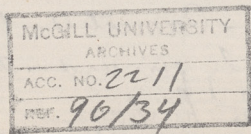


Hebrews 3.

1st to 4th Parenthetical. The Subject
of Angels assumed as verse 5th Connects
my with 14th of 1st Chap: The Answer to
vs: These Hebrew Christians expressed their
shipping just the object & end of Salvation
by the one atonement of the Substitute.
Hall's book upon Law as Personal merit
Thurpe's draws attention to the inference
vs: Comes from what has already been
found. Fine steel - alludes to - Consider
our belief will be always be fluctuating
& weak unless it rests upon intelligent
apprehension of the doctrines & precepts of script
we shd try to ascertain distinct knowledge
of the precepts of what we believe. We
cannot have some points in that
vs: is only a general or. Comparison
idea in our minds. We are to give
earnest heed or Consideration to the
teachings of J.C. as much as He is
superior in Majesty & dignity to Angels
slip. The simile is taken from sitting on
hull. Connected with water. As a vessel
carelessly guided drifting by wind or current
just the harbour.
~~2nd Part says the old Covenant was declared~~

Each disobedience to the law,
Secured a just recompense, fairly
balanced. It dealt with eternal
acts. It dealt with a man as long
as he lived. If he blasphemed, he
was stoned. Temporal death inflicted
He died without mercy. His grand
was unaware for a while. Munit
Rom 8. 20. The law remained until
by its perfect accomplishment it was
taken out of the way of the believer.
When we were without strength
in the time C. died for the ungodly



Hebrews 1st 18th

12th union. or owners of nature with the
perfect Cap: of salvation. John 10th 29. 17. 8. 9. 11. 12.

The quo: itself is from Isa 8. 17. where the
prophet Isa: blames the people under Ahaz for
calling in the help of Egypt against Israel & Syria
& expresses the determination of himself & the
children S. had give him to trust of Jehovah - to those
of like nature - C & His children - will by other
trust. S. He are my witnesses. It is to the discipline the
mysteries of the Kingdom are revealed. As I am to organize

14. 15. The special purpose of the incarnation is again
stated. especially from the point of view that the personal
S. of C. & His love to the children are contemplative.
It is for the children sake that he became very flesh
& blood. The purpose being that - not by death but
through death - entering its mysterious domain he enters
the realm who have the power of death. The sting of
death is sin & the strength of sin is the law. 1 John 3. 8. 9.
He that committeth sin is of the Devil. Rev: 20. 2.

16. He - I understand both half of Angels half of the law of
of Abraham he both half - half of Abraham
is a generic term descriptive of the entire family of spirits
see Rom 4: 16 they that are of faith the same are the children of Abraham
Rom 4: 16 they that are of faith are blessed with patriarch
Abraham. The subject in verse 17. begins to narrow
into one side of C's work. previously it was salvation
in its wide meaning; now why it was necessary for
H. to become the priest of his own children. Priesthood
is an exaltation of S. Even His children or brethren
are not able to keep themselves in an acceptable condition
before S. S. consecrated priest is H. own established link
between H. & them. He has been attached as accepted to S. &
militaries & men have found H. a suitable intercessor.
It was therefore needful for the children sake that he
a faithful & omnipotent H. & priest. A perfect knowledge of
H. people's griefs needful - a perfect helpfulness & gentleness.

Introductory

Hebrews 3. ^{1st}/₂

we have here in Chap. 1st/₂ a part of 2 = Comparison
 between C. & Moses showing how in every particular
 He is better than they. Then an explicit statement
 of the scale of being on wh. they stand - How
 C. took their very nature upon himself only.
 Leading in the two last verses to the mention of the
 High Priesthood of C. But before entering fully upon
 that it must be shown that H. was greater than Moses
 or the Comparison between the Law as given by him & the
 Gospel by C. and that be complete. When the leading
 subject is again resumed at the 14th verse of Chap. 4.
 Moses stood at the head of the ranks of Jewish worthies
Moses Character. Wherefore Cyprian ^{Contemporary} has as
infinitely ex cels Moses. July between 2 verses 11 1 Cor 1 9 8
 called them to the fellowship of his Son. Called to partake
 of heavenly things

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Deceus 3. 7.

Resume, Having mentioned C in His Character
as H. P. O at the beginning of Chap: 3 deems
us to Consider H. both as an Apostle — one
sent of S. — an Ambassador — & the accepted H. P. of
those called holy brethren or brotherhood before going
more fully into the study of H. H. P. here the writer
enters upon a comparison between D. O. Moses. Who
was the most eminent servant there had been entrusted
with the care of S. house a family in a certain dispensation.
H. — was faithful in that place. Moses work was to be
for a testimony of those things there were to be spoken
of later. The law given by Moses was a shadow of good things
to come. Moses was a faithful servant in the family
of S. was faithful as a son over D. own house. It
is in D. Character as first shown that H. judges over us
H. brethren. The father loveth the son & giveth all things into
his hands. Another idea comes in here 6th the property H. had
in the family H. have by right. H. had purchased the Church
with H. own blood. H. have family are we if we hold fast
the confidence & the rejoicing of the hope that we are
sure of are belonging to this family is just in proportion
to our open, unshaken, bold faith. Having had us to enter into the
habitat — rejoicing — glorying or boasting of our hope to those
things 7th Luke 22. Commends with verse 12. Then a parenthet-
ical warning to brethren not take disobeitance under C's leadership
as the Jews were under Moses. The first part of the 9th pol came part-
ly to that bold boasting of belonging to S. family commended in verse
6th followed by the threatening of our missing the rest. 4th Chap 10.
as they miss the rest of Canaan. Finally — now ^{at length} of ge-
neral H. voice of S. shall enter into H. rest. The rest of complete
trust.

8. Harden not your hearts — stiff necked Deut 10. 16. Circumcise
the foreskin of your hearts. Read here 15. Harden not your
hearts as did your fathers under Moses. Moses chided in
Deut 9. 7 & 24 — They tempted & provoked S. for forty years. I feel
of it to the last as if they had been making experiments
whether S. were indeed the powerful, holy, faithful S.

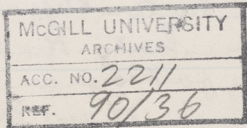
He declared himself to be instead of trusting H.
Word & promise.

9. For forty years they saw the works or wonders He wrought
for them. For forty years they continued to give &
distrust. It is by their unbelief & distrust.

10 Jehovah was grievously offended with their generation.
His determination to punish the reasons are emphatically
stated. They are radically & habitually evil. They neither understood
God's dispensation, nor obeyed His precepts. Not knowing
implied not following His ways.

11 So I swear they shall not enter into the rest. Primarily for
the Jews thus meant. Canaan & the generation brought out of Egypt
never entered the land. But even the succeeding generations never
fully entered into the promised rest. ^{also part of the promise} The full promise entered
the heart. But they entered in heart. So the promise opened
out & was a present one as the text. The 98 Ps lxxxvii written
& is here carried forward as the same promise & threatening
to Christian Jews & Gentiles.

12 Beware lest any of you ^{also you are in the spirit} ~~desert~~ & dishonour these statements
made to you by the Lord who presides now over the assembly
departing from the living. It is the same. I who is upon you rest
& threaten of punishment of us might. He is still living & H. survey
& justice are dispensed in the same way as under Moses. Chap 4:
9. 14. 10. 31. 12. 22. It seems as if this taught the sin of making faith
with the heart men believe into righteousness. With the mouth
Confession is made unto salvation. ^{Love & knowledge & living}
obedience & enjoy the rest that is probably the complete rest of heaven.



16 Be sure. All who came out of Egypt
after leaving Egypt were perished.

Hebrews 3. 1st

221/90/37

We know Paul in Chap 1. & part of Chap 2.

Comparisons between C & S ample showing how
in every particular H. is better than they. Then
a statement of the sole of being in old man
stands. How in order to return him back
from the power of the devil Jesus took man's
very nature. Having in the last time, Jesus
to how it showed him to take also upon him
the place of H. P. appointing S. suitable to man
because he understood the nature of both
but began entering fully upon that duty
it is necessary to consider or contemplate
C. the son, about of S. with Jesus the greatest
difference - the greatest man I ever read of.
After which about of Chap 4 the priesthood is
examined. Jesus Christ.

- 1 Whisper because we have spoken of him as
H.P. Half brethren. Chap 2. 11. 1 Cor 1 & 9. have
called them to the fellowship of H. son - called
them to be partakers of heavenly things.
Consideration on Contemplation that embraces
S. who is infinitely so also Jesus the greatest man.
S. who is also a H.P. person. The H.P. to whom Jesus
proposes to trust. All persons of religion have discerned
these things between the people of S. & J.C. as the
firmest part of their faith as the head of which
we propose to believe. "There is him we have crucified on
the cross" ^{of spirit into the father}
- 2 The writer begins his illustration of the superiority
of J. to Moses by making a strong statement respect
only the dignity & excellence of Moses' conduct.
as appointed by the whole household of S. He
S. are then there cause of credit. President of Israel
them in the heart of the Jerusalem church.

2 He Moses was participate to all the family of Israel. As he is participate to all the family of believers. He has over all things to & body the Church the prophesy like unto Moses to whom we are bound to listen. The words wh show had given me I hear in them. So teach it to die were as the great Commission he was participate to look. 1 Tim. 3. 15.

3 The superiority of C to S. is pointed out in 3. 4 75. here. The fatherly of the family, ^{or father} to children to the greatest heavenness on the family. Jesus was the founder & created man. & when that work immediate measures to advance his. Moses was a member of that family raised to an official jurisdiction superior to the other members of the family. The family existed before he was made their father. They are S. workmanship created in and by C. g. to God's works. Jerk 6. 13 "We shall build the temple of the Lord & we shall have the glory". Eph 2. 19 to 21

4 Moses is more definitely into the figure of a house as a building. If a house exists some one must have built it. & built all things. C as S. does this but as here S. explains C as Son of S. in their mutual build the built & mediated over it. over houses "I do nothing of my self." as a son has become obedient

5 The link of all these Moses did in the house was to participate his forming to the things to come. They have been steady being part of the building

1 Tim 3. 15 the house of S. but as the Church of the living & the presence of Jesus as the church. 1 Cor 3. 18 know ye now that ye are the temple of S. & that the Spirit of S. dwelleth in you. 17th // 2 Cor 6. 16. Ye are the temple of the living

6 S. as I have said I will dwell in them & walk in them & I will be their S. & they shall be my people. Eph 2. 22 For whom ye also are builded together for an habitation of S. through the Spirit. Chap 40. 21

6 It is the presence of the mother that makes the glory of the house. if ye abide in me & I this ye are the glory of the house. if ye abide in me & I this ye are the glory of the house. if ye abide in me & I this ye are the glory of the house.

Plan & promise to bring every soul to glory.
Disbelievers - bring the death sentence & turn
believers into death has brought the life eternal.
Every man who trusts the Captain - or original
102 - or Author of salvation.

11. 12. 13 sets forth the relationship established
between C. & believing men. John 1. 13. The root of
this is to be found in the new nature given
to those who accept Christ - but the chief thought
is the identity of S^c nature with ours - thus
by Christ he has taken the keys or power from the
Devil. He has made us children of God -
brought us into communion with our op-
pelled Creator as now our partner. God
loves us so C. is not ashamed to call us brethren.
C. became flesh & blood - man becomes like God
in spirit - so C. & man are all of one species.

12 Three quotations from the O.S. are now given to
confirm this statement that C. & man are of the
same nature. The first is from Ps^m 22. 22. being the
transition point between the suffering servant to the
risen C. fulfilled in his meeting with his brethren
when first assembled - to breathe peace & power
upon earth's Church. The promise holds good,
passing down through the ages - where two or three are
gathered in my name I will be there & will sit with them
& eat with them. From S^c point of view there is one
Church wh: he teaches to sing & to make melody in
this heart to the Lord. Singing in the spirit is that music
S. appreciates. Rom 8. 11. he also joy in S. through our S. J. C.
he is the circumciser who dwells in the spirit
I rejoice in C. & have no confidence in the flesh.
13 passages further illustrations of the indissoluble

Hebrews 2. 9^h

9^h Man was made a little lower than
Angels here. Jesus was made, like
man, a little lower than Angels. He took
this body of humiliation that he not
be capable of suffering & death. It
is our present joy to see him (by faith)
sitting at the right hand of God in
thee. See some that writing only for
the fulfillment of God's purpose of
peace. In the making his enemies his foot-
stool to take to himself his great power &
victory. He had to descend to the level
of his own creatures to die the death that
he merited. Rom 8-3. God sent his son
in the likeness of sinful flesh. By death
he overcame him who had the power of death
the devil. 2 Cor 6^h. 21. He hath made him
to be sin for us who knew no sin. He came by
God's act. see verse.

10. This is in accordance with God's character. He
knew in His purpose from all eternity that he
would save man by the suffering & expiatory death
of His Son. He shrank not from the pain of inflicting
the suffering but completely & purposefully wrought
this was unity of his wisdom - faithfulness & love
5-9. 9-9. 11-40. The suffering was finished on the
but the completion included the burial. Resur-
rection & ascension into glory. 12-2. Another question
what was the purpose of all this? The fulfillment of God's

Hebrews 2, 1 to 4.

1 to 4. Parenthetical. The subject of Angels taken up again here 5:4. Therefore - drawn from impetus from what has already been proved.

Five herd. attend to Consider - our belief will be weak & vacillatory unless it rests upon intelligent apprehensions of the doctrines & precepts we shall try to ascertain distinctly, and what things we believe anything. We cannot have faith in that which is only a confused idea in our minds. The only way to give earnest heed or consideration to things truly learned in as much as He is Superior ^{in majesty & dignity} Dip. The figure taken from the horn - a curved horn - or horn digit or horn by a curve just the harbour.

2. Paul says the old Covenant was ordained by Angel - Stephen by the disposition of Angels. God speaks to the prophets chiefly by his messengers in these last days chiefly by His Son - The medium is the Contract of the medium the deane of the opinion. By the law there was an ath- jection of firmness - to every phase of transgression & disobedience - from the antient act with wh. men chose. dis - to the inferior rebellion or unbelief. Paul's judgments deal with the law deals with the inferior acts. The gospel with the inferior acts of the heart wh. gives the entire will. Therefore has much greater the messengers of the messengers wh. have in the law. Rom. 8. - verse 20 - the law enforces that the sin is in the law. How shall we escape of the deceitful and perful deception of the law.

3. Confirmation to us 9^o Acts 1-8. He is that same Jesus
 after the R.S. is come upon you & I sent the R.S. & S. I am
 4 testimony to this world by sign & wonders. & signs of the R.S.
 Tongue. Raising of dead, in Shipwreck.
 5. from 1^o to 5^o here seems somewhat. 5. Connecting with
 14^o of 1^o Chap. He heard not full the world to Rome
 in subjection to Angels. The Connection appears to be as
 are intitled in long letters in relation though I while he is in the
 world - living his. Angels have personal knowledge of each
 separate to what from the time of the last. This will account
 for C. when he comes with all his saints. And the new R.
 & the new earth will not be in subjection to the last to one
 This new heaven & earth has the seeds to come of which the work
 has been speaking. Acts 17. 31. Know ye not these of which
 judge. Angels? Before Jesus has been the Christ. We
 are exhorted to be partakers of the fruit as well as the
 king dom of J.C. goes here to be
 6. In the 8^o He David's acclamation that is to be through
 every creature of J. but he has ~~been~~ ^{been} ~~to~~ ^{to} his deity
 as the man of J. created in the ~~image~~ ^{image} of the son of God
 is guaranteed & reports in faith.
 7 Lower than angels. At his Creation he was above all
 lower than the angels. & he has & takes in every man
 in Eden. may thus made in the image of God. 2^o
 but his Dominion was by the authority
 8 In Ephe 1. 10. Christ is to have all things in heaven & earth under
 him.
 9 But men be here. Fall of Angels. immeasurably higher
 than down to man's place. not in the golden
 but among at cherubim. man having a likeness to
 angelic men & dying the death three day meant to be
 new shows the Dominion of his people. Thomas P. 21. 5.
 clearing the ground of unprofitable to the of pling.

