

1 Jno 4:19 "We love Him because He first loved us." Milner Jan 98 Richmond Va

The whole practise of <sup>our</sup> true religion presupposes the mutual play of reciprocal love as between God and us.

Accordingly the Bible explains the fact that there is such a <sup>two fold</sup> ~~double~~ love interchange; tells, too, how this great love-story began; and measures its most precious results.

It originated, on God's part, in nothing outside of Himself. It was ~~so~~ prompted by His own nature. The Ss. make this clear.

// But how does it begin on our part when we love Him back again? If you reply

that it is He who implants it within us,  
 your reply is good. But how? What  
 is the process He has adopted? Has  
 He simply Commanded us to love Him  
 and left the matter there? Made it our  
duty and left us to discharge the obligation  
 as best we may?

Heartfelt love, however, obeys - like  
 the circling planets circling about their  
 drawing centre - only one law: the law  
 of attraction. Beauty must captivate it  
 - amiability must win it - sympathy must  
 charm it. Love refuses to be forced  
 - will not be driven - it must Select and ~~Choose~~  
Choose. It responds to the loveliness of  
 another. // If therefore, you and I fail



to discover in God that which is truly, supremely  
 irresistably, lovely, you and I can never  
 learn what it is <sup>to give Him</sup> ~~to do~~, more than ~~say~~ a lip  
 - and-tongue love.

But in what - where - is God's drawing  
 and holding attractiveness to be discerned?  
 In His works? To an extent, yes. In His daily  
providences? Not always, for these sometimes  
 repel and overawe.

I hurry on to say at once that it is  
 in His gospel - His good-news - in this alone - that  
 you behold that wondrous sight: and no less  
 delightful and admirable than marvellous - the  
 sight of the infinite God - not creating,  
 nor governing, nor law-thundering - but God  
loving, and with all the might of His vast  
 heart. And we may be sure that if

He can love, He is also lovable; and that if He love as never man loved He must be as lovable as no ~~man~~ <sup>human being</sup> was ever lovable.

It is God, then, occupying the attitude of Saviour Friend, Brother, Saviour, which summons forth the corresponding affection on our part.

Men have, of course, always had an eye with which to behold the evidences of God's wisdom, His power His omnipresence, and to trace many precious tokens of His goodness, - all in the light of nature's candle: but who have has ever yielded to Him the homage of His love, from



but who ever thought of giving to God his love, from  
 what he has <sup>thus</sup> seen of His majesty and <sup>His</sup> management.

in You hear His Thunderings in the Law, and behold  
 His fiery footsteps as He descends <sup>the mount which quaked under His presence</sup> to execute its penalties

- or you witness ~~the~~ what seems to you the remorseless  
 trappings of His will in <sup>the woes and wailings of</sup> ~~too thousands acts of destruction~~  
 dying sufferers - one after another in long succession, <sup>so that</sup> ~~generations doomed to disease and death~~ and, if you

<sup>So that if you</sup> ~~imagine~~ your contemplations of this dread Being

- so mighty and so mysterious - to <sup>such</sup> these aspects of His  
 Character, what are your emotions likely to be?

Why, His terribleness is <sup>always present to your thoughts,</sup> ~~all you can think of,~~ and  
 this both appalls and <sup>aggravates</sup> ~~afflicts~~ you, hurts and

hardens you. | Or, if you take a brighter view of  
 Him, and summon yourself to kneel at His feet

in <sup>when most</sup> ~~gratitude~~ <sup>grateful</sup> for His daily mercies, you are still  
 reminded of <sup>those His looks</sup> ~~His~~ <sup>His</sup> looks of displeasure which serve



~~to <sup>hinder</sup> darken, at some point, of your very happiest  
 experience, the efforts of your thankfulness: and  
~~so you, <sup>are apt to</sup> rise from your knees apprehensive still, <sup>lest</sup>  
 out of the fairest sky that bends over you there  
 may come <sup>clouds</sup> a hand to <sup>beat down</sup> blast your <sup>surest</sup> hopes. // But,  
 God has resolved not to be forever misunderstood,  
 and, accordingly, <sup>has planned</sup> to place Himself before His earthly  
 children in a light far different from that in  
 which He is ordinarily seen, — <sup>in an altogether new</sup> a light which, <sup>whilst</sup> revealing  
 Him as He truly is, <sup>shows</sup> explains at the same time what  
~~He we could not otherwise understand, of His ways —~~  
 the soft, <sup>the</sup> <sup>subduing,</sup> <sup>the</sup> <sup>satisfying</sup> light of the gospel —  
 the beamings of His <sup>reconciled</sup> love: rendering Him as at-  
 tractive as hitherto He had been repellent: for  
~~now we see, <sup>not outwardly</sup> <sup>but</sup> <sup>into</sup> <sup>those</sup> the movements of His immense Heart,~~  
~~every one of which says: Behold how I love you!~~~~~~



and every one of which pleads,

'Will you not give me your love in return?' Thus

He is no longer clothed, (except as to his outer garments if I may so speak) ~~with~~ <sup>no longer</sup> clothed as to

his inner rights and majesties, with vengeance. His

<sup>here</sup> arm swings not in the region where thunderbolts are forged, but in the region where thunderbolts are

