

Isaiah LX, 1, 2, 5; All of first. latter part of 2<sup>d</sup>  
first part of 5<sup>th</sup>, Critical reading-

1<sup>st</sup> v. Arise shine for come hath thy light  
& the glory of Jehovah hath risen upon thee.

2<sup>d</sup> v. Upon thee shall Jehovah arise & his  
glory upon thee shall be seen.

3<sup>d</sup> v. Thou shalt see & be radiant & thy breast  
shall throbb & grow large. for there shall be  
turned upon thee, the sea flood tide & the  
wealth of the nations shall come unto thee.

In my sermon two weeks ago I so fully  
defined Israel's relation as the servant of the  
Lord, how he was impersonated & seen by the  
prophet as a person marching through the  
centuries & became the type of individual  
life in this age of personality. How these  
utterances became applicable to the  
servants of the Lord to day. that I need  
not again dwell upon it.

We have here God's method of glorifying  
men, and filling the world with his light.

The figure is that of an oriental city  
the morning sunlight bursting upon it  
It does not seem to rise but to burst forth, the  
city does not seem to unwrap itself, but the bursting light

The City becomes <sup>2</sup>the embodiment of the  
light while the earth waits in darkness  
& the city itself becomes the radiant  
centre from which the light goes forth  
as though the sun had risen upon  
the city, indeed come upon the city, that  
the city might be the light of the world.  
These great, luminous, possible &  
impossible figures in nature, tell us of  
the greater more luminous, possible things  
of grace.

These things are very wonderful. &c  
That is the evident illumination of a  
soul. The world lieth in darkness.  
It is a sad fact that a man may live  
surrounded by the light of truth and yet  
be in spt. darkness. He may live in a Ch. family  
associated &c. a member &c. yet in heart be very  
worship at the shrine of Baal or Mamon. be full of  
courtships, which is idolatry. Or fleshly & worldly  
desires which are at enmity with God.  
Now I am far from saying that close  
relationships &c of this kind are of no advantage  
They place possibilities very close to the soul  
of man. But they may abide & the soul remain  
in darkness, unilluminated & unsaved.

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The real illumination of the soul is the  
coming of a new morning. Darkness &  
Light do not abide in the same place  
In a single hour - in a single  
moment a soul may pass from dark-  
ness up to light: One of our Preachers in N. J.  
has John Seabolt, was an infidel. <sup>(Seabolt)</sup> He had  
come to be a man of a family, was a  
teacher. He was brought under con-  
viction by the Spt of God. He was in  
great darkness. His soul was so lost  
he knew not which way to turn -  
A Camp Meeting, was to be held not  
very far away. It was to begin on  
Wed. Closed his school, not to begin  
until the next Monday. & started & he  
met an inf. friend, asked him if going  
to C. M. what for to seek the salvation  
of any soul. Struggle sore, so discour-  
aged the darkness. That came near  
suicide. God spoke to him, gave up  
surrendered. & with great power & vic-  
tory the mighty to save came to his  
soul. Pardoning sin & giving the  
witness, & so filling him with the glory  
of God. He said, a sea of glory rolls its waves  
over me & I can not calm the turbulence  
of my soul. He shouted, Glory to God &c

The light of God breaks upon the  
world. It is the bright dawn of the new  
day. Darkneſs flies away, the ſhadows  
are gone. It is the brightneſs of the face  
of the Lord. It is the ſun which is behind  
the ſun which never ſets.

Jeruſalem ſhall ariſe upon thee, & his  
glory ſhall be ſeen upon thee  
It is no tranſient dawn that fades  
away in ſhadows. It is an abiding  
glory which has dawned. His glory  
upon thee ſhall be ſeen. It is not a  
reflected glory ſimply. It is not reflecte  
ſimply. It is the glory of God in us.

The Son of Ri. who has ariſen with healing  
in his wings riſing towards the ſun  
never ſets from the eyes of any ſoul.  
It ſhall be ſeen whenever the Son of  
R. gets a new incarnation. The light begins  
to ſhine anew on human eyes.

There is here a very ſtrange & expreſſive  
ſtatement, about this light. Our Verſe  
ſays it "Thou ſhalt ſee & flow together, Brin  
over-lighted." It means both - Radiant  
Liquid light ſhall flow in upon thee & through  
thy ſoul. Tho' ſome have looked to him & their faces &c"

There are here<sup>5</sup> expressed some experiences  
which I desire to refer to.

They heart shall throbs. (shall fear)

Here a reference to the heart-throbs of the new  
life. This is a very generic expression -

There is such a thing as existence, denoting  
a servile passionless life. There is such a  
thing as life full of liberty & rectacy, with a con-  
stant gazing upon a larger horoscope of  
thought & love, with victory hope & blessedness.

The heart throbs of a man stands for  
his life, his experiences, his vitality, his  
power. We say we do not measure  
life by years but by heart throbs.

The coming of the Lord into the soul, gives  
men at the very fountain of life, a  
new, glorious mighty life

There is a disease in the Ch. Heart failure

The extremities grow cold. &c. Some good  
doctors in the land. Cultivate these people  
Stir them around. increase the activities  
Go out & help others & you will get strength  
Arise turn thy face towards God &c

There are some things in the vis. of the  
new life which make the heart throbs deep  
and strong. It throbs with the joy & triumph of a

## A mighty deliverance,

I question whether Miriam ever forgot the song she sang that morning on the banks of the Red Sea. Last night the great host of the Ag. Army prepared them lts. & sea. This morning, the sun rises upon a new world. & she ~~that~~ <sup>all the women</sup> ~~women~~ joined in the refrain of the song of victory. That song was an inspiration of the hearts joy. I doubt not that many a night when she awoke & thought she felt for her harp ready to break out in praise &c., However this may be. I do know that a soul born to God. & abiding under the cleansing blood. never gets over the thrill of the great deliverance. &c.

The Redeemed heart throbs with the inspiration of a great hope. Which hope we have, the Ag. says - as an anchor &c.

Moses felt this hope. His heart throbbed so loud that he heard not the siren voice of honor wealth & pleasure. Even Jesus felt it & his heart so throbbed &c. The Ag. speaks of this hope as big with immortality. That is to great for me, but I do not wonder the heart throbs under such a weight, prepared with such immortal arms, Paul says. For me to live &c.

That is a marvelous utterance. To live is to be  
like him. to represent him. to proclaim him  
But to die. that which to us has been the  
dark shadow; slipping over the brink. - Walking  
the dismal flood. This death is gain  
That this seemingly dark portal. should be the  
reveled gateway to inf. blessedness. to Peace  
Love. manifestations of glory. Visions of God.  
is wonderfull & yet what this hope takes in  
I confess. this text of Paul is too wonderfull for me  
I have tried once to preach from the first  
part of it. but this 2<sup>d</sup> part I have never dared  
to preach from. It has seemed to me that  
it needed one who had been lifted  
into the 3<sup>d</sup> heaven &c.

That hope is inspired to cling where  
utterance fails. And we hope to see  
us we are secure. No wonder the heart

throbs There is the thrill of Fellowship  
The heart throbs because God touches it

not with a transient touch but he lays  
his own heart-beating with E-love beside  
Every throb of his love beats in ours.

I believe that a hu. heart throbs with D-love  
And shall be enlarged. The natural condition  
of the life as it is of the tree. You are planted by the river