Ship Morrison China Sea

Oct. 10th, 1834.

Ship Niantic Aug. 23, 1840. Straits Of Macao. Lat. 3° 46'S. Long. 117° 39' E.

Montauk Whampoa 1844 Nov. 1844.

Good attendance.

At the residence of D. Webster in Macao
(from 31st Dec. present) 5 days 1849.

Rev. 3: 20

Behold, I stand at the door and knock.

Hospitality is universally admitted by all nations. Both the civilized and barbarous towards persons who are worthy or with whom they were acquainted.

But none was one more worthy than the person represented in the text, she is none other than the being all heaven (the celestial host) adore when they come down on them. Worthy, Worthy is the Lamb who has redeemed us to God, by his blood.
This righteous friend, in the exalted Personage who in His mercy is presenting Himself before God and says, "Behold! I stand at the door and knock. If any man hears My voice and opens the door, I will come in, and will eat with him and He with me."

The asks for the first and highest place in your affection, it will accept no other. It is the door of the heart at which the heavenly Stranger stands and knocks. If any would receive Him they must admit Him there.

The doctrine is calculated by the text which will be the object of the present discourse to unfold is the urgency of Christ for admission to the sinner's heart. This is distinct from the fact that He calls for immediate admission. Behold! says He. I stand at the door. What more expressive of love than the temptation of a friend from a distance to be standing at your door, ready...
to deliver an important message.

One upon which your life may depend.

This the Savior does, to apprise you

He is at your door, He knocks. Yes, He

stands abroad, as if to quicken you the opening

to discern you who is there, I whom

His own hand. Behold, I, the Son of God, love

us of mankind. I and knocking at your

door. If admitted, I will sit with you
to you with me. This leads me to remark

more particularly, in the

24. He seeks for admission on the strongest

claim of kindness.

It was not to discharge any obligation,

nor to accomplish a selfish end, the Creator of

the world, laid aside the robe of

Deity, took upon him a human form

and took a nature like ours. When man

had ruined himself, and justice cried for

demand.

His excommunication, the compassion of Saviour

made forth to saving his honor, violated
justice, I exclaimed. At the proper return of time, I will be his companion. I will be with the man of sorrows, acquainted with grief. I will bear your griefs. I will bear your sorrow. The I have esteemed as flesh, mother of God is afflicted. Let me be wounded for his transgressions, bruised for his iniquities. The justification of his peace he on me, with stripes I received, him, being healed. O, she is as precious to he in as afflicted, yet he opened not his mouth. This he has done for every sinner, living! Say then, are not his claims for actual lambs to the heart, established on the ground of kindness!

3. Christ calls for admission, on the plea that he has come on the errand of salvation. The object of his advent into this world, was that of salvation of salvation from hell, to listen to his expectations. I have no pleasure in the death of him that clieth (praise the Lord God) wherefore turnt thou me? Come let us reason together, though your sins be as
I earlist, they shall be as white as snow,
tho’ though they be red like crimson, they
shall be as snow.

For the son of man is not come to de-
stroy men’s lives, but to save them. (Jn.
12:31). Now (says Christ) is the judgment
of this world: now is all the prince of
this world cast out. And if I the
lifeth from the earth, will draw all
men unto me. (This he said signifying
what he should die i.e. if I make
an atonement for sin by being crucified.
I shall provide a way for all men
to come unto me). For surely it is unnec-
sary to multiply quotations, or arguments
to convince any of this truth. It is suf-
ficient, that I will to thee to
by mentioning it to sign
4. The urgency of Jesus (to enter thy heart)
is apparent from His Patience.
For he demanded immediate admission
of you have refused him. But he
appears as after unwilling to take a de-

cial, notwithstanding you are the

person chiefly interested. How frequently

he come for you. How long he has

stood at your door! I knocked! Go back

to the years of childhood, when (from

your parents' lips, or from some friend

teacher) you learned the name of Jesus,

I was told he died for you. It was

this dear friend the first came for

admission to your heart. (I you know

2) Then it was you first rejected him.

