

# WRITINGS OF JOHN MASON

by John Mason

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*A collection of theological writings, sermons, and essays by John Mason, compiled for study and devotional reading.*

3 Chapters

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## **00.00. Mason, John - Library**

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## S. Messiah's Throne

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MESSIAH'S THRONE \_Thy throne, O God, is for ever and ever\_-- Hebrews 1:8. In the all-important argument which occupies this epistle, Paul assumes, what the believing Hebrews had already professed, that Jesus of Nazareth is the true Messiah. To prepare them for the consequences of their own principle--a principle involving nothing less than the abolition of their law, the subversion of their state, the ruin of their city, the final extinction of their carnal hopes--he leads them to the doctrine of their Redeemer's person, in order to explain the nature of his offices, to evince the value of his spiritual salvation, and to show, in both, the accomplishment of their economy which was now "ready to vanish away." Under no apprehension of betraying the unwary into idolatrous homage by giving to the Lord Jesus greater glory than is due unto His name, the apostle sets out with ascribing to Him excellence and attributes which belong to no creature. Creatures of most elevated rank are introduced; but it is to display, by contrast, the preeminence of Him who is "the brightness of the Father's glory and the express image of his person." Angels are great in might and in dignity; but "unto them hath he not put in subjection the world to come. Unto which of them said he, at any time, Thou art my son?" To which of them, "Sit thou at my right hand." He saith they are spirits, "ministering spirits, sent forth to minister for them who shall be heirs of salvation. But unto the Son," in a style which annihilates competition and comparison--"unto the Son, he saith, Thy throne, O God, is for ever and ever."

Brethren, if the majesty of Jesus is the subject which the Holy Ghost selected for the encouragement and consolation of His people, when He was shaking the earth and the heavens, and diffusing His gospel among the nations, can it be otherwise than suitable and precious to us on this occasion? Shall it not expand our views, and warm our hearts, and nerve our arm in our efforts to exalt His fame? Let me implore, then, the aid of your prayers, but far more importunately the aids of His own Spirit, while I speak of the things which concern the King: those great things contained in the text--His personal glory--His sovereign rule. His personal glory shines forth in the name by which He is revealed; a name above every name: "Thy throne, O God." ...

Messiah's throne is not one of those airy fabrics which are reared by vanity and overthrown by time: it is fixed of old; it is staple, and can not be shaken, for it is the throne of God. He who sitteth on it is the Omnipotent. Universal being is in His hand. Revolution, force, fear, as applied to His kingdom, are words without meaning. Rise up in rebellion, if thou hast courage. Associate with thee the whole mass of infernal power. Begin with the ruin of whatever is fair and good in this little globe. Pass hence to pluck the sun out of his place, and roll the volume of desolation through the starry world. What hast thou done unto Him? It is the puny menace of a worm against Him whose frown is perdition. "He that sitteth in the heavens shall laugh." With the stability which Messiah's Godhead communicates to His throne, let us connect the stability resulting from His Father's covenant. His throne is founded not merely in strength, but in right. God hath laid the government upon the shoulder of His holy child Jesus, and set Him upon Mount Zion as His King forever. He has promised and sworn to build up His throne to all generations; to make it endure as the days of heaven; to beat down His foes before His face, and plague them that hate Him. "But my

faithfulness," adds He, "and my mercy shall be with him, and in my name shall his horn be exalted. Hath he said it, and will he not do it? Hath he spoken it, and shall it not come to pass?" Whatever disappointments rebuke the visionary projects of men, or the more crafty schemes of Satan, "the counsel of the Lord, that shall stand." The blood of sprinkling, which sealed all the promises made to Messiah, and binds down His Father's faithfulness to their accomplishment, witnesses continually in the heavenly sanctuary. "He must," therefore, "reign till he have put all his enemies under his feet." And altho the dispensation of His authority shall, upon this event, be changed, and He shall deliver it up, in its present form, to the Father, He shall still remain, in His substantial glory, a priest upon His throne, to be the eternal bond of our union, and the eternal medium of our fellowship with the living God.

Seeing that the throne of our King is as immovable as it is exalted, let us with joy draw water out of that well of salvation which is opened to us in the administration of His kingdom. Here we must consider its general characters, and the means by which it operates. The general characters which I shall illustrate are the following:

1. Mystery. He is the unsearchable God, and His government must be like Himself. Facts concerning both He has graciously revealed. These we must admit upon the credit of His own testimony; with these we must satisfy our wishes and limit our inquiry. To intrude into those things which he hath not seen because God has not disclosed them, whether they relate to His arrangements for this world or the next, is the arrogance of one vainly puffed up by his fleshly mind. There are secrets in our Lord's procedure which He will not explain to us in this life, and which may not perhaps be explained in the life to come. We can not tell how He makes evil the minister of good; how He combines physical and moral agencies of different kind and order, in the production of blessings. We can not so much as conjecture what bearings the system of redemption, in every part of its process, may have upon the relations of providence in the occurrences of this moment, or of the last. Such knowledge is too wonderful for us: it is high, we can not attain it. Our Sovereign's way is in the sea, and His path in the deep waters; and His footsteps are not known. When, therefore, we are surrounded with difficulty, when we can not unriddle His conduct in particular dispensations, we must remember that He is God--that we are to "walk by faith"; and to trust Him as implicitly when we are in the valley of the shadow of death, as when His candle shines upon our heads. We must remember that it is not for us to be admitted into the cabinet of the King of kings; that creatures constituted as we are could not sustain the view of His unveiled agency; that it would confound, and scatter, and annihilate our little intellects. As often, then, as He retires from our observation, blending goodness with majesty, let us lay our hands upon our mouths and worship. This stateliness of our King can afford us no just ground of uneasiness. On the contrary, it contributes to our tranquillity.

