

James W. Alexander

Manual of Devotion
for
Soldiers and Sailors

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A manual of devotion for
soldiers and sailors





Mr. Henry Green
July 4th 1850

Handwritten text, possibly a signature or a list of names, consisting of several lines of dark ink on a light background.

A

MANUAL OF DEVOTION

FOR

SOLDIERS AND SAILORS:

COMPRISING

- I. FORMS OF PRAYER, PUBLIC AND PRIVATE,
- II. A COMPEND OF BIBLE TRUTH,
- III. THE ASSEMBLY'S SHORTER CATECHISM,
- IV. A SELECTION OF PSALMS AND HYMNS.

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OF

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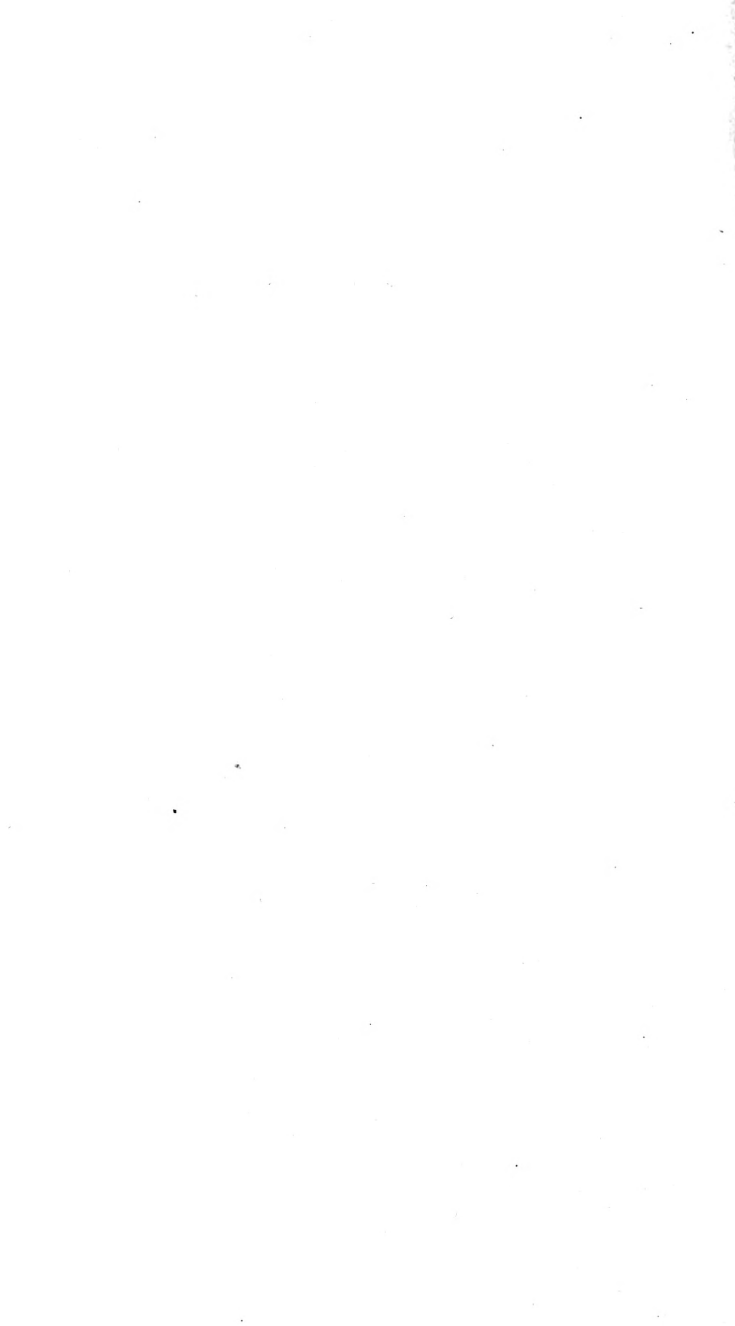
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P R E F A C E .



THE use of orthodox forms of prayer, as a help to devotion, has never been forbidden by even the strictest of the Reformed churches. It is well known that such forms were set forth by Calvin, and Knox, as well as by Baxter, Henry, Watts, and Doddridge. While our testimony has always been raised against the imposition of any form, however good in itself, we have been free to allow them to the young, the ignorant, and all who stand in need of such aid. This is altogether consistent with our preference for the utmost freedom in worship, and our warm attachment to unwritten prayer.

If any persons on earth may be considered as needing such devotional helps, they are those who are found in ships and armies. For a large part of their lives, they are far from sanctuaries, and destitute of the means of grace. The whole of our commercial marine is most of the time in this condition. The supply of chaplains for our navy, and especially for our army, is so small and insufficient, as scarcely to enter into the calculation. Being without a ministry, our soldiers and sailors especially need a manual, which may suggest to them the way of prayer; which may enable them to conduct a religious service; and which may direct their meditations in hours of trial.

The Forms for Public Worship, which are here furnished, are by no means intended for use in assemblies, where there is a minister of the gospel, or any other person qualified to lead the service without such aid. The same observation applies to the Forms of Funeral

Service. Many of these devotions are equally suited to all persons; but some of them are prepared for the land or the sea, respectively.

No originality is claimed for these prayers. They are for the most part compiled, with suitable changes, from Knox, Matthew Henry, Hardman, and Jenks; especially from the last.

The Compend of Bible Doctrine, from the pen of the Rev. Dr. Alexander, of Princeton, has been inserted with the kind permission of the author. It is judged to be a suitable epitome of saving truth, for those who are deprived of other means of instruction.

The Shorter Catechism of the Westminster Assembly of Divines has been added, and needs no apology.

The selection of Psalms and Hymns at the

close, is, from the limits of the volume, necessarily brief. It will be found, however, to contain a sufficient number of sacred songs, not only for public and private devotion in general, but for the sailor and the soldier in particular.

We would earnestly request the reader who proposes to use this Manual, to begin by making himself acquainted with the plan of the work—comprising, first *Prayer*; secondly, *Doctrine*; thirdly, *Sacred Song*. We beg him to observe that there is no part of the devotional exercises which may not be used by any one, in any circumstances, by means of a few trifling changes, which may be made mentally, as he goes along. And we would affectionately suggest to every pious reader, to look around him, and gather such of his comrades, at least on the Lord's-day, as may be willing to join him in prayer and praise.

A sound discretion will no doubt abridge several of the more extended forms, whenever circumstances demand it.

Officers in the army and navy, and masters of vessels, may exert an influence for good by placing this Manual in the hands of those who are under their charge, and by instructing them in the use of it.

All the usefulness of the book, however, must depend upon the blessing of God; and to his Providence and Holy Spirit, it is humbly committed.



PART I.

PRAYERS PUBLIC AND PRIVATE

FOR

LAND AND SEA:

INCLUDING

FORMS

FOR THE

BURIAL OF THE DEAD.

PART I.

CHAPTER I.

A FORM FOR DIVINE SERVICE ON THE LORD'S DAY.

—+—
FOR LAND AND SEA.
—+—

¶ The company being reverently assembled, some suitable person will lead the worship in the following order.

I. INTRODUCTORY PRAYER.

ALMIGHTY God, our heavenly Father, Thou art worshipped by the perpetual praises of heaven, while the seraphim do cry, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory! Cause thy fear to fall upon us, and a sense of thine excellency to make us afraid. And since we are sinners, be pleased to sprinkle us with the blood of reconciliation. Gather in our wandering thoughts, and fit our souls for thy most worthy praise.

Fulfil to us, this day, the gracious promise of our Lord and Redeemer, that where two or three are gathered together in his name, there he will be in the

midst of them. Grant us the influences of thy Holy Spirit, without which our worship must be in vain. Open our understandings to receive thy word. Assist our devotions, when we pray to thee. Attune our hearts and voices to thy praise. And graciously pardon and accept of us, for the sake of Jesus Christ. Amen.



II. THE READING OF THE WORD OF GOD.

¶ Here a suitable portion of Scripture may be read.



III. PSALM OR HYMN.

¶ In the absence of other books, suitable songs of praise may be used from the selection in this volume.



IV. PRAYER.

O Thou, who art the true God, the living God, and an everlasting King, suffer us, thine unworthy creatures, to approach thy footstool in the name of Jesus Christ. O Lord, thou art very great. Thou art clothed with honour and majesty. Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders! Thou art the King eternal, immortal, invisible. If we ascend into heaven, thou art there; if we make our bed in hell, behold, thou art there. The heavens, even the heaven of heavens, are thine, and all the host of them. Thou art holy, O thou that inhabitest the praises of eternity. Thou art of purer eyes than to behold iniquity. Clouds and darkness are round about thee; but righteousness and judgment are the habitation of thy throne. And thou art also good, and thy mercy endureth for ever. We

worship thee as the Creator of all things, for whose honour they are, and were created. And we pay our homage to the Father, the Son, and the Holy Ghost, one God, blessed for evermore. Enable us to say from the heart, Thou art our God, and through Jesus Christ thy Son, receive our adoration.

Most merciful and prayer-hearing God, we beseech thee to hear our prayers. Thou that hearest prayer, unto thee shall all flesh come. Thou who hast said that every one that asketh, receiveth; grant that out of thine infinite fulness we may now receive, for the sake of Jesus Christ. Truly our souls wait on God; from him cometh our salvation. O pour upon us the spirit of grace and of supplications; open thou our lips, and our mouth shall show forth thy praise.

But, O most holy Lord, how shall we come into thy presence! Thou puttest no trust in thy saints, and the heavens are not clean in thy sight. If thou, Lord, shouldest mark iniquities, O Lord, who should stand! But there is forgiveness with thee, and we pray thee to forgive the iniquity of our sin. We are a seed of evil-doers. By one man's disobedience many were made sinners, and we are by nature children of wrath. We confess that our mind is darkened, and that we have hated instruction. In much of our lives, God has not been in all our thoughts. We have forgotten the God that formed us. We have set our affection on earthly things, and have loved and served the creature, more than thee, the Creator. We have sinned against light, against warnings, against mercies, and are without excuse. We have many times restrained prayer, and cast off thy fear. We have all

sinned, and come short of the glory of God; and our iniquities are more than the hairs of our heads. We confess and bewail our love of the world, our carnal affections, our ingratitude and discontent, our sloth and stupidity, our unbelief and impenitence. By our sins we have dishonoured thee, and destroyed our own souls. Thou hast nourished and brought us up as children, but we have rebelled against thee. Justly mightest thou swear in thy wrath, that we shall not enter into thy rest. Nor can we help or deliver ourselves, but are, till called by thee, dead in trespasses and sins. And it is of the Lord's mercies, that we are not consumed, and because thy compassions fail not.