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13. But exhort yourselves. Col 3. 16. Let the word of Colubⁱⁿ in enriching the Church each one and exhort among, today - the day of Grace - Time, in present possession. that joy - that the Sabbath be hardened. Chap 11. 24
- 14 12. 4. To be a partaker of Christ, is something more than mere, in C. - it is to be so close related to him that S. treats us with the confidence with wh. he deems to be treated. he intimately connected with H. P. thus. by H. spirit dwelling in us we are made partakers of ce. his hills of feelings - H. mind of will. (partakers) we shall be of consolation of settlement in the land. The Church of Epiphany was abandoned because we had lost its first love. Confidence is not the same as trust as we use. ce
- 6th. hull Confession, but his means, from persecution the same as was in Chap 11 - Sabbath of good of Confidence. The persecution of them is refused for. Had not the beginning of Confidence at his faith in J. who was seen in their love for their brethren of Galilee. Supposing for C. takes. Can you to trust J. if you were not up into a Confidence man in C. J. - partakers of J.
- 15 It is said today. While the opportunity is granted you - do not let anything exclude you from the rest there can be found in C. as you partake of the same by them of the unbelief partakers of J. is not cut off before they enter Canaan.
- 16 For who when they heard his promise - were it not all who came out of Egypt by Moses?
- 17 With whom was he friend forty years was it not with them those whom his children fell in the wild erness? 18 to whom did he not threat they should not enter into the rest but to them who chose
- 19 Thus we see that they do not enter in because of unbelief.
- The unbelief was manifested chiefly in gossiping about the word of temporal concerns. 13 Contra

with such things

12. Wherefore of here - Connecting the exhortation to those who belong to the family predicted even by J.C. to the "Lake Sea" of Heb. 12th but including the deterioration of the privilege of rest in the same way as the secret misdeed the accomplishment of the promise made to them of rest in a blessed fruitfulness. Concerning including their state of heart - i.e. inclinations - including an evil heart characteristically of unbelief & will both to departing or drifting away from the same. S. who still stand & loose now & take an active cognizance of our position of action.

13. Be not yourselves to conversation daily to the day while there are present persuasions. Col. 3. 16. Exhorting one another daily in psalms & hymns & that from among you. (As among you partners) no one be hindered by a grumbling discontent at the way of teaching us. The repetition of such harshness the heart of God - leading us to the sin of Haman of trust in P. "As a man thinks in his heart - so is he."

14. A reason given for this caution. For any by firmly maintaining the same heart, the first brought us into the family by adoption, through faith in Jesus our substitution, shall we be made partakers of his & promise to give us of the rest. ^{his mind to his spirit} ^{to all} ^{ours}

15. They first heard of the promise of rest. ^{love of C. (of God)} ^{to the bottom & supported}

* Since it is that of your hearts more have. It varies to heart our attention to pleasure generally & our devotion from the dreadful consequences of the rebellion from unbelief in the case of your ancestors.

16. For who when they heard of the promise? Where they not all they who came out of Egypt by Moses?

John 12:24-26

Hebrews 3. 16

16. When they had heard the Command to take possession of the land of Canaan ^{Deut. 1. 19 to 41}
This statement that almost all who came out of Egypt by Moses persuaded S. to refuse to believe the promise to take them through all difficulties & dangers into the good land. It is a caution. Every proof of the tendency of human nature is to be strong towards making the maker envious with self from jealousy like these Israelites

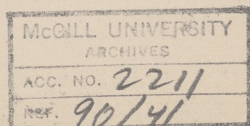
17. With whom S. had a quarrel forty years? De

18. & to whom S. said they did not enter into the land to them that believed in him?

They were incapacitated by not fulfilling the conditions S. had laid down as necessary to the fulfilment of the promise. S. did not work without their co-operation. With

19. Whose lay at the foundation of all these things & all their judgments & seems up the argument about has been carried on from verse 12.

Hebrews 4. 1



9 So that in the time of the writing he was still ^{was meeting men to partake of S^c grace} ~~was still~~ ^{arguing} ~~arguing~~ ^{forward} ~~forward~~ to a Sabbathian for all who had tested themselves in S^c promises, & wh. by the arguments sustained by quotations from Moses, Joshua, & David shows that at these different times I had ^{accomplished my} invited men to become partakers of His rest without effect, & as nothing that he had planned at he in brain men yet to be found who wd accept of a Sabbathian or perfect Communion between S & man as established & enjoyed.

10 Then follows the climax - Jesus himself the Author & finisher of the spiritual creation - the pledge - The head of the body the Church. ^{now} seated at rest in heaven. Chap 2. 8 & 9. He had finished His ^{of redemption} work as S finished his ^{of creation} work of creating the world.

11 Let us therefore use earnest diligence to enter into the rest into wh. C. as our forerunner has entered & not as those held before us as a warning in wh. b fall or fail by our disobedience.

12 The word of S is living. Heb 1 23. "Born of the incorruptible seed of the bush of S. wh. burns & abides for ever." Two edged sword. In the description of the Lord in Rev 1. 16. it is said. Out of his mouth went a two edged sword. 2. 16. "I will fight against them with the sword of my mouth." Eph: 6. 17. Take as part of our armour the sword of the spirit wh. is the word of S. So a disclosure of the thoughts & ideas

Hebrews 4

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- 1 Warning to take care but like the Israelites we failed to reach the promised rest. Come short of it.
- 2 The good news about rest was proclaimed to these Hebrews then equally without reserve, as to the Israelites. They did not trust or believe the news so lost all benefit they wk otherwise have got.
- 3 For it is an undoubted fact that any who receive & trust in S's rest wk enter into it altho S. declares He wk not give concern to those to whom He offers it. tho He was in solemn earnest in His offer because He had made it ready for them from the beginning of the world.
- 4 tho He stated this promise of rest in the earliest revelation He gave to man. Showing in what order He had made the world & why He wk not be satisfied with His creation.
- 5 But S. wk not let them enter into His rest - they wk not because they wk not.
- 6 tho S's purpose wk not be frustrated He passes the offer on to others who will receive it & there will yet be a great company who receive it.
- 7 So it was announced again in David's time if they wk not harden their hearts but while time was with them a present possession accept S's gracious offer.
- 8 But we see they did not from faithless tho speaking of the rest as a future thing.

1 Cor 14. 24 | Now tho' we walk in the flesh we
were not apt to the flesh for the weapons
of our warfare are not carnal but mighty
thru' S. to the pulling down of strong holds
bring ing into captivity every thought to the
obedience of C. The objects of S. ward upon
man's nature. Shaming as brought out in

13.4 Verse 9^o Intire knowledge of man. # does not
need any one to tell of man for he knows what
is in man, & every creature. Even the heere when

14 he has by self seeking or carelessness drifted away
from the mens presence of S. needs this sharp keen
abstracting application of that word. & judges himself in
the presence of ~~the~~ Conscious of personal unworthiness &

is led to Confession of sin & a desire to turn from it
He is met at once as in Verse 14 with some gracious

promises —
we have a great high priest. At such times Satan
is ever ready to tempt us to hide from S. under any
natural human shelter but S. says Come boldly both
throned of grace ^{because} at the right hand of that throne Jesus is
seated. Take up again critically in its connection —

was passed thro' the heavens as the earthly high priests pass
thro' the veil into the holiest place. Moses at that he allowed
to pass into the promised land because he had done so
nor had the people in — so Jesus greater than Moses. # such
lead all who will be led into a heavenly place.

15. 1^o For we are dependent upon with help by the our inner
or innate weakness. is where he self sustains with

14 section. In this the two systems meet in
reference to the great object of religion - the
pardon of sin - the renewal of character -
the attainment of the Kingdom of Heaven. I determine
life are considered & Christianly triumphantly
established - It is a central witness the
Announced High Priest of the Jews with the real
High Priest - Jesus who has passed into the heavens
& probably this verse 14 shd be connected with
verse 1st by Chap. 3. Consider our H.P. for we have a
H.P. We think have one to interpose with S. or
our act. We do not need Aaronic or earthly
P. Our destiny which H.P. having entered into
the real presence of S. So let us hold fast our
open profession ^{an acknowledgment} of following Him. For H. is not
only illustrations but divine. - not a son of Aaron
but a son of S. Let us be willing to go without
the gate hearing His reproach.

15. It is impossible that H. shd not be touched by
as S. may fitly but as I. make man He can sympathize
A large proportion of C. depending on mere honor as
H. by H. faithful adherence to him by faith. by following
a course of morality and H. not have overruled much
He was tried in all points - both the various principles
of human nature - Poverty - reproach - pain - desertion
of friends all were familiar to the man of sorrows.
without sin. So the reputation of the faith of others is
the sole object of His sacrifice. or offering of.

imagine the measure of impact on our mind

Hebrews 4-13.

12 The Word of G. has living power & this is
a weapon that will penetrate to the
innermost recesses of our being
& make plain to us the ideas, thoughts
& motives that actuate us. Beside
this self knowledge. G. has a very
secret choice of our innermost being
& not only ours but that of every
created creature living naked, exposed
to G. view. He needs not that any shield of
men - He knows what is in man. He
is no respecter of persons - As we see
to shal we reap.

14 Having sharply defined G's justice of man
to execute it. He ~~at once~~ leads to a
Consolatory view of G. ^{as our} Father ^{who} ~~is~~ ^{is} ~~add-~~
ring the weak but sincere ^{doctrines of} ~~believer~~ at the
same time resuming his teaching about
G. as the great one-fatherly Spirit.

15 Carried on from the ~~Hebrews~~ of this Chap
to the 18th of Chap 10 the longest & most important

It requires conformity of heart & will to himself
if we do not yield then he is perfectly aware
of this & can & will chat with us as to what
to where we really are not as we may
seem to be.

1 John 2.7

7. here 6th He then with the abject in
him ought to give heedness of this by walk-
ing as He walked. To walk as He walked
asobers itself into the laws of love. To love the
Lord thy God with all thy heart & thy neighbor
as thy self. is the old Command. John 14. 34

8. a new Commandment I give unto you that ye
love one another as I have loved you that ye
also love one another. John 15th 12, 13. 1 John 4. 21.

5. 3 In 2 John 4 to 6 the darkness ~~tree~~ of the light
walking in truth walking in light.

The fact that the Commandment is a new one
is true in Him because the whole tree light above
his life is now manifest ^{or shining} John 8. 12. I am the light of
the world, he that followeth me shall not walk in darkness.

& it is true in you because the darkness is pass-
ing away as in Eph 5. 8 ye were sometimes darkness
but now are ye light in the Lord. Thus 5. 5. ye are
all the children of light of the day. 1 John 3. 16

9. This here is thus closely connected with the foregoing
If we are walking in Gods light we shall love
our brethren even to suffering death for them.
No profession is of account if we hate them brethren
we are in darkness while we do act. 3. 14. 15-16

2 Pet. 1. 9. 1 Cor. 13. 2
10. 1 John 11. 9. 10

1 John 2-7

7. Went: 19-18. Learning they were known
as they said.

8. Love the Lord & his word & love each other
Phil: 2. 5-8. Let this mind be in you
which was also in C. J. - - - - -

8 being furnished in flesh hid from a man
has humbled himself & become obedient
unto death, even the death of the cross

1 John 3: 16. An example of loving others
Paul says great love is of God
who has given us his only begotten Son
whose neck.

Mrs. Bowen

Mrs. David Small

Mrs. Russell Stephenson

Miss Pinner

1 John 2/10th

Begin from 9th The law of brotherly love
The impossibility of our walking in the
light & hating our brother - "He that
is not for one is against one." Judge that
if he not judged. Let be faithfully
applied to ourselves. because we often
succeed in showing an extreme kindness
to those we do like that passes for love before
others & even deceives ourselves. but in the
secret depths of our heart from which the real
spring of our actions flow selfishness - not
the light & love which comes from Jesus and
he found - All things are naked & open before
the eyes of H with whom we have to do.

10th He who when he applies the sword of the
spirit - cuts himself open & honestly sees
what is at the bottom of his motives. If
found that he is a sharer of the Chimera
Invasion of P. The spirit testifies to his spirit
that he is a child of P. Abilities Abilities in
the light. as in verse 7 of Chap 1. Sorrow for the time
not offended by the carnage it causes self
Such light within - admitted to us by the single
eye - will light our path - keep us from the
outer act of stumbling. It brings grief to ourselves
a scandal upon our Invasions - & shakes the faith of the
weak than. Causes the hater that he hates to hate him in
return. Losing to all the benefits of being the sunny spots in

11. th here ^{9th} seems to indicate the state of a person deceiving themselves - pretending to having come into the knowledge of truth or light & get from indulging hatred to a bitter hatred is really less to himself without the guidance of the D. S.

These 10. Chap 4. 7: 10

Now in this here ^{10th} it is outwardly manifested that he walks in his inconsistencies. He has no certain aim but acts first one way & then another stumbling about like the blind man that he is.

12. By a careful examination of all the passages where ^{the} John or J. himself uses the terms children & little children they include all ^{the} classes whom at the time they are addressing. 2 Cor 1. 5 15. 4. 4 - 5. 21. He writes to all the children because they have taken the first steps in their knowledge. These sins are forgiven ^{"the narrow neck"} - bringing to their remembrance all the work by which this was accomplished & that we are accepted for His sake. The name that is above every name. I write into you fathers because your

own personal knowledge & experience helps me & I say 1. 1. Experience leads to hope & hope makes bold - not ashamed to give ^{reprover} judgment. The older women are to teach the younger women to love their husbands & children.

I write to the young men because they are carrying on the active warfare. It is with the Devil a conquered enemy still one who keeps up a harassing warfare & Satan hindered Paul from going to Thessalonica ^{about the year 50} & the year 50.

