

"They forsook all, and followed Him." Luke 5:11.

The story of which these words are the sequel I have read to you. | "They" who forsook all were, ^{as you remember,} certain fishermen, nothing better as to position ^{amongst} ~~than~~ ^{as to occupation,} nothing more, nothing better. ^{Probably, however} ~~the~~ ^{They were men} finest specimens of their class, probably. | Peter was one of them - James and John were his companions and partners: - and these I were not common men, although they were compelled ^{live as if} ~~to~~ catch and ~~sell~~ ^{daily} fish for their ^{they were.} living. | As it is now, so it was then - you would sometimes find the rarest characters where least expected: not always amongst the well-to-do and the leisurely, not always amongst the polished and elegantly dressed, but ^{frequently} amongst the hard-workers, the coarsely-clad, the obscure. | In point of fact, these are the men - these toilers whose hands are ^{often} ~~are~~ dirty and whose clothing is not put on ^{fresh} ~~clean~~ every

all + followed them
~~all forgot them after~~

1892 - with me

Wilmington, April 17, 1898.

these are the men
 morning - ^{help to} who ^{move} the world forward as do no other
 single class ^{and} - without whom the world could get along
 hardly at all. / And here and there you will encounter
 men whose arms are ^{big and} muscular ^{from hard} ~~with~~ work, and
 whose hair is matted with ^{undried} sweat, ^{get} who have ^{those} great
 brains ^{those} or ^{wide} hearts ^{which} that statesmen might envy
 or philanthropists might covet. / Such were the
 men I have named - the men who afterwards be-
 -came renowned in all the world, and ^{at whose feet the wisest have been content to sit} ^{who} are known
 at this day, ^{when} ~~the~~ nobles and ^{and philosophers} princes of their
 times are quite forgotten; known as ^{those} the rulers
 of human thought whose empire each ^{day} ~~day~~ ^{spreads}
^{those} wider: ~~the~~ apostles of a religion whose con-
 -quests are never to cease until all earthly history
~~shall~~ ^{shall have closed} its records. / ^{and I} You ^{might}, however,
 have walked the shores of that lake ^{whereon} ~~when~~ they

• plied their humble avocation - might have walked
 there for years together, and ~~seen~~ ^{observed} the incoming and
 outgoing of those stalwart sons of ~~sun~~ ^{wave} and ~~storm~~ ^{without-}, ~~without~~
 once ^{suspecting} the soul-forces that lay hidden beneath
 their ^{bared and} sinewy brawn. | But what man cannot see,
 God perceives. | And it is one of the proofs we have of
 the divinity of Christ that he was able to ^{get to} ~~penetrate~~ ^{get under}
 the rough surface of these day-laborers, and, by the pen-
~~etrative~~ ^{power of a rapid} ~~of a~~ glance, to discern the very stuff they
 were made of ^{the stuff} out of which could be made the kind
 of men of whose service He had special need. | So,
 He called these to Himself, as no other King would
 have done - seeing beforehand the flash of their
 diamond-worth, ^{which was concealed even from themselves} and forecasting that fitness for
 His indwelling of ^{with a sureness} His inspiring spirit ^{which was possible} ~~which only~~
 only to omniscience. | And the first ^{evidence} proof they

gave ^{of} to this fitness, to their own eyes or to the eyes of
 others who ~~soon~~ ^{have} learned to admire and to imitate
 their characters, was when "they ~~left~~ ^{forsook} all" to follow Him
 (for it is not every man who knows the voice of a divine Master, especially
 when it proceeds from the lips of the lowly. ^{It requires a sort of divinity in the man himself.}
 whose superior voice they recognized.) Then, when you
 ask for the motive that impelled the sacrifice, you find
 in this a fresh reason for estimating their manhood
 highly. | It was because they were told that they
 should become fishers of men, that they left their
 old ^{nets} ~~fishing~~: showing that they understood, what
 - at least dimly -
 was expected of them; and that, in the new career thus
 opened up before them, they would be benefactors of
 their race, the noblest object of the noblest ambition:
 for, if they were ^{appointed} ~~destined~~ to catch men at the bidding
 and in the name
 of that Lord, whose ^{beneficent} ~~most~~ ^{most} ~~wonderous~~ ^{mighty} miracles they had
 of both power & mercy,
~~justly to be feared~~, it must be, not to make merchan-
 -dize of them, but to save them.