O God of infinite mercy, be merciful to us sinners! Wash us thoroughly from our iniquity, and cleanse us from our sin. Blessed for ever be thy name, that thou hast so loved the world as to give thine only begotten Son! In his name alone do we dare to approach thee. For the sake of thy Son, in whom thou art well pleased, forgive us. Justify us freely by thy grace, through the redemption that is in Christ Jesus. Take away all iniquity, and receive us graciously, for Christ's sake. Enable us now to cast our souls on him, making mention of his righteousness, even of his only. Lord, we believe; help thou our unbelief! Say unto each of us, Son, thy sins be forgiven thee, go in peace! And grant us the witness of thy Spirit, that we are the children of God.

O thou all-seeing God, who readest our hearts, convert those among us who are unconverted. Awaken those who are slumbering. Convince those who are

hardened; and lead to Christ those who are inquiring.

We humbly beseech thee to grant us the graces of thy Holy Spirit. Let no iniquity have dominion over us. Strengthen us against the temptations to which we are subject. Put upon us the whole armour of God, and enable us to fight the good fight of faith. Give us grace to resist the devil, that he may flee from us, and cause us to possess that faith by which we shall overcome the world. May we endure hardness, as good soldiers of Jesus Christ, and receive the crown of glory which fadeth not away.

O Lord, bless thy word this day, to us and to others. Teach transgressors thy ways, and let sinners be converted unto thee. Give us thy Spirit to guide us into all truth. Give us grace to love thee with all our heart, soul, strength, and mind. Grant unto us humility, meekness, patience, hope, purity, temperance, brotherly-kindness, and charity. Make us faithful and courageous in the performance of every duty, and submissive under every trial. And as we know not what a day may bring forth, we beseech thee to prepare us for the hour of our death. When we fail, let us be received into everlasting habitations, to be ever with the Lord.

O Lord our God, have mercy upon all whom we love. Now that we are absent from our homes, bless abundantly such as are near to our hearts, with all which thou seest they need. Graciously bless such as are in affliction of body or mind. Heal those who are in illness, pain, or danger; and sanctify to them thy dispensations. And O grant to those who are

appointed unto death, a sure and constant faith in Jesus Christ, and an abundant entrance, by his merits, into Paradise.

Look down in mercy upon thy servant, the President of the United States, and on all who frame and execute our laws. Endow them with wisdom and grace, that they may conduct the affairs of this nation to thy glory. Bless, we earnestly beseech thee, our army and navy; all who are set for our defence, and especially that portion of them with which we are connected. Fill them with dutiful and Christian tempers, cover their head in the day of battle; go forth with them, keep them from sin, and prosper them with deliverance and success in all their duties and trials.

Bless and save our country. Make it Immanuel's land. Make us a holy and a happy people. And on all our glory, create a defence.

O that thy way may be known on earth, thy saving health to all nations. Let the people praise thee; yea, let all the people praise thee. Bless all missionaries and other ministers, and convert to thyself both Jews and Gentiles, and unbelievers of every nation. Remember thy universal Church. Save thy people, O Lord, and bless thy heritage. Feed them also, and lift them up for ever. Let thy word, in every place, have free course and be glorified. Grant to our world a time of universal righteousness and universal peace.

Blessed be thy holy name, O Lord, for all thy goodness, and for all thy grace! Thou art gracious and full of compassion, slow to anger and of great

mercy; we praise thee for the goodness of thy providence to us and all men; for creation, preservation, and redemption; for our daily sustenance and comfort, and for thy word and ordinances: but above all, for the gift of thy Son, and for eternal salvation through him. We magnify thy name, for thy late and present sparing mercy towards us thy servants, in particular, and for the mercy and the grace which each of us may now recall in his individual case. Bless the Lord, O our souls, and all that is within us, bless his holy name!

Grant us, O Lord, thy special blessing upon our present services. Cause thy word to be received in faith, and thy worship to be conducted with holy affections. And hear our prayers, not for any worthiness of ours, but only for the sake of Jesus Christ. And to the Father, the Son, and the Holy Ghost, be everlasting praises. Amen.

V. SERMON.

¶ Here a Discourse selected for the purpose may be read.

VI. PRAYER.

WE bless thee, O Lord, the living God, who holdest our souls in life, and providest for us that heavenly food by which we are to live for ever. It has now been delivered and received, but the blessing is in thy hands, O gracious God, to make it prosperous and successful, to the gaining and saving of immortal souls. Be pleased to send it home to the heart. O make thy word mighty through God, to plant

thy grace where it is not; to increase it where it is; and to bring us all into thy likeness. Forgive the sins of our worship, and dismiss us with thy blessing; for the sake of Jesus Christ our Saviour. Amen.



VII. PSALM OR HYMN.



VIII. DOXOLOGY.



CHAPTER II.

A FORM FOR DIVINE SERVICE ON BOARD OF A VESSEL.

I. INTRODUCTORY PRAYER.

ALMIGHTY God, who art the Creator of heaven, earth, and sea, and of all that they contain; we thy most unworthy creatures do now approach thy holy service. And seeing that we are utterly unworthy, by reason of sin, and altogether helpless in respect to what is good, we cast ourselves upon thy mercy, through Jesus Christ our Lord. Grant us the pardon of all our iniquities, for the sake of his death and righteousness. And give us preparation of mind and heart by thy Holy Spirit. Call in our thoughts from outward things, and cause us to think, to hear, to pray, and to praise, that our worship may be accepted, and that our souls may be profited. Be graciously

present in our assembly, O Lord, since all we ask is in the name of Jesus Christ our Lord. Amen.



II. THE READING OF THE WORD OF GOD.

¶ Here a suitable portion of Scripture may be read.



III. PSALM OR HYMN.

¶ In the absence of other books, suitable songs of praise may be used from the selection in this volume.



IV. PRAYER.

O Thou, who art the confidence of all the ends of the earth, and of them who are afar off upon the sea, grant us grace at this time to draw near to thee with lowliness and faith. Thy righteousness is as the great mountains, and thy judgments are a great deep. We adore thee as the King of kings, and Lord of lords; who art seated on a throne high and lifted up. Thou, even thou, art Lord alone. Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that are therein, and thou preservest man and beast. O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches, so is this great and wide sea. We worship thee as infinite, eternal, unchangeable, in thy being and perfections; the almighty, all-seeing, every-where-present Jehovah; the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. And more especially do we praise and bless thee, as the God and Father of our Lord Jesus Christ;

who, in him, art at once the just God and the Saviour. Let the words of our mouth, and the meditations of our heart, be acceptable in thy sight, O Lord, our Strength and our Redeemer.

We thank thee, O merciful Lord, for thy goodness to us and to mankind; for our creation, preservation, and redemption. We magnify thy name for thy unspeakable gift, Christ Jesus the Lord, and for the way of salvation through him; for thy written and preached word, for ordinances and means of grace, and for the descent of thy Holy Spirit. We give thee thanks for all thine innumerable favours to us and ours, that thou hast brought us safely through the days of childhood and youth; that thou hast spared us unto this day; that thou hast provided for us and helped us; that thou hast protected us in dangers by sea and land; that thou hast instructed and warned us; and that we are permitted here to worship thee this day. Many, O Lord, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee. If we would declare and speak of them, they are more than can be numbered. Bless the Lord, O our souls, and all that is within us, bless his holy name!

But, O most holy God, we have sinned against all these mercies. Our transgressions have been early, and they have been long-continued. To us belong shame and confusion of face, because we have sinned against thee. We acknowledge that by nature we have a carnal mind, which is enmity against thee; that our souls cleave unto the dust, and that our

minds have been like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. We have offended all our lives, in every hour, by omission and by commission; in thought, in word, and in deed. We have sinned without excuse, and against a law which is holy, and just and good. We have sinned against light and knowledge, against warnings, against mercies, against our conscience, against our resolutions and vows, and against thy Holy Spirit. We have sinned with repetition, and with delight. Having violated and dishonoured thy law, we acknowledge that we are deserving of thy wrath and curse for ever; and if judgment go forth to execution, we perish without remedy. And in this our low estate, we are altogether helpless, and utterly unable to save ourselves. Melt and break our hearts, O Lord, with a sense of our guilt and danger.

But, O thou God of mercy, have mercy upon us sinners! Enable us to repent and believe in Jesus Christ thy Son. For his sake, blot out all our transgressions. We will make mention of his righteousness, even of his only. So set that righteousness to our account, that we may be justified in him. For the sake of his humiliation and obedience to the law; for the sake of his sufferings and death upon the cross, receive us graciously and love us freely. Call us effectually by thy Spirit. Of thine own unbounded love, draw us to Christ by thy Word and Spirit. Enlighten our minds, and move our wills; and make us, who by nature are dead in sin, able and willing freely to answer thy call, and to accept and embrace the grace offered in the gospel. Convince and convert

those whom thou seest to be abiding under wrath; and make thy word, at this time, effectual to the renewal, the comfort, and the holiness, of all who hear it.

We beseech thee to deal with us as children, and give us the privileges and liberties of thy people. Work in us that holiness, without which no man shall see the Lord. Renew us in the whole man after thine image. Implant in us all graces, and so stir up, increase, and strengthen these, that we may more and more die unto sin, and live unto thee. Give us hearty repentance for every sin. Lead us not into temptation, but deliver us from evil. For the sake of our great High Priest and Intercessor, grant us the presence of thy Holy Spirit, to be with us for ever, to assure us of thy love, to work peace of conscience and joy in the Holy Ghost, and never leave us nor forsake us.