2. For we know that if His administration is mysterious, it is also wise. "Great is our Lord, and of great power; his understanding is infinite." That infinite understanding watches over, and arranges, and directs all the affairs of His Church and of the world. We are perplexed at every step, embarrassed by opposition, lost in confusion, fretted by disappointment, and ready to conclude, in our haste, that all things are against our own good and our Master's honor. But "this is our infirmity"; it is the dictate of impatience and indiscretion. We forget the "years of the right hand of the Most High." We are slow of heart in learning a lesson which shall soothe our spirits at the expense of our pride. We turn away from the consolation to be derived from believing that tho we

know not the connections and results of holy providence, our Lord Jesus knows them perfectly. With Him there is no irregularity, no chance, no conjecture. Disposed before His eye in the most luminous and exquisite order, the whole series of events occupy the very place and crisis where they are most effectually to subserve the purposes of His love. Not a moment of time is wasted, nor a fragment of action misapplied. What He does, we do not indeed know at present, but, as far as we shall be permitted to know hereafter, we shall see that his most inscrutable procedure was guided by consummate wisdom; that our choice was often as foolish as our petulance was provoking; that the success of our own wishes would have been our most painful chastisement, would have diminished our happiness, and detracted from His praise. Let us study, therefore, brethren, to subject our ignorance to His knowledge; instead of prescribing, to obey; instead of questioning, to believe: to perform our part without that despondency which betrays a fear that our Lord may neglect His, and tacitly accuses Him of a less concern than we feel for the glory of His own name. Let us not shrink from this duty as imposing too rigorous a condition upon our obedience.

3. A third character of Messiah's administration is righteousness. "The scepter of his kingdom is a right scepter." If "clouds and darkness are around about him, righteousness and judgment are the habitation of his throne." In the times of old, His redeemed "wandered in the wilderness in a solitary way; but, nevertheless, he led them forth by the right way, that they might go to a city of habitation." He loves His Church and the members of it too tenderly to lay upon them any burdens, or expose them to any trials, which are not indispensable to their good. It is right for them to go through fire and through water, that He may bring them out into a healthy place--right to endure chastening, that they may be partakers of His holiness--right to have the sentence of death in themselves, that they may trust in the living God, and that His strength may be perfect in their weakness. It is right that He should endure with much long-suffering the vessels of wrath fitted to destruction; that He should permit iniquity to abound, the love of many to wax cold, and the dangers of His Church to accumulate, till the interposition of His arm be necessary and decisive. In the day of final retribution, not one mouth shall be opened to complain of injustice. It will be seen that the Judge of all the earth has done right; that the works of His hands have been verity and judgment, and done, every one of them, in truth and uprightness. Let us then think not only respectfully but reverently of His dispensations, repress the voice of murmur, and rebuke the spirit of discontent; wait, in faith and patience, till He become His own interpreter, when "the heavens shall declare his righteousness, and all the people see his glory."

You will anticipate me in enumerating the means which Messiah employs in the administration of His kingdom:

1. The gospel, of which Himself, as an all-sufficient and condescending Savior, is the great and affecting theme. Derided by the world, it is, nevertheless, effectual to the salvation of them who believe. "We preach Christ crucified: to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The doctrine of the cross connected with evangelical ordinances--the ministry of reconciliation; the holy Sabbath; the sacraments of His covenant: briefly, the whole system of instituted worship--is the rod of the Redeemer's strength, by which He subdues sinners to Himself, rules even in the midst of His enemies, exercises His glorious authority in His Church, and exhibits a visible proof to men and angels that He is King in Zion.

2. The efficient means to which the gospel owes its success, and the name of Jesus its praise, is the agency of the Holy Ghost.

Christianity is the ministration of the spirit. All real and sanctifying knowledge of the truth and love of God is from His inspiration. It was the last and best promise which the Savior made to His afflicted disciples at the moment of parting, "I will send the Comforter, the Spirit of Truth; he shall glorify me, for he shall take of mine and shall show it unto you." It is He who convinces the world of sin, of righteousness, and of judgment: who infuses resistless vigor into means otherwise weak and useless. For the weapons of our warfare are not carnal, but mighty through God, God the Spirit, to the pulling down of strongholds. Without His benediction, the ministry of an archangel would never convert one sinner from the error of his way. But when He descends with His life-giving influence from God out of heaven, then "foolish things of the world confound the wise; and weak things of the world confound the things which are mighty; and base things of the world, and things which are despised, yea, and things which are not, bring to naught things which are." It is this ministration of the Spirit which renders the preaching of the gospel to men dead in trespasses and sins a reasonable service. When I am set down in the valley of vision, and view the bones, very many and very dry, and am desired to try the effects of my own ability in recalling them to life, I will fold my hands and stand mute in astonishment and despair. But when the Lord God commands me to speak in His name, my closed lips shall be opened; when He calls upon the breath from the four winds to breathe upon the slain that they may live, I will prophesy without fear, "Oh, ye dry bones, hear the words of the Lord"; and, obedient to His voice, they shall come together, bone to His bone--shall be covered with sinews and flesh--shall receive new life, and stand up upon their feet, an exceeding great army. In this manner, from the graves of nature, and the dry bones of natural men, does the Holy Spirit recruit the "armies of the living God," and make them, collectively and individually, a name, and a praise, and a glory to the Captain of their salvation.

3. Among the instruments which the Lord Jesus employs in the administration of His government, are the resources of the physical and moral world.