has, however,
~~been~~ ^{been} calling

Ever since that day of wonders, this same Lord ^{has} calls
 - one way or another - ^{service} myriads, the world over, to discharge, this same office
 - of men-fishers - of ^{hauling} getting men, ^{into His kingdom} upon the hook of
^{unbending} His, truth - of entangling them within the draw-net
^{unbreakable} of His, gospel - taking them out of the, ^{muddy & poisoned} waters of ^{hatred} sin to
 place them in the clear and healthful ^{waters} ~~beaver~~ of His
 holy love. | If you and I, ^I have been summoned to this
 side - if we have been induced to follow Him who
 was Himself the great Fisherman in the streams of
 our humanity; ^{who came to draw} to catch souls up from their ^{dark and slimy} ~~slimy~~
 and place them in ^{and sweetness} depths, ~~into~~ the light, of a heavenly Day - if we
 are at all sharers in ^{the} His spirit, ^{that actuated Him} we, too, are in-
 tended for only this: we, too, are to act as ^{His} apostles,
^{and} ^{are} ^{to} ^{let} ~~for~~ letting down into the hearts of men, ^{as best we may,} the bait
 of His saving ^{assurances} promises; to use all means and all
 ingenuities for catching both ^{small and great.} ~~great and small~~

And it is ~~only~~ when we understand ~~this~~ our ~~enand~~,
^{think it worth the while to forsake} ~~that~~ we will, "leave all and follow" ^{Christ.} ~~him~~

But what does it mean, this forsaking of all?

Well, it means now just what it meant in the case
of those Galilean fishermen. | They, ^{you will say,} however, did not
have to give up much, even when they forsook all.
Only a few old, ^{battered} boats, and a number of patched
nets, and two or three, ^{knotted} ropes, and whatever else ^{was} ~~con-~~
~~stituted~~ ^{necessary to ske out} their little stock of ^{rud} ~~made~~ tackle. | Yet, al-
- though this was indeed a small sacrifice when ^{measured} ~~looked~~
by a money-standard - a ^{few} ~~100~~ of our dollars ^{probably} would ^{have}
overpaid them for the whole of it - it was nevertheless
"all" they had in the way of visible property: & was

∴, as much to them as millions might have been
to others. | You remember what our Lord said of ^{the}
^{(2 brass farthings} which a certain poor widow dropped
^{the} contributions, into the temple-treasury - of aces.

- ^{that} her contribution was greater than was theirs who
 were ^{thinking} ~~thunked~~ into it their coins of gold - for it was her en-
-tire living. / So, under Jesus's disciples, when they
 left - surrendered their modest fishing-gear, did, along
 with that, surrender the very means of their livelihood
 when, with their bare feet and ⁱⁿ their dripping garments,
 - in lightest, ^{unremembered} marching order -
 they turned to, follow the Master, they left their vocation
itself - they left, stripped of the world, as effectually, ^{they believed} as
 if they had died. // And, ^{then,} had they no homes, where
 they were accustomed to eat, and sleep, and find shelter
 - homes, humble indeed, but still ^{familiar & endeared} homes - to which they
 were ^{long} used; which had their own associations of cheerful
 chat, of fireside ^{warmth} ~~welcome~~, of friendly hospitality, of
^{mights of sad} ~~days of~~ sickness changed to days of ^{sweet} convalescence, and
^{those} of the hundred littlenesses of contented life which
 dwell in the memory ^{of the poor, as well as of the rich} like music that never is forgotten.