Prepare us, O Lord, for duties and for trials. Strengthen us for the labours of our particular calling, and guard us against its many temptations. Forbid it, O forbid it, most just and holy God, that any one of us, under the power of the evil one, should indulge in falsehood, profaneness, uncleanness, malice, injustice, or any of the multitude of sins which do so easily beset us, and freely pardon our past offences. Give us day by day our daily bread, and mercifully feed us with food convenient for us. Choose our course of life, and order our temporal lot. When we are on the sea, O thou who stillest the noise of the waves, deliver us, we beseech thee, and bring us to our desired haven. Thou art he who commandest and

raisest the stormy wind, which lifteth up the waves; make the storm a calm, and bring us out of our distresses.

We commend unto thee our friends and families, beseeching thee, of thy great mercy, to keep them from all evil, and bless them with all good, while we are separated; and, if it be thy holy will, to unite us again in Christian love. We commend to thee all who are afflicted, and all who mourn. And we pray thee to forgive those who trespass against us, and enable us to forgive them.

Look down in mercy upon thy servant, the President of the United States, and all who frame and execute our laws. Endow them with wisdom and grace, that they may conduct the affairs of this nation to thy glory. Bless, we earnestly beseech thee, our army and navy; all who are set for our defence, and especially that portion of them with which we are connected. Make them faithful, courageous, and holy; and enable them so to serve their country as at the same time to serve thee. Protect and deliver them, and give them success in every lawful undertaking.

Bless our beloved country, and make it a land of knowledge, order, holiness, and peace. Have mercy on them that are upon the sea, in ships, especially in times of temptation and times of danger. Bless all nations, and hasten the day when the earth shall be filled with the knowledge of thy glory, as the waters cover the sea. Bestow upon us the influences of thy grace to accompany the instructions of thy word. While we reverently hear it, cause it to take deep root in our hearts. Send awakening and saving

power with the outward teaching. Sanctify us by thy truth, thy Word is truth.

Now, unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.



V. SERMON.

¶ Here a Discourse selected for the purpose may be read.



VI. PRAYER.

OUR Father who art in heaven, grant us, for Jesus' sake, a blessing upon the word which we have heard this day. Accept our thanks, that we are not altogether deprived of the blessed gospel. Forgive the sins of our present meeting together. Graciously send thy Holy Spirit to seal instruction on our hearts. Give us faith to lay up thy truth in our affections, and enable us to practise what we have learned. Accompany us with thy presence through this holy day, and through the week which we have begun. Go with us through life; and in the hour of death, however violent or sudden, give us triumph through the faith of the gospel, through Jesus Christ our Lord. And to the Father, the Son, and the Holy Ghost, One God, be honour and glory for ever. Amen.



VII. PSALM OR HYMN.



VIII. THE CHRISTIAN DOXOLOGY.

CHAPTER III.

A SHORTER FORM OF DIVINE SERVICE.

 FOR THE ARMY.

I. INTRODUCTORY PRAYER.

LORD God of Hosts, who rulest in the army of heaven, and among the inhabitants of the earth, grant us grace to worship thee with holy fear. As thou hast given us the Sabbath, and this hour of prayer, send down upon us thy Holy Spirit, that we may call upon thee with sincerity and truth. Compose our minds, and gather in our wandering thoughts. Bless us in every part of this service, with thy heavenly aid. And forgive our sins, which make us altogether unworthy of thy presence, for the sake of Jesus Christ our Redeemer. Amen.

 II. THE READING OF THE WORD OF GOD.

III. PSALM OR HYMN.

¶ In the absence of other books, suitable songs of praise may be used from the selection in this volume.

 IV. PRAYER.

Holy, holy, holy Lord God Almighty, which art, and wast, and art to come; from everlasting to

everlasting thou art God. We adore thee as everywhere present, and all-seeing. If we ascend into heaven thou art there: if we make our bed in hell, behold, thou art there. All things are naked and open before the eyes of him with whom we have to do. Thou art holy, O thou that inhabitest the praises of Israel. Thou art of purer eyes than to behold iniquity. Thou art holy in all thy works and holiness becometh thy house, O Lord, for ever. Thou hast proclaimed thy name, the Lord, the Lord God, merciful and gracious, slow to anger, abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin.

Blessed be thy holy name for thine unbounded goodness. Thanks be unto thee, for our creation, and our preservation until this day; for all the benefits of our childhood, youth, and riper age; for thy succour and deliverance; for our daily mercies, and the safety and advantages which we enjoy this day. We bless thee for our food and raiment, our health and comfort, and that we are spared in life amidst dangers seen and unseen. But most of all, we magnify thy name, for the unspeakable gift of thy Son, for redemption through his blood, and for the truth and ordinances by which thou dost lead us unto thee. Notwithstanding the provocation of our sins, thou hast borne with us, and art still calling us by the word of thy gospel.

O Lord, we are unworthy of the least of these thy mercies. All we like sheep have gone astray. Every day of our lives we have omitted our duty, and transgressed thy law. Which of thy commandments have we not broken? Which of thy mercies have we not

abused? We have sinned long and presumptuously; we have sinned against knowledge, and conscience, and convictions; we have sinned against mercies and the gospel of thy Son. Our guilt is greater than we know. Who can understand his errors? Cleanse thou us from secret faults! If thou, Lord, shouldest mark iniquity, O Lord, we could not stand, nor answer thee for one of a thousand. Our transgressions increase every day, and are against a law, which is holy and just and good. Thy judgments are just, and we are condemned. God be merciful to us sinners. Break and melt our hearts with godly sorrow, and enable us to repent and forsake sin. O wash us thoroughly from our iniquity, and cleanse us from our sin. Be thou merciful to our unrighteousness, and our sins and our iniquities do thou remember no more. Enter not into judgment with thy servants, for in thy sight shall no flesh living be justified.

Merciful Lord, we come before thee in the name of Jesus Christ thy Son, making mention of his righteousness, even of his only. Behold, we are vile; but He is righteous. We have broken thy holy law; but He has fulfilled it. We deserve the awful punishment of our iniquities; but thou hast made Him who knew no sin, to be sin for us. Graciously accept for us his all-perfect sacrifice and obedience. And enable us, with childlike faith, to believe in him to the salvation of our souls. Impute not iniquity unto us, but grant us acceptance in the Beloved. O God, be merciful to us, and bless us, and cause the light of thy countenance to shine upon us.

We humbly beseech thee, that, being justified by

faith, we may have peace with God, through our Lord Jesus Christ. Reveal thy love to us, and grant us thy Holy Spirit. Create within us a clean heart, and renew a right spirit within us. So replenish us with thy grace, that, having a new nature, we may walk in newness of life. Enlighten our understandings; direct our wills; subdue and regulate our affections. Break the power of corruption within us, and cause us so to walk in the Spirit that we shall no longer fulfil the lusts of the flesh.

O Lord our merciful Father, we pray to be delivered from the weakness and helplessness of nature, and to be led and governed by the motions of thy grace. Lead us not into temptation, but deliver us from evil. Be our guard against the manifold temptations which surround us in our present calling. Prepare us for trials, for dangers, and for the hour of death. Knowing how soon, and how suddenly, we may be called, grant that we may be always prepared for the summons. And vouchsafe to us mercy and grace to help in time of need.

Be pleased, O Lord, to bless us in our absence from our homes and from those whom we love. Watch over us for good, protect and save us. Make us faithful in our calling; patient in suffering; diligent in business, and fervent in spirit. And O that we may endure hardness, as good soldiers of Jesus Christ with good will performing every duty, as unto the Lord, and not unto men.

We commend unto thy fatherly goodness, all whom we hold dear, and especially those from whom we are far removed. We beseech thee to bless thy ser-

vant, the President of the United States, and all who are in places of trust and authority. Bless our beloved country, and enrich it with gifts of providence and grace. Bless our army and navy, and all who are set for the defence of our country. Endow every one with those dispositions which their perilous service demands. Preserve them in the hour of danger, and give them prosperity. Deliver them from prevailing sins; and shed abroad thy renewing Spirit where iniquity has abounded.

We earnestly implore thy blessing on all ministers of thy word, all Christian assemblies, and all means of grace. Send thy light and truth abroad among all nations, and give the kingdom to thy Son. Let the day dawn, when all shall know thee, from the least to the greatest, and when wars shall cease unto the ends of the earth. Have compassion on the widow, the fatherless, and all the afflicted. Convert the unconverted, both here and in all the earth. And teach us and all men to love and serve thee. And when we come to die, O grant us an entrance into thy heavenly kingdom, through free and sovereign grace.

Grant us, O Lord, thy presence and blessing, in this act of worship. Cause thy truth to be as good seed in hearts prepared by thy Spirit. Hear our prayers in the prevailing name of Jesus Christ, thy Son, our Saviour; and to the Father, the Son, and the Holy Spirit, be glory for ever. Amen.



V. SERMON.



VI. PRAYER AFTER SERMON.

Father of lights, and God of all grace and consolation! Bless to us, we humbly beseech thee, thy holy word, and the instructions to which we have now listened. Cause it to be pondered and remembered; and add the influences of thy Holy Spirit, without which all means and instruments are vain. Accept our thanks for these privileges, and graciously forgive our inattention, negligence, impenitence, and unbelief, for the sake of Jesus Christ. Amen.



VII. PSALM OR HYMN.



VIII. THE CHRISTIAN DOXOLOGY.



CHAPTER IV.

A SHORTER FORM OF DIVINE SERVICE.



TO BE USED AT SEA.



¶ The company being assembled, as far as the duty of the vessel may permit, some suitable person will lead them in worship in the following order.

I. INTRODUCTORY PRAYER.

O LORD our God, who art the confidence of the ends of the earth, and of them that are afar off upon the sea, prepare our hearts for thy most worthy praise. We bless and magnify thy name, that thou hast spared

us, and permitted us to assemble for thy worship. Receive us, notwithstanding our numberless sins, through the mediation of Jesus Christ thy Son. Prepare us, in mind and heart, for approaching thy throne of grace, and attending to thy holy word. Calm our passions, and collect our thoughts, and shut out earthly things, that we may wait upon thee without distraction. O thou who keepest us in safety upon the bosom of the waters, fill our hearts with thankfulness, and impress them with thy saving truth. Sprinkle us with atoning blood, and redeem us from our sins. Take away our carelessness and impenitence, and grant us thy presence, from the beginning to the end of our service, for the sake of Jesus Christ our Lord. Amen.