Supreme in heaven and in earth, "upholding all things by the word of his power," the universe is His magazine of means. Nothing which acts or exists, is exempted from promoting in its own place the purposes of His kingdom. Beings rational and irrational, animate and inanimate; the heavens above, and the earth below; the obedience of sanctified, and the disobedience of unsanctified men; all holy spirits; all damned spirits; in one word, every agency, every element, every atom, are but the ministers of His will, and concur in the execution of His designs. And this He will demonstrate to the confusion of His enemies, and the joy of His people, in that great and terrible day when He shall sit upon the throne of His glory, and dispense ultimate judgment to the quick and the dead.

Upon these hills of holiness the stability of Messiah's throne, and the perfect administration of His kingdom, let us take our station, and survey the prospects which rise up before the Church of God. When I look upon the magnificent scene, I can not repress the salutation, "Hail, thou that art highly favored!" She has the prospect of preservation, of increase and of triumph. The long existence of the Christian Church would be pronounced, upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the

unanimous hostility of the world, she boasts no political stratagem, no disciplined legions, no outward coercion of any kind. Yet her expectation is, that she shall live forever. To mock this hope and blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the concentrated strength of empires, have been frequently and perseveringly applied. The blood of her sons and her daughters has streamed like water; the smoke of the scaffold and the stake, where they won the crown of martyrdom in the cause of Jesus, has ascended in thick volumes to the skies. The tribes of persecutors have sported over her woes and erected monuments, as they imagined, of her perpetual ruin. But where are her tyrants, and where their empires? The tyrants have long since gone to their own place; their names have descended upon the roll of infamy; their empires have passed, like shadows over the rock--they have successively disappeared, and left not a trace behind. But what became of the Church? She rose from her ashes fresh in beauty and in might. Celestial glory beamed around her; she dashed down the monumental marble of her foes, and they who hated her fled before her. She has celebrated the funeral of kings and kingdoms that plotted her destruction; and, with the inscriptions of their pride, has transmitted to posterity the record of their shame. How shall this phenomenon be explained? We are, at the present moment, witnesses of the fact; but who can unfold the mystery? This blest book, the book of truth and life, has made our wonder to cease. The Lord her God in the midst of her is mighty. His presence is a fountain of health, and his protection a wall of fire. He has betrothed her, in eternal covenant, to Himself. Her living head, in whom she lives, is above, and His quickening Spirit shall never depart from her. Armed with divine virtue, His gospel, secret, silent, unobserved, enters the hearts of men and sets up an everlasting kingdom. It eludes all the vigilance, and baffles all the power of the adversary. Bars and bolts, and dungeons are no obstacle to its approach. Bonds, and tortures, and death can not extinguish its influence. Let no man's heart tremble, then, because of fear. Let no man despair, in these days of rebuke and blasphemy, of the Christian cause. The ark is launched, indeed, upon the floods; the tempest sweeps along the deep; the billows break over her on every side. But Jehovah-Jesus has promised to conduct her in safety to the haven of peace. She can not be lost unless the Pilot perish. Why, then, do the heathen rage, and the people imagine a vain thing? Hear, O Zion, the word of thy God, and rejoice for the consolation. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Mere preservation, however, tho a most comfortable, is not the only hope of the Church; she has the prospect of increase.

Increase--from an effectual blessing upon the means of grace in places where they are already enjoyed; the Lord saith, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offering; and they shall spring up as among the grass, as willows by the watercourses."

Increase--from the diffusion of evangelical truth through pagan lands. "For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thy heart shall fear, and be enlarged; because the

abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Increase--from the recovery of the rejected Jews to the faith and privileges of God's dear children. Blindness in part has happened unto Israel; they have been cut off, for their unbelief, from the olive-tree. Age has followed age, and they remain to this hour spread over the face of the earth, a fearful and affecting testimony to the truth of God's word. They are without their sanctuary, without their Messiah, without the hope of their believing ancestors. But it shall not be always thus. They are still "beloved for the father's sake." When the "fulness of the Gentiles shall come in," they too shall be gathered. They shall discover, in our Jesus, the marks of the promised Messiah; and with from darkness to light, from the power of Satan unto God; it must make you meet for the inheritance of the saints, or it shall fearfully aggravate your condemnation at last. You pray, "Thy kingdom come." But is the "kingdom of God within you?" Is the Lord Jesus "in you the hope of glory?" Be not deceived. The name of Christian will not save you. Better had it been for you not to have known the way of righteousness; better to have been the most idolatrous pagan; better, infinitely better, not to have been born, than to die strangers to the pardon of the Redeemer's blood and the sanctifying virtue of His Spirit. From His throne on high He calls--calls to you, "Look unto me, and be ye saved; for I am God, and there is none else. Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." On the other hand, such as have fled for refuge to lay hold on the hope set before them, are commanded to be joyful in their King. He reigns, O believer, for thee. The stability of His throne is thy safety. The administration of His government is for thy good; and the precious pledge is, that He "will perfect that which concerneth thee." In all thy troubles, and in all thy joy, commit thy way unto Him. He will guard the sacred deposit. Fear not that thou shalt lack any good thing. Fear not that thou shalt be forsaken. Fear not that thou shalt fall beneath the arm of the oppressor. "He went through the fires of the pit to save thee." Sing, then, thou beloved, "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." And if we have "tasted that he is gracious"; if we look back with horror and transport upon the wretchedness and the wrath which we have escaped, with what anxiety shall we not hasten to the aid of our fellow men, who are sitting in "the region and shadow of death." What zeal will be too ardent, what labor too persevering, what sacrifice too costly, if, by any means, we may tell them of Jesus, and the resurrection, and the life eternal? Who shall be daunted by difficulties, or deterred by discouragement? If but one pagan shall be brought, savingly, by your instrumentality, to the knowledge of God and the kingdom of heaven, will you not have an ample recompense? Is there here a man who would give up all for lost because some favorite hope has been disappointed, or who regrets the wordly substance which he has expended on so divine an enterprise? Shame on thy coward spirit and thine avaricious heart! Do the holy Scriptures, does the experience of ages, does the nature of things justify the expectation that we shall carry war into the central regions of delusion and crime, without opposition, without trial? Show me a plan which encounters not fierce resistance from the prince of darkness and his allies in the human heart, and I will show you a plan which never came from the inspiration of God. If missionary effort suffer occasional embarrassment; if impressions on the heathen be less speedy, and powerful, and extensive than fond wishes have anticipated; if particular parts of the great system of operation be, at times, disconcerted; if any of the ministers of grace fall a sacrifice to the