~~withheld~~ forgotten. | His hand opens, not in the manner

that Moses saw <sup>when he & the quaking rocks trembled</sup> ~~and trembled~~ in concert with

the quaking rocks, for the purpose of letting down <sup>under God's threatening footsteps</sup> ~~together in~~ <sup>in</sup> ~~breeds of~~ <sup>threatening</sup> ~~terror~~ <sup>which are as immeasurable as hell</sup>

threats and terrors; but in the manner every repenting

sinner may now see, <sup>as that hand with <sup>from God's</sup> both hands</sup> for the purpose of letting <sup>are let down only benedictions.</sup> down <sup>down</sup> blessings and benefits which are as im-

measurable as heaven: - for His throne has been

gloriously transferred from smoking Sinai to smiling

Sion; and the banners that wave before Him are

not those of conquering battle but of <sup>victorious</sup> <sup>beneficence</sup> ~~conquering~~ <sup>conquering</sup> ~~conquering~~





It may, indeed, appear a strange, even an incredible, thing to us that God desires to win our love to Himself; but He does so desire, or His revelations mean nothing;— desire this, for His own sake, because He who so well knows how to love cannot be satisfied unless ~~it~~ He be also loved — and for ~~our~~ <sup>our</sup> sake as well, because until we shall have learned the secret of loving God we ~~must~~ <sup>will never</sup> serve Him as we ought; and not to serve Him with a free and joyous soul is to be separated, first or last, from all freedom and all joy. This is, ∴, not alone our foremost duty but is equally our foremost privilege; is, in fact our very salvation. [ If, ∴, we have any <sup>biggest</sup> debt of gratitude to pay to Him who made us and who has ~~sent~~ <sup>come</sup> to redeem us, the principal of this debt is found in the <sup>double</sup> fact that He <sup>craves</sup> permits



our love, and that He has chosen to take the  
 one only way to gain it - i.e., by every <sup>the</sup> possible ex-  
 hibition of His own love towards us. | He who <sup>implanted</sup> ~~created~~  
~~our affections at the centre of our being~~, <sup>made us</sup> well un-  
 derstands that our love, the centre of this centre,  
 - the citadel which commands our entire manhood  
 - is not to be broken into and subdued to a better  
 mastery than self or <sup>Self</sup> ~~Self~~, by any artillery of an  
 outside besiegement, by any <sup>awe of due to</sup> ~~shame~~ <sup>mere</sup> a mere  
 sense of danger, by any opening up of the flood-  
 gates of a <sup>threatening</sup> ~~threatened~~ vengeance. | <sup>A King</sup> ~~You~~ may, indeed,  
 by the show of <sup>his first</sup> ~~destructive~~ anger, induce a <sup>subject</sup> ~~man~~  
 to lay aside ~~from~~ sheer fright - the arms by  
 which he had thought to damage <sup>the royal</sup> ~~his~~ authority:  
 and thus <sup>he cowed</sup> ~~cow~~ him into <sup>a certain</sup> ~~some~~ constrained and  
 sullen subervieney to a will more powerful than



(and just because it is <sup>9</sup>  
more powerful

perhaps  
his own, even, to the extent of compelling from his  
<sup>but hypocritical</sup> pallid lips the utterance of ~~fond and conciliating~~  
<sup>penitent, even sobbing</sup>  
words, <sup>that</sup> <sup>sound out the</sup> promise of a <sup>present better</sup> allegiance  
~~words, amounting to promises of amendment and future~~  
allegiance. But, by no such machinery of scaring  
intimidation, <sup>can</sup> <sup>win the way</sup> ~~the way be won~~, which leads to the  
<sup>to a</sup> conquest of the rebel's heart, therein to awaken for  
the his King the tender and abiding and glad some  
<sup>willing</sup> sentiment of love, of attachment for his person. When  
one already loves his superior, he may be taught  
to feel the chastising rod, to restore the affection  
that has wandered - but this affection cannot  
thus be originally rooted in the soul.