14. These address are repeated in the post times - "I have written" - as an explanation why he wrote & also to improve the hearts of all ^{adding his own observations} ^(July 13th) the whole of the flock are then again addressed in ^{affection} because they have known I as their father. I then ^{about the young men that the more of S. abounds in them}

Eph 5. 108

15. A clear full knowledge of our sins having been forgiven, that I am no longer a Jew - to be feared

but a reconciled father to be obeyed & honored
the knowledge that love to all the children
of F. flows from our adaptation into F's family
By this shall ye know that ye love F. if ye
love one another. ^{these truths} are the strongest helps we
can have towards obeying the Command
16 that follows. ^{Love not the world.} The practical manifestation that
any of the above classes ^{ever since} ~~has~~ ^{has} been ever
come the wicked one. He is the Prince of the
Power of the Air. It is the Devil that had blinded
the eyes of them. They believe not that they shall not
believe the truth. but if we have the light & are
walking in the light are faithful in things unseen
will lead us from the seen & temporal.
Let us mind ^{accept} the imperative Command in this
case as a warning how the Devil presents his
temptations through the outward senses. First
the world of ^{the Devils} men & women by whom we are surrounded
& influenced. Second material things such as fine
dignity & power, pride such as furniture - dress & for which
detailed directions are given. — not to adorn it.
17. Gives an farther explanation of what is meant by the
world. — The first lust or impure desire comes out of our
own evil human nature. The lust is in us. The second
lust enters by the external senses the eye — the ear — &
the nose. Material things to please these & the possession
of them inflames our pride, ambition & leads us
to being of long & riches which provides the means gratifying
these passions are consequently said to be the root of
evil. & makes it hard for a rich man to enter the Kingdom
Gal 5 - 16

1 John 2. 12

12. In this case where "little Children" are contrasted with other classes, it is reasonable to suppose that he is addressing young people & this is somewhat strengthened by the exhortation carried on from verse 18. to 29 being addressed to "little Children". who were likely to have been more of the declension of the simple gospel as taught them by John & other apostles.

One thing to be noted is that the elementary knowledge of the smallest Child in Christ is that their sins are forgiven.

13. The fathers are spoken of as having known Christ & His back history. Mature knowledge young men. The independence promptness of wickedness Chap 3. Verse 19. John 14. 30, . 8. 40. Chap 3. 8. 10 12 Little Children. know Saal as their father - a father is acting to his Child as to dependent all that is held on earth to his Child. Prepares him easily to transfer his love to the spiritual heavenly father.

14 Repetition in the past tense. the ripeness of their experience is to "know thee the only true God of C. whom thou hast sent". young men. Strong Luke 11. 19

15 It follows up the victory, young men, against the wicked one in whom the world lies. 5-19. Verses 15. 16. 17. Continue the exhortation to young men.

John 2:14. Just above King of kings.

Overcome the wicked one. 15th follow up the victory against the wicked one in whom the world lies ch 5:19) & live out the world. see the things there are in the world. Altho' in the world not to be of it. Math 11 Luke 14. He has both father & mother - son or daughter more than one is not worthy of one. Math. 13 Mark 4 Luke 8. He also that received seed among the thorns is he that heareth the word; the seed of this life & the deceitfulness of riches choke the word. John 10:36.

My King do more with of this world - if my King do more with of this world than with my servants fight that I shall be delivered.

John 17:15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

1 Cor 6:12. All things are lawful for me, but I will not be brought under the power of any.

Sat: 1-3-4 Jesus Christ gave himself for our sins, that he not deliver us from this present evil world, according to the will of God & our pasture.

Col: 3. Set your affection on things above, not on things on the earth.

2 Tim 2. Beware hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a soldier.

2 Tim 3 In the last days men shall be lovers of their own selves... lovers of pleasure more than lovers of God.

2 Tim 4 Demas hath forsaken me having loved this present world.

Heb 11:34. It took joyfully the spoiling of your goods, knowing in yourselves that in heaven a better & an enduring substance.

James 4:4 knows ye not that the friendship of this world is enmity? Whosoever therefore will be a friend of the world is the enemy of God.

John 4. Greater is he that is in you than he that is in the world.

John 5. Whosoever is born of God overcometh the world. & this is the victory that overcometh the world even our faith.

Make not provision for the flesh to fulfil the lusts thereof.

Rom 12:2 Be not conformed to this world: but be ye transformed by the renewing of your minds that ye may prove what is that good & acceptable & perfect will of God.

2 Tim 2. Be ye faithful unto death, and thou shalt receive the crown of life. but follow affliction now faith charity. Math 24:35.

When God had made the world he pronounced all that he had made to be very good. Men the crown of his creation was by Satan abridged from God. & he perverted the good gifts into many inventions to pervert to his lusts. If again returned to communion & friendship with God everything that can be partaken of in that spirit shall direct us back to God & kind us in closer fellowship with Him & each other. But as we are still in the old perverted nature we are constantly liable to slip back into selfishness so often as a struggle ensues. God will keep him in perfect peace whose mind is stirred upon Him.

Lust of the flesh

Lust of the eyes

Pride of life

Luke 21:34. Take heed to yourselves lest at any time your hearts be overcharged with surfeiting & drunkenness & care of this life, & so that day come upon you unawares.

1 Cor 9. I keep under my body & bring it into subjection, lest that by any means when I have preached to others I myself should be disqualified.

Phil: whose back is destruction whose face is shame & whose mind is in these things who mind earthen things.

1 Tim 5. She that liveth in pleasure is dead while she liveth.

Psa 39. My own worketh in a bellin show. Surely they are disquieted in heart, he heapeth up riches & knoweth not who shall gather them.

Job 9:23. Let not the wise man glory in his wisdom neither let the mighty man glory in his might, let not the rich man glory in his riches.

Luke 6:24 & 26 use

List of the 1000

List of the 600

Writings of the

Luke 10. 40 Martha, Martha
thou art careful & troubled
about many things, but one
thing is needful.
John 5. 44. How can ye believe
which receive honour one of
another, & seek not the honour
that cometh of God only.
They love the praise of men
more than the praise of God.

17th ^{1 Pet 5} All flesh is as grass & all the glory of man as the flowers
of grass. The grass withereth & the flowers thereof fall away.

James 1. 9 to 11. 1 Pet 4. 7 but the end of all these things is at hand
be ye therefore sober & watch unto prayer.

2 Pet 3. 7 but the same earth which is now by the same words are kept
in store reserved unto fire &c

Isai: 51. 6. . . . The heavens & earth shall vanish away like smoke &
the earth shall be as a garment & they that dwell therein
shall die in like manner; but my salvation shall be forever
& my righteousness shall not be abolished.

1 John 2. 17

17. 1 Pet 5. All flesh is as grass & all the glory
of man as the flower of grass. The grass
withers & the flower thereof falleth away.
James 1. 9 to 11.

1 Pet 4. 7 but the end of all things is at hand
be ye therefore sober & watch unto prayer

2 Pet 3. 7 "The heavens & earth shall perish
away like smoke & the earth which
was old like a garment & they that
dwell therein shall die in like manner: but
my salvation shall be forever & my righteous-
ness shall not be abolished." ^{that are in}
The men of the world & the lusts or pleasures of the
world are sitting upon that which is passing away.
As in contrast all those are in communion with
God have committed themselves with that which is
eternal. or as this clause has been translated "but
he that doeth the will of God - even as God, also
abideth forever". Prov. 2. 4 By humility & the fear
of the Lord are riches & honour & life.

1 John 2:9

1. 1 Cor. 13:2 - he that hath not charity hath nothing

2. Peter 1:7 - add to ^{charities} brotherly kindness & the most every kindness charity. 9th he that lacketh these things is himself & cannot see off of his heart for all the truth he has seen as from his old sins.

John 3:14 - who knoweth that light hath been. He that is not with me is against me. Luke 11:23. He that is not with me is against me & he that gathereth not with me scattereth

James 2:15-16 If a brother or sister be naked or destitute of daily food & ye also provide for your Remembrance.

10 "Ye know these things have passed from Christ's mouth before because we love the brethren". By this Christ

also men know that if an an one the best now occasion of stimulating 2 Pet. 1:10

Give alms to the poor to make you call of election sure. Jam 1:27

11. When have these things been seen or

of this that...

Eye - be in action

It grows from a feeling of hate to
unmoral action. O then he loses
his consciousness of his duty so he
if light is present his eyes unable
to distinguish the way. If the light
that is in you be darkness how
great is that darkness

1 John 2 - 19

19 It shall be kept in mind that the leading thoughts in the peruse of the epistle is communion with the brethren & fellowship with the brethren. Verse

22. Shows the form of Antichrist to which John referred. ^{John 4. 3. Verse 27} ~~they say the father & the son~~ ^{2 Tim 2. 17} ~~these false teachers~~ ^{had been among} the brethren but had gone out showing them they were against Christ & they are here enjoined to enjoy the promise of verse 7th. 2 Tim 2. 14 to 19. Give another form of error 1 Cor 11. 18. 19. All of these had they been in abiding fellowship ^{with} ~~we~~ ^{we} ~~had~~ ^{not} ~~not~~ ^{become} Antichrists ^{any thing these come} ^{between the love} ^{of song} ^{the Father}

20. Christ is the Anointed One ^{the Father}

His true disciples have - a Chrism or Anointing from him & the same as the Righteous One of verse 1st. The person of Chap 3. 3. The brethren he was addressing had been anointed in contrast to the Antichrists who had a name to him but were dead. John 15. 26. 16. 14. 2 Cor 1. 21

[Chap 3. 24. 4. 13. like us there it is an evidence within us. let our love be to God & to the brethren all at once the cause of the Confirmation of the indwelling of the Spirit

21. I write Confidently that your
personal experience will confirm
my statement. So draw a contrast
between the truth & the lie.

22

1 John 2. 22

22. After saying these things to whom he wrote he had an anointing & appealing to their inner consciousness, as according to the truth he uttered ^{about the lies} ^{he questioned} who is the liar if not he that denies that Jesus is the Christ John 4. 3.
- 2 John 7^H whoever he was he had an identity with the great Anti-Christ yet to arise & denying Jesus to be the Christ is equivalent to denying the father & the son. This is my beloved son in whom I am well pleased. ^{John 14}
23. Every one who denies son & father holds or possesses the father. Chap 4. 2. 2 John 7 to 10. All who reject Jesus also reject all that can be known of the nature of God. ^{3- Cong. with his testimony as} The father, cannot be known, believed upon or loved - but by the manifestation of his character through the son. The "not having the son in John's sense is being in darkness. Jesus in no the hope of glory. John 14.
- 24 ^{2. 15} an exhortation to perseverance.
- 24 The seed of the new life which had at first been dropped into each one he

we hasten to by its abiding, you shall
be transformed into the likeness of
the Father & the Son John 6.56. 15.1-
17.23. Eph 3.17.

25 This will lead not only to present
highest joy but in ^{effect} in complete
fulfillment of future promises.
eternal life encompassing all.

26 2 Tim 3.14 ²⁴ The Holy Spirit testifies of
the things that Christ's Church shows that
in accordance with our abiding
& obedience we shall have a larger
measure of His promises as in 2 Pet
John 16.13.

The manna is not a lie John 14.17
abide in him the bread
we eat from above the
manna of heaven

1 John 2. 24.

24 They that receive the word & have by
the Son the marks of His presence
are more exalted to perfection & a
promise of life.

If that which gave life at the beginning
remain in you, you shall abide in
the future of the Son. John 6. 56 When
we eat become part of ourselves. My meat
to my drink is to do the work of him that
I am the bread of life. I am the source of life
any one eating or drinking shall ^{live} ~~live~~
John 19. 22. 23. Eph. 3. 17. 1 Cor. 3. 16 ^{know}
If not then if not then if not then
temple of God, & those the Spirit of God
dwelleth in you. 6. 17 but he that is
joined unto the Lord is one spirit.

25. & this oneness with the Father & Son will
pass from present enjoyment into complete
future accomplishment. John 3. 15. 4. 14.
6. 40. 47. 57. 11. 25, 26.

26 All that he has written from verse 18. about
those ~~who~~ that believe.

27 A Contrast between those he addressed
& the Antichrists condemned. The same
maintaining as in verse 20 that abiding
abiding in them which enables them to se-
parate to truth will also teach them. The
Spirit which of the Son of God I showed them
into us. It is true that ye have the holy

1 John 2 7.

Resume from verse 1st. This Chp opens with
the tender address of an old man to all those - as
"Little Children". after having explained fellowship
with S. Teaching to fellowship with all those brethren
that his object in writing about these things

they are not he guilty of one act of sin. but
if we did sin not to be it hinder us from
coming back to the Father because we have
an Advocate to plead our Cause. So we rest
not always abide on us were it not for the
sacrifice of atonement made by the righteous Jesus
to be able to retain this knowledge as a living system
of lives - on faith will keep on store up his
heart to act it out - look in the truth like Jesus
in him will the love of S. he made perfect or complete
- until he made a Partaker of C.

7. This doctrine of love to S. & to your brethren is no new
commandment, but is as old as the first word of Gods
revelation & has again renewed in heart & act when
J began heart to do & to teach.

8. The new Commandment wh. goes beyond this is not
the full character of J. has completed his work.
As I have loved you so love ye one another. But
whenever a fact may come up at any time in the world.
This thing was true of H. that it was by H. that
the full right of the good news of reconciliation between
S & man was accomplished.

8 So love I with all our heart & our neighbor as
 as myself is the sum of the law. That is Jews they have
 heard of old. - I. is love says of Fellowship with
 the father consists in living so closely & constantly
 with I. that we partake of H. thoughts & feelings &
 therefore we love those that love H. C. went beyond
 this. He loved sinners more than H. loved himself
 "for a good man saves one but even does to die but
 a Commonwealth I love to me by dying for us while we
 were alienated from I. This strength of love is more
 but it is true of H. This is the full light of the good
 news. This is a new commandment - Love one
 another as I have loved you." It is also true
 of us if we are H. & measure. The darkness is
 passing away but to be made manifest in
 love - we need diligence too. 2 John. 4. 56. Chap 3. 11
 4. 21. 5. 208. 3. 14. 28. John 13. 33. 5. 172. John 15. 10.

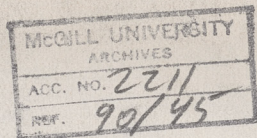
9 "where there is not love there is hate. - The heart
 cannot be empty. It was not to be expected of
 either priest or Levite that they should neglect their own
 gain & regard their lives to help a half dead man!
 How much as I did it not to other best of them my
 brethren I did it not to one. Who really is that neglect
 to love means positive hate. - murder. So good to
 all as you have opportunity - especially to the householding
 each again 3. 16 to 18.

10. Chap 3. 14. - "non accessio of stumbling in him" 2 Pet
 1 to 10th. He will have ample inward & outward
 testimony as to his acceptance. his work. his answers
 to prayer. his will be full of light. The spirit shall
 like of the things that can be shown to those
 men that so long his heart

Spirit. & from its teachings no lie can
proceed. & it teaches you to abide
in peace.

28. A reputation adding the teacher
appellation as if a father beseeching
them as dear children. & adding
the new incentive of having Confessors
before Christ when he comes again
instead of shrinking away ashamed
Chap 4. 17. 3. 2.

29. So surely as ye know that he is
righteous so surely ye know that he
that worketh by hitings mine is harme of
him. By these fruits shall ye know
them. By this shall all men know that ye
are my disciples if ye love one another
who is the true overcometh the world
but he that believeth that Jesus is the
Christ. Chap 3 7 to 10



1 John 2. 1st

- The first Chap gives as a reason why he writes these things to whom he writes may have full fellowship with S. & glorying from that fellowship with the brethren. Then the keep out. Come in here 5th S is light. if we have the single or pure eye our whole body will be filled with the light. If the light is in it will manifest itself out. We will enjoy a comfortable sense of forgiveness & peace. If it be from the sense of self-righteousness. Chap in saying we have no sin. The doctrine John desires to teach us has not been properly understood because no one is without sin. The more the light the clearer are views of the more minute sins. We must confess to be forgiven. All sin shall become more & more distasteful to us. John writes these words to the perfect habitors. Chap 2. 1st "My little children"
- 1 Addressing with the much affection of a father to little children. I want you never to commit - no not one single act of sin. If it also be making sin committed. Therefore we have an Advocate provided - One that pleads with the father. Rom 8. 34 pleads at S's right hand. Heb 7. 25. 9. 24. Christ the righteous is put in contrast to us - the sinners. # not only pleads for us, but has wrought the righteous new work is imputed to us.
 - 2 So as we must not be abiding on us but it out for the sacrificial atonement - Propitiation of the righteous Jesus. & that atonement is sufficient for the whole world so that no man hearing heard S's plan of salvation dare say to S. C. die it but not for me.
 - 3 There is no break new new subject in this Chap: The subject is how we can walk in S's light & the Coarctation as given in vers 7th

The three Conditions of Communion are knowledge
of H. Commandments. Confession of sin & abiding
walk. We have as verse 7. Conscience charging & as
here ^{conscience} knows these we know Ist least personally. because
we retain a knowledge of H. will be that it acts upon all
we think & do. keeps close up. not abys. as law. do this do that
John 14. 23.