Yes - and they were Jews, too. | They were compelled to forsake
 their very religion, as that religion was then understood.
 The religion they were now about to accept was, ^{indeed, essentially} ~~truly~~ the
same which Moses taught and to whose worship Da-
 vid tuned his harp, - but, ^{yet} not the same which these
 men had learned from, ^{the later} scribes and Pharisee, who had
 gradually chilled the ancient fire. ^{frozen form} ~~grossly~~ perverted its ^{modern} spirit into a ~~mere~~ formality.
 To this, ^{very} formality, however, ^{icy though it was,} these men were accustomed
 as to something sacred; - and, every one knows that it
 has always been harder to forsake ^{an} that dress of religion
^{accustoming} which, ^{converted into a habit of} time has fitted to the ^{of} thoughts, than to aban-
 -don its ^{religion's} ^{spirit} ~~very~~ ^{the dress being what can be} substance - for, we cling to the ^{can be}
^{is fitted to the} seen and ^{easy} ~~for~~ ^{an} appeal to the ^{spirit} ~~senses~~ - the ^{sub-}
^{out of sight & easily forgotten} ~~stance~~ ^{a difficult} being invisible and intangible - ^{an} appeal to
 the soul. | Well, Peter and the others had to forsake
 this their ^{methods} ~~modes~~ of religion - worth what they were - and

- go forth, emptied even of ^{these} ~~this~~ - and, along with this emp-
 ty it not be forgotten,
 tiness, ^{to be deprived of} that old standing with their
 neighbors and friends which, ^{in a great degree} depended upon a close
 adherence to temple and synagogue service. | They had
 to become outcasts, in short, from a society which
 had been as dear to their hearts as light to the eye.
 Just as, now-a-days, it is with a heathen who forsakes his
 gods for the fellowship of Christians - he is ~~compelled~~ to
 live an alien amongst ^{his former} companions. | "When, ∴, it is
 said of these disciples, "they forsook all," we see that
 this "all" had a very wide sweep, involving the whole
 of their previous lives, ^{both inside} ~~inside~~ and out. | They forsook
 not merely their meagre properties, but their ^{previous} ~~very~~
selves. | They ^{quit} ~~left~~ the past altogether, when they turned
 their faces towards their ^{opposite} ~~new~~ future. | It was, ^{like} a rev-
olution, which ^{should leave} ~~left~~ only a recollection of the old things, ^{now gone forever.}

But ^{is it} still required - has it always been re-
 -quired that they who will follow x^t. must forsake
 their "all" to do so? - the rich man ^{as well as} his "all", the poor
 man his? / Must those earliest disciples be imitated
 in this as in other respects? / Is there no other, no easier,
 way into the kingdom of heaven? / Many think there
 is. / Many are of the opinion that they need make ab-
 -solutely no sacrifice ^{in order} ~~at all~~ to be at one with the hosts
 whom ~~they~~ stepped ^{foregoing} in the ^{footprints} of their divine Leader.
 Indeed, I know of some who ~~would~~ regard ^{it} as too ^{much} ~~bold~~
 to ask of ^{whom} them to make a public profession of ^{what they call} their
 faith - a faith they ^{prefer to} ~~can~~ hold in secret - and to ex-
 -hibit which to the world they would not ^{even} walk
 down one of these aisles, to stand ^{for} a few ^{embarrassed} ^{moments}
 before this pulpit. / The question with ^{not} ~~too~~ a few is,
 "how little may I forsake, and yet be counted ^{after x^t.} a goer?"

It must be, of course, granted that we are not re-
 quired to follow him in precisely the same manner
 as that which characterized ~~those~~ ^{the Peters} and the Johns of
 the narrative. / For this would not be possible. / They
 were expected to follow, literally and actually, the
visible Person of their Master:— to accompany him in
 his ^{journeyings,} ~~passings,~~ to stay about him in his tarryings, to keep
 him always in sight, so far as they could— ^{partakers} ~~share~~ of
 his toils, witnesses of his tears, beholders of his triumphs.
 And, in this peculiar aspect of their case, they were
 under the necessity, ^{too,} of sharing his poverty; so that
 when he ~~had~~ ^{found} ^{house in which} no place ~~to lay~~ ^{to lay} his head, they
 too found none; when he had no ^{closet} ~~temple~~ where to
 pray, save such as midnight might furnish on
 a lonely mountain side or in a Gethsemane garden,
 they likewise had only this; and, when, to the tax-
 gatherer

He had no penny to give, ^{being compelled to} ~~and must~~ perform a miracle to procure it, they also must depend upon the same extraordinary resource. | Such a following on the part of His disciples could have ^{occurred,} ~~been,~~ in the ^{history of the Church,} ~~pasture of things,~~ only ~~two~~ ^{for a singular} few ^{years,} and then must give way to a following ^{strictly imitative} less ~~exact~~ and exact: to become more an affair of the ^{inward man} ~~heart~~ than of the outward, or outward only as an illustration and proof of the inward.