violence of those whom they go to bless in the name of the Lord--these are events which ought to exercise our faith and patience, to wean us from self-sufficiency, to teach where our strength lies, and where our dependence must be fixed; but not to enfeeble hope nor relax diligence. Let us not "despise the day of small things." Let us not overlook, as an important matter, the very existence of that missionary spirit which has already awakened Christians in different countries from their long and dishonorable slumbers, and bids fair to produce, in due season, a general movement of the Church upon earth. Let us not, for one instant, harbor the ungracious thought that the prayers, and tears, and wrestlings of those who make mention of the Lord, form no link in that vast chain of events by which He "will establish, and will make Jerusalem a praise in the earth." That dispensation which is most repulsive to flesh and blood, the violent death of faithful missionaries, should animate Christians with new resolution. "Precious in the sight of the Lord is the death of his saints." The cry of martyred blood ascends the heavens: it enters into the ears of the Lord of Sabaoth. It will give Him no rest till He rain down righteousness upon the land where it has been shed, and which it has sealed as a future conquest for Him who "in his majesty rides prosperously because of truth, and meekness and righteousness." For the world, indeed, and perhaps for the Church, many calamities and trials are in store, before the glory of the Lord shall be so revealed that all flesh shall see it together. "I will shake all nations," is the divine declaration--"I will shake all nations, and the desire of all nations shall come." The vials of wrath which are now running, and others which remain to be poured out, must be exhausted. The "supper of the great God" must be prepared, and his "strange work" have its course. Yet the missionary cause must ultimately succeed. It is the cause of God and shall prevail. The days, O brethren, roll rapidly on, when the shout of the isles shall swell the thunder of the continent; when the Thames and the Danube, when the Tiber and the Rhine, shall call upon Euphrates, the Ganges, and the Nile; and the loud concert shall be joined by the Hudson, the Mississippi, and the Amazon, singing with one heart and one voice, "Alleluia, salvation! The Lord God omnipotent reigneth."

Comfort one another with this faith and with these words.

Now, "Blest be the Lord God, the God of Israel, who only doth wondrous things. And blest be his glorious name forever: Let the whole earth be filled with his glory. Amen and amen."

## S. Spiritual Sayings

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John Mason's Spiritual Sayings

1646-1694

THE BIBLE, THE WORD OF GOD

\*\*The word of God must be . . .

nearer to us than our friends,

dearer to us than our lives,

sweeter to us than our liberty, and

pleasanter to us than all earthly comforts.

\*\*Take the candle of God's word and search the corners of your heart.

\*\*We speak to God in prayer; God speaks to us in His word.

\*\*All arguments against the word of God are fallacies;

all ideas against the word are delusions;

all derision against the word is folly; and

all opposition against the word is madness.

\*\*When God threatens, that's a time to repent;

when He promises, that's a time to believe;

when He commands, that's a time to obey.

\*\*If a man believed the threatenings of the word of God,

he would tremble and fly to the promises for refuge.

\*\*As Christ came out of His Father's bosom,

so the promises came out of Christ's side.

GOD \*\*We may have right apprehensions of God,

though not an exact comprehension of Him.

\*\*God's goodness makes His majesty amiable, and His majesty makes His goodness wonderful.

His love is not abated by His greatness, nor His greatness by His love. His holiness hinders Him not from dwelling with the poor in spirit.

\*\*God deals with His servants not as an angry master,  
but as a compassionate father.

\*\*A sight of God begins a saint on earth and perfects him in heaven.

\*\*God takes notice of every particular man as if there were none else; and yet takes notice of all as if they were but one man.

\*\*God repented that He made man but never repented that He redeemed man.

\*\*This is a sure rule— God never takes anything from His people,  
but He gives them something better instead of it.

\*\*A man may be a worshiper of the true God,  
and yet not a true worshiper of God.

\*\*Fear God for His power,  
trust Him for His wisdom,  
love Him for His goodness,  
praise Him for His greatness,  
believe Him for His faithfulness,  
adore Him for His holiness.

\*\*All creatures are as nothing compared with God,  
and absolutely nothing without God. THE FEAR OF GOD \*\*Those who fear God least have the  
greatest reason to fear Him.

\*\*The more we fear God the less we shall fear men.

\*\*Those who will not fear God in prosperity  
will be afraid of Him in adversity. THE LOVE OF GOD \*\*We hated God without a cause,  
and He loved us without a cause.

\*\*Love begets love. It is a flame that communicates itself. Those who have much forgiven them,  
much done for them, much laid out for them, and much laid up for them, will love much. THE  
PRESENCE OF GOD

\*\*If God's earthly presence is so good, what is His heavenly presence? If God's being with us is so  
sweet, what is it to be with God? There is joy in God's gracious presence, but in His glorious  
presence there is fullness of joy.

\*\*There are pleasures in approaching to God here on earth,  
but at His right hand there are pleasures for evermore.