I fear I have admitted other guests.

I will still entertain them.

The has called by His providence. He by

the winning accents of prosperity and

admits to the loud voice of affliction. He

has surrounded you with His mercies

has year after year given your friends, your health

(your health, all the privileges you now

enjoyed.) By the dearth of me are relations per

haps of your father or mother, or of office.
this sirs brothers & sisters friends & everyone in society. It has been given that man is not to live always & thus he has taught you to prepare for the meaning of another world. May it not be that some (of you) has brought to the verge of eternity & have only anticipated a petty dispatch without him you must be forever friends & endonees.

He has also given you his Word, which is emphatically a light shining in a dark place. His Word notwithstanding the exalted thrones of the upper world, the infinite attributes & perfections of the God of the universe. So then the daythong another messenger, he has also sent, even the Holy Spirit, who takes of the things of Christ & holds them up to your view, & possibly them home upon your conscience, & as you began to
Harken, he speaks with the same voice,\nIf you humbly come up to the world of virtue.
For eternal remembrance in living all its
Heavens, the glory of the Redeemer's coming, God, you have done.
Not with great patience and
Fumbling of the wind, God, you have unceasingly done.
For you used all these means, urging
His creation to your heart both on the
Ground of his right (for he came to
His own when he came to you) of your need.
Yet it may be the savior come to your with no more forbearance as at this time. How frequently
Has he addressed you during the last few months? How many times has he
Touched you? the uncertainty of life by a
Only do you as near as near leaving you as this day?
Christ calls for admission in reference to a closing day of grace.
(Please note you) mark well this truth.
God will not always call. This is my
Time for bear, he thus declared. 'Tis life,
My hand to the arm of say, I live forever.
If I set my glittering Nest in mind
and take hold on Judgment, I will
render vengeance to my enemies
will reward them that hate me.
God has given to man a day of
grace? And this will close. Certain
ly at death, and sometimes it is appeared both
from Scripture & the experience of many
men before. (The latter of life passes)
And it, the sentiment is not wholly erroneous,
that the day of Judgment is
not necessarily the most solemn
day of man’s existence. Since that
day merely makes public the result
of man’s trial. The day, the moment,
or the act, that fixed his destiny for
eternity. Be it during life, or when
the latter trend is run, or by the most
reverent duty to him.
The Savior is coming on his last in
hourly growth. I pray fervently to Him, and
recite the last till He come to summon
the world to general judgment. He will
come with his biretial offer to each unrighteou
we do not know

ing his nor. When he will come, we can

usually

only say, at such an hour, as ye think

not. Those who admit him, welcomed

shall hereafter be acknowledged as his

family, but those who do not, he will as surely punish

fearing that time is near, knowing

all the circumstances, be in

fortune.

— Lethe Paige

To say he is now in reference to some of his audences, I say: now I will never come again.

The preceding angel now stands

waiting to hear to heaven your

decision for Christ or to reject

it (may be your final word.)
With these views of the urgency of Christ for admission to the fine new hearts, it becomes no to reflect upon the consequences.