Suppose, then, that God - the King over all - were  
to visit you for the purpose of gaining your <sup>heart</sup> ~~love~~  
- and, whilst holding over <sup>you</sup> ~~your~~ only the doom of  
judgment, <sup>should order</sup> ~~command~~ you to love him, on the pains of hell



would you - could you - yield to <sup>this</sup> His ordering  
 will? Must you not say to Him: "I am ready,  
 in view of such a terrifying prospect, to give  
 up many of my ill-doings; I am prepared to tremble  
 before thy greater Power, ~~and~~ even to acknowledge  
 the justice of thy claim, and to give Thee my Slavish  
 obedience, not because I would but because I  
must:- but oh, I cannot offer Thee my heart  
 amid the awful manifestations of Thy hard and  
 overwhelming anger!

But God does not come, only to arraign and to  
 blame. He does indeed ply the wicked with arguments  
 of fire, and with voice of stern authority, exclaiming  
 "Obey or Perish!" But this He does in order to  
 shake souls out of their sleep of unconcern and  
 to bring forth their tears of penitence, just as the  
 thunder shakes <sup>refreshing</sup> rain from the <sup>otherwise</sup> reluctant clouds.

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from the burning grasp of a dishonored & killing Law.

But, when men ~~are~~ <sup>are</sup> thus awakened, He would have them learn that it is not their servile <sup>fearfulness</sup> fear He is

after, but their cheerful friendship:— and so, He pro-

ceeds to show that the Law was ~~simply~~ <sup>simply</sup> used, as ~~the~~

<sup>the</sup> frowning messenger whose office it is to lead them

to God in Christ— from whom they shall hear other and softer words, <sup>and in quite another language</sup> in whom they shall find all

the wooings, and solicitations, and urgencies of a divine love with which to captivate their <sup>once</sup> otherwise impossible love in return. // Here, <sup>the Person of</sup> in His Love

God has put on a look of melting graciousness, <sup>displays</sup> a face of most touching gentleness, a <sup>smile</sup> dress of festive

welcome:— showing himself <sup>as it were</sup> a Father at the open door of <sup>our</sup> awaiting and in-asking home where are only kisses and caresses to greet the returning prodigal,



He declares, through  
 the ~~no~~ medium of every <sup>accent</sup> ~~winning~~ word which <sup>the</sup> human  
 heart can understand, <sup>and with which it can be touched, impressed,</sup> that, inasmuch as He could  
 not send down <sup>us</sup> ~~envoys~~ upon <sup>us</sup> any ~~direct~~ <sup>immediate</sup> glancings of <sup>thence</sup> ~~tenderness~~ from His face,  
 because He is an invisible King, He has <sup>more than</sup> made up  
 for this by despatching His Son into the world, to  
 publish "peace on earth and good-will to men": and  
 He has bidden us to see, in His tears, and entreaties  
 and sympathies - in His kindness, and gentleness  
 and grace - in His life which so affectingly wit-  
 nesses to His love, and in His death which so  
<sup>do tellingly</sup> ~~tellingly~~ testifies to its <sup>that love's</sup> ~~of~~ unfathomable depth - He  
 has begged us to see, in all this, <sup>the unparalleled</sup> ~~record~~ of affection  
 the fullness of <sup>that</sup> ~~the~~ divine beneficence which <sup>so tenderly</sup> ~~pleads~~  
<sup>so marvellously</sup>  
 for ~~trust~~ gratitude and trust and obedience in  
<sup>response to</sup> ~~return~~ for it all. | He says: "See what I have done."  
 I have laid upon my <sup>own</sup> ~~dearest~~ <sup>one</sup> Son the iniquities



you all <sup>and</sup> ~~of~~ ~~world~~ - I have done away with every obstacle  
 to the <sup>your</sup> ~~sums~~ returns to me; - and, now, that the path  
 of acceptance has been made so clear, being lev-  
 elled by the power of him who "travell'd in the  
 greatness of his strength" - now that my Justice  
 has been satisfied by a bloody atonement equal  
 to all the <sup>questions of legal penalty</sup> ~~demands of law~~ - now that <sup>my</sup> ~~the~~ law is  
 no longer dishonored, but stands mended and  
 re-instated - now that the whole universe must  
 give in <sup>a</sup> ~~the~~ verdict of ~~right~~ acquittal in the  
 case of every penitent and returning prodigal  
 - now that the garments of everlasting righteousness  
 are prepared for each believer in my Law - heaven  
 opened for their entrance - thrones prepared for  
 their occupancy - eternally furnished for their homes  
 - O will ye not see my love in all this, and give