\*\*The presence of God's glory is in heaven;  
the presence of His power on earth;  
the presence of His justice in hell; and  
the presence of His grace with His people.

If He denies us His powerful presence we fall into nothing;  
if He denies us His gracious presence we fall into sin;  
if He denies us His merciful presence we fall into hell.

SIN \*\*God allows us anything, but sin.

\*\*If sin be in fashion, we must be out of fashion.

\*\*A man shows himself to be a Christian,  
when he chooses rather to suffer than sin.

\*\*Sin digs graves for bodies, and kindles hell for souls.

\*\*Should not we groan for that which makes the whole creation groan?

\*\*If you are not purified you are not pardoned.

\*\*A man can never leave sin thoroughly, until he loathes it heartily.

\*\*There is no sin a man can be tempted to, but he will find greater comfort in resisting than in indulging.

\*\*How can we say that we love Christ if we love sin, which was an enemy to His life and soul when He was on earth, and is the enemy to His glory now He is in heaven?

\*\*Go to Golgotha and see what sin did there!

\*\*Christ did not die for sin, that we might live in sin.

\*\*Get this principle in your hearts– "There is  
nothing gained by sin, nor lost by holiness."

\*\*By suffering we may avoid sinning,  
but by sinning we cannot avoid suffering.

\*\*One that truly fears God is afraid of sin; he sees more evil in sin than in all the evil in the world.

\*\*One that is sincere hates sin in himself, and laments it in others.

\*\*Our hatred of sin must be irreconcilable; and our endeavors against it perpetual.

\*\*The sins of the wicked anger Christ, the sins of His people grieve Him.

\*\*Lack of sorrow for sin argues more a lack of love to Christ than the sin itself.

\*\*Sin is a believer's burden and wound, but Christ is his cure and comfort.

\*\*Sin is the sickness of the soul, and Christ

the only physician that can cure it of . . .

the leprosy of profanity,

the fever of lust,

the cancer of covetousness,

the parade of pride,

the lethargy of lukewarmness,

the madness of passion, and

the palsy of unbelief.

\*\*Hatred is heart-murder;

lust is heart-adultery;

covetousness is heart-stealing.

\*\*How tender is our flesh! how hard our hearts!

How much more aware are we of suffering than of sin!

\*\*We should fear to think that before God which we are afraid to do before man; for God knows our hearts better than any man knows our faces.

\*\*Vain thoughts are sin's advocates and Christ's adversaries.

\*\*God is so holy that He would not allow such an evil as sin;

but He is so wise, that He can bring good out of it.

IDLENESS \*\*Idleness is the mother of many profligate children.

\*\*A Christian should never say he has nothing to do.

HYPOCRISY \*\*A hypocrite is one who neither is what he seems; nor seems what he is.

\*\*A hypocrite is the picture of a saint; but his paint shall be washed off and he shall appear in his own colors.

\*\*A hypocrite is hated by the world for seeming to be a Christian; and hated by God for not being one.

PRIDE \*\*A man is proud of that, which he scorns another for the lack of.

\*\*That which a man envies in another,

he would be proud of if he had it himself.

\*\*Pride is founded on error and self-ignorance.

\*\*Some are proud of what they are, others of what they are not.

\*\*God had rather His people should fare poorly, than live proudly.

\*\*As the first step heaven-ward is humility,

so the first step hell-ward is pride.

\*\*Pride is a sin that will rise out of the ashes of other sins.

\*\*Folly is the beginning of pride, and shame shall be the end of it;

either repentance in time, or remorse in eternity.

\*\*Shall the sinner be proud who is going to hell?

Shall the believer be proud who is saved from it?

\*\*You who can call nothing your own,

but sin and shame—are you proud?

Dust and ashes—and proud?

A worm—and proud?

Emptiness—and proud?

Perishing—and proud?

\*\*It is unreasonable for the creature to be proud, much more the sinner.

CHRIST \*\*Christ made Himself like us, that He might make us like Himself.

\*\*Christ must needs have died, how else could . . .

sin be paid for,

the law satisfied,

the devil conquered, and

man be saved?

\*\*Men would rather hear of Christ crucified for them, than be crucified for Christ.

\*\*If Christ denied his holy nature out of love to us,

shall not we deny our corrupt nature out of love to Him?

\*\*He who thinks he has no need of Christ, has too high thoughts of himself; he who thinks Christ cannot help him, has too low thoughts of Christ.

\*\*Christ satisfied God to the uttermost, and therefore can save sinners to the uttermost. The blood of Christ which satisfied the justice of God, may satisfy the conscience of an awakened sinner.

\*\*If sin was better known, Christ would be better thought of. If sin does not taste bitter, Christ cannot taste sweet. When sin is hell, Christ is heaven!

\*\*God will give us nothing for our sakes,  
but He will deny us nothing for Christ's sake.

\*\*None are so low as Christ was—none so lowly, none so loving.

\*\*We may know what Christ has done for us, by what He has done in us.

\*\*Our Judge instead of condemning us—stepped from the bench and died for us!

\*\*As God glorifies Christ in heaven, so the Spirit glorifies Him on earth, in the hearts of believers.

\*\*A believer's comfort in living is to live to Christ;  
and in dying it is that he shall go to Christ.

\*\*Christ's Blood is the Soul's Ransom.

Christ's Spirit is the Soul's Comforter.

Christ's Word is the Soul's Food.

Christ's Supper is the Soul's Feast.

\*\*A Christian may triumph in the death of Christ!

O death! where is your sting?

O grave! where is your victory?

O hell! where is your terror?

O world! where is your malice?

O sin! where is your strength?

O my soul! where are your accusers?

\*\*Christ executes the office of a prophet in our calling; of a priest in our justification; and of a king in our sanctification. Let us then hear Him as our prophet; rely on Him as our priest; and obey Him as our king.

