

Inferences -

All deception & imposture
all low & selfish & mercenary
motives inconsistent with
the professed Xtianity. -

Nothing inconsistent in this
with making use of the ba-
lents God has given for the
purpose of making a living.

No doubt Peter & John having
the power to discern Spirits
understood the Character
of Simon at once, & his act
of ^{Sins} made the propriety
of the apostles conduct con-
sistent. - As a general
rule, we should not let our
personal convictions lead us
to condemn others, unless we
are able to substantiate
these convictions by proof.

Simon though baptized had
no part a lot, in their spiri-
tual gifts. - No Baptismal
regeneration here.

It is absolutely essential to
a Xtian to have his heart
right. One's head may be right -

his external conduct may be
right, but if the heart is
animated with low & unworthy
motives, he has no part a
lot. -

One who is a Xtian because
it is popular to be so -

One who is a Xtian because
it is profitable in worldly
point of view, can never
please God. -

Simon is just as it was
was not necessarily unto Death,
He might repent. -

He might Pray -

Perhaps God would hear.

Sim consists in the thought
of the heart. -

~~So~~ Every sinner who neglects
the great salvation, is in the
full of utterance. -

Bitter repentance, Bitter regret
Bitter suffering, Bitter death,
Bitter eternity. -

Bound by enigmas. Bound to
a hard master. Bound to a
war ball which impedes his pro-
gress. - Bound as to his feelings
restricted in his views. Bound
to this earth. - Bound forever.
The prayers of the righteous.

Simon Magus.

Act. viii. 18-26.

~~~~~

Simon



Man a religious being  
Hard to see how it should  
be otherwise. None but  
the most brutish can  
help feeling that there  
is a superior intelligent  
power, above the them  
and by which they are  
controlled, hence awe  
& reverence, the ~~essential~~<sup>very</sup>  
foundation of worship.

By worship we mean  
that external expression  
of veneration, as well  
as all the service that  
is rendered to this super-  
power, either to express  
their feelings of awe & of  
gratitude, or done in  
accordance with the  
divine command. --

Forms of worship are  
various. --

Men have frequently  
asked the question  
How shall we come  
before the God? --

Without stopping to  
specify the different  
modes of worship depending  
on the strange notions  
which men early in the

history of the world en-  
tertained respecting the  
nature of the <sup>superior</sup> deity &  
~~the~~ subordinate duties,  
which gave rise to  
strange & fantastic  
forms of worship, we  
may refer to sacrifices

- Sacrifice,

- early origin -

- originally a vicarious  
offering.

- Began to be regarded  
as a something given  
to the God, pleasing  
to the deity in the  
same manner as a  
gift pleases a man.

- Regarded as propitiat-  
ing a malignant  
deity being curious  
of ~~man's~~<sup>man's</sup> happiness. --

- Human sacrifices,  
the most valuable.

How shall we come before  
God - Will then ~~the~~<sup>vicar-</sup>  
ice please him. --

The mere sacrifice can-  
not, if unaccompanied  
by any consciousness of  
sin, & trust in the ex-  
piatory offering represent-  
ed by the sacrifice.



It is true God has  
required sacrifices of  
~~as~~ rams. - A thousand  
of rams, or a hecatomb  
would certainly be valuable  
as princely offering. -  
But if the prince should  
make this offering - &  
his uppermost thought  
should be the glory  
that he himself would  
receive from the ad-  
miring multitude,  
what would be its worth,  
would the qualification  
of his pride be a pleasing  
offering to God? -

So think of bringing  
myriads of rivers of oil  
is one absurdity, - Valua-  
ble as they would be  
could they be brought  
would this please God  
Does not the world &  
its pollutions belong to God,  
Would God be pleased  
with the sacrifice of  
a first born child?

Certainly he would if  
the value of the sa-  
crifice was to be esti-  
mated by the cost  
at which it was made.

one's only son as a first  
born. - But where  
did God require such a  
sacrifice, according to  
the Law of God it is such  
a sacrifice would be wicked  
& sinful, would be an act  
of will worship, & no  
matter how sincere one  
might be, God would not  
accept it. -

- Mere formal worship  
cannot please God.

Man is a social being  
and as such, forms  
are essential in his  
intercourse with his  
fellow man. Hence ~~there~~  
in his social worship  
of God there must ne-  
cessarily be formality

- Language itself formal  
Words are symbols of thought

- Our prayers & praises  
posture in prayer,  
sacraments, are all  
forms, - Some more  
& some less conventional.  
Some prescribed. - But  
the mere form what  
is it. -

- A man subscribes him-  
self your humble servant,  
no one thinks, he is so.



- I. Simon's Mercenary Spirit
- II. The <sup>coarse</sup> reply received from Peter
- III. Simon's repentance.

# 1 Simon's character -

a juggler a magician -  
perhaps a mesmerizer,  
a deceiver -

Said to him died at Rome -

2. His mercenary spirit,  
He lived by deception, sub-  
joined that the disciples  
were only inferior magicians.

- Most things in this world  
purchaseable by money -  
but talents, genius, spirits  
are not <sup>these are</sup> gifts of God.

Peter & John no doubt seemed  
poor, money would be a  
temptation.

- II. The answer of Peter,  
a <sup>certain</sup> severe censure.

1. His character such as  
to preclude all participa-  
tion in spiritual gifts.

2. An exhortation to repen-  
tance & reformation -  
Repent of his mercenary  
spirit -  
Pray,

for his condition is deplorable.

In the gill of bitterness &c.

- a brood of iniquity -
- Bitter repentance.
- Bitter regret
- Bitter suffering
- Bitter death.

the consequence of his course

# III. Simon's Repentance.

Indication of his repentance to  
the apostles. -

He felt as if his own purposes  
would be profane - Pray ye  
He desired to be delivered  
from the thicket of evil.

Heart not right.

Intros.

a desire to pay with  
fidelity & the spirit would.



The first Class was graduated in 1830.  
Several all the members of that class but one  
accompanied Dr Wylie for Penn. —

There has been no further of commerce  
since 1830, none in my rec.

During the term of my connection with the  
Wm. Allen since 1837, to the present, within the  
exception of two or three years in England, there has always  
been a graduated class, & I have for Mr Campbell  
who was a student before I came ~~west~~ in the  
winter. Shortly after Dr. Wylie came that there  
has always been a common  $\frac{1}{2}$ , 01, 25

Α Δ Λ Α  
Δ /  
D

Α Δ Ζ Α Α

$$\begin{array}{r} 01.25 \\ 12 \\ 27 \overline{) 120} (6 \\ 162 \\ \hline 8 \end{array}$$

with the best wishes for the prospects of your  
 success & for the cultivation of a ~~the~~ purely literary  
 talents, the institution with which, we are especially  
 connected, I am & believe that the good feeling you  
~~have~~ <sup>possessing</sup> this manifested for an institution into  
 another institution in the same field, may  
 exist & I, <sup>my</sup> ~~the~~ <sup>kind</sup> ~~is~~ <sup>to</sup> that  
 I am sure

A few days ago I received your letter  
informing me of my being elected a  
member of the P. S. -

You will please enquire to the society  
my thanks for the book and money, ~~and my~~ <sup>the</sup> ~~care~~  
~~and~~ <sup>for</sup> that ~~book~~ <sup>book</sup>, sometimes a spirit  
of jealousy, and even hostility exists:  
and no obstruction of learning,

Acquisitions

FAW.