1. You must deeply undervalue Christ, if you do not admit him.
   (The subject abstracts itself to those who have never received him.)
   It is not an Alexander or a Caesar
   (a Washington or the greatest of earthly nobles, who stands at your door and seeks admittance. No a greater than these is here. You might regard yourself like Homer and wear (either of these)
   to seek you, but offer you their friendship, but their names could
   only benefit you for a little while. They
   could not eradicate your circumstances
   amid the shades of the dark valley;
   they could not disbelieve to the gloom which
extends along the dark dreary
with none of the funeral dews. Nor
with Christ, who seeks you, offers
you his most intimate friendship.
He is the Sun of Righteousness. He
in his hands the keys of life, death.
The is, to those who receive him, the one
of eternal, the chief among ten thousand
altogether lovely. Their everlasting
rejoicing (in heaven) His presence
is life, his loving kindness, better than
life. The eye beholds great things, and
he who beholds the least shew, at home or in a tree, and
be created your last moment. When
you leave this world, can yield the
 Treasurer of death, with his own rewards
and your friends, to be near, approaching
your Maker's face, he will introduce
you, as one pardoned by his grace.
I watched by his Spirit will he be a comfort of your God. Say farewell
strength, so your not greatly undervalue
Christ, as long as you neglect to yield him the entire possession of your heart. And are you not overrate this world, its pleasures, while you continue to give them your uncontrolled affections? This world, which reason tells you must come to an end, pleasures, which will presently lose their power to gratify! Strange permission of the reason of judgment (with which your Maker endowed you) to make of this consequence, if that you must either cordially yield to Christ, or refuse the salvation he offers. It cannot be he will consent on you this pleasure to long at your heart. I have frequently say they are willing to receive the Lord Jesus, and that the first desire of their heart is to be come a Christian.
But who is willing? Christ, who has come from heaven, with offers of salvation, or the Saviour, who is constantly knocking at the door of the good man's heart, demanding immediate admission, it does not enter in, when as it should. Your heart is already open, are you willing to entertain him, to make him your most welcome guest, forever? And since you cannot never make this place, that you truly desire to become a humble child of His, He had yours first gratified that wish, and often delighted your
with Christian sympathy.

With broken-heartedness

with those toys with which the flowers

36. If you will now come, you may

even today, after so long a time, if

you will hear his voice, to harden

not your heart: your trust, neglect

I shall be forgotten by. Such is the

urgency of Christ. Such the fire.

Such he, and I am certain, with which

he influences your heartiness. This love

conferred upon me by you, his own

passions (towards you) remains

the same, as it was to the devoted

city of Jerusalem, when he beheld

a mouth lamented over it.

This is as unwilling to relinquish

you as he was lesseful of cold, when

he broke forth in pathetic strains.

He exclaimed, "How shall I give the
up Ephraim? how shall I declare thee, Israel? how shall I make thee as Admah? how shall I set thee as Zebon?

Jehu with your words, I turn to the Lord. My soul, take away all iniquity and receive me graciously. I cast away all my former dependences.

I abandon every false trust, I will henceforth trust in him in whom the inner being mercifully listen to the heart and heart answering. I will heal thy breaking. I will love the fruitful, I receive the graciously. If any man hear my voice and open the door, I will come in to him, and will not depart from him. As the Father has loved me, so I also love you. I will love him and will raise up my words to my
Father will come into him, I will make our abode with him.

4. You must either partially yield to Christ, or suffer through a long captivity! Must suffer the keenest remorse of (your) conscience. The clear, deep, deep, deep, deep, deep, deep, deep, deep, deep, mind, in the prison of distress, retain their (thinking, knowing) faculties, and (many of) their intellectual faculties. Among other powers of man, conscience will also lie, impressed as the jail. And as the prisoner, in his eternal prison, thinks of what he suffered, he remembers that he was visited by the blessed Savior, who...
come to me and I shall frequent the 

long at the clove of his head, 

Making by the influences of his 

Wood, wisdome, providence, taught 

admission —— and as you 

remember, the kind entreaties of 

his Lord addressed urging upon 

Christ's pleaded, to be reconciled to 

God, but all in vain. How must 

conscience plead with aid it fill 

the soul with anguish, at the 

thought of this remain'd earnest 

whereas it might have been reconnec-

ted. Mind in before the throne of God, 

participating in the inward unmingled 

Spiritual delight which flows 

forever from his right hand. And 

I have been wise, I attended to the
things which belonged to the Breast
before they were hidden from
his eyes.