\*\*Do not think the worse of Jesus for His manger or His cross. As He ceases not to be man in His highest estate, so He was God in His lowest.

His words were oracles.

His works miracles.

His life was a pattern.

His death a sacrifice.

His resurrection glorious.  
His ascension triumphant.  
His intercession prevailing.  
His coming again will be magnificent.  
All the angels in heaven adore Him!  
All the devils in hell fear Him!  
All people must stand before Him!  
Own Christ's person.  
Love His name.  
Embrace His doctrine.  
Obey His commands.  
Submit to His cross.  
His person is lovely.  
His name is sweet.  
His doctrines are true.  
His commands are rational.  
His cross is honorable. The very angels admire Him, and shall not we?  
\*\*O! did we but know ourselves, and our Savior!  
We are poor, but He is rich.  
We are dead, but He is life.  
We are sin, but He is righteousness.  
We are guilty, but He is gracious.  
We are misery, but He is mercy.  
We are lost, but He is salvation.  
He ever lives,  
ever loves,  
ever pities,  
ever pleads.  
He loves and saves to the uttermost all who come unto Him.

LOVE OF CHRIST \*\*Nothing grieves Christ more than to have His love slighted; nothing pleases Him more than to have it accepted.

\*\*The love of Christ is stronger than death, sweeter than life, and better than wine.

\*\*The love of Christ has a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.

\*\*Christ's sorrows, griefs, and sufferings, can be paralleled with nothing but His love.

## GRACE

\*\*The goodness of God satisfies our emptiness,  
the grace of God satisfies our sinfulness,  
the mercy of God satisfies our unworthiness.

\*\*What sin is there which grace cannot pardon?

What heart is there which grace cannot soften?

What soul is there that grace cannot save?

\*\*The more God's justice was magnified in His Son,  
the more was His mercy magnified in the sinner.

\*\*God humbled His Son to exalt His grace.

\*\*God's faithfulness performed what His mercy promised. Mercy drew the covenant; faithfulness keeps it: mercy called us; faithfulness will not cast us off.

\*\*Abusers of God's mercy are treasurers up of His wrath!

\*\*There is grace in the desire for grace,  
as there is sin in the desire for sin.

\*\*Though God in mercy has done great things for you, yet consider what in justice He might have done to you. You that have found mercy, show mercy.

\*\*While we carry a sense of grace in our conscience to comfort us,  
let us carry a sense of sin in our memory to humble us.

\*\*We can never bless God enough for His patience, that has kept us so long out of hell; nor for His mercy, that so earnestly invites us to heaven.

\*\*All that are elect are vessels of mercy;

all that are regenerate are patterns of mercy;

all that are saved are monuments of mercy;

all the work of heaven is to sing the loud praises of mercy.

\*\*It melts the heart to think that God is as full of mercy as I am of sin; He is as free to forgive as I am to offend. He has daily mercies for daily sins.

\*\*The heart of man is such a barren soil that no good can grow there unless almighty grace plants it. Grace is an immortal seed, cast into an immortal soil, that brings forth immortal fruit.

## SINNERS

\*\*Those who will not hear Christ say, "Come to me," in a day of grace, shall hear Him say, "Depart from me," in a day of judgment.

\*\*If we are graceless here, we shall be speechless hereafter.

\*\*The conversion of a sinner is a greater wonder than the creation of the world.

\*\*If a sinner's thoughts be not changed by grace,  
they will be changed hereafter by sad experience.

\*\*Hatred is due to sin, compassion to the sinner.

\*\*If you would not go to hell, you must know that you have deserved it.

\*\*Let not your hearts flatter you, nor the world  
comfort you, when God threatens you.

\*\*The worst of the ways of God are better  
than the best of the ways of sin.

HEART AND CONSCIENCE \*\*It matters not what a man loses if he saves his soul.

But if he loses his soul it matters not what he saves.

\*\*The soft mercies of God will break the hard heart of man. A word from God, a look from Christ, a touch from the Spirit, will break the heart.

TRUE BELIEVERS \*\*God has no sons that are unlike Himself.

\*\*Believers are children of the same Father, members of the same Son, and habitations of the same Spirit, fellow-citizens, fellow-servants, fellow-soldiers, fellow-travelers, and fellow-heirs.

\*\*None are so easily acquainted, so closely knit together, and so much endeared to one another, as real Christians.

\*\*One true Christian differs from another, as friends love one another, though in different clothes.

\*\*Heart work is better than head work; and it is a better temper to be fervent in charity, than in disputes.

\*\*Better be a melancholy saint than a silly sinner.

\*\*Whom God chooses the world refuses. God's gold is the world's dross. They of whom the world is not worthy, are counted not worthy to live in the world.

\*\*A holy man is so far acquainted with the corruption of his own heart that instead of condemning others, he is apt to account them better than himself.

\*\*The imperfections of a believer's sanctification, make him continually depend on Christ for his justification.

\*\*A child of God is neither afraid of dying nor living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ.

\*\*If the children of God did but know what was best for them, they would perceive that God did that which was best for them.

\*\*A true Christian lives like a saint, and begs like a sinner.

\*\*All God's children have received God's Spirit, by whom they are made humble, believing, and holy; humble in regard of their sins, believing in regard of Christ, and holy in regard of their conscience and care to keep all God's commandments.

\*\*A good deal of the trouble of God's people arises from a mistake and misapprehension of God; they judge of God by their sense, not by His promise; by their own frame, and not by His constant nature.

\*\*As saints have unutterable groanings so they have unutterable joys.