II. THE READING OF THE WORD OF GOD.



III. PSALM OR HYMN.

¶ In the absence of other books, suitable songs of praise may be used from the selection in this volume.



IV. PRAYER.

O LORD, how manifold are thy works! in wisdom thou hast made them all: the earth is full of thy goodness: so also is this great and wide sea. Let the heavens rejoice and let the earth be glad: let the sea roar, and the fulness thereof. For Thou art the Maker of all things; and for thy pleasure they are, and were created. We adore thee as the First and the Last, the

Almighty, every-where-present and all-seeing; most holy, most true, most just, most merciful. Enable us now to worship thee, the Lord, in the beauty of holiness; and visit our hearts with thy fear and love.

We thank thee, O heavenly Father, and Giver of all good, that thou hast preserved us until this hour; so commanding the winds and the waves, that our lives have been safe in the midst of danger. While we see the works of the Lord, and thy wonders in the deep, we praise thee who commandest the stormy wind, and oft-times makest the storm a calm, so that the waves thereof are still. In thee is our confidence, and by thee only are we preserved from a watery grave. But these are but a part of thy mercies. To Thee we owe our being, our preservation, and all the blessings of our life. Bless the Lord, O our souls, and all that is within us, bless his holy name!

Most gracious and long-suffering God, we thank thee this day for our birth in a Christian land, for the means of grace, and for the promises of the gospel. We bless thy name that thou hast loved the race of man, and given thy Son for its redemption, and that to us is the word of this salvation sent. And we render thee thanks, in particular, for the privilege which we now enjoy, of calling upon thy most holy name.

But, O Lord, we have returned thee evil for good, and have requited thy mercies with rebellion. We lament before thee our evil nature. We are children of wrath, and, in ourselves, dead in trespasses and sins. Day after day we have gone on in our evil ways, and heaped up transgression. We have known our Master's will, and have not done it. We have

waxed worse and worse, and thus proved the inward tendency of our nature to evil. Our sins have been against light, and warnings, and entreaties; against resolutions and vows; against conscience and thy Holy Spirit. And the sentence which dooms us to everlasting punishment is infinitely just. There is no power in us to recover ourselves; and our only hope is in thy boundless mercy through Jesus Christ.

Have mercy upon us, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin. For the sake of Jesus Christ our Saviour, who bore our sins in his own body on the tree, forgive our sins. Accept the offering and the satisfaction, and let the perfect righteousness of the great Surety be reckoned unto us. Give us that faith by which we shall be united to Christ and be justified. O reveal thy Son in us, and show him unto us, as the Way, the Truth, and the Life. Break the hard, impenitent heart, and convert to thyself such among us as are still in their sins. Grant conviction, and light, and faith, and repentance; and graciously begin a good work in the midst of us from this hour.

Most merciful and holy Lord, we thy weak and unholy creatures implore the aid of thy Spirit! Of ourselves we cannot so much as think a good thought. There is a law in our members warring against the law of our mind, and bringing us into captivity. O for holiness, and the image of Christ! O send down thy Holy Spirit into our hearts, that we may daily die unto sin and live unto thee. Strengthen us, with

strength in our souls, that we may mortify every corrupt inclination and passion; that we may put off every evil habit; that we may hate sin, in deed, in word, and in very thought; that we may escape the contagion of bad example; and that we may fulfil every duty. Be pleased to work in us all the graces of the new nature; enabling us to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity. And strengthen us to bear the trials, to perform the duties, and to resist the temptations of our present calling and circumstances.

We commend to thee, O Lord, our temporal interests, as to a faithful Creator. Watch over us, and preserve us from the perils of the ocean. Cover our head, in the day of danger, and arm us for every conflict. And in thy good time bring us to our desired haven. Have mercy on our families and friends, and forgive and save our enemies.

Bless thy servant, the President of the United States, and all who are in authority. Bless and save our country. Grant us prosperity, righteousness, and peace. Bless our army and navy, and especially those with whom we are called to serve. Bless, O Lord, the Church of our Lord Jesus Christ, in our own beloved land, and in all lands. Send forth thy mighty gospel, that it may teach all nations; and let the day dawn when the knowledge of thy glory shall cover the earth as these waters cover the sea.

Be pleased, O Lord, to hear our prayers, and to do

for us exceeding abundantly above all we can ask or think. Sanctify to us the present service, and make thy word effectual to our instruction, conversion, and edification. Be at peace with us, take away our sins, and accept our worship, only for the sake of Jesus Christ our Redeemer. And to the Father, the Son, and the Holy Ghost, one God, be glory for ever. Amen.



V. SERMON.

¶ Here a Discourse selected for the purpose may be read.



VI. PRAYER.

O LORD, we render thee thanks for the teaching of thy blessed word. Forgive all that has been amiss in our manner of receiving it. Cause thy truth to sink into our hearts, and to bring forth fruit in our lives. Convert the unconverted; strengthen the wavering; confirm the feeble; comfort the afflicted. To this end, grant us the out-pouring of thy Holy Spirit, even upon this company; and reveal thy love to us while we are upon the mighty waters. And now dismiss us with thy fatherly blessing, for the sake of Jesus Christ our Saviour. Amen.



VII. PSALM OR HYMN.



VIII. THE CHRISTIAN DOXOLOGY.

CHAPTER V.

FUNERAL SERVICE. NO. I.

 TO BE USED AT SEA.

¶ The preparation for the funeral having been made, and the ship's company being reverently assembled, the services may commence with the following passages of Scripture.

WHAT is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. My days are swifter than a weaver's shuttle, swifter than a post they flee away. They are passed away as the swift ships: as the eagle that hasteth to the prey.¹

There is but a step between me and death.²

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? One dieth in his full strength, being wholly at ease and quiet, his breasts are full of milk, and his bones are moistened with marrow. Another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.³

All flesh shall perish together, and man shall turn again unto dust.⁴

I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.⁵

¹ James iv. 14. Job vii. 6; ix. 25, 26.

² 1 Sam. xxvi. 3.

³ Ps. lxxxix. 48. Job xxi. 23, 25, 26.

⁴ Job xxxiv. 15.

⁵ Job xvii. 14.

If a man die, shall he live again? Jesus said unto her, (Martha,) I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die. Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another. Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.¹

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural

¹ Job xiv. 14. John xi. 25, 26. Job xix. 26, 27. 1 Cor. xv. 20. 35, 36, 38, 42, 44, 50, 57.

body, it is raised a spiritual body. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ.

We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. For to me to live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. There the wicked cease from troubling, and there the weary are at rest. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. And there shall be no night there, and they need no candle, neither light of the sun, for the

Lord God giveth them light, and they shall reign for ever and ever.¹

PRAYER.

ALMIGHTY GOD, our heavenly Father, thou art from everlasting to everlasting, and thy years fail not; but we are of yesterday and know nothing. Cause us, we humbly beseech thee, to lay to heart this dispensation of thy providence, and so to number our days that we may apply our hearts unto wisdom. Knowing that our time is short, and not knowing what a day may bring forth, we pray thee, of thine infinite mercy, to prepare us for our departure. Bless this instructive event to our immortal souls. Call us away from the pursuit of earthly vanities. Grant us that renewal of nature, and that faith in Jesus Christ, without which we can never hope to see thy face in peace.² And while we commit the remains of our brother to the deep, in expectation of the day when the sea shall give up the dead which are in it, work in us, O Lord, by thy Holy Spirit, that mighty change of heart, which thou alone canst effect. Then, when we also come to die, be thou the strength of our heart and our portion for ever, and administer to us an abundant entrance into thy kingdom. All which we ask, in the name of him who hath abolished death, and brought life and immortality to light. And to the Father, the Son, and the Holy Ghost, one God, be praise and glory for ever. Amen.

¹ 2 Cor. v. 1, 6, 8. Phil. i. 21, 23. Job iii. 17. Rev. xxi. 4; xxii. 6.—From Evert's Pastor's Hand-Book.

² Here the remains may be lowered into the sea.

FUNERAL SERVICE. NO. II.

—
TO BE USED AT SEA.
—

¶ The service may be opened by reading either the Scripture passages elsewhere given, or those which here follow.

ALL flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand for ever.

One generation passeth away, and another generation cometh. The time is short. It remaineth, that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it, for the fashion of this world passeth away. It is appointed unto men once to die, but after this the judgment.

Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. Behold, thou hast made my days as a handbreadth, and mine age is as nothing before thee: verily, man at his best estate, is altogether vanity.

And I saw the dead, small and great, stand before God, and the books were opened. And the sea gave up the dead which were in it, and death and hell

delivered up the dead which were in them, and they were judged every man according to their works.



II. PRAYER.

O LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man unto destruction, and sayest, Return ye children of men: for a thousand years in thy sight are but as yesterday, when it is past—as a watch in the night.

Lord, make us to know our end, and the measure of our days, what it is, that we may know how frail we are. Behold, thou hast made our days as a handbreadth, and our age is as nothing before thee. Verily, man at his best estate is altogether vanity. The sentence, “dust thou art, and unto dust thou shalt return,” must soon be executed upon us all; for it is appointed unto men once to die and after that the judgment. For by one man sin entered into the world, and death by sin, and so death passed upon all men because all have sinned. O Lord, our times are in thy hand, and thou hast appointed unto man a boundary over which he cannot pass; and thou wilt surely bring us to the house appointed for all living. In the dispensations of thy wise, sovereign, and righteous providence, thou hast been pleased to remove from the midst of us, one of our number; and we have no right to murmur, or to say, “What doest thou?” With humility and resignation, it behoves us to submit to thy holy will;

believing that thou wilt deal justly and mercifully with the creatures thou hast made. But our present duty relates not to the soul of our departed friend; for we are met to dispose of the lifeless body in as decent and solemn a manner as we can. And as it is necessary to bury our dead out of our sight, we do now commit the remains of our late companion to the bosom of the mighty deep [here the remains should be lowered into the sea] in the full persuasion, that by thy power it shall be raised again, in the resurrection, at the last day; when the dead shall come forth from their graves, and when the sea shall also give up her dead, that all may be judged according to the deeds done in the body.