of you all - have even slain him rather than slay  
 you - have substituted his blood for yours - have <sup>multiplicated</sup> counted  
 his sorrows that I might <sup>mitigate</sup> not call for yours - and out  
 of the fragments of his broken heart am prepared to  
 make new <sup>hearts</sup> ~~ones~~ for you: - and, now, that the pathway  
 back to me is again made clear - now that my Justice  
 has become <sup>one with</sup> my Mercy - now that the Law <sup>has been</sup> ~~stands~~  
<sup>in yr behalf,</sup> <sup>been</sup> re-instated in all its honors - now that the whole  
 universe must give in a verdict of <sup>righteous</sup> acquittal in  
 behalf of every returning sinner - now that the robe  
 of an everlasting righteousness is prepared for <sup>him</sup> ~~every~~  
~~who~~ who shall consent to ~~wear~~ <sup>wear</sup> it - now that the gate  
 of heaven is fixed upon its <sup>opened</sup> ~~open~~ hinges to admit  
 whomsoever it is that shall choose to enter, <sup>where</sup> ~~with~~ ~~as~~  
 I have <sup>a throne</sup> ~~throne~~ prepared for his occupancy, and <sup>furnished</sup> ~~as~~ <sup>itself</sup> ~~furnished~~  
 for his blissful residence in Oh, will ye not see







my love in all this - so free <sup>that it</sup> cannot be made free, so full  
that it cannot be added to, + so bright that it cannot be made  
~~more~~ <sup>more</sup> resplendent - will you  
~~me back, they your hearts, eye lost, but still loved,~~

Sons & Daughters of men!" And it is this that wins us  
not now be won to my heart, ye sons & daughters of men

Believe me, ~~then~~, my friends - you will never have  
that love for God which brings the peace <sup>which only He gives</sup> of heaven  
into the soul, until you see Him in Christ. | Behold

Him only in His displays of anger - only in His threats  
of <sup>avengement</sup> vengeance - only amid the <sup>a threatening</sup> terrors of judgment

- and you will be compelled to fear Him with a  
fear full of distressing apprehensions - apprehensions

which will disquiet your souls, and, perhaps, drive  
you  
to do many things that you hope will propitiate

the divine favor. | But you will never thus be won  
to love your Maker. | You must see Him as your

Father - your Friend - your Saviour - your kind Benefactor  
- your sweetest and best Portion - you must see <sup>Him</sup> as He

it -  
 as surely as that <sup>you</sup> ~~we~~ are men - as surely as that <sup>you</sup> ~~we~~  
 are not <sup>blocks or</sup> idiots - as surely as that effect follows its  
 cause - as surely as that streams flow from their  
 proper fountains.

"Till God in human flesh I see  
 - My thoughts no comfort find;  
 The holy, just and sacred Three  
 Are terrors to my mind.

But, if Immanuel's face appear,  
 My hope, my joy, begins.

His name forbids my slavish fear,  
 His grace removes my sins."

Here, then, at this communion board, I invite  
 - you - I urge myself - to a fresh view of God's  
 marvellous love for you and for me: for us all.



~~my love, in all this a love~~

And here ~~now~~ <sup>if anywhere is the place - now, if ever is the time</sup> ~~now if ever is~~

~~for us~~, Xn. brethren, to renew our love for Him who is  
 points ~~us~~ to His bleeding Son for a testimony of His love  
~~for~~ for us - a testimony which nothing but the blindness  
 of stony-eyed infidelity can gainsay. Let us warm  
 our hearts at the fire which burns on the altar  
 of that greatest sacrifice<sup>to</sup>, which Love ever set a  
 consuming torch: a sacrifice which, had it never  
 been made, how cold, how dreary, how homeless, would  
 we be - knowing no God except One ~~whom~~ <sup>who</sup>, if we  
 dare approach Him at all, ~~we~~ must receive us  
~~only~~ to at a throne black with displeasure  
 and despair! - but who, now, receives us at a  
 throne bright with all the fascinations of help  
 and hope. Could we, think you, have been

these are: they who, not dying as we are dying, nor  
 struggling as we are struggling, nor hoping as we  
 still hope, have gone to that place <sup>which</sup> ~~where~~ no eye  
 of ours can survey, but which they - the saints whose  
 redemption has been gloriously completed - enjoy  
~~in~~ <sup>with</sup> raptures unspeakable. | Nevertheless, O X<sup>th</sup>,

Nevertheless, for

"For you, that kingdoms of the just,

afar, doth, radiant, shine;

And you the King of kings shall see

In majesty divine."

It is yours - even yours - whosoever you be - who  
 are walking ~~in~~

In the same pathes <sup>triumphantly</sup> they ~~have~~ <sup>have</sup> trod,

Who have ascended to glory and to God.



you may be faithful in every other  
way - <sup>loyalty to</sup> in business, <sup>pursuing in</sup> or pleasure, <sup>admiring in</sup> or friendship  
<sup>obeying in</sup>  
- and receive for this those crowns which  
the world most admires and would obtain  
- but faithful to xt. - this is the substance  
of all worthy human character, as worth-  
-iness is measured by the heavenly standard.

"Who is the faithful man?"

He that doth still, and strongly, good pursue  
To God, his neighbor, & himself, most true;

Whom neither force nor fawning can  
Unpin, or wrench from giving all their due."