\*\*Believe firmly, hope joyfully, love fervently, pray earnestly, walk humbly, work diligently, and wait quietly. Hold up, hold on, hold out, hold fast that which you have received. Still watch, still pray, still believe; still fight and run, that you may obtain. It is but a little while, and He who comes will come, and will not tarry; it is but a little while, and your warfare is accomplished, and your iniquities shall be everlastingly separated from you; your sin and sorrows, tears and fears, fled and gone--gone forever; and you meet with an unspeakable reward.

## REPENTANCE

\*\*Repentance begins in the humiliation of the heart, and ends in the reformation of the life. He who repents of sin as sin, implicitly repents of all sin. Let not sinful pleasures prevent godly sorrows. A humble confession of sin brings shame to ourselves but glory to God. Godly sorrow is the sorrow of love; the melting of the heart; love is the pain and pleasure of a mourning heart.

\*\*If we study to honor God, we cannot do it better than by confessing our sins and laying ourselves low at the feet of Christ.

\*\*The true penitent loves and grieves. "Alas," says he, "that I, who am as high as heaven in privilege should be as deep as hell in iniquity! Instead of repenting I have run up a further score! Instead of honoring God, I have dishonored Him! Instead of pleasing Him, I have provoked Him! Instead of following Him, I have forsaken Him! O what kindness have I grieved! How can I sin against my Jesus! Shall I deny and crucify my Savior? He was crucified for me, and shall He be crucified by me? Shall I wound His heart and pierce His side again and give Him cause to say, These are the wounds I received in the house of my friends?"

## FAITH

\*\*Reliance is the essence of faith, Christ is the object, the Word is the food, and obedience the proof; so that true faith is a depending upon Christ for salvation in a way of obedience, as He is offered in the word.

\*\*The true tears of repentance flow from the eye of faith.

\*\*God is often pleased to embitter a life of sense,  
that He may endear the life of faith.

\*\*Justifying faith is always attended with universal obedience.

\*\*There is as much difference between faith and assurance,  
as there is between the root and the fruit.

PRAYER \*\*Fill up the empty spaces of your time with meditation and prayer.

\*\*They are safest who are most alone with God.

\*\*Prayer does not consist in gifted expressions, and a volubility of speech; but in a brokenness of heart. Imperfect broken groans from a broken heart, God will accept. A broken heart is made up of prayer. Prayer does not consist in the elegance of the phrase, but in the strength of the affection.

\*\*When God pours out His Spirit upon man, then will man pour out his heart before God. He who lives without prayer or prays without life, has not the Spirit of God.

\*\*Waiting upon God continually will abate your unnecessary cares, and sweeten your necessary ones.

\*\*Let nothing get between heaven and prayer, but Christ. Prayer if it be done as a task is no prayer. Sin quenches prayer, affliction quickens it.

\*\*Those who spend their days in faith and prayer, shall end their days in peace and comfort.

## HUMILITY

\*\*To be low is the safest and loveliest posture for sinful creatures. It is the creature's honor to abase himself before the most high God.

\*\*If men did but know themselves more, they would be more humble.

\*\*Those who are humble are content and thankful.

A humble spirit is a charitable and quiet spirit.

\*\*When Paul was a Pharisee, he thought he was blameless.

When he was a Christian, he thought he was the chief of sinners.

\*\*Neither all the devils in hell nor all the temptations of the world can hurt that man who keeps himself humble and depending on Christ.

\*\*None so high and glorious as Christ; yet none so meek and lowly.

## CONTENTMENT

\*\*The deeper your self-aborrence the easier is self-resignation. Those who know they deserve nothing, will be content with anything.

\*\*We must commit our souls to God's keeping, and submit ourselves to God's disposing. We should obey His revealed will and then be resigned to His providential will.

\*\*Neither contentment nor discontentment arises from the outward condition, but from the inward disposition. If a man is not content in the state he is in, he will not be content in any state he would be in.

## TEMPTATIONS

\*\*God will either keep His people . . .

from temptations by His preventing mercy;

or in temptations by His supporting mercy;

or find a way for their escape by His delivering mercy.

## AFFLICTIONS

\*\*Two things should comfort suffering Christians, namely,

all that they suffer is not hell;

yet it is all the hell they shall suffer.

\*\*Afflictions are not so much threatened as promised, to the children of God.

\*\*By affliction God separates the sin which He hates,

from the soul which He loves.

\*\*Sin is the poison, affliction the medicine.

\*\*If the servants of Christ are ever so low and afflicted,

yet His heart is with them, and His eye upon them.

\*\*God takes it unkindly when we grieve too much for any outward thing; because it is a sign we fetch not that comfort from Him which we should.

\*\*Though the hand of God may be against you;

yet the heart of God may be towards you.

\*\*What is bearing a temporal cross, to the wearing an eternal crown?

\*\*Our enjoyments are greater than our afflictions,

and our afflictions less than our sins.

\*\*Our sufferings should stir up our graces as well as our griefs.

## RELIGION THAT IS REAL

\*\*If a man lives and dies a mere professor of religion it had been better for him if he had lived and died a mere heathen!

\*\*It is not talking but walking with God, that gives a man the true title of a Christian.

\*\*A desire for happiness is natural; a desire for holiness is supernatural.

\*\*When a Christian considers the goodness of God's ways, he wonders that all the world does not walk in them. But when he considers the blindness, and depravity, and prejudice of the heart by nature, he wonders that any should enter upon God's ways.

\*\*Four things a Christian should especially labor after, namely to be humble and thankful, watchful and cheerful.

\*\*It will cost something to be a Christian; it will cost more not to be one.

\*\*The gate which leads to life is a narrow gate, therefore we should fear; it is an open gate, therefore we should hope.

\*\*Two duties must run through a Christian's life, like the warp through the woof--blessing and trusting.