And now, most merciful God, enable us to take warning from this solemn dispensation of thy providence, that we may all be led to meditate on the uncertainty of life, and the nearness of death; and to make due preparation for that great and inevitable change. We beseech thee, O Lord, not to call any of us away in an unprepared state. So teach us to number our days, that we may apply our hearts unto wisdom. O make us wise to consider our latter end; so that when called to die, we may have hope in our death. Grant, O Lord, thy blessing to the surviving relatives of our deceased friend. Comfort them under their sore bereavement, and enable them to make a wise use of this dispensation of thy providence for their soul's benefit. These petitions we humbly offer in the name of the Lord Jesus Christ, to whom, with the Father, and the Holy Spirit, be praise and glory. Amen.

FUNERAL SERVICE. NO. I.

—
FOR THE ARMY.
—

MAN'S days are as grass; as a flower of the field so he flourisheth; the wind passeth over it, and it is gone, and the place thereof knoweth it no more.¹

When he dieth, he shall carry nothing away, his glory shall not descend after him; as he came, naked shall he return, and shall take nothing of his labour which he may carry away in his hand.²

Make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.³

I know that thou wilt bring me to death, to the house appointed for all living.⁴

There is no discharge in that war. There is an appointed time for man upon earth; his days are as the days of an hireling; his days are determined, the number of his months is with thee: thou hast appointed his bounds that he cannot pass. Thou changest his countenance, and sendest him away.⁵

All the days of my appointed time will I wait, till my change come: then shall I go the way of all the earth. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me. My flesh and my heart faileth, but thou art the strength of my

¹ Ps. ciii. 15, 16; xlix. 17.

² Eccl. v. 15.

³ Ps. xxxix. 4.

⁴ Job xxx. 23.

⁵ Eccl. viii. 8. Job vii. 1; xiv. 5, 20.

heart, and my portion for ever. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, till that day.¹

Though a man die, yet shall he live again. I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live. I know that my Redeemer liveth; and though worms destroy this body, yet in my flesh shall I see God.²

It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. For now is Christ risen from the dead, and become the first fruits of them that slept.³

The righteous hath hope in his death. Let me die the death of the righteous, and let my last end be like his. Precious in the sight of the Lord is the death of his saints. The day of their death is better than that of their birth. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.⁴

Blessed are the dead who die in the Lord: yea saith

¹ Job xiv. 14. 1 Kings ii. 2. Ps. xxiii. 4; lxxiii. 26. 2 Tim. i. 12.

² Job xiv. 14. John xi. 25. Job xix. 25, 26.

³ 1 Cor. xv. 42, 43, 44, 54, 55, 56, 57, 20.

⁴ Prov. xiv. 32. Num. xxiii. 10. Ps. cxvi. 15. Ec. vii. 1. 2 Cor. v. 1.

the Spirit, that they may rest from their labours, and their works do follow them. I shall be satisfied, O Lord, when I awake in thy likeness. Then shall he say to them upon his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.¹

In thy presence is fulness of joy, at thy right hand are pleasures for evermore. There the wicked cease from troubling and the weary are at rest, and they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. The Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. I would not live always. To depart and be with Christ is far better. For us to live is Christ, but to die is a gain.²

The hour is coming, when they that are in their graves shall hear his voice, and shall come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.³

O that men were wise, that they knew this, that they would consider their latter end!⁴

PRAYER.

ALMIGHTY GOD, our heavenly Father, thou doest thy pleasure in heaven and in earth, and none can

¹ Rev. xiv. 13. Ps. xvii. 15. Matt. xxv. 34.

² Ps. xvi. 11. Job iii. 17. Rev. vii. 16; xxi. 4. Job vii. 16. Phil. i. 28.

³ John v. 28, 29.

⁴ Deut. xxxii. 29.

stay thy hand, or say unto thee, What doest thou? But all that thou doest is wisest and best. Blessed, therefore, be thy name, as well when thou givest, as when thou takest away. Yet, O Lord, when thou removest one from the midst of us, be pleased in mercy to turn this event to the good of our souls. Awaken our drowsy minds, and alarm our dead consciences. Bring us to the knowledge of our sins, and to the knowledge of Jesus Christ, who taketh away sin. Thou art pleased, O Lord, to spare us, while others are taken to their long home. What are we better than others, that the things which belong to our peace should not be for ever hidden from our eyes? Let us not be as brutes, that have no understanding, unmindful of our mortality. Called to a service in which there is often but a step between us and death, let us by thy grace, prepare to meet our God. O sanctify to this end, the present dispensation. Heal the wounds which it has made, and comfort those whom it has bereaved. Pardon our sins through the blood of Jesus Christ, and put upon us his righteousness. And when we come to die, whether it be by lingering decay, or by sudden violence, receive us to thy glory, as sinners saved by grace, only for the sake of our adorable Redeemer, Jesus Christ. Amen.

FUNERAL SERVICE NO. II.

 FOR THE ARMY.

I. READING OF SCRIPTURE.

¶ Any one of the following lessons may be used, in opening the service.

- (1.)—The nineteenth Psalm.
- (2.)—John xi. 21—46.
- (3.)—Luke xvi. 19—31.
- (4.)—1 Cor. xv. 12—53.
- (5.)—2 Cor. iv. 10, to 11th verse of chap. v.
- (6.)—Job xiv.

 II. PRAYER.

O THOU most mighty and most merciful God! who art righteous in all thy ways, and holy in all thy works, it is of thy mercies that we are not consumed, and because thy compassions fail not. O humble us under thy mighty hand. Cause this solemn visitation to bring to our remembrance our danger and our sin. Lead us to bewail and repent of our manifold transgressions, in thought, word, and deed, against thy Divine Majesty. To us, indeed, belong shame and confusion of face, but to thee belong mercies and forgiveness, though we have rebelled against thee.

O God and Father of our Lord Jesus Christ, the

resurrection and the life, in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him, shall never die the second death; create us anew in Christ Jesus, and make us alive in him. Work faith in us, and grant us his righteousness, that so we may die in the Lord, and that at the last day we may hear thy voice saying, Come, ye blessed of my Father, enter ye into the joy of your Lord.

O thou Disposer of all events, with whom are the issues of life and death, cause us to hear this warning voice, "Be ye also ready!" One has been taken, and another left. In the midst of danger thou hast spared us. Make us mindful of our mortality. Prepare us for whatever thou hast prepared for us; and as our bodies are frail, our calling perilous, and our days uncertain and few at best, enable us by thy Holy Spirit so to live the life of faith, that when our summons comes, we may depart in peace, and fall asleep in Jesus.

Comfort, O Lord, those hearts which are wounded by this dispensation. Sanctify it to the awakening and salvation of survivors. And at length admit us all to thy heavenly kingdom, for the sake of Jesus Christ our Redeemer. Amen.

FUNERAL SERVICE.



FOR LAND OR SEA.

Specially adapted to the case of a consistent professor of religion.



I.

¶ The reading of Scripture from the First Epistle to the Corinthians, chap. xv. verses 42—58.



II. PRAYER.

ALMIGHTY GOD, our heavenly Father, thy mercy is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains, and thy judgments are a great deep. Clouds and darkness are round about thee, but justice and judgment are the habitation of thy throne. Thy judgments are unsearchable, and thy ways past finding out. Thou delightest in mercy, and dost not willingly afflict thy children; but when in the wise and sovereign dispensations of thy providence, thou art pleased to cut down one and another in the midst of their course, it becomes us to be silent, and calmly to submit to thy righteous will; believing that all that thou doest is right, although at present we are not permitted to know the reasons of thy dispensations. Though we may not murmur, we are permitted to mourn the loss of a beloved brother, whom thou hast been pleased to call away from the troubles and temptations of this

world, to a much more perfect and blessed state than thy Church upon earth. We do not therefore mourn on his account, for we believe that death was to him gain; yet we cannot but lament the departure of one who was a help and comfort to us, and by his conversation and pious example, was the means of restraining the wicked, and of edifying thy people. May the good example of thy servant be still remembered and followed by those who have witnessed it, and may we all so live that we may be always ready to die. And when we are summoned to descend into the valley of the shadow of death, may the great Shepherd of the sheep be present with us, and by his rod and his staff so comfort us, that we may fear no evil. When heart and flesh fail, then, O merciful God, be thou the strength of our heart and our portion for ever. And thus, O blessed Redeemer, by thy love and by thy merit, make us conquerors and more than conquerors over the last enemy; so that we may be enabled to sing the song of triumph, "O death, where is thy sting? O grave, where is thy victory?" While we live, may we live unto the Lord, and when we die, may we die unto the Lord; so that living and dying, we may be the Lord's. All which we ask, only in the name of the Lord Jesus Christ, who died for us, and ever liveth to intercede for us, to whom, with thee, O Father, and the Spirit of all grace, be glory for ever. Amen.

CHAPTER VI.
SOCIAL PRAYERS.



MORNING PRAYER.*

This may be used by more than one person.

O LORD, thou art the God whose we are, and whom we ought to serve with all the abilities wherewith thou hast blessed us. We are bound by all the obligations of thy laws, and by all the endearments of thy love, to be faithful in the covenant of our God, and to abound in the work of the Lord. But we desire to humble ourselves before thee, that our lives have been so unserviceable to thee, and so full of provocation against thee, that the dishonour which we have done thee, O Lord, has so far exceeded all our services, that we have lived to ourselves rather than to thee, and have served our own lusts and pleasures more than thy holy blessed will. O, how have we disbelieved thy truths, disobeyed thy commands, disregarded thy promises and threats! how have we resisted and defeated all the gracious methods which thou hast used to reclaim us from our evil ways, and to bring us to thyself.

We have sinned against thee, our God, and done

* This prayer, and the five following, may be suitably used by two or more friends, by a family, or by a social circle, on land or sea.

infinite wrong and damage to our own souls. By our sins we have spoiled and destroyed ourselves ; but it is not in us, O Lord, to recover and save ourselves ; in thee, O heavenly Father, in thee alone is all our help. Yea, thou hast laid help upon One that is mighty, and that is able to save to the uttermost all that come to thee through him. Through him thou hast encouraged us to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. In him, therefore, we beg, O Lord, that thou wilt be reconciled to us, and make thyself known to us as a Father of mercies, and a God of all consolation.

