wages were  
made by Christ. He has an inherent right to  
them wh: have been usurped by the devil but  
C<sup>d</sup> work in the world redeems it again to himself



possibly the strength of evidence required  
for most patiently undeserved blame & looks  
on to an explanation of the nature & character  
of our service per C. & sympathy with him. Who  
when scolded scolded not again. 21. When you  
became believers you were called - it became  
your vocation - to become partakers with  
your Saviour in his sufferings. It was a  
great part of his sufferings that of being accused  
of sin of wh. he was guiltless - of being misunder-  
stood, even by those who loved him, but  
he bore all patiently as a pattern for us to  
follow. The record of some of these sufferings  
of H. is given here - we may follow on the very  
same pattern that traced as one example. He  
never did sin in thought nor in deed. He  
showed single eyes guileless truth - when he  
suffered he never threatened. He committed  
the crooked perverse sinners to God. & to his  
judgement. He that judgeth without respect  
of persons. & who will defend the Cause of those  
who put their trust in Him.

Dec 28<sup>th</sup> 91  
1 Dec 27<sup>th</sup>  
2 Jan. 3. 192

+ Peter 2<sup>d</sup> Chap. 1<sup>st</sup> Verse 1.

1<sup>st</sup> Verse "Wherefore" having laid aside all  
(premeditated desire) to do evil... "Malice is pleased  
with another's harm - envy is tormented with  
another's good - guile darkens the heart - flattery  
the tongue & slender wounds the good game."  
3-10. "For he that will love life & see good days let  
him refrain his tongue from evil & his lips that  
he speak no guile." 2<sup>d</sup> Verse. As our horse takes <sup>milk</sup> ~~desires~~  
the spiritual guileless milk. So give Christians ought  
to choose the hovel as by it you will grow. It does  
not appear to me that "milk" is used here, as in  
so many places, in contrast with meat the un-  
doubted diet for beginners the other for the more ad-  
vanced but as an exhortation to be earnest in  
our desire for <sup>health</sup> ~~the~~ <sup>enriching</sup> food. In accordance  
with the age used simile these Paul's people were  
to be led into a land flowing with milk &  
honey - see Joshua 5. 6. The key to lay aside malice  
& wickedness is to feed <sup>or be filled with</sup> ~~as~~ something better - if I speak  
to those who have taste & found Paul's <sup>good</sup> ~~good~~ <sup>fare</sup> will  
understand - Come again, come to him ~~with~~ <sup>the</sup> ~~loving~~

stone - not as a living stone... solid but  
warm & comforting & we ourselves being living  
stones we fit into him without pray or jar.  
Man have rejected him but God has chosen  
him as our foundation & has him in honour  
& on him we are to be built up a spiritual  
house... a holy priesthood. & these living stones  
receiving their life & warmth from their contact  
with the living stone built up & completed  
into a spiritual temple - the mythic body of Christ  
inhabited by the Holy Spirit & thus being Gods holy  
temple they also form a holy priesthood  
needing no intermediate separate class to be near  
to God than themselves to offer up spiritual  
sacrifices. Rom 12. 1. says present (each of you) your  
bodies a living sacrifice acceptable to G. - Heb 13. 15.  
offer the sacrifice of praise continually. & such  
sacrifices are acceptable to G. offered through Christ he  
now thus is the fulfilment of the O.T. prophecy which  
promised that G. wd. lay in Zion a Chief Corner  
stone had in honour by those who believe on  
him - not feeling ashamed to own Jesus.

7 were - unto you then thus believing is given  
 the honour of knowing that he is precious here  
 to those who are disbelievers or do not believe  
 the stone that the builders rejected set at nought  
 by you has been made the head corner stone  
 a stone of stumbling - a rock of offence - spiritually  
 those who stumble at Gods word & take offence  
 at its teachings although he has long suffering  
 with these vessels of wrath - not willing that  
 any sh<sup>d</sup> perish yet if unrepentant their doom  
 must come. 9<sup>th</sup> verse. but ye whom I now  
 address are a chosen generation that ascending  
 to the preknowledge of G. are appointed a royal or  
 kingly priesthood taking them in though back  
 to the kingly priesthood of Melchisedec the type of  
 c<sup>d</sup> kingly priesthood - Melchisedec being king of  
 righteousnes & king of peace & priest of the most  
 high God to whom Abraham the pre-eminent  
 type of faith or rather salvation by faith came  
 humbly offering him a tenth of all his spoils  
 so the brethren of Christ also are made kingly priests  
 after the pattern of their prototype - the king of kings