Yet, there is a sense in which it ought to be, ^{broadly} ~~too~~ and distinctly affirmed, that men must ^{- even now -} forsake their "all," if they would follow vt., in obedience to His sole bidding. | To get at this sense only a single easy question needs to be answered: what is it that prevents any one from becoming ^{a disciple of his} ~~and~~ ~~for~~ ~~remaining~~ ^{Saviour,} ^{Soldier of the Cross} a disciple in good and honest earnest? | Well, this he must forsake - be it ^{in the} ~~as~~ ^{much}

or be it
 much little - but "all" of this, without the slightest re-
 -servation. | Had it been possible for those Galilee fishers
 to follow X^t, ^{in the manner I have described} without giving up their boats, ^{and} their
 business, and their beliefs, ^{unless} the sacrifice would not have
 been demanded of them. | But, seeing that it was pre-
 -cisely these that stood in their way, ^{these} they had to go, to
 the last item. || When, afterwards, the great Teacher was
 approached by a certain rich ruler to enquire what
 he should do to ^{have eternal} ~~obtain~~ life, ^{"Follow me"} he was told to ~~follow~~
~~him~~ in order to this, "sell ~~all~~ that thou hast and give
 to the poor." He went away sorrowful, for he had great
 possessions. | The hindrance in his case was the
 love of money, which unfitted him for ^{that} ~~a~~ service
 of self-denial, to which he was invited. | His being
 rich was, in itself, ^{an unimportant circumstance, certainly,} nothing, ^{but} his conviction that
 earthly treasure was better than ^{the} treasure in heaven.

which x^t., in so many words, ^{now offers} offered him in its stead
 - this conviction ^{was the true kernel of the mat- &} was everything, ^{was, i. e.,} the "all" which
 he refused to forsake, and, refusing, was lost. / As-
 -suredly, one cannot follow x^t. unless he cease to
 love what is contrary to x^t. / ^{Two persons, if they would} ~~Two~~, to walk amica-
 -bly together, must be agreed: must be so far
 of the same mind as to be in no danger of
 quarreling by the way; must ^{be bound by a mutual} ~~have a common in-~~
 -terest. / Thus, a ^{good} king and ^{one of his} ~~his~~ ~~subjects~~,
 happening to meet as ^{good} travelers,
 may go along in an unbroken friendship, when both
 have at heart the welfare and the glory of their
 common country: but, if the king ^{discover} ~~find~~ in the
 subject's ^{heart} ~~the~~ ^{malice} disposition of a traitor or the ^{enmity} ~~malice~~
 of a rebel, ^{the two} they are at once separated: and, if they
 are ever reconciled, that treason must be ^{quitted} ~~forgiven~~
 that ^{rebellion} ~~sin~~ must be quelled. / The subject must

forsake all opposition to his king. | In this manner
 would I illustrate what is meant when you and
 I are ~~expected~~ ^{expected} to leave ^{our} all for the sake of following
 Him who is ~~our~~ ^{the} great King of men. | It is to forsake
 whatever is ^{or not in pursuance of it and feeling} against His will, ^{granting} that His
 will is ^{at every point} the truest and the best. | It is to quit ^{all} our
 contradiction of His ^{doctrine} ~~word~~, ^{all} our antagonism ^{to} of His
 authority, ^{all} our divergence from His precepts, ^{all} our
 variance with His plan of salvation. | It is to give
 up a wrong business, if we are engaged in one, evil
 companions, if we have any, wicked pleasures if
 we are indulging in such, godless associations of
 every kind, if we are accommodating ourselves to
 these. | It is to let go ^{all} the world, so far as it is not in friendship with & to
 many imps; ^{those imps who} ~~that~~ go about ^{and about} ^{him} ^{then} ^{from} ^a ^{that} ^{(a} ^{wayward} ^{the}
^{man} ^{kind} ~~world~~ - those imps who ^{chuckle} laugh ⁱⁿ the sparkling