For his sake enable us also, we beseech thee, to live as becomes the children of God, and the members and followers of Christ. O put such principles of grace and holiness into our hearts, as may make us to hate all iniquity, and to abhor every false way. Put thy Spirit within us, causing us to walk in thy statutes, and to keep thy judgments, and to do them. Not only lay thy commands upon us, but be pleased, O Lord, to enable us to perform them. And so quicken us by thy grace, that we may make it our meat and drink to do thy will, and may run the way of thy commandments with enlarged hearts. O make our services acceptable to thee while we live, and our souls ready for thee when we die. And as long as we are in this world, keep us, O Lord our God, from the evil of it, and from the snares and dangers to which thou knowest we are continually exposed. O make our passage safe through all the changes, troubles, and temptations of this mortal life, and bring

us finally to the unchangeable glories and felicities of the eternal world.

Be merciful to us, good Lord, and bless us, and keep us this day in all our ways. O let us be in the fear of the Lord all the day long; let thy fear be ever before our eyes, to restrain us from the things which are displeasing to thee, and destructive to our own souls. And let thy love abound in our hearts, and sweetly and powerfully constrain us to perform whatever is acceptable in thy sight, through him that hath loved and redeemed us, even the Lord our righteousness, in whose blessed name and words we continue praying—*Our Father, &c.*

The blessing of God Almighty, Father, Son, and Holy Ghost, be with us, and with all that belong to us, this day and for evermore. Amen.



EVENING PRAYER.

For more than one person.

O LORD our God! thou art infinitely great, and infinitely good. Thy glory is above all our thoughts, and thy mercies are more than can be numbered. O what cause have we to admire, and bless, and praise thee, for making us the objects of thy love, and the living monuments of thy goodness! When we survey thy glorious perfections, especially as they shine forth in the person of Jesus Christ, we are encouraged to come unto thee, we are emboldened to call thee Father. And though we have great and many sins to confess, we look up with confidence, trusting that

thou wilt pardon them, and give us power from on high to mortify and subdue them.

Thou didst create us, O Lord, after thine own blessed image, in a holy and happy estate; but we have made ourselves vile and miserable; we are no longer upright, but have sought out many inventions; we are become averse to good, and prone to evil. But thou hast declared thy willingness to be reconciled even to thine enemies; yea, thou hast sent thine only Son into the world for this very end; thou hast sent him, that all might believe in him, and that whosoever believeth in him should not perish, but have everlasting life. O Lord, we believe; help our unbelief, and give us true repentance towards God, and right faith in our Lord Jesus Christ, that we may be of the number of those who repent and believe to the saving of their souls.

And save us, O good Lord, from the love and course of this present evil world, and from every self-destroying way which we are tempted to follow. Make us a way to escape out of all the snares of temptation which pertain to our present calling, and so show us the bitterness of sin and the excellence of thy ways, that we may never regard either the allurements or discouragements of this sinful world. Establish, strengthen, settle us, O Lord, that going forth in thy strength, we may do thy will to all well-pleasing, and continue in thy fear to our lives' end.

While we supplicate thy mercy for ourselves, we would humbly implore thy blessing, O Lord, on all those whom we ought to remember in our prayer. O bring nigh unto thee all those that are yet afar off,

and make manifest the savour of thy knowledge in every place. Let such as yet sit in darkness and the shadow of death, behold the light of thy truth, and the joy of thy salvation. O that all who name the name of Christ may depart from iniquity, and so live up to their profession, as to give no just occasion for thine enemies to blaspheme.

Be gracious and favourable, O Lord, to thy Church, and especially to that part of it which thou hast planted in our land. Arise, O God, and plead thine own cause, and maintain thy holy religion, which thou hast so long established amongst us. O let not the enemies of thy Church ever have cause to say that they have prevailed against thy people ; but let those that espouse thy cause, and stand up for the defence of thy truth, go on and prosper, and ever have cause to say, "The Lord be magnified, who hath pleasure in the prosperity of his servants."

Bless our government, our army, and our navy. Give to all magistrates wisdom and courage to defend thy truth, and to do right to all. Make all ministers to be ensamples to the flock in all righteousness and holiness of living, and establish all of us to be a holy people to thyself, granting us one heart, and one way, that we may fear thee for ever, for the good of us and our children after us.

Comfort all who want the comforts which we enjoy, and relieve the necessities of all thine afflicted people throughout the world. Remember all our friends and benefactors, our kindred after the flesh, and all who are near and dear unto us ; remember them with the favour which thou bearest to thy people. Make

them, O Lord, such as thou wouldest have them to be, and such as thou wilt mercifully accept to thy favour here, and to thy kingdom hereafter. Look also upon our enemies; forgive them, and turn their hearts; and enable us to forgive them as we hope for forgiveness at thy hands. Enable us to overcome their evil with good; and so to please thee in all our ways, that thou mayest make our enemies to be at peace with us.

Hear us, O God of the spirits of all flesh. Hear us both for ourselves and others; above all, O hear the Son of thy love, pleading for us at thy right hand; hear his all-prevailing intercessions for us, and for all the members of his mystical body. To him we commit our cause, and to thee through him; trusting in thy tender mercy, and ascribing to him, to thyself, and to thy blessed Spirit, all possible honour, might, majesty, and dominion, both now and ever. Amen.



MORNING PRAYER.

For more than one person.

O LORD GOD, that hearest prayer, and art nigh to all that call upon thee in truth, we are moved by our own necessities, and encouraged by thy daily mercies, to renew our supplications at the throne of thy grace. And we beg of thee, who fashionest all the hearts of the sons of men, to prepare our hearts, that we may now come into thy holy presence, and call upon thy blessed name in an acceptable manner. O pour upon us the Spirit of grace and of supplications; let thy good Spirit help our infirmities; and teach us to ask

such things, and in such a way, as shall be most agreeable to thy will, and most advantageous to our souls.

Behold! we who are but poor worms, and sinful dust and ashes, have taken upon us now to speak unto thee, the sovereign Majesty of heaven and earth: we have too just cause to be afraid, lest our great and manifold sins should have provoked thee to hide thy face from us, and to shut up thy loving-kindness in displeasure. We know that we have done wickedly in not hearkening to the calls of thy word, and yielding to the motions of thy Spirit. Our iniquities are increased over our heads; our trespass is grown up even unto heaven; and our sins are a sore burden, too heavy for us to bear. If thou, O Lord, shouldest enter into judgment with us for our actions, we could not answer thee for one of a thousand; we must lay our hands upon our mouths, and plead guilty before thee, and place our whole dependence upon thy mercy.

O God, be merciful to us miserable sinners; for the sake of Him whom thou hast exalted to be a Prince and a Saviour, to give repentance to thy people, and forgiveness of sins; be merciful to us, we pray thee, and heal our souls, which have greatly sinned against thee. O heal our backslidings, renew us to repentance, and establish our goings in thy holy ways: let us not be so wavering and bent to backslide: let us not so revolt from thee, and return to folly, after thou hast spoken peace unto us; but may we go on conquering and to conquer all the enemies of our souls, till every obstacle to our salvation be surmounted, and Satan himself be bruised under our feet.

O thou God of all grace! bring such thoughts to our minds, and lay such considerations upon our hearts, as thou knowest will effectually keep us from our iniquity, and prevail with us to do thy will. Put thy fear in our hearts, that we may no more depart from thee; and preserve us holy and unblamable, unto the coming of our Lord Jesus Christ. In the mean time sanctify to us all the dispensations of thy providence, and bless us in every condition and relation of life. Make us contented with our lot, and faithful in our calling; nor let us ever forget, that the care of our souls is the one thing needful. O make us mindful of this, that we may follow incessantly those things which shall bring us peace at the last.

Dispose of us, we beseech thee, and of all that concerns us, to the glory of thy name. O keep us at all times, and in all places and companies, from the evil of sin, and from all other evils to which the greatness of our sins has made us liable. And take thou, O heavenly Father, the gracious charge and government of us this day; and so guide us by thy counsel, that hereafter thou mayest receive us to glory. All this we ask through thy tender mercies, and our Saviour's abundant merits; in whose own words, we beg all things needful for ourselves and others at thy hands. *Our Father, &c.*



EVENING PRAYER.

For more than one person

O LORD, thou art our gracious God, our chief good, and our most merciful Father in Christ Jesus; in his

great name, and through his prevailing mediation, we are encouraged still to present our persons and our prayers before thee. It is a privilege which we are utterly unworthy to enjoy, that thou shouldest admit us into thy service, yea, into fellowship with thee. We do not presume to appear in the presence of thy glorious majesty in our own name, or trusting in any righteousness of our own, being conscious of so much guilt as might make us tremble for fear of thy judgments. But we come in the name and mediation of thy dear Son, who has fully satisfied thy justice for our sins, and continually intercedes for us at thy right hand. Thou lovest him infinitely above all, and delightest to honour him in sparing and accepting the most unworthy sinners upon his account. O deliver us, most gracious Lord, for his sake, from all the transgressions for which our hearts condemn us; and from all those, of which thou, who art greater than our hearts, knowest us to be guilty. And seal to us a full pardon in his most precious blood, which speaks better things for us than we are able to speak for ourselves.