4. The knowledge of Ist Commandments lack almost nothing if they
are not kept as a precious treasure in the heart & shown
outwardly as being the motives from wh we act.
5. Whoso - whatever person has this knowledge of Ist Commandments
treasures up & put in use with God that love to H. will
increase in proportion. Knowledge of love will grow & progress
towards perfection. & we will attain to a farther step in
Communion. We not only will know these we know H. but
we will know that we are in H. Our life is hid with Him
& on the cross - for the heavens. abiding in one of being foreloved
6. John again charges to guard against mere profession
saying you are in H. is not nearly enough. It is a real
possession & will produce very real results. He ought
in life to be like to C. Halibut - pure & low - ought
to be unassuming - his words. Eph. 1. 2 Walk in love even
as C. also loved us.

1 John 2 1st

John tenderly & affectionately introduces
a further statement & Correction to prevent
any misunderstanding of verses 8. to 10. in Chap
first. The whole object of these is to keep
us from sin — not as is commonly reported
let us continue in sin that grace may
abound. "Keeping yourselves from the flesh!
Watch & pray that ye enter
not into temptation." Again he returns to the
comforting side we have one who will
plead for us & whose every righteousness
will stand before our sin. Rom 8 34
who is even at the right hand of God
who also maketh intercession for us
Heb 7. 25 seeing he ever liveth to make inter-
cession for them.

2. Propitiation or offering — voluntary death as a
sacrifice — Rom 3. 25. "God hath set Him
forth as a propitiation." 2 Cor 5. 15.

as broad as the sin so broad is the provision
as in Adam all die so in Christ shall all be
made alive.

3. is closely connected with Chap 1. 5. & reveals
where the statement God is light & the Christian
walk in the light. appears similar to —
Have knowledge — keep His commandments
the knowledge being that understanding basis
which includes knowledge, & loving, the truth

Which leads to the habitual obediencies
to Sads teachings as applied to our daily
life

4 here again corresponds to Chap 1.6

Like - knowledge - Saying we have either
of these or no account. Not he that saith
Lord Lord but he that doeth the will
of my father is He that keepeth ^{the} commandments
which he it is that loveth me. John 14.23

"If a man love me he will keep my commandments
" & my father will love him & we will come
" & make him one abode with him.
John 14.23-25.

5-67 of Chap 1 is continues the parallel
keepeth - he the word of Sads doeth in

1 John 1. 5-7

a. Light - The foundation of all life in the
material world. Gen: 1. 1 to 5. - The sun a
great mass of light - every ray a portion of that
light - so every moral being a part or sample
of God. J.C. says I am the light. So Paul
He is the light. but as den of Paul He is the
manifestation of God the light. I am come to
lighten every man who cometh into the world,
light is the love, as purity, trustfulness,
transparency, honesty. Darkness hypocrisy,
deceit, falsehood, untrustfulness. They
who are in communion with S. & walk
with S. are of the light & walk in the light
& there is not in him any darkness at all.
Rev 8. 12. Gen: 2. 4 to 10. 3.

b. Lay - not what we say but according to our
doing is the standard of the communion of
the church of facted we have to God.
The operation himself in the world. Men.
fellowship. Communion with S. is the
very innmost essence of all true Christian
life. - all religion that is not of God - all that
is done for God is dead works. So the facted
are one. St. John says Companionship is with
S. we want joy to be completely healing
for close to the same facted - walk. The whole
darkness in the world is of God Christians.
with. God is not with us if we are not in the
light of God we are in the darkness - John 3 - 20. for
every one that doeth such works as these the light of God is not in him.
Cometh to the light that his works shall be manifested

of God - the work is the power by the law are
to walk in the light. They to whom John
was writing were pretakers of the Christian
nature. They have the life & light. They come
from the knowledge of salvation. But
to walk in the light is to continue to act
as children of the light by bringing forth all that
is true & of good report. They shall see
shall have fellowship and shall abide in
another world. Hence having fellowship with
Paul of fellowship with brethren we shall
have peace & joy within. From dealing in
the blood of J.C. goes on. Christianly as from
all sin. clearly teaching. Eph 5:28. for we were
8 Keep in mind ^{some} that John is instructing them
people. Chap: 2: 12. Those who have light
& are being exhorted to walk in light. For
~~if~~ if any one is self satisfied & thinks himself
holy. John turns sharply round & says you are
not in the state here. He is describing all this
by the of God shows you your darkness. You
come to the light that your deeds may be upright.
You cannot have a true view of truth. You are
self complacent. Says holiness & our impurities
continue to be ~~as~~ as if we had already attained it
said Paul after much of these experiences.
9. The first of the light is a discerning of the
his imperfections & holiness. but it is light - light
in the holy light. We can never
any by means to forget the fact from which we
are abiding in H. work. We shall not have
Christianity as old as
10. John 5:38

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1 John 5-12
The epistle contains two chief divisions
with an introduction & Conclusions.
Light being fellowship with God & His
Children the first theme - fellowship flows
running through both divisions. The
root of all other fellowship is in accordance
with the ~~same~~ ~~the~~ fact & ~~then~~ each
individual believe has to reach the faith
which develops or manifests itself in fellow-
ship with the brethren. This belongs only
to each as they walk in the light - (in purity
from sin) or ~~rather~~ ~~rather~~ keeping Gods Command-
ments).

5- God is light. In nature it must precede
life - all life is dependence upon light.
In nature first light. Gods nature is light & pure.
In order to catch the statement the reverse follows.
No darkness is in Him. No deceit. No hate
fraud. ignorance. Jesus' life exhibits the brightness
& glory of the Father. I am the light of the world.
John 1:9 shows was the true light. 8.12. 9.5
12 25136

6 the Commandments fellowship is the ~~all~~
walking in ~~the~~ ~~light~~ ~~of~~ ~~the~~ ~~Father~~ ~~and~~ ~~the~~ ~~Communion~~
with God is the innermost essence of true
Christian life - 2.4

with the flesh & with the name of Jesus
during -

4 & this epistle the whole of the things that
are written that you & our joy may
be complete or full. Joy - Ours joy became
the new life in him which includes peace
& joy here & hope of perfect joy hereafter.

5. Light, the condition or foundation of all natural
life - growth - & joy. See also 1. 1. 1. 1. The analogy between
natural light & moral light is considerably worked
back in our ordinary speech & in Scripture! - Some
as day light, deeds of darkness. Such is light & in Him as
no darkness. truth truth wisdom - as darkness, and
deeds, falsehood, untruthfulness.

6 Fellowship or Communion with God is the very
innermost essence of Christian life. He is light so if we
are one with Him we cannot be giving out dark things
if we are untroubled or unconfused & so far as we
cannot be in fellowship with God. We are walking
in darkness, we lie. Jesus is the truth as well as the
light. Light & truth are almost the same thing. Eph. 5. 21. 25
"John 3. 21. but he then doeth truth cometh to the light that he
doeth not, he makes visible that they are wrong in God."

7 God the word the fixed light: we are to walk in that
light. We are partakers of the divine nature. We
have the light & life which comes from the knowledge of
salvation but to walk in the light is to continue to act
as children of the light in keeping sin's & evil's from us day
by day. Then we shall have true Communion with Christ
& the consciousness of the cleansing power of the blood of Jesus
for the daily sins of life. The devil's work will be realized

1 John 1st

That which was from the beginning. John 1st
"In the beginning was the word" This eternal
God John ^{heard} ~~heard~~ with their natural ear -
heard what was said - but said all this - truths about
God & about man. Pastors they had seen Him
is a good deal towards knowing what he
is but pastors still they had looked upon
him. They heard that he ~~was~~ ^{was} about him till
as in John 1. 14 "O we believe his glory the glory of the
only begotten of the father full of grace & truth."
Saw through the human into the divine.
then he comes to the very palpable - grace of touch
They knew he was divine - the eternal God John
with every sense to perceive himself that he was
a man & fully human. all this testimony is about
or concerning - the Lord himself who is the life
the word of life.

2. O this life was made visible. O we have seen
& have witnessed & declare it. They come into our
sight & into their they have seen & heard certain
things - on earth. (Paraphrase)
3. Comes to bear 1st & repeats the statement
we have seen & heard the whole history &
was this eternal being has acted & spoken
& we declare it to you who have not had the
opportunity of seeing & hearing him that you may
share the benefits of this knowledge with us. &
truly if you have this we both seek have fellowship

1 John 1st

1. The first & third verses with a parenthetical explanation in verse 2, introductory.

That we was in the beginning. Eyewitness with John's Gospel - eternity before Chap 2
13th & 14. 3. & John 8. 44.

That we have heard. If any man has my voice. This "we" who here testify had heard with the ear - had understood with the heart & gave witness as convinced otherwise as believers in Christ.

Have seen. Proof through nature & higher senses - eyewitness.

Looked upon. Not short glimpses but had had the opportunity of earnest contemplation.

Handled. Familiar close companionship that left no doubt of his real human substance fulfilling all the requirements of a corporeal body. All these statements are concerning or about "the Word of life". John 2. 25. 14. 6. 6. 35. 48. 8. 12 - also Chap 1. 4.

Word of life. is that inherent - pre-existent life & glory that he had from all eternity all the foregoing "that which" are said about his incarnation & teachings - "Life". Because of his - Word of life - Light of life.

2 Parentheticals serving positive explanation.

Hebrews 5: 1st

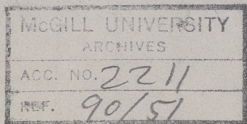
1st In the Mosaic dispensation wh: the

Apote in regard to the Aaronic priests
now proceeds to contrast fully with J. the
great parents H.P. Aaron & his descendants
were chosen from amongst the brethren
& ordained by G^d appointment to stand between
G. & men to adjust the confusion that exists
in man's nature & outward. To man's
thus religious instincts — to offer substituted domestic
natural gifts & sacrifices to G. — Men being the
suitable representatives of men as partakers of the
same nature.

2 One who is reasonable, hears with the ignorant
& sinful. He (the H.P.) being like his fellows clothed
with a body every outward sense of wh: acts
as a channel through wh: temptation at each the
depraved nature of his inner man (or self) & to wh:
he was conscious of having yielded therefore having
first to make atonement for his own sin: also shows
my that he himself must first be pardoned & purified
before he is fit to make available intercession with
G. This gave him back the natural & moral capacity
for pitying his fellow sinners.

4. Christ necessary to all these representations of the H.P. He was being
appointed by an act to the office of H.P. is done by G. yet he knows what
the temptations mean because he too has been tempted. But the

change is that he was not self appointed because
no man can be a legitimate H.P. as assume this office
5 unless he be divinely called as was Aaron. He did not
glorify himself (John 8. 54. If I honour myself my honour is
nothing. It is my father that honoureth me of whom ye
say that he is gone S.) 6 he made H.P. He did not even Con-
stitute himself - son of P. Thou art my son today have
I begotten thee I in virtue of being an architect son he
became H.P. He was perfected through suffering as we read
in verse 8th or 9th & then in verse 10th the kind of H.P. he ~~was~~
more emphatically declared. but first in the 6th verse
6. He was made a priest after the order or rank of
Melchisedec.



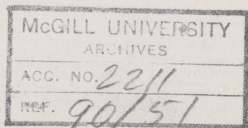
2 (to the life, the Lord Himself made visible
we have seen it - the life & have witnessed of it
& declare to you who have not seen it that
eternal life - the eternal life that was made
visible to us.)

3 There is resumed the matter of verse 1st. Repeating
the statement of having seen & heard & I
now declare to those who may not have seen
& heard Acts 4th & 20 in arches. That you may
have sympathy or fellowship with us whose
Commission is with the Father & with J.C.

4 We write that yours & our joy may be full
The personal knowledge of Christ is eternal life
& its possession gives joy - an increasing joy

5 Importance of fellowship - John 17. 20. 1 John 2. 24.

The message from Jesus that John writes is
that God is light & if we desire fellowship
we must be obedient to His commandments
& walk in the same light with God



Hebrews 5. 5th

Ps 27. The emphatic point hangs out by
this re: quotation of lordship seems to be
that in the matter on hand - the H.P. d. ~~list~~
of ~~the~~ ^{presence of} the obedient ~~is~~ ^{is} subject to the Father
~~the~~ ^{the} ~~fulfiller of all righteous~~ ^{the} ~~works~~ ^{works} ~~with~~ ^{with} the Father
~~assuming~~ ^{assuming} ~~no~~ ^{no} ~~honour~~ ^{honour} ~~with~~ ^{with} the Father
believed it, ~~at~~ ^{at} ~~that~~ ^{that} ~~was~~ ^{was} ~~when~~ ^{when} ~~in~~ ⁱⁿ ~~her~~ ^{her} ~~character~~ ^{character} by fitness or
merit

6. The lordship of Jesus has been previously proven
I ~~clearly~~ ^{clearly} ~~equaled~~ ^{equaled} in 4.5 to ~~explain~~ ^{explain} ~~this~~ ^{this} ~~fact~~ ^{fact} ~~that~~ ^{that}
the Father ~~prophesied~~ ^{prophesied} ~~that~~ ^{that} the Messiah was ~~to~~ ^{to} ~~be~~ ^{be} ~~kept~~ ^{kept} ~~before~~ ^{before} the ~~eyes~~ ^{eyes} of those Hebrews who
his ~~clearly~~ ^{clearly} ~~of~~ ^{of} ~~the~~ ^{the} ~~Messiah~~ ^{Messiah}
lordship with the equally important one of his being
also H.P. appointed by F. as was Aaron but after
an order wh. further on is more fully explained.

7. To have obedience is to become experimentally acquainted
with obedience - doing as that F. who appointed him
required to fit H for # office. He ~~offers~~ ^{offers} ~~the~~ ^{the} ~~gift~~ ^{gift} of - the living
sacrifice. "Behold it was with you before them H who build
a city". H did not H own work but his portion. Death
was the ~~dimens~~ ^{dimens} of H obedience. Even the death of the Cross
the most ignominious death. - The sacrifice for our sins

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Received of Mrs. [unclear]
the sum of [unclear] in [unclear]
of the [unclear] of the [unclear]
presented at the [unclear] of the [unclear]
during the [unclear] the [unclear] or [unclear]
your [unclear] of [unclear]

Philippians 1st of 14

7th It is just as fair for me to be thus minded
for you as because you have me in your
heart &c

2 Cor: 3-2 Ye are all epistles written in our
hearts, known & read of all men
y that ye are in our hearts to die
with you & to live with you.
being partakers of my grace. The grace
bestowed to me by God in Christ

8th Love God is my mistress Rom 1-9 God is my
mistress whom I serve with my spirit &c

Rom: 9: 1st I serve the Master in Christ

Gal: 1: 20 - - beheld before God I lie not

1 Thess 2: 5 - - I am writing in the tender heart of J.C.
2nd clause 2nd chap: 26 & 4-1st

9th Judgments - Jurisdiction. Purpose of prayer in
verse 4th

1 Thess 3-12 O the Lord make you to be crucified
& abound in love one toward another
& toward all men even as we do towards you

Phil 5-6-

10th Oppressions - discern - Rom 2: 16 I know
his anger & appearance the things that are more excellent
being instructed out of the law

Rom: 12: 2

Eph: 5-8 Last clause Walk as children of light

Prayer which is acceptable to the Lord
Acts 24: 16. - - 1 Thess 3: 13. & 5: 23.