the plainest
 in ~~so many~~ words,
 which Xt. had offered him in its stead - ^{conviction} this was every-
 thing - ^{and} was ^{the} that "all" which he ^{could not agree to} must forsake, and
 which, unforsaken, became his ruin. / It is not often
 necessary, however, to put men to a test so se-
 vere as this. But, assuredly, ^{one} ~~one~~ cannot follow
 Xt: unless he cease to follow what is contrary
 to Xt. It may be that your merchandizing is
 crooked - well, it must be abandoned, ^{and} ^{or} made straight
 It may be that yr.

those sins
 cup of intoxication - who ride the steeds of sabbath
 - breaking - ^{or} who lift the merry heels of midnight
 dancing ^{carousing} - who shuffle the chancing cards of bet-
 - ting play - who cut the light leaves of the doubtful
 novel or spread the pages of the dissipating newspaper
 the sins
 - who poke the fire where indolence sits down to
 - who sit at the scales where cunning turns the beam of ^{honest} trade-
 gossip or to scoff & who whisper peace to unconscious
 when church bells peal out their resisted invitations
 - who vote the Bible a bore - who mock at sacred
 things as if they were dreams of idiocy - who ~~even~~
 look out ^{we} from the closing eyes of death to dare the
 unknown beyond - and who do ten thousand other
 things which cannot be named or need not be
 pictured - ^{ye} these sins of sin, ^{whatever ye name in ye tempting office} good-bye to you all,
 together with thee, thou haughty sin of pride,
 and thee, thou ~~base~~ ^{ugly} sin of profanity, and thee,

and thee ~~thou~~ cunning imp,

thou ^{deformed} ugly imp of prayerlessness - away with you
one and all - I am about to keep other company, where
ye cannot attend me: - for

"A nobler object, far, than you,
Rises to my enraptured view,
- Jesus, in whom all glories meet;"

His face I see, I suck His feet -

"His praise shall all my powers employ:

My present hope, my future joy;

For Him I count my gain but loss,

And glory only in His cross."

I give up all to this, my chief,

Whether ^{unto} ~~to~~ gladness or ~~in~~ grief: -

To follow His steps I resolve,

Whate'er the purpose may involve!

And surely, it ought to be regarded as no hardship, when we are called upon to forsake the all we possess or covet that is bad in the sight of heaven: for the sake of following Him who conducts us to ~~that~~ ^{possession} the richest ~~all of which are good!~~

It is just like forsaking the night for the day - the ugly for the beautiful - the deadly for the reviving - the fallen for the restored - the ~~perishing~~ ^{perishing} for the unending - the shameful for the glorious - the hopeless past for the hopeful future.

Give the heart to X^t. and the all you are to forsake is already forsaken. The hardship is in this - alone ~~only~~ in this. But, hard as this may seem, ^{and truly is,} when you try to make this gift in your own strength, ^{it} ~~is~~ is the ^{very} easiest thing ^{possible} to do, when you obtain help from that ^{and most ready} almighty ^{love} which is promised to for overcoming the most reluctant unwillingness: - a love which

has only to bring you to see the Lord for whose fel-
 lowship you are to seek - one fair and full sight
 of whom is enough to cause the looker to forsake
 not only what he has and what he is that he may
 go after Him, but enough to make him wish that
 a thousand times more were his to press: and to
 say:

Were the whole realm of nature mine

That were a present far too small;

^{Worth}
~~So~~ ^{is} amazing, or divine,

~~Demand~~ ^{more than} ~~such a~~ ^{such a} ~~message~~
~~my life, myself, my all~~ ^{all}

Demand more than an angel's all.