\*\*We may judge of our eternal state by our spiritual state; and our spiritual state by the delightful and customary actions of our lives. If we expect to live with Christ in heaven, we must live to Him on earth.

\*\*Our opportunities are (like our souls) very precious; but if they are lost they are irrecoverably lost.

\*\*Men are apt to dislike that preaching which is plain, pure, powerful and practical.

\*\*True religion begins with a knowledge of man's self, and is perfected with the knowledge of God.

\*\*Here is a threefold mystery:  
a gospel published in the midst of an ungodly world;  
a believer preserved in the midst of devils; and  
a little grace kept alive in the midst of deep corruptions.

GOOD WORKS \*\*We have nothing that we can properly call our own,  
but what we have reason to be ashamed of.

\*\*We never truly learn the truth,  
until we are conformed to the truth.

\*\*A pride of knowledge is the greatest enemy to  
knowledge, and the greatest argument of ignorance.

\*\*We remember many things we should forget, such as injuries, disappointments, etc. but forget  
what we should remember, namely God and our souls.

\*\*Man may commend you, but God may condemn you.

\*\*When God punishes another, He threatens you;  
when He wounds another, He warns you.

\*\*It is as great a mercy to be 'preserved in health'  
as to be 'delivered from sickness'.

\*\*If you mind nothing but the body, you lose body and soul too.  
If you mind nothing but earth, you lose earth and heaven too.

\*\*Honesty is the best policy; and innocence the best wisdom.

\*\*Learn of Christ, who was sensible of injuries, yet patient under them.

\*\*What can you get by ungodly company? If you are truly holy, they will either taunt you or despise  
you. Take heed of being infected with the breath of a profane heart.

\*\*Speak neither well of yourself, nor evil of others.

Speak of people's virtues, conceal their infirmities.

If you can say no good, say no bad about them.

\*\*To render good for evil, is God-like.

To render good for good, is man-like.

To render evil for evil, is beast-like.

To render evil for good, is devil-like.

\*\*Carry yourself . . .

submissively towards your superiors;

friendly towards your equals;

kindly towards your inferiors;

generously towards your enemies;

and lovingly towards all. THE WORLD \*\*If the world is our portion here, hell will be our portion hereafter.

\*\*We must neither leave the world nor love it.

\*\*The world promises comforts, and pays sorrows.

\*\*Be not proud of riches but afraid of them,

lest they be as silver bars to barricade the way to heaven!

\*\*Love the men of the world, but not the things of the world.

\*\*To have a portion in the world is a mercy;

to have the world for a portion is a misery.

\*\*We should endeavor to pass through this world with a cheerful indifference.

\*\*The things of the world, the more they are known, the less they are admired. But the things of God, the more they are known, the more they are admired.

\*\*There is no miss of the creature, where there is a full enjoyment of the Creator.

\*\*If you are not afraid of the world, I fear are a friend of the world, and an enemy to God.

\*\*As you love your souls, beware of the world!

It has slain its thousands and tens of thousands!

What ruined Lot's wife? The world!

What ruined Judas? The world!

What ruined Simon Magus? The world!

What ruined Demas? The world!

And "what shall it profit a man, if he gains the whole world and lose his own soul?" Mark 8:36.

\*\*In reality . . .

riches are but dust,

honors are but shadows,

pleasures are but bubbles, and

man a lump of vanity, composed of sin and misery.

DEATH

\*\*The longest life is a lingering death. First infancy dies, then childhood, then youth, then manhood, then old age, and then we make an end of dying.

\*\*Man does not die because he is made of earth;

but because he is infected with sin.

\*\*Death to a Christian is putting off rags for robes!

\*\*As the king of terrors leaves us, so the day of terror will find us.

\*\*Let us familiarize death by meditation, and sweeten it by preparation.

HEAVEN \*\*If heaven does not enter into us by way of holiness,

we shall never enter into heaven by way of happiness.

\*\*If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts. If your souls are rich in grace they will be rich in glory.

\*\*In heaven all God's people will be abundantly satisfied with His dealings and dispensations with them while on earth; and shall see how all combined like so many winds to bring them to their haven; and how even the roughest blasts helped to bring them homeward.

\*\*How can we expect to live with God in heaven if we love not to live with Him on earth? If you love to worship God here below, God will take you up to worship Him above. You shall change your place but not your employment.

\*\*Heaven is a day without a cloud to darken it, and without a night to end it.

\*\*We would be seated in the heavenly Canaan, but are reluctant to be scratched with the briers and thorns of the wilderness.

\*\*In heaven there is the presence of all good and the absence of all evil.

\*\*Grace and glory differ but as the bud and the blossom.

What is grace, but glory begun?

What is glory, but grace perfected?

\*\*If there be any grief in heaven, surely it will

be that we have done no more for God on earth.

HELL \*\*Those who will not fear the punishment in the threatening,

shall feel the threatening in the punishment.

\*\*In heaven, holiness is their everlasting temper, and happiness their everlasting portion; in hell, sin is their eternal temper, and sorrow their eternal portion.

\*\*The reason why so many fall into hell is because so few think of it.

They fall deepest into hell that fall backward into hell.

\*\*We must fall into the arms of Christ, or into the flames of hell.

\*\*It is a wretched thing by false peace, to secure eternal sorrow.

\*\*Who would not deny himself for a time, that he may enjoy himself forever?

\*\*What is the world to those who are in the grave, where our bodies must shortly be? Or to those who are in eternity, where our souls must shortly be?

\*\*Remember you are at the door of eternity, and have other work to do than to trifle away time. Our life is a passage to eternity; it ought to be a meditation of eternity; and preparation for eternity.

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