1 Cor: 1-8. who shall also conform y^e into the same
blissful in the day of our Lord J.C.

11th - fruits - fruit

John 15-4-5

Ephes 2-10

Col 1-6

John 15-8

Ephes 1-12-14

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Phil: 1-12. The beginning of a palimpsest
 where Paul must restore the good that
 had resulted from his imprisonment.
 Paulus 76-10. Surely the words of our state prove
 when Paul persecuted the Church & his letters
 were scattered abroad they preached & gained
 many in Laodicea

Rom 8.28 We know that all things work together
 for good to them that love God.

19th So that my honors in Christ become men-
 get from all the fathers & beyond to others.
 Intention in chap. 11-23. in the Caesar's

14th Most of the business - as majority. P. I have had

15th - Some indeed also P. In passages of my 14th

1 Cor 15-10. Paul a vice in the heart
 means to say mean to take part in
 he builds clear upon Christ the true foundation

1 Cor. 4-14. teaching the to be followers of him

2 Cor: 10-1 also 11-1

The Anti-Pauline
 Member of the office

17th - The former (of ver. 15th) preach out of obligation,
 P. intention Rom 2-8.

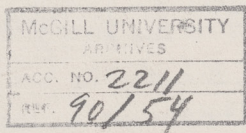
i.e. taking opportunity by my being laid aside to
 depreciate one of my preaching, I do to cause me
 trouble of spirit.

18th - It has no other readers. I regard which benefits
 rejoice. Altho' these matters are mixed.

19th - "Labentem" here meaning Paul's own spiritual
 good - his fruitfulness for Christ & glorification
 of him directed by his life in death & in his degree
 of blessedness - not without the help of prayer
 (ver.)

2 Cor. 1-11. helping together by prayer for us.
Rom 15th - 30-31. ^{prayer my a leading -}
Phil: 22. for I small that through your prayer
I shall be given into grace
through your prayer & supply of the spirit etc

The supply comes in consequence of the prayer-
intercessory prayer obtains its object, by a delicate
touch of personal humility & loving appreciation
of this spiritual business & makes to him, he
acts the acknowledgment of his own delinquency on
the supply of the H. S. upon for him by these prayers



Phil. 19th

Salvation — fruitfulness for Christ
& glorification of him — so essentially his
own Salvation in degree of blessedness
Not without help of your Prayers,
intercessory prayer attains its object
& the supply takes place in consequence of
the prayers.

20th — it is our Confidence which hath great
recompense of reward.

Heb 10th 32 & 35 — Taking joyfully the speaking
of your words knowing in yourselves that
ye are in heaven & better & an enduring substance
Cast not therefore away your Confidence
which has great recompense of reward.
Rejoice Rom: 8. 19th The earnest expectation
of the creature waiteth for the manifestation

Hope... assurance hope & hope maketh not ashamed
Baldness Eph: 6. 19 that utterance may be given unto
me that I may open my mouth boldly.

Rejoice shall be shown to be where he is
Life & death on showing active service for C.
The other union with him in heaven

21. I live Christ — Christ in me the hope of glory
Gal 2. 20.

To die by the machinations of enemies no shame

22. but gain — assuming that it is so. That if I continue

to live & this brings to me fruit for my
labour then what I shall choose I know

not

23 But I am in a short breath - kept back
from decision

2 Tim 4:6

Calvin says this shows that he enjoys

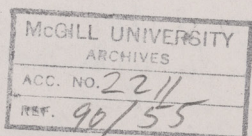
C's presence after death.

24 It to abide in my flesh is more necessary

25 Chap 2:26 Paul says but I trust in the Lord
that I myself ^{also} shall come shortly.

26 It is their faith which is to abound by
the continuance of his teaching
they had received the gospel from him & by
his presence it wd abound be assured & increased

27 Eph: 4:1 I therefore the presence of the Lord beseech
you that ye walk worthy of the vocation
wherewith ye are called in all lowliness & meekness



- 24th - To abide in the flesh is more necessary &
 25. Chap 2. 26 Paul again repeats - I trust in the
 Lord that I myself also shall come boasting
 their faith is to advance by his teaching
 26 Their former matter of boasting in him gives
 the possession of the gospel which they had received
 from him, which will be advanced & increased by
 his presence. - 2 Cor: 1 - 14 - We are
 your boast, as ye also are ours in the day of
 2 Cor 5. 12.

- 27 - Live as Citizens of a Kingdom - heavenly state
 Eph: 4. 1st I beseech you walk worthy of the calling
 Col: 1. 10 to walk worthy of the Lord unto
 all pleasing bring in forth fruit unto every
 good work & growing by the knowledge of the
 1 Thes 2. 12 that ye also should walk worthy of God
 who calleth you into his own Kingdom of glory
 1 Thes 4. 1 - Chap 3. 20.

standing fast in our spirit - Ephes 4. 3-4 here is
 this one spirit with of unity by the spirit
 of God. Fellowship & inspiring them. 4. 1. Chap
 1 Cor 1. 10. 1 Jn 3 - but for love. charity

think one mind - The affections & inward energies
 order on by the spirit on the one hand & by certain
 ay ensues on the other - striving together with
one another *

28. Adversaries of the faith 2 Thess 1. 5

2 Tim 2 11. . . . if we endure we shall
also reign with him

28th New translation, second clause - "but of your
salvation" that from God"

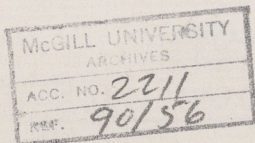
Your firmness & hopefulness is a sign to these
adversaries (if they choose to do it), & a sign from
God to you (not that he will deliver you from
their persecutions) but ^{assuming you of your salvation} as you are called upon
to suffer for Christ. These things you can see
that you are really his - if you suffer you
shall also reign Rom 8-17.

29. Rom 5-3.

30 Col 2-1 -

Act 16-19

1 Thes 2-2



Phil 2 - 1

Lesson 1. to 11th no hesitation to unity.
7 to 4th After the example of Christ.

If there be any hesitations. - Consolation follows in the word - "Comfort"

1st Communion of the Spirit - 2 Cor: 13 - 14 The Com-
munion of the H. S. be with you all.

Basels of affectionate emotion Col 3: 12 Put on

Therefore as ye beloved holy & beloved an heart of pity
2 John 3: 29th 2 make ye my joy full. It is
joy was not yet complete because they did not
walk in perfect unity Chap: 1-9.

Shall ye be of the same mind. more general
than being of one mind

Rom 12: 16 Be ye of the same mind one toward

Rom: 15: 5 Caristia

1 Cor 1: 10. Now I beseech you brethren by the name of our

2 Cor 13: 11 Be of one mind live in peace & the S of love & peace

Chap 1: 27. - 3: 16 & 4: 2

1 Peter 3: 8 Finally be ye all of one mind ... love as brethren
with united souls being of one mind

3. In nothing following self seeking nor vain glory.

Col 5: 26 If we live in the Spirit let us all be void in
the Spirit. Let us not be desirous of vain glory -

Brooking one another loving one another
Rom 12: 10 Be kindly affectioned one toward another with
genuine love - in honour preferring one another.

Eph: Submitting yourselves one to another in the fear of God

1 Peter 5: 5 Ye younger submit yourselves unto the elder. ye all
of you be subject one to another. be clothed with

4. Each regarding not his own matters but each also
the matters of others

1 Cor 10: 24. Let no man seek his own but every man another

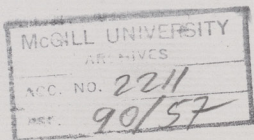
13: 5. Charity seeketh not her own
hesitation to unity after the example
of Christ.

New translation

3 verses. In making following self seeking
was mainly glory, but through false
calculations of mind esteeming each
other better than ourselves

Rom 2. 8 To them their are Contentions

To them that seek their own
So those who are of self seeking
to those who seek or do this duty
from a spirit of ambition seeking of their
own interests.
Hinders the truth which they know from
working



Phil: 2

12^h Now exhorts to follow the glorious example of obedience - wh. Carried obedience to the lowest was lifted to the highest.

The "to them" refers to the downing up of the former hesitation - if every knee & every tongue swear honor & Confess; you do it now as Jesus did it while he lived. As in the presence of Him who is ever present; & to the glory of Sad the father
Chap 1. 27.

Carry out with fear & trembling your own will

13 2 Cor-3. 6: Note that we are sufficient to think of the of ourselves as from ourselves but our deficiency is of Eph. 2. 2. whereas you once walked according to the cause of the world, according to the Principle of the power of the air of the spirit that now worketh in the children of disobedience.

Col 2. 29 whereunto I also labour earnestly contending according to his working which worketh in me mightily

14^h ministering against men, disputing with men, - not against God or duty.

15^h Make as serpents harmless as doves
Love of Sad. Eph. 5. 1 Be ye therefore followers of Sad as beloved children.

Present generation 1 Peter 2. 12 have your conversation honest among the Gentiles that whereas they speak against you as evil doers they may by your good works wh. they shall behold glorify Sad in the day of visitation
Ye shine this is the perfection of X^o

16^h Eph 5. 8 Ye were darkness but now are ye light in the Lord walk as children of the light. - Luminaries Ye appear as luminaries in the world, by holding forth the gospel - the result is far as Paul was concerned will be that at the day of Christ he will boast that he had not seen for nothing, nor laboured for nothing.

Phil 3

1 Rejoice in the Lord - The groundwork of the epistle
Chap. 1-18. 25. - 2-17 - 4. 4. in which the Apostle
seems to refer back to this saying "again I say".

1 Tho 5-16. Rejoice evermore. 1 Peter 1. 6 wherein ye greatly
rejoice though now for a season, if need be ye are in
heaviness through manifold temptation. I on to verse 8th

2 Observe with a view to avoid. the days - The impression
The prominent idea being uncleanness - Conscience. Computation
it is not meant to take the children's meat & cast it to the dogs
Gal: 5-15 but if ye bite & devour one another ye shall
not be saved. Consume one of another.

Evil Workers 2 Cor 11. 13. - 2 Peter 2. 17-18 or

Not mere evil-doers but doing evil work.
Conscience - Computation. abstem or Reverence of these
Rom: 2. 28. Gal 5-7

3. For we are the real circumcision who worship by the Spirit
of God. Amongst the Philippians were ~~two~~ both the circumcised
& the uncircumcised. Gal 4. 21-24. Rom 2. 28.

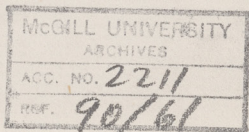
The Spirit of God is the agent whereby our service is rendered
Rom: 5-6. because the love of God is shed abroad in
our hearts by the H. G. which is given to us. 8-14 For as
many as are led by the Spirit of God they are the sons

of God Worship by the Spirit of God from the Law
Rom 7. 6 But now we are delivered from the Law
having died to that wherein we are held that
we shall serve in newness of spirit & not in the
letter of the letter

Play in Christ. Gal: 6. 14. God forbids that should play
Gal: 6. 14. God forbids that I should play the Jews game
Love

4. 2 Cor 11. 18. 21. I hate it but am stilt of the number
of those who put no confidence in the flesh

Sept-28-47



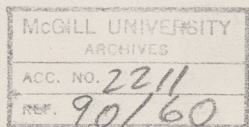
Philippine

Phil 2 - 25

25. They be it necessary - because he was laying
after them all. Chap 4 - 18. [Phil. 2 - 25 - fellow ^{chie} for]
26. Because you had heard that he was sick
27. If to the serious counsel by his hands the serious
of for the loss of his friends had been added it wd have
been overmuch.
28. If they rejoiced in seeing Epaphroditus his own
trouble wd be thereby lessened. - What a delicate
touch of affection!
29. - - - holds such men in honour. - 1 Cor. 16 - 18
30. Their ministration was the protribution of money
& the only solicitude in their kindness was their ability
through abasing of administering it themselves & this
was filled up by Epaphroditus who in doing so risked
his own life - no blame to the Phil. is conveyed only
a delicate way of enhancing the services of E. & a reason
why he shd be received with joy.
"That which you wd have done if you cd he did
for you" therefore receive him with joy.

Phil. 3 - 1

1. Apparently Paul intended to finish this letter &
again went off on mentioning the judges into
showy cautions against them & other immoral persons



Phil: 2

17 or 18. Paul compares the faith of the Philippians
to a sacrifice - and lab: he will most
gladly pour out his blood in martyrdom -
as a libation - & he believes they sympathize with
him in this feeling. - Rom 15-16 - 2 Tim 4-6

Exercise for myself & Congregation

19 He gave ^{up} ~~up~~ of the pouring out of his blood
was uncertain - hoping to hear of them & even to see them
Some say, was one of Paul's companions when he first
visited Philippi Acts 16-1-3-12, 17-14 & when he passed through
Macedonia 2 Cor 1-1.

20 Like, like minded with myself, will richly care for you

21 4th verse. 1 Cor 16-24 Let no man ^{put} his own ~~own~~
every man another's before

22 The appearance most of him if known by trial when we
were at Philippi together. 1 Cor 4-17. 1 Tim 1-2. 2 Tim 2

23 - See 19. In the word. Chap 1-25. Phil 22. I propose one
24 a loving for I trust through your prayers I shall
be joined unto you.

25 Epaphroditus See Chap 4-18. (Send back)

Hebrews 1st Chap.