the high priest who<sup>4</sup> has no beginning of days  
no end of life but, lives in the eternity of the past  
as the future. I has appointed his believing ones to the  
same kingly priest offices - the two elements being  
united in every individual believer in the  
One great head. - A holy nation - This also  
is a quotation from the O.T. Gods declaration respect  
ing his Chosen people Israel (if obedient) Ex. 19<sup>th</sup> ch:  
4. to 7. My people whom I chose & acquired for  
myself to show forth my wonders & of this we have  
the exact counterpart in Acts 20 & 28<sup>th</sup>. The Church  
of God wh: he purchased & acquired by his own  
blood. The holy nation that I now look  
upon with anticipatory satisfaction is that  
wh: is being gathered out of all nations tongues  
& languages - a nation made spotlessly white  
& holy by the cleansing power of Christ's blood  
& who having received the Spirit of Christ shall  
in his wonderful light & show something of  
his attributes having come out of darkness  
into his light - marvellous light - is it not wonderful.  
10. A Contrast is now drawn between their former  
& present state, & there followed by a most endear-  
ing

impassioned appeal to abstain from  
fleshly lusts or pleasures that darken the spiritual  
life & prevent the consistency of walk that will  
be a testimony to the reality of the new life before  
an unbelieving world. This appeal one will  
suppose come home forcibly to those to whom  
he was writing - scattered as they were among  
various countries - separated from friends & relations  
on account of their adherence to C. they were literally  
strangers & pilgrims longing for a more settled  
home. So we are asked to come ourselves -  
strangers passing through this world with our  
affections set upon the heavenly home that is  
prepared for us with God as its light & like-  
ness to C. as our reward. Yet we are not to walk  
as to give unnecessary offence to the worldly people  
around us. While they remain as natural men  
they do not understand spiritual things & dislike  
those who do & for this sake we should be diligent  
in self sacrificing good works that will tend  
to lead them to confess that we do not do such things  
unless the power was given us by God himself & do

prepare them that when in his loving provi-  
dence he strikes them through sinners or  
in any other of his gracious dealings they may  
be drawn to the true source of life & its comforts.  
13. Partly, for the same reason, submissively  
yield to every ordinance of man - not to the  
individual man but to human institutions  
of wh: the king is the head & governors his representa-  
tives - to these earthly powers we are to be obe-  
dient for Christ's sake until the king of kings  
takes his rightful place as Lord of all. God  
desires us to do this as <sup>our</sup> among the good things  
that may have the effect of silencing the false  
accusations brought against us as being  
lawless, or setting law aside by ignorant fact-  
ious people who say that we are evil doers.

16. As documents of the kingly priest I know says  
Peter that we are freed from man's laws, codes  
of laws as they are called by the higher law of love.  
but this earthly rule of men when men is appoint-  
ed by God obliges <sup>things</sup> us as doing service to Him.  
It is avoid cloaking an evil-minded desire to show  
his superiority at the expense of losing that which

spirit of accepting his will through very imperfect channels. Gal 5-13. Being called to liberty use it not for an occasion to gratify the flesh.

17. follows a general statement to honour all men. the word honour here, I understand, carries the meaning - honour to each man as his case requires it. as in Rom: 13-7. render to all their dues - Custom - fear - honour - & love the brotherhood. 1<sup>st</sup> - 22. love the brethren with a pure heart fervently. "Fear God." render to G. his due fear to give him - let the habitual state of your mind towards the king be that of honour.

18. Reminds in addition to giving honour to the king are to honour their masters by being in subjection to them that being the kind of honour suitable to this relation to a master - fearing to offend them. & that not only to reasonable Considerate masters but to the perverse & crooked ones. 19<sup>th</sup> & as we go on we see that still it is G<sup>d</sup>'s law & G<sup>d</sup>'s power that ought to regulate this relation because in giving much patience service to the proud G. himself will thank us for suffering wrongfully. Showing patience when we are blamed for wrong doing is though a small virtue & failure in that brings out