And may the time past of our lives suffice to have lived to ourselves, and to have served our own lusts and pleasures. O put an end to all our presumptuous and treacherous dealings; and grant us new and contrite hearts, that we may tremble at thy presence, and hate and abandon every evil way. Engage to thyself, O blessed Lord, the deepest thoughts of our minds, the choicest affections of our hearts, and the main tendency and activity of our souls. O let us delight in attendance upon thee, and in communion with thee; nor let the vanities of this world ever divert us from

thy service, or interrupt our enjoyment of thee. Hear us, O Lord, for ourselves, and let our supplications also ascend before thee in the behalf of all men living. Send thy word, and the means of grace, to such as are yet destitute of them ; and make them efficacious, and a savour of life to those who now enjoy them. Convert the unconverted, and perfect thy good work where thou hast begun it. Give a check to all profaneness and ungodliness, that presumptuous sinners may be ashamed, and that the wickedness of the wicked may come to an end. O make thy church to increase and flourish, and thy servants to prevail and rejoice. Be gracious and favourable to our native land, to the head and governors of it, and to all the particular members. Look in mercy on all who are set for its defence ; especially on those who are united with us in a common service. O do thou rule all our rulers, counsel all our counsellors, teach all our teachers, and order all the public affairs, to the glory of thy name, and to the welfare of the church and the state. Avert from us, good Lord, the judgments which we feel or fear ; and continue to us the many temporal and spiritual advantages which through thy favour we enjoy. And notwithstanding all the devices of our enemies, and all the heinous provocations of our sins, O be thou still our reconciled God, and let us be thy happy, thy peculiar people.

Look down, O gracious Father, on all the sons and daughters of affliction : mercifully regard them under the pressure of their troubles, and think thoughts of pity and compassion towards them. O sanctify thy fatherly corrections to them, support them under their

several burthens, and in thy good time deliver them from the furnace into which they are cast. Be gracious to all our distant friends, reward our benefactors, and bless our relations with the choicest of thy blessings. Bless also our enemies, and reconcile them both to us and to thyself. Dwell in all the habitations which thou hast made houses of prayer, and with all the families who call upon thy name. Let thy heavenly blessings, and thy saving grace, descend and rest upon our companions. O guide us, and keep us; make us wise and faithful in our duty, and prosperous in all our lawful undertakings. Bless all our present circumstances to us, and fit us for whatsoever changes we may be called to experience. O teach us how to want, and how to abound; and whether we be in a prosperous or suffering condition, secure our hearts to thyself, and make us upright before thee.

And now, O Lord, be pleased to accept our evening sacrifice of praise and thanksgiving. We would glorify thee, the Father of mercies, and the Fountain of all goodness, for the mercies of the day past, and for the goodness that has followed us all the days of our life. Our lives have been filled with thy mercies, and thou hast abounded towards us in loving-kindness; infinite has been the variety of the sweet and comfortable blessings with which thou hast loaded us. Thou hast passed by our innumerable sins as though thou hadst not seen them; and thou art still encompassing us with mercies on every side. Imprint, therefore, and preserve upon our hearts a lively and grateful sense of all thy kindness to us; let our souls bless thee; let all that is within us praise thy holy name; yea, let us

give thee thanks from the ground of the heart, and praise our God whilst we have our being. Thy patience with us, thy care over us, and thy continual mercy to us, demand our incessant praises: to thee, therefore, O our heavenly Father, let all thanks, and praise, and love, and obedience, and honour, and glory, be rendered by us, and by all the Israel of God, henceforth and for evermore. Amen.



MORNING PRAYER FOR THE LORD'S DAY.

For more than one person.

O MOST blessed and gracious Lord God, whose almighty hand has brought us out of nothing to enjoy the comforts of life, and whose free grace has called us out of a state worse than nothing to the hope of thy heavenly glory! We bless thy name, that thou hast conducted us safe through many dangers to see the comfortable light of this day; and we glorify thee that we have yet a day of grace wherein to seek the things belonging to our peace. We adore thee for having so far consulted the good of our souls, as to set apart this day for holy uses, that we might engage in a solemn attendance upon thee, in whose service consists all our honour and happiness. O how much higher might we have been in thy favour, how much nearer to thee our God, and fitter for thy heavenly kingdom, had we rightly used, and conscientiously improved, those means of grace which thou hast been pleased to afford us.

But we have been cruel to our own souls, as well

as disobedient to thee, our Lord; many times losing the opportunities of appearing before thee, when we were near thy sanctuaries; and shunning as a task what was our highest privilege: and even when we have set ourselves to seek thy face, it has been with such coldness and dulness, such wanderings and distractions, that thou mightest justly abhor our souls, and despise our services.

But be thou pleased to look upon us in the Son of thy love, who is the Lord our peace and our righteousness; and forgive us all that is past, wherein we have neglected thy work, or performed it amiss, or done what was inconsistent with it. Help us, O God of our salvation, and deliver us both from the bonds and burthen of our guilt, and purge away all our sins, for the glory of thy name. O let them not stand as a partition wall, to hinder the ascent of our prayers to thee, or the descent of thy blessings upon us. But let thy peace and love shine into our souls, that we may see the felicity of thy chosen, and draw water with joy out of the wells of salvation.

O let us not rest in any forms of godliness, denying the power thereof; let us not take up with the name and profession of Christianity; but may we be swayed with its life and power. And let the gospel of our Lord, and the graces of thy good Spirit shine forth in our lives, to the glory of thee, our heavenly Father. O gracious God, be with us, and with all the ministers and stewards of thy mysteries, who are this day to speak in thy name; furnish them with abilities necessary for their great work; and enable them to suit themselves to the capacities and necessities of their

several hearers. And grant, Lord, unto us, though now removed from the ordinary means of grace, ability to receive thy truth in the love of it, so as to profit and grow by it. O do thou remove all the hindrances of our spiritual improvement, that thy word may have free course, and be glorified amongst us. And let us this day go forth in the strength of the Lord God; and prosper and increase with the increase of God. Let thy grace and blessing accompany all our endeavours; that having served thee imperfectly upon earth, we may attain to the full enjoyment of thee in heaven, and glorify thee in the perfection of holiness for ever and ever.

And let thy grace and blessing, thy love and fellowship, thy direction and assistance, O heavenly Father, Son, and Holy Spirit, be with us, and with all for whom we ought to pray, this day and for evermore. Amen.



EVENING PRAYER FOR THE LORD'S DAY.

For more than one person.

O LORD, thou art good to the soul that seeks thee. By numberless invitations, and by all the endearments of thy love, thou encouragest poor sinners to come unto thee. Thou dost not bid us seek thy face in vain, or serve thee for nought; thou hast pleasure in the prosperity of thy servants, and givest not according to our poor imperfect services, but according to thine infinitely rich and tender mercies, thou givest us eternal life through Jesus Christ our Lord. It is not any thing in thy laws, O gracious Lord, but the

sinfulness of our depraved nature, that makes any of them seem grievous to us; they are all holy, and just, and good, tending only to promote our present and eternal happiness. Nor is it any thing in thy blessed service, but the aversion of our own vile hearts, that makes any part of that employment tedious to us, which is the work and joy of angels; and which it is our wisdom, our honour, our interest, and our happiness to perform. Holy God, we are all as an unclean thing, and all our righteousnesses are as filthy rags; nor can we ever hope to be justified in thy sight upon the account of any works or worth of our own; for by our own hearts and deeds we are reprov'd and condemn'd, and should be left speechless in the judgment, if thou, O Lord, shouldst call us to account, according to the merits even of our best services. But we desire to take refuge under the shadow of our crucified Saviour, and to be found in him, not having our own righteousness, but that which is by the faith of Jesus Christ; that the shame of our nakedness may be cover'd, and all our sinful deformities be hid from thine eyes. And we entreat thee to forgive us mercifully, and receive us graciously, and love us freely, in the Son of thy love, in whom thou art well pleas'd.

Command a blessing, we pray thee, O Lord, upon the word which this day we have read or heard, and upon all the means of grace that have been used for the good of our souls. O let us so hide thy word in our hearts, that we may not (as we have done) sin against thee, but may have it as a treasure within us, to aid us in every hour of temptation, and in every

time of need. Apply it to our hearts, that we may walk more humbly and closely with our God, and more conscientiously and circumspectly before thee; and be so obedient to the holy precepts of thy word, that finally we may enjoy the great and precious promises contained in it.

Supply, O Lord, by the immediate teachings of thy Spirit, the want of thy public ordinances in these our present circumstances. And grant to us, O gracious Lord, the light of thy gospel, and opportunities for our soul's advantage. Preserve us also, by thy grace, from the temptations of our calling and employment.

And now we give thanks (as we are infinitely bound) to thee, O Lord God, our heavenly Father, for the mercies of this day, and for thy great mercy and goodness that has followed us all the days of our lives. O how wonderful is thy patience and long-suffering, that thou shouldst all day long stretch forth thy hands to a rebellious and gainsaying people! And how unwearied thy kindness and love, that thou still loadest us with benefits, notwithstanding our past abuse of them, and impartest even the greatest mercies to us, who have deserved nothing but judgments at thy hands! Blessed be thy name, O most merciful Father, that thou hast defended us from so many dangers in our lives, which threatened to destroy us; and delivered us out of so many troubles under which we should have sunk and perished, if thou hadst not been nigh to us and done great things for us. We bless thee for our health and liberty; for the use of our reason, limbs, and senses; for the supply of our daily wants, and preservation from dangers, seen and

unseen ; and for the comforts of all thy good creatures. But above all, we bless thee for thy mercies and blessings relating to the world to come ; for Jesus Christ, and all spiritual blessings in heavenly things in him ; for remembering us in our low estate, and sending eternal redemption to us by the hands of thy dear Son ; for the light and direction of thy word ; for the teachings and strivings, the aids and consolations of thy Spirit ; for all the means and helps which we have to do us good ; for all thy grace wrought in us, and bestowed upon us ; and for all the discoveries and hopes of eternal glory, which thou hast given to us. O how infinitely indebted are we to the kindness and love of God our Saviour ! O that we may ever be sensible and thankful as we ought ! And with all that thou hast given us, blessed Lord, give us hearts filled with thy love, and lifted up in thy praise, and devoted to thy service.

We can only acknowledge the debt, which we can never pay. We cannot praise thee according to the riches of thy grace, and the multitude of thy mercies, but we desire to bless and praise with all the capacities and abilities wherewith thou hast blessed us. And help us, O Lord our God, to glorify thy name, not only in speaking to thy praise, but in so entirely devoting ourselves to thy service, that we may be thine in faithfulness and in the sincerity of our hearts, even all the days of our lives.

O make us truly penitent and humbled for all which this day we have done amiss ; and make us unfeignedly thankful for all the good that we have received, and for all which thou hast, in any manner or measure,

enabled us to do aright. The evil is from ourselves alone, and to us belong shame and confusion of face for it; but all the good is of thy free grace, and of thy mere mercy; and to thy blessed name, O Lord our God, be all the praise and glory rendered, with the most feeling and grateful hearts, now and for evermore. Amen.