Verse 1st. As introductory to the understanding of this Chap: let us try to bring before us the golden days when God & his Creature man were in harmony with each other & communed together as friends with friends while only one test of loving obedience was asked by his maker. This test man wilfully & wickedly broke yet God, in his sorrow & love, gave a promise of help one of the consequences there inevitably followed his disobedience. You are familiar with this promise. No doubt a tradition of this promise ^{was repeated} by Abraham's family till S., was watchful of his erring creatures, saw it needful to reveal more of his plans, to reassure men of his faithfulness & to add to their faith in his truth. & thus S. continued through long & irregular intervals of time, & by men of very different capacities, & in extremely different circumstances, to make known more of the marvellous plan he had formed, by wh: men sh: be saved from the power & the consequences of sin. For instance

Isaiah was inspired to foretell Christ's birth
 from a virgin, also His painful sacrificial
 death. Daniel, a man who was taken a prisoner
 in war to Babylon, the time when this Deliverer
 will come. Jonah was a type of Christ buried &
 rising again. Malachi, the last prophet
 of O. T. times, told of John the baptist coming
 immediately before Christ to announce his approach.
 The reference to this gradual unfolding of God's
 intention to save & restore men is brought in to
 this opening verse of Paul's letter to the Heb. Christians
 to show how they all ^{these prophets} agreed in pointing to Jesus as the
 Son of God who had now come to speak to us Himself,
 came to tell us plainly of spiritual things, because he
 came from heaven & he was familiar with God
 & His plans as no one who had only lived on earth
 could do. He was God's divine Son & was complete
 revelation to man - beginning a new dispensation
 called "the last days" because there is to be no more
 to be told us. He also tells us that the next dispensa^{tion}
 will be brought in by His (Christ's) return in

glory as King to reign over his people who
 are to possess his kingdom. meantime let
 us try to understand what the Son of G. tells
 us of his present position. He has passed through
 the sufferings, pain & blood. he has ^{to endure} ~~in~~ his human
 body. He has ascended up again to heaven
 in a changed spiritual body & each shares his
 throne there with him ^{& this}. ~~not so much~~ as his
 co-equal, as Jesus inherently is, but as the man
 C. J. who has finished the work on earth & has
 fully satisfied his ^(P's) requirements. & so represents
 the first fruits of the family G. is adapting
 for his sake. In this capacity G. declares that
 He (G.) has "appointed him heir of all things". This
 little clause tells us that the man C. J. has not yet
 got what he has inherited through his humiliation
 & sufferings - He "has not yet all things put under
 him." What Christ has done, ^{his whole has enabled G. to place his heel} ~~the head~~ ^{on the} of the Devil ~~that~~
 old serpent) ready to crush him but he is still
 "the prince of the powers of the air the spirit that now
 works in the children of disobedience". "Christ Come
 to destroy the works of the Devil". He ^{has} ~~has~~ ^{assuredly} ~~assuredly~~ ^{conquered}.

laid the foundations of this work deep & strong
 I have asked us to go on helping him to bring
 man out from under Satan's power. into his, at
 present, hidden kingdom. Which shortly he will
 come & make manifest, per an account of all
 his work as man P. has appointed, & set him
 apart, to inherit a restored creation as a kingdom.
 Let me repeat he sits that throne per, as ^{an} account
 of having taken the nature of man & redeemed the
 lost world. The very next clause in verse 2^d
 claims that it all inherently belongs to him. He
 made the world & without him, as co-equal with
 P., there was not anything made there was made.
 He is the brightness of P.'s glory - the express image
 of his person - he upholds all things by the
 word of his (Co.) power. He veils all this glory
 until he had purged our sins when he
 returned to heaven as a glorified man & sat down
 on his Father's throne. In coming to this world he
 had assumed a place lower than the Angels, but
 when he went back his sufferings had brought him
 a place higher than the Angels. His work done here

obtained or gained for himself a name or
 fame superior to that which they have obtained.
 So as obedient man he was made much better than
 Angels. This welcome back to heaven in the
 new Capacity of glorified Son of man. Was one
 of the prophecies fulfilled long ages before when in
 the psalms it is predicted that a day, or fixed time, will
 come when S. will receive his eternal Son as newly
begotten or begotten in another phase of sonship,
 or as the prophet Samuel puts it S. in a new aspect
 was to be his Father & in a new aspect C. was to be
 his Son. & again in the psalms it is predicted that
 when this son returns to the world, he will be
 accompanied by the Angels who will worship
 him & these beings who are inferior in position &
^{power} to the man C. of. are ~~made~~ so great that they are
 spirits that can fly swift as the wind or destroy
 like fire. of which numerous instances of these powers
 are recorded in the O. & N. Testaments, but this part of
 this Character is brought in here to enable us to
 enable us better to realize how much greater this
 Son-man ^{than angels who excel in strength} is ^{for} again in psalms 104. 4. this newly

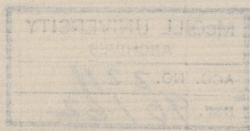
he gatters ~~son~~ is referred to as ~~S. as~~ by his
 throne, for which he is now waiting, it is predict-
 ed that it will last forever & ever & his rule
 over his kingdom will ~~the rule~~ ^{be in} righteousness.
 Then in the 9th verse the reason why he gets this
 throne is given. because while he - the son - was
 in the place of temptation he loved righteousness
 He loved the holy law S. had given to men & he wholly
 fulfilled it. He hated iniquity & suffered rather
 than committed it - therefore S. uses his own P. has
 appointed him with the air of gladness above
 his fellows or thus his brethren whom he has redeem-
 ed ~~for~~ ^{he} not ashamed to call ^{them} ~~his~~ brethren. & to whom
 through the fear of S. he promises that he will give
~~them~~ the air of joy for evermore, altho' his own joy from
 S. will exceed theirs.

Verse 10th quotes again from the psalms (102.25th), &
 S. as Lord of all Creation is represented as having
 "laid the foundations of the earth. The heavens as the
 work of his fingers". & as in the former part of this Chap.
 the making of the world & the sustaining of it by the
 power ^{of grace} ~~of~~ was claimed ~~for~~ ^{here} ~~Jesus~~, by inference we
 find his divinity & reminded of his original on-
 ness with S. in his divine nature & perhaps this reminds

is brought in here purely to justify the quotation from the 104th ps: where C. is addressed as God. 'Thy throne O God!' & also to prepare us for the comparison that follows between the perishableness of this wonderfully ~~looks~~-looking world & the im-perishable nature of C's life. God panned the heavens & the earth - (11th verse) but they shall perish yet Christ will remain. They will become like an old worn out garment & like an outworn texture or mantle they will be pulled up & changed for a new one, yet through all C. remains the same - no number of years will affect his strength nor his power to fulfil his promise to return as king & to establish his kingdom. We should keep in mind that all this coming ail of joy that Jesus is now expecting is the result of his love for I^d righteous men. Adam was created righteous & while he maintained that state he was promised full dominion over this world but in yielding to sin he showed his unfitness to rule in Gods righteous way. but the second Adam adhered to the holy Gods standards of righteousness

& thus proved both his fitness & his right to
 rule. He makes it ^{also} possible for sinners to be
 restored thro' faith in his abundant righteousness
 & thus become partakers with him of this oil of
 joy - the joy of reigning with him. He is the
 first-fruit of many brethren. & now. (13th Verse)
 this Chap: finishes with another Comparison
 between the greatness of S's newly begotten son
 & Angels... So which of the Angels did God ever
 say - "sit on my right hand until I make
 your enemies your footstool". This place needs
 no word for the abundant scene Adam until
 all things are again brought into subjection to
 him to whom they belong. earlier in the study of
 this Chap: we found that C's head had been
 placed upon the head of the old serpent but
 he is gradually crushing his head & soon he
 will be wholly crushed with all who have
 followed him. but the inconceivable part of
 this revelation is these last ones who trust him
 are to be partakers of his glory - brought into a more
 relation to him than these great & good Angels are

They rejoice now in ^{his} presence our every
single sin that repents & turns is received
ready to share his kingdom with him. & this present
occupation is that of ministering spirits as servants
of Jesus sent by him to minister to or serve them
who shall be heirs of his salvation. The whole
of all we have been trying to understand better
is written to impress us with the magnitude
importance of attending to the words spoken to us
by so great a being as Gods Son. . . Therefore
begin the 2^d Chap! we should give the more
earnest heed to the things that we have heard
lest we should let them trickle out as water
leaks out of a cracked vessel.



Notes on a variety of different
biblical subjects by R. F. Anna.

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Sickness being the work
of Devil.
Christ's fulfilling of the law

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Wine as intoxicating

Ge. 9. 24.

1 Sa. 1. 14.

1 Sa. 25. 37.

2 Sa. 13. 28.

Est. 1. 10

Ps. 78. 15.

Pr. 20. 1.

Is. 5. 11. 22.

Pr. 23. 29-33.

Is. 28. 1. 7.

Is. 28. 7

Is. 29. 9

Is. 51. 21.

Je. 23. 9.

Je. 51. 7

Ho. 4. 11.

Joel 1. 5.

Hab. 2. 5.

Zech. 9. 15.

Eph. 5. 18.

Lu. 21. 34.

Re. 17. 2.

June 18. 93 - end

Christ is here revealed in kingly ex-
plicitly. The statement is not to his
followers but to a heathen. May not
it be the whole doctrine of his kingdom
but must be principal parts.
Christians as well as others are far
less willing to confess his kingdom
than his prophetic of atoning character.
Circumstances Sanhedrim had
condemned J. as a false teacher.
They however ~~to~~ changed their
ground when they came before

Pilate. They thought that their influence alone wd. have done it. But no, they had to bring forward their political charge. Pilate wd. not take the responsibility. Their accusation before Pilate was very different from that before the court assembly. Pilate suspected that this was a mere excuse. Pilate takes Jesus aside. This was not the authorized way. The trial

ought to have been public. Pil-
ate first? Art thou king of
Jews? Not merely king as Jews
said. This question ought have
two interpretations. I first found
out what he meant by his ques.
The same after happens now, we
must be on guard. The question
Christ put to Pilate brings up 3
points. If Pilate had asked as
an enquirer of Christ's kingdom
Was P's question a judicial question,
or is it a question asked at

- (1) Importance of the Word of God
- (2) What is faith?
- (3) Crowns
- (4) What the Bible says of a judgment to come
- (5) Why must we be born again?
- (6) Our responsibility in ref. to the study of God's word
- (7) What the Bible says about the devil.
- (8) Why are we responsible for not trusting God?
- (9) What the Bible says of riches.

(10) What right has God
to forgive us our sins.

H. H.

(5)

Hankins Dawson.

June 3. 79.

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Thanksgiving (Commands &c.)

Falling away from grace.

Christ's prayers.

Wars & fightings as spoken of in the
New Testament.

Hospitality.

After death.

Salvation is for ever.

The Lord he is God, the Lord he is God.

Crowns.

Position in prayer.

Rewards.

The Lord is my shepherd.

Giving.

Rest. Here or Hereafter.

Fasts & fasting.

Mighty waters.

The Lord's commands & promises
concerning Prayer.

Paul spoken of as Apostle.

Apostle used without reference to Paul.

Obey yr. Parents in the Lord.

Commands to be thankful.

Money

The word of God

From that hour. Meems immedi-
ately. Surely Mary was unable to
bear the agonies of the season.
There are 3 persons but of this little
incident. The person to whom
Mary was entrusted. There was
none more suitable. Jesus
loved John most of all was loved
by him. There was what
one might call a strong Christian
relationship between them.
Christ had previously said,
Whosoever shall do my will
do my will is my brother be.
This is a pattern of that love
we should show to others.
It is finished. What is
the connection? It says,
Jesus knowing that all things

The death of Christ is the culminating point of the
gospels although so simple told. To speak of
it further would but be to weaken it.
There are 2 points which may be looked
into. Jesus' care for his mother +
'It is finished'. Mary must have been
old, 50 at least. It does not appear
that any of the women were at
the trial or knew anything of the

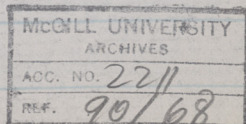
proceedings of the previous night
unless they had been told. Mary here
sees the son of her love crucified.

We must not think of the cross as we
see it in pictures. It was likely on
a level with the other people.

Woman. The term apparently is guard-
ed perhaps against the worshiping
which she has since received!

were now accomplished or
let finished. That the scrip.
might be fulfilled said I think
this has a special meaning
& significance.

He gave up the Ghost Lit. He
yielded up the spirit: showing
all voluntary was in it
which he did.



Gen. 16.13.

Thou God rest me.

Pr. 5. 21.

2 Ch. 16. 9.

Job. 31. 4.

Je. 16. 17.

Je. 32. 19.

Ho. 7. 2.

He. 4. 13.

Job. 34. 21.

Pr. 15. 3.

Zec. 4. 10.

Jno. 1. 48.

Ps. 139. 3.

Pr. 15. 11.

2 Ch. 6. 30.

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Swearing

strong
expressions
used by Paul
etc.

1 Li. 5. 21

Gal 1. 20.

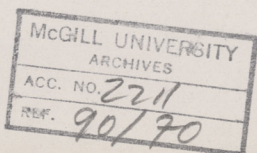
2 Li. 4. 1.

1 Li. 6. 13

2 Co. 1. 23

& Oaths

Mat 26. 63 High Priest adjures Christ
1 Sa. 14. 24. - 28 Saul adjured people
Jos. 6. 26 Joshua curses man who swears
1 Ki. 22. 16. Ahab adjures Micaiah
Mk. 5. 7 Man with devils adjures Christ
Acts 19. 13. Jews tried to cast out Devils

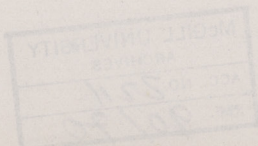


Sickness cured by laying
on of hands &c

Mar. 16. 17. 18

Oct. 5. 15. 16

Jan 5. 14. 15^m



2 yr. of Joash

Amaziah 29
Joash's son.

24 yr. of Jeroboam

Azariah 52
Amaziah's son

2 yr. of Pekah

Jotham 16
Amaziah's son

17 yr. of Pekah

Ahaz 16
J's son

3 yr. of Hoshea

Hozeiah 29
Ahaz's son

Manasseh 55
H's son

Amon m's son 2

Josiah a's son 31

Jehoiakim J's son 3 m.

Jehoiakim 11
Josiah's son

between Joash's & Amaziah's deaths.

37 yr. of Joash

Jehoash or Joash Jehoah's son
16

45 yr. of Amaziah

41 Jeroboam Joash's son

38 yr. of Azariah

6 mo. Zachariah J's son
39 yr. of Uzziah or Azariah
1 mo. Shallum

10 Menahem

50 yr. of Azariah

2 Pekahiah m's son
52 yr. of a.

20 Pekah

12 yr. of Ahaz

9 Hoshea

Israel
Carried Captive

(over)

Schoiakim 3m.
Schoiakim's son

Maltaniak
or Teolekiak 11

Judah
Carried Captive

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S U D A H

Saul 39.

David 40

Solomon 40

Rehoboam 18

Abijam 3

Asa 41

Jehoshaphat 25

Jehoram 8

Ahaziah 1

Athaliah 6

Jehoash or Joash 40
Ahaziah's son

22 Jeroboam

2 Nadab 1's son

24 Baasha

2 Elah 1's son

6 Omri

22 Ahab O's son

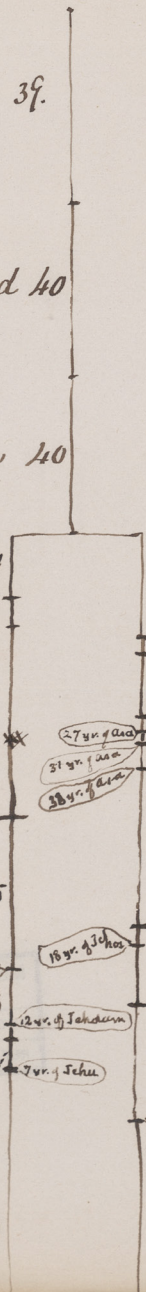
Ahaziah A's son

12 Jehoram Ahab's son

28 Jehu

23 Joash

17 Jehoahaz Jehu's son



Giving

Le 6

Mat. 5.42. Give to him that asketh

10.8.

19.21. N.L.

Le. 6.38.

Deut. 15.7.11.

Prov. 19.17.

Prov. 28.27

Ps. 11. 6

Ps 75. 8.

Is 51. 17

Je 25. 15. 28.

Job. 21. 20

Re. 14. 10.

Ps. 116. 13.

Lu. 22. 20.

Cup
of wrath

Cup of
Salvation

Commands
to be thankful

Ps. 50.14.

Ps. 95. 2.

Ps. 100. 4.

Ps. 147. 7.