In our

But this is not a full expression of
this commentator's thoughts, as it is
taken from another

In the language of (Pentecost), 

Look back to those who I am praying
the great change through which
we must all pass. Think of the

Patriarchs who died beyond the

flood. They have been perfectly

happy for more than four thousand

years; yet their happiness has

been just commended. Think of the

viruses who died before the flood.

For more than four thousand

years they have been completely

wretched, yet their misery is best
be your. So there will come a
time when you will have been
having or miserable four thou-
sand and years, four times four
thousand years. I get your hear-
or your skill will even then be but
beginning.

My dear hearts, who have not
yet given your hearts to the Redeem-
er, however, moral you may be
or have esteem for your many admirable trøtes,
will see your determination at
some more convenient season
to return? I think the truth when
I say there is but clear

To conclude, especial of any
think of the future. What scenes
of temptation are before your de-
till? How soon your day of
grace may clothe I do not know.

But methinks you shall live a few
years at most. There is an uncertain

tainty of your enjoying the same

Religious advantages which you
now enjoy. And will you now

persuaded move to begin the
work of salvation? Began with

the rational inquiry, what shall
I do to be saved? So on, the suits

that surround the sinners dying

best, at the pains of the second
death, may be considered; for

a little, they will all be

inevitable.

In the last pages of the author
just quoted (I affectionately say

"grumbling Heaven") permit me to
take you by the hand at least
you to Jesus? Why do you linger any longer? Hang back? It is to Christ. It is to Jesus. It is to the Babe of Bethlehem, to a man like yourself, to the meek and lovely Saviour of sinners. That I would bring you. Here are no terror, no blasting sword, no burning throne, to attract you. Come thus to his feet, to his arms, to his heart, which overflows with compassion for your perishing soul. Come and contemplate the glory of the only begotten of the Father, full of grace and truth, receiveth of his fullness grace for grace.

My friends, who are not abased in the fleeting

Lord of glory, is standing before thy heart! Through what scenes of blood has he come, travelling
in the greatness of his strength! He calls to thee and says "Behold! I stand at the door and knock. If you will hear my voice and open the door, I will come in to you and eat with you. He that overcometh shall be clothed in white garments, and I will not blot out his name from the book of life, but will confess his name before my Father who is in heaven."

Standing before the throne he points to thee to him who sits on the throne of the universe world and says, "This is he who will who hath sent me. If one who seeth the Son and believeth on him, may have everlasting life."

I will raise him up at the last day:

"to-day, if ye will hear his voice, do not harden your hearts, as in the days of temptation."

Say, will you go to Mount Zion? Say, will you have this Christ, or no?"

The question must be decided. May you do it wisely, and without delay. Amen."
But before proceeding permit me to define in a few words what is intended by "admission to the Inner Circle."

I am one of them, who, with the Bible in my hand, and in view of the history of all men in all ages and countries, as well as the experience of my heart, believe in the Universal Deficiency of the entire race. That, in this condition, an All-Sufficient Saviour has been graciously provided, with a power willing me to deliver me from the lowest depths of human depravity, to the holiness of his holy men. And that whenever, a man, is sensible of the infirmities of his heart, in under the ever-streaming influence of the Holy Spirit, casts himself humbly upon the mercy of Jesus Christ, experiences a radical
change in his affections, exalting all for its own associations, and loving holiness for its own holiness, thus it exhibits what is intended by the admissions of Christ to the heart.

I remark in the first place that the answer

In the following discourse, I shall

assert that the style of oblique address, not

from a design to be what is sometimes called, but

almost what is the

personal, with the most affectionate

honest intentions in my heart, the subjects presented

in my heart in the first place that the meaning of

the Rescuer for admission to every unconverted

soul, is apparent.
Of those who listened to the voice, that now address you, but a few time, two have decease. The beloved husband of the friend esteemed by all who knew him, alas! one only. Know he is seen no more, we must wait till the sea first at his door, to know the particulars of his last moments. The pious mother is but a year younger. Her child, cast for clearing child to death, is now, I trust, now rests in yonder cemetery.