MORNING PRAYER FOR A FAMILY, OR OTHER
SOCIAL CIRCLE.

ALMIGHTY and everlasting God, we kneel down to thank thee for thy merciful care and protection during the past night; and we beseech thee now to let thy blessing rest upon us. Help us to begin the day with the solemn dedication of ourselves to thy service; and then to go to the duties of our several stations, with an earnest desire to do every thing in thy fear, and with a view to thy glory.

We beseech thee, O Lord, to establish us in the great doctrines of thy gospel. May we be grounded in the faith of Christ crucified for us: may that history which we read in thy holy word, of our Saviour's coming down from heaven, to live as our example, and to die as the atonement for our sins, affect us deeply, and have its full influence upon us: may it excite our warmest gratitude to him who died for us: may it inspire us with hatred against sin: may it elevate us above the fear of wicked men; and may we learn to take part with our suffering and despised Lord. May that zeal to save us, which he showed, awaken, in each of us a concern for own own salva-

tion; and may it be the chief desire of our hearts to be made partakers of all the benefits both of his death and of his glorious resurrection.

But since we are by nature so prone to evil, and so little disposed to spiritual things, we pray thee, O God, to purify our minds from all sinful and vain desires, by the powerful efficacy of thy grace. O Lord, grant unto us thy Holy Spirit. May he dwell within us, as a spirit of purity and holiness, a spirit of truth and of wisdom, of peace, and love, and of holy joy, and consolation. May we pass this day in the thankful remembrance of thy mercies, and in the diligent performance of thy commandments. May no evil thoughts, no angry tempers, no distressing doubts or fears disturb us. May we serve thee our God; and live peaceably with all men. May we be kind, and humble; patient and thankful; and sober-minded, and temperate in all things. May we fulfil the duties of the day; and may we lie down at night, praising thee again for all thy goodness, and committing ourselves with holy confidence to thy mercy.

We ask these blessings in the name of Jesus Christ, our only Mediator. Amen.



EVENING PRAYER FOR A FAMILY, OR OTHER SOCIAL CIRCLE.

O LORD, our heavenly Father, Almighty and most merciful God, we are met together to offer our united prayers and supplications unto thee. Thou understandest the secrets of all our hearts. Thou hast known all the circumstances of our past lives; and

art acquainted with the present disposition of all our minds. Thou knowest whether we are of the number of those who live in thoughtlessness and forgetfulness of thee, and persist in their impenitence, not seeing their danger; or whether we are of that happy number who have embraced thy gospel with true contrition of heart; and have obeyed its solemn call to repentance and newness of life.

O Lord, suffer not that any of us should harden our hearts against thee. May we fear lest death should overtake us in our sins; and if we are yet negligent of the things which make for our everlasting peace, may we begin to seek the salvation of our souls with earnestness and anxiety. But if any of us have already received thy truth in the love of it; if any of us have already repented truly of our sins, and begun to lead a new life, and to walk in the way of thy commandments, we pray that we may be enabled to persevere to the end.

O Lord, how great is the privilege of those who can thus look up with holy confidence unto thee! How blessed are they who have Him for their friend, who made heaven and earth, and hath all things under his government! We pray thee to receive us into thy favour; to adopt us into thy family, and to make all things work together for our good.

Having sought, first, the kingdom of God and his righteousness, may all other things be added unto us. May thy merciful providence direct the events of our lives. May thine arm be stretched out to protect us. May thy Spirit sustain and strengthen us; and if it should please thee to visit us with trials and afflic-

tions, may thy grace sanctify all our sorrows; and cause them to be instrumental to our eternal benefit.

We now commit ourselves to thee for this night; earnestly beseeching thee to pardon our sins, and to take us under thy gracious protection. May we rise in the morning with every good desire growing up in us; and go to the duties of the following day, remembering that we are candidates for a heavenly prize, and looking beyond these temporal things, to a better and more enduring inheritance.

We offer up these our imperfect prayers in the name of our Lord and Saviour, Jesus Christ. Amen.

CHAPTER VII.

PRIVATE PRAYERS.

PRAYER FOR A SOLDIER.

O LORD GOD of hosts! who hast all the creatures, in heaven and in earth, ever ready to fight thy battles, and to execute thy commands! thou didst not sow any seed of enmity in our nature; but didst create man in thine own image, endued with all the principles of love and dispositions to peace. It is from our lusts alone that wars and fightings have come amongst us. We first, by transgression, made ourselves enemies to thee; and have therefore been justly left by

thee to cherish enmity against our fellow creatures, and to bite and devour one another. O my God, I lament the sad necessity that exists for learning and exercising the art of war. But now that I am in a line which binds to the performance of military duties, instruct me, O Lord, and enable me to behave myself as a truly Christian soldier ought to do. Above all things incline me, O Lord, to enlist under thy banners, and enable me to become a good soldier of Jesus Christ. Let me war a good warfare, and never cease to fight against those enemies that war against my soul. And that I may have peace with thee, my God, let me have no peace with my sins; nor ever take part with those that rebel against thee. Let me never be carried away by the influence of ungodly examples, or be led to commit any wickedness against which thou, O God, hast declared thy wrath from heaven. O grant that I may never strive with my Maker; nor allow myself in such a habit of mind and course of life, as are enmity against God; but let me dread more to fall into thy hands, than into the hands of those who can only kill the body; and ever show myself the more zealous for thee, the more I see others set themselves against thee. O Lord most high! make me valiant for thy cause, as well as for my country. And preserve me, O my God, from the profaneness and blasphemy, the lewdness and debauchery, the rudeness and violence, that are so common amongst men of my profession: let me not be infected with their contagion; but may I preserve my integrity amidst all the temptations wherewith I am surrounded.

Though the sword is in my hand, let the peace of

God rule in my heart. And though I am a soldier, let me not be a man of blood, delighting in war, but a ready servant of my country, a faithful instrument for our common defence and safety, and a dutiful subject to the powers ordained by God, for the Lord's sake. O my strength and my Redeemer, strengthen my heart and hands for the service to which I am called. And make me successful and victorious through thy blessing and power from on high. It is thou, Lord, only that makest us to dwell in safety: O cover my head in the day of battle; and in all times of danger, be thou my shield and buckler. Keep me, if it may please thee, from the calamities to which I am exposed, or overrule them for my spiritual and eternal good; that wounds in my body may be the health of my soul, and temporal death prove to me the gate of everlasting life. And seeing that I go with my life in my hands, and am more exposed than other men to dangers and death, O make me more careful of my soul, more mindful of my latter end, and more diligent to maintain a constant readiness to meet my God. And whether I prosper or miscarry in the attempts and enterprises wherein I am now concerned, O let my soul be ever precious in thy sight, and safe in thy hands. Help me, O thou my Leader and Commander, thou great Captain of my salvation, so to live, that I may find it the greatest gain to die; and let me go on (as Christ's faithful soldier) so conquering and to conquer, that having overcome all the enemies of my soul, I may sit down in thy kingdom, and participate thy glory, and triumph in thy praise, for ever and ever. Amen.

PRAYER FOR A SAILOR.

ALMIGHTY and ever-blessed God, whose eyes are in every place beholding the evil and the good, look down, I beseech thee, on thine unworthy servant, that desires now to obtain mercy at thy hands. Thou seest that my lot is cast in a situation where my temptations are manifold, and my advantages for religious improvement but few. Alas! O Lord, how baneful have I found the influence of evil company; and how often have I myself proved a snare to my companions; but pardon, I pray thee, all the guilt which I have contracted; and lay not to my charge my multiplied iniquities. Wash me in the fountain opened for sin and for uncleanness; and let the blood of Christ, which cleanseth from all sin, purge my conscience from dead works, to serve the living God.

Let me not, O Lord, be any longer regardless of my eternal interests. Surely in a peculiar manner it becomes me to stand ready for death and judgment. Exposed as I am to continual dangers, and not knowing what an hour may bring forth, O let me be mindful of my latter end, and live every day, as if I knew that it would be my last. And if, by reason of stormy winds and tempests, I be lifted up to the heavens, and go down again into the depths, and the hearts of all around me melt because of their trouble, let me know in whom I have believed, and be enabled with composure to commit my soul into thy hands; let me have the comfort of knowing that thou art reconciled to me in the Son of thy love, and that death will be to me a door of entrance into thy heavenly kingdom.

Let me not be afraid to confess thee before men, or be ashamed of having it known that I am thy servant. Let me rather be emboldened to let my light shine before men, and to be a witness for thee amongst those with whom I live. Let me be deeply grieved at all the evil which I behold, and labour to the utmost of my power to turn my fellow-sinners from the error of their ways.

Blessed God ! infinite are my obligations to thee for the many kind interpositions of thy providence which I have experienced, and for that measure of grace which, of thine own love and mercy, thou hast seen fit to bestow upon me. O that thou wouldst fill my heart with a grateful sense of thy mercies, and dispose me to render unto thee according to the benefits conferred upon me. Let me especially live nigh to thee in secret prayer. Let me delight in reading thy blessed word, and in meditating on the great things of thy law. Make up to me the want of public instruction, by the special assistance of thy good Spirit. Open my understanding, that I may understand thy word ; and incline my heart to obey it with all cheerfulness. Enable me in the most unreserved manner to devote myself to thee, and to glorify thee with my body and my spirit, which are thine.

This, O my God, I would regard as my chief happiness on earth ; and this I humbly ask at thy hands, through the merits and mediation of Jesus Christ, my blessed Lord and Saviour. Amen.

PRAYER FOR LAND OR SEA.

O LORD, who can understand his errors? Who can call to mind the innumerable offences of his past life? Since the time that I began to act, what, alas! have I ever done that was free from sin? And, O the heinous offences and presumptuous sins, the great transgressions whereof I have been guilty; which stare me in the face, and alarm my conscience, and cast down my soul within me! When I consider the circumstances under which I have committed them, that they have been done against such light and love, such calls and warnings, such convictions and encouragements as I have experienced