Ep. 5. 20.

Phil. 4. 6.

Col. 2. 6 & 7.

Col. 4. 2.

Heb. 13. 15.

Ps. 42. 7. Deep calleth unto deep

Ps. 65. 5.

Ps. 66. 6.

Ps. 88. 7. 17.

Ps. 69. 1. 2. 14. 15.

Ps. 77. 16. 17. 19.

Ps. 89. 9.

Ps. 107. 23. 24. 25.

Ps. 93. 3. 4.

Is. 48. 18. 19.

Is. 51. 15.

Is. 57. 20.

Jer. 5. 22

Is. 17. 12. 13.

Is. 5. 26. 27. 28. 29. 30.

Mat. 8. 24. - 9

Job. 9. 8.

Mat. 14. 24.

Re. 21. 1.

Mighty Waters

Jer. 51. 42. 55.

Eze 26. 3.

Zech. 10. 11.

Luke 21. 25.

Ac. 27. 41.

Jude. 13.

Le. 17. 7

Di 32. 17

2 Ch 11. 15

Ps 106. 37

1 Co 10. 20

Re 9. 20

~~De 32. 38~~

1 Co. 6. 19. 20.

Ro. 14. 7.

Acts. 20. 28.

Exch. 1. 7. 14.

H. E. 9. 12.

1 Re. 1. 18. 19.

Re. 5. 9.

Bought
"are not
our own

P. 51.5.

Eph. 2. 3.

~~Wounded bruises
to puttying~~

~~Ro. 10. 14. 17.~~

~~shall skin
stays for ever
He that
could as well~~

to
Lack

Terrible responsibility of preach
Gospel. Saviour of death to death
or life to life. Better or worse
tonight. We want speak
plainly, perhaps some think
harshly. Plain truth. Gods word
we believe in a heaven & hell

If you were a corpse tonight
where wd. soul be? For Ham-
mond asked that in theatre:
result.

Ah friends! dont want doctrine
& dogmas, want a personal
Saviour, a true salvation to
make us happy in life, & teach us

how to die. A terrible sight
death ^{to} follow of crosses.! what will
your infidelity do for you then!

Careless man, what comfort will
smearing be at that hour.

Man dying in hospital.

Unbeliever what has your way of
thinking done for you? Bradley
lectures.

Friends I dislike
saying these things.

Hard work -

You all know the
Gospel. Paul had

heard that preach

in Jerusalem. Had

heard Stephen. Not

all was struck down

& conscious of

sin, that believ.

How long halt

between 2 opin.

Felice : Agrippa.

Sergius Paulus.

Know that for

1	11.5	inf
2	8.2	of
3	2.16	of
4	16.4	
5	3.2	
6	1.16	
7	16.31	
8	11.18	
9	13.38	
10	10.43	of
11	10.02	
12	7.9	
13	2.4	
14	3.36	inf

Fishers.

Come ye after me & I will
make you to become fishers of men.

Mark. 1.17.

Farmers.

I sent you to reap that
whereon ye bestowed no labour

He that reapeth receiveth
wages

John 4.36.38.

I think we often speak about
Saviour Jesus as Saviour & about
our being saved without attaching
any definite meaning to the word.

If Jesus is a Saviour he must save from
something. If we are to be saved, we
must be saved from something. What is it?
A drowning man — A man in a house
on fire — We are not all drowning

Christ is a Saviour because he
saves man from their sins & from the
penalty of sins. In this respect we all
need to be saved. Some people don't
believe this —

God says "All have sinned & come —
"come short." It was God's plan & desire that we
should live in his glory but we "came short." Adam
fell. ~~God pitied~~ God gave him a promise
of a Saviour. Saviour has come. Offers us
salvation from sin.

Mat. 1.21.

I Pe. 3.18.

Suffered

Mark 14. 34 - ~~35~~ 35

61 - 66

for sins 15. 15 - 39.

Once Past & done.

No more to wait for.

that he will.

bring us to God.

Couldn't we bring
ourselves.

To whom due? (1 Chr. 16.7.)

Ps. 47.6.

~~Luke 18.43~~ Why did the

~~get by temple. acts 3.9. note on this that had.~~

Lu. 1.64)

Ps. 9.13.14. Reason why?

Ps. 30.11.12. Ps. 33.1.2

How to give this praise?

Ps. 34.1 Ps. 35. 27.28

Phi. 1.11 - Ju. 15.8 - Mat. 5.16 -

Ps. 40.3 - Ps. 42.4.5.

Both words & deeds. Heb. 13.15.16.

Ps. 48.10. Ps. 51.15.16.

Ps. 65.1. Ps. 66.1.2.

From whom due?

Ps. 79.13 Ps. 100.4.5.

Ps. 106.1.2. Ps. 106.47.48

Ps. 150.6 ^{For or due} Mat 21.16. Children's music

~~For natural~~

Ps. 2.9. Preeminently due from christians. Ps. 4.11

Lu. 24.23 Lu. 2.13 -

Beasts praise
while we get
down to God's
praise
"you 12.42. 43
"were they happy?"
"Pomulca"
Re. 2.29.
1 Co. 4.5.

For What?

Salvation. 2 Co. 9.15.

Wont take on thanks & praise before accept his gift. See above.
Lukes 18.43. Why did people praise God. Acts 3.9. Personal matter?

Result of praising God advanced. acts 16.25

He is glorified this cause

1 Cor 5. 22.

For as in Adam all die, even so
in Christ shall all be made alive,

Eph. 2. 3.

And were by nature the children
of wrath, even as others.

Born in sin Kred in iniquity

Ps. 51. 5. Behold I was shapen
in iniquity; In sin did my
mother conceive me.

Jns. 3. 6. That which is born
of the flesh is flesh; & that
which is born of the spirit is
spirit.

The carnal mind is enmity
against God. Ro. 8. 7.

Ro. 5. 12.

Wherefore as by one man sin
entered into the world, & death by
sin; even is death passed upon
all men; in whom all have
sinned.

Ro. 5. 18. 19.

Mat. 5.3. Πνευμα

Mat. 22.43

Mk. 1.12.

Luc. 1.17.

9.55.

John 3.6

4.23

Ac. 6.10

20.22

Ro. 1.4.

2.29.

8.6.

8.15.

11.8.



Ψυχή sig. person

Ro. 2.9

Ro 13.1

Πνεύμα used

222

out of 370

for

- Spirit or

Holy G

Fruits June 18

Aceto 17.16

18.5

18.25.

Roxa

Mat. 10. 28
12. 18

22. 37

26. 38

Mk. 12. 30

14. 34

Luk. 1. 46

2. 35

Acts 2. 27

2. 31

2. 41

Eph 6. 6

Phil 1. 27

Col 3. 23

- 1 Th. 2. 8

He 10. 39

Ja 1. 21

1 Pe. 5. 20
1. 9.

1 Sa. 16. 7.



All have sinned.

I John I 8---10

Romans III 10-19

Romans VII 18

Salvation. (& the refusal
of it.)

John III 15---18 & 36

Heb. VII 25^o

John VI 40 & 47

1 John V 10 & 11

Romans VI 23

Deut. XVIII
18, 19.

Heb. II 3

1 John III 23

John V 24.

John XII 46-7-8.

Acts IV 12

Acts X 43

John XX 31

1 Pe. IV. 17.18.



✓ Aets V. 41, 42

Mar. 5, 12.

Phi. 1-29

Aets 19. 8.

Disturbed.

Long time

Iconium Acts 14. 3.

Long time abode they
Ephesus Acts 20. 31

by the space of 3 years
I ceased not -

Corinth Acts 18. 11

He contin. there a
year & six months
teaching the word of God
among them.

Book of the acts of
Solomon.

Book of Nathan the
prophet.

Prophecy of Ahijah
the Shilonite.

Visions of Addo the
seer.

Chronicles of Kings of Israel
The Epistle from
Ladicea.

Book of Shemaiah
the prophet.

Sum of an Agreement

Foolishness.

What men think foolish

1 Co. 1. 18. #23.

1 Co. 2. 14.

What is really foolish

1 Co. 3. 18. 19.

1 Co 1. 18. 23.

2. 14.

Why does it seem
foolishness

1. Because only
comparatively few believe
it. Lu 13. 23. 24.

Ro. 3. 3.

2. Seems too simple.
seems foolish. Men wd. rather
have something more complicated

3. Because we
don't believe it. Hav-
en't faith

Importance of God's Word

Lu 4.4. Man shall not live
by bread alone but by every
word of G.

Lu 8.11 Now the par. is this,
The seed is the word of G.

Lu 8.21 My mother & my brethren
are those that hear word of G.
& do it.

Lu 11.28 Yea rather, blessed
are they that hear the word
of G. & keep it.

Ro. 10.17 So then faith cometh
by ~~hearing~~ hearing & hearing
by the word of G.

Eph 6.17 Sword of the Spirit
which is the word of G.

He 4.12.

1 Peil. 23.

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Bc 7.20

Ro 3.23.

Ro. 3.10.

Bze. 18.4.

Ro 6.23

1 Co 6.9.10

How are you going to receive
it?

Three instances of how was
rec^d from Paul's lips, by 3 Roman
Governors. Same Gospel.

Festus Acts 26.24. Loud voice
He wasn't ashamed, not he. Didn't
care anythg. Not his business! Had
no time. Some say so tonight.
Time to die. No time! Went matter
100 yrs hence whether die worth \$10 or 2000
Notice words. Much learning.

Not ignorant, & yet Christian. Witness
Explain that! Be careful. "The preach
of gospel is to them that
Felix Acts 24.25. Far commoner.

Many here tonight. All true but not
now. God says today, devil tomorrow
Cornish miners. 5 years ago -

Sergius Paulus. Acts .13.12.

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(1) All nonsense
Faith. What faith
going to do -

(2) Religion not
my business. To Women & child
Good chance as others

(3) No time What
nonsense. Send off as
agent to Toronto.

Painter
paint in
reference to
quilt.

give
high
square

Dear Rankine,

I enclose the ticket
for three tiers. The Boat will
give you a reduction coming
up. I have spent almost the
whole morning trying to find
some one to go with you, &
have not succeeded unless I
can persuade brushing, who
was out when I called. I
will see him again at 2 P.M.
Mr. M. Luren thinks Mr. Munro
will go tomorrow if desired.

See Mr. Ryan, Methodist Min-
ister, so that he may come
& make it a Union Meeting.
The Meeting will be in Amaron's
Church. They will want a
Gospel Address; & be sure you

arrange for an Enquiry Meeting
afterwards. Mr. Houlston, one
of Mr. Amerson's elders, is an
earnest worker & will help
with the enquiry meeting.

Tell them how sorry I
am not to feel able to
come

22/1/90/75

Juin Ames Nichelaga

3 o'clock

Prophets T. 22

My dear Mr. Amerson
I have just received your
letter of the 17th inst. & am
glad to hear that you are
well. I am well at present
and hope these few lines
will find you the same.
I have not much news to
write at present. I am
still in the same place
and am engaged in the
same work as before. I
am glad to hear that you
are well and hope these
few lines will find you
the same. I have not much
news to write at present.
I am still in the same
place and am engaged in
the same work as before.
I am glad to hear that
you are well and hope
these few lines will find
you the same.

Ro. VI. 23.

The wages of sin is death

Gen. 2. 17.

The gift of God.

Jno. 4. 10. Woman of Samaria

Acts. 8. 20 But Peter sd. unto

him Thy money perish

Eph. 2. 8. For by Grace are ye

Ro. V. 15:

2 Co. 9. 15 Unspeakable

gift. Is it not unspeakable?

Ino. 1. 29.

Behold! John didn't call attention to himself. Merely witnessed for Christ. Merely pointed people to Christ. All John did was to make people feel their need of Christ.

So we tonight come to point you to Christ. We can't save you, you can't save yourselves. Have come to speak to you about gospel.

Wd. like to read you a few passages from God's word & may G. bless his own word which he has said is quick & powerful.

Mat. 7. 24-28. *simily*

Are you hearing G's words & doing them or hearing & doing not?
Are hearing them.

Is your house on the rock or Sand.
"No other foundation hath any man laid"

Mat. 13. 47-51.

Where will you be? Gathered into vessels or cast away?

Mat. 25. 31-46.

Again I ask, on which side will you be?

you see fire was not prepared for you
Devil wanted company
Perhaps you say I know I'm not on rocks &c. but there is time enough.

Minister taking breakfast at cottager's house.

Young soldier in American war
"I am not such a coward"

Mat. 24. 36-40 Know not the day nor hour Lu. 12. 40.
This may be the last call for you.

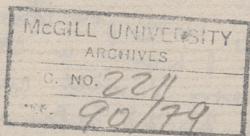
Ac. 26.24. And as he thus
spoke for himself, Festus
said with a loud voice
Paul thou art beside
thyself, much learning doth
make thee mad -

24.25 And as he reasoned
of righteous things, Temp. & judg. to
come & Clive trembled. I answered
Go thy way for this time:
when I have a conven.
season I will call for thee

Ac. 26.28 Almost thou
persuadest me to be a Christian

13.12 Then the deputy
when he saw what
was done believed
being astonished at the
doctrine of the Lord

Ac. 26.24 Festus
Acts 24.25 Felix
Acts 26.28 Augustus
Acts 13.12. Sergius Paulus



Naaman

2 Kings Y

We are lepers
Man can't cure
What we are asked to do

Acts 16.16

John. 20. 30. 31.

these words just spoken
to the point, what is the pt.
what the object of verse?

Life.

What life is this? Is it life
we all enjoy which is so
short. No.

This is life eternal. A new
life John. III. 3. 1Pe. 1. 23.
1 John. 3. 9.

Is this worth having?
What did it cost?
Since it is worth so much
how can we get it

We are all here today.
Some of us in good health
Some in poor health But
we're all here alive. But
where will we be 50 yrs
hence? Think of it. Now
some believe they will be des-
troyed. No hereafter. They don't
believe in bible. Sorry for them.
Will find, when too late, all
is true. Napoleon. Speaking
to those who believe bible.
You believe that there is heaven.
You want to get there. Go
round room, everyone says so.
Why sd. you get there.

Eph. 6.1 Obey yr. parents
in the Lord

Pr. 23.22 Hearken unto thy
father that begat thee.

Col. 3.20 Children obey yr.
parents in all things &c.

Pr. 30.17 The eye that mocketh
at his father

Pr. 20.20

Ec. 20.12

Le. 20.9

Deut. 5.16

Ec. 21.17

Mat. 15.4

Holiness.

Prayers for Holiness.

Eph. I 15-20

" III 14-21

Phil. I 9-11

Col. I 9-14

" IV 12

1 Thes. III 9-13

1 " V 23, 24

2 " I 11, 12

Heb. XIII 20, 21

1 Pet. V 10, 11

Commands to be holy.

Rom. VI 1-4

" VI 11-14

" XII 1, 2

2 Cor. VI 14-18

How to be Holy

Psalms. xlv 3

" cxlv 1, 2

John XV 4-7

Rom. VIII 2-4

2 Cor. VII 1	Rom. X 3,4
Eph. IV 1-3	" XIII 14
" IV 17, 22-24	2 Cor. X 3-5 ✓
" V 1-4	Gal. II 19-21
Phil. II 14-15	" III 1-5
Col. III 1-5	" V 5,6
1 Thes. IV 1-4, 7	" V 24
1 Tim. VI 11-14	Phil. II 13
Heb. XII 14, 15	" III 8-10
1 Pet. I 13-16	" IV 13
1 " II 21-22	1 John III 6
2 " III 14	1 " V 4,5

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Acts 26.24.

The preaching of the gospel is to
them that Jewish forbidden

Acts 26.28.

Mk. 12.34.

Acts 13.12.

Sickness

Connected with Sin.

Exc. 23. 25.

15. 26.

De. 28. 22. 27. 60

Ps. 103. 3.

Mk. 16. 18.

1 Co. 11. 30.

Ja. 5. 14. 16. 16

Unpardonable Sin

Exc 23. 21.

Mat 12, 31, 32.

Mkr 3, 28, 29.

Lu 12, 10

He 2, 3.

6, 4, 10, 26.

10, 29.

2 Pe 2, 20, 21,

1 Jno 5, 16.

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Notes on Hebrew

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The Hidden Treasure. Math 13.th

In the four preceding parables wh:
have occupied our attention we found
that they were spoken by Christ from
a boat, at the edge of the shores of the
Lake of Galilee, to a general audience. At
the conclusion of the story of the Leaven
the crowd is dismissed & he & his disci-
ples (or believing followers) go into a neigh-
boring private house where he gives
this class circle three more examples,
from ordinary worldly transactions,
that illustrate points about spiritual
things connected with the Kingdom of
G. The first is "Treasure hid in a field".
This may have been treasure hidden by
man, of wh. there are many examples
both in the Ancient & modern world,
as treasure wh. G. himself has stored up
under the ground such as coal, gold,

believe, nor ~~is~~ for the use of man.
 Mans treasure usually is hid away
 when he is in danger of being robbed,
 in times of war or other exceptional
 circumstances, or by the robbers themselves
 both ^{classes} hoping to return, when favourable
 opportunity occurs, to dig up this treasure.
 yet we can imagine many changes
 intervening to prevent their doing so.
 & sooner or later a stranger may
 accidentally fall upon the hoard. The
 first step then taken is to secure the
 right ^{to} ~~the~~ ground ^{in which the treasure is hid is made} before it ~~is known~~
 known to others, afterwards he ~~can~~
 safely envelope the treasure into a course
 of wealth to himself & probably ^{be able to} ~~much~~
 others also. Much has been written as to
 whether it was honest to conceal the
 fact that treasure had been seen
 until the ~~fact~~ ~~the~~ man had secured

the property in wh: it was for himself,
 but as all this is merely the familiar prom-
 -ise ^{of a business transaction} into wh: is set a small portion of view
 of an extensive subject, let us give our
 fullest attention to the principle lesson.

A man digging in a field unexpectedly
 uncovers something wh:, even a partial view
 of, leads him to believe that it is so val-
 uable that he is willing to sell all
 he possesses to buy the ^{whole} field ⁱⁿ ^{which he has found it} that he may
 obtain a full personal right to the whole
 find. So for a time, till the transaction
 is completed, it is covered over. Here
 the curtain drops - much more have been
 told us as to his success & the great pleasure
 he derived from further knowledge
 of his ^{new} riches. but that too will have
 drawn away our thoughts from the
 main point. ~~but I desire now recall that~~
 this parable was spoken to the inner circle

of his followers in a private house as
 a help to find what in the first place
 those scholars will learn from this illus-
 tration, per ~~the~~ taught in parables that
 they were unchristian. Shortly before
 this these men were talking at their ^{respective} ~~respective~~ ^{trade}
 acquainted only with the Jewish
 O. T. scriptures with its elaborate
 Cennovials & dim pre-shadowing of a
 promised saviour who was revealed
 more clearly the way to God as their
 Father. Only lately had they ^{unexpectantly} ~~been~~
 introduced by John to Christ as "the
lamb of God who taketh away the sin
 of the world" & they gave heed ^{to c.} ~~listened~~,
 accepted & believed ⁱⁿ ~~in~~ him to be that
 promised One, with so much confidence
 that they had abandoned this ordi-
 nary life & its possessions & attached
 themselves to Christ, following him from one

place to another then they int^r hear
all his teachings, for having found
his first words so precious what wd
it be to possess the whole treasure!

Thus for this inner circle of disciples wd
easily understand this personal allusion
to their feelings & their hearts wd glow with
joyful satisfaction to discover how
fully he knew that they prized & treasured
him as the truest riches & had already
made their ^{love} ~~their~~ willingness to abandon
all material interests for love to hang
upon the lips of him "who spoke as never
man had spoken". The next clause,
the temporary hiding of the Treasure. int^r at
the time he made all clear to them as it
contained ~~an future~~ experience, a prophecy,
^{of an experience that} ~~had~~ he fulfilled in their near future, the
full meaning of wh^{ch} ^{int^r} not be seen till the
life & work of this Lord was finished. Now

6.
they only knew that they had found
Christ the promised Messiah of the Jews -
D. this knowledge was ^{however} ~~not~~ within themselves
until the whole field of the world was
bought when they ~~had~~ acquire the right
to make use of the entire treasure; en-
riched themselves they ~~had~~ enrich others -
then the whole world, purchased &
fully paid for by this substitute.
who ~~we~~ send them to work in this field. when
unexpectedly they ^{they} found ^{such} infinite wealth.

The only objection that occurs to me
as possible to be suggested to this
interpretation is, that it was the
act of the man who found the
treasure to buy the field. Pass on to
some ~~of~~ later teaching, ^{to them a} ~~we~~ ~~had~~ ~~unfolding~~ ~~clears~~
meaning to this ^{ultimately, ~~showing~~ ~~them~~ ~~the~~ ~~connection~~ ~~with~~ ~~their~~ ~~analogies~~} ~~class~~ ^{of} John 14:10, that
Jesus told them that they were as close
related to Him, in his work, as He was
with God his Father in heaven. ^{also}

as "he was so were theyth in this world"
~~by him~~ ^{after c. had ascended up into heaven as witnesses to the}
 After the whole field was purchased ^{in 1848}
 by the life, death & resurrection of Christ
 they were anointed & began to carry out
 this Commission (to take His place)
 & to preach the good news to every
 creature. & we know while they were
 thus filled with the Spirit the price
 of Peter's first sermon was five hun-
 dred people brought into the kingdom.
 Then Paul claims that "he was cru-
 cified with Christ" - - - "Christ lives
in me. The Col. thians are asked
 if they have not "risen with Christ" -
 as the knowledge of that is the only basis
 of power to set their affections on things
 above. Christ laid the foundation -
 the apostles built upon it, even the closing
 part of the revelation of God to man was
 committed to those earthen vessels.

They are called "Co-workers trust
 God": so I do not think we strain
 the statement when we say that
 they were reckoned by their master
 as, in him, having purchased the
 field. In a few words of application
 to ourselves we may say, that the
 first step is to be quite certain
 that we personally have found
 the treasure. Full abiding trust in
 this brings such joy that we are
 made willing to give up anything
 that hinders our progress in the
 divine life. We are not now often
 called upon to give up our material
 possessions - worldly goods is distributed
 unequally, we are not to judge each
 other in these matters. The spirit in
 which we hold & use these is the all im-
 portant point but we shd add watchful-
 =ness

to prayer. to examine that no pride,
 no assumes so many forms, no bitter-
 ness or petulance at home hinder
 our getting fulness of blessing.

Another most important lesson
 is that, like these early disciples,
 we are acting up to the light
 we have received, then we are
 certain to obtain more light.
 Altho' we have the benefit of having
 before our minds the completed work
 of Word of God we still have an infi-
 nite amount to learn. We are to grow
 in grace & in the knowledge of our
 Lord & Saviour Jesus Christ, but
 knowledge alone will not avail.
 Knowledge & obedience must become
 interchangeable terms. If any man will
 do my will he will know of the doctrine
 whether it be of God & from the Combina-
 =tion

10.
of ^{the grace of} knowledge & obedience ^{to the teaching of the S.} to us
the power to be made pre-eminently
useful in bringing subjects into
the kingdom of heaven.

Had all the children of God now
in the world, the hosts of God dwelling
in them richly & were they using
them as the snares of the Spirit
we should soon see a mighty
host passing out of the ^{usurped} kingdom
of Satan into the ^{purchased} kingdom of
God & of His Christ.

So then in the strength of dependence
So tread where the masses tread
So gather & knit together.
The family of God.

With a conscience freed from burdens
And a heart set free from care,
So minister to every one
Always & everywhere.

Matthew 13th 45-46.

"Again the kingdom of heaven is
"like unto a Merchantman, ^{seeking, or selling pearls} who when
"he found one pearl of great price
"sold all that he had, & bought it."

On a cursory reading of this parable
one is apt to see little difference between
it & the treasure found unexpectedly -
but attention to the prominence
given to the treasure unexpectedly found
in the one, & to the man & the fact
of his being a merchant seeking some-
thing with a definite object in the other,
show the diversity. "The pearl of great
price", being the designation by which
this story is usually known is very
misleading, as it draws attention
to the similarity between the pearl & the
treasure when a correspondence is found,
whereas we ought to study the farther
truth the new lesson is intended

to teach us.

The Kingdom -- is like a merchantman seeking pearls. Here the man but especially his business & search for the goods he deals in are the leading features. Showing how a diverse & smaller class of men find their way to the knowledge of the truth. & the stories uniting in general resemblance ^{and} by the exceeding & great value, each incline us for himself, attaches to the gospel when he is enabled to appropriate its blessings to himself as a personal possession.

A Merchant. one who has adopted as his business in life the knowing about -- the seeking for & the buying of pearls & these of a high grade -- goodly pearls. Small & poor qualities held no attraction for him -- He was not a diver after the shells in wh they are found

as he could have had to be content
 with the mixed assortment that every
 pearl dives meets with. He was a
 skilled buyer & bought only the best.
 Pearls in all time have been prized
 according to their intrinsic beauty,
 rarity & costliness & are principally used
 for the adornment of the person. &
 figuratively in all ages they have been
 used as the emblem of purity & all ma-
 aj virtues. These facts at once single
 out this kind of merchant from
 all ordinary merchants that deal
 in material things necessary for
 life & comfort & that perish in the
 using. He dealt solely in the best
 class of the rare & beautiful.
 In applying this to spiritual things we
 have ample Scripture testimony to prove
 that our natural human virtues & intel-
 lectual

Powers are good gifts of God that
 can be traded in & made to enrich
 & adorn this life. All purity & true
 knowledge being a part of the nature
 of God Himself after wh: we sh^d seek
 & of wh: we sh^d covet diligently to
 obtain the greatest number & the
 finest specimens we can secure.
 Solomon says - "that the soul he
 without knowledge is not good".
 & thus were blameworthy who
 allowed their natural understand-
 ings to become darkened. Jesus loved
 that man who had mocked his
 life after the moral law. Moses
 in the old Testament. Paul in
 the new appear pre-eminent ex-
 amples of men of high natural en-
 dowments trained by the wise men
 of their different ages, in such wisdom

as men without spiritual enlight-
 enment can attain to & impart to
 others. These men found goodly pearls
 & when had to the discovery of the pearl
 of great price they were vessels fitted
 & chosen of God to do a large share
 of the most important work ever com-
 mitted to men upon earth. All
 similar intellectual merchantries are
 to be commended whether they give
 their time to seek after Science or
 philosophy (whatsoever the name) or here
 sought to understand the problems
 affecting personal existence, char-
 acter or destiny, if undertaken in the
 spirit of honest earnest search after
 truth & if accompanied by moral rec-
 titude their ^{own} souls will be enabled
 & enriched & their power of usefulness
 to their fellow men multiplied. These

have found ^{what} ^{Christ} ^{here} ^{care} ^{of} ^{us} ^{is} ⁱⁿ ^{the} ^{pearls}. But
 let them continue to search for not
 until they have found the finest speci-
 man will they be able to determine
 the true value or make the best use
 of those first got. It is delightful to
 know that some such do continue the
 search for, no matter ^{what} the powers or attain-
 ments of a man are, his heart will
 ever continue restless, weary & dissatisfied.
 Confusion & sin reign within till
 the Author & Completer of all wisdom
 & knowledge reveals Himself, then enter-
 est, harmonious & amazing beauty - man
 barely appreciated - more solidly grasped
 by those skilled ones who can compare
 the good with the one precious gem.
 To be more plain the man must be en-
 lightened with spiritual perception of inbred
 sin - need of reconciliation to God to be obtained

by faith in the substitutionary right-
 eousness & atonement of the Divine
 Redeemer - this becoming a personal
 possession will bring joy unspeak-
 able & with certainty he will say - I have
 found the Pearl of Great Price. In
 1st Cor. 1st 26th we are told "that not many
 wise men, not many great, not many
 noble are called" - in this parable I
 believe the few there are ^{are} acknowledged
 by Him & allotted their due place among
 the varied classes whose spiritual un-
 derstandings have been opened to see
 the superabounding infinite value of
 salvation, ^{altho' ignorant & wise} ~~all~~ are levelled ^{alike} in this an-
 urgent choice to see all that they have
 of selfishness & pride that they may be filled
 with the righteousness of God in Christ Jesus
 for this knowledge thence it all prevailing
 lovely lustre around all the lesser pearls

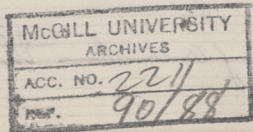
The discovery of Gospel truth does not
 lessen the value of other forms of truth
 all truth is related to & helps to throw light
 upon the truth for truth are of God & it
 will not be in accordance with the general
 teaching of scripture to disparage any truth
 "Buy the truth & sell it not." will be given
 a wider scope of meaning with advantage.

The selling of what this merchants dealt
 in is not at all alluded to in the story
 & this silence of Christ is in itself a lesson.
 Christ knew that ~~his~~ knowledge as a part
 of Gods nature imparted to man puts
 him in the position in wh. God
 himself is — ^{when it is said} "selling cannot impart
 #in". We may give ^{as sell} all that we have
 of truth & we have ourselves parted with
 nothing. We have adorned ourselves with
 only epithets back greater lustre ^{upon ourselves}. The
 selling is restricted to all that we have

of inborn inbred & actual sin
 these the entrance of the Spirit
 of God show to the wisest & noblest
 of men exist in their unrenewed
 natures & humbled by the new view of self
 they desire above all else to be adorned
 with the righteousness of God as fulfilled
 by Christ Jesus. So we find that
 the story of the Treasure represents
 ordinary men occupied with
 their ordinary earthly work stumbling
 upon unsuspected treasure. While
 in this of the Parable a select few
 are seeking for the good & true
 & are lead to find the an-priceless
 gem. back alike set all of ourselves
 self to secure the blessings of the glorious
 Gospel of the blessed God & enjoy all
 other good things with & in Him.

Merchantmen seeking goodly jewels

No. 5.



1 John: 2. 18. Have not seen him
them here - Satan himself - him

2 Cor. 4. 4 - Satan is called the
S. of this world.

2 Cor. 11. false apostles - deceiver
- workers - Satan transforming his
self into an Angel of light so
misleadingly

diligent labour
work. It is to show
the D. Committee
the true & cause
the struggle for

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ACC. NO.	2211
REF.	90/89

to the Minister of Agriculture

1871-3-3-7. A young man
is now in a hospital but
has been kept up by means
of pills in some degree
of the 17th

1871-3-5. I send to know
your father has been
studying hard the past year
I am always with you

The dear little Peter

1999. seed mass C₁₀

to measure the wheat the L spans
them to strengthen his wheat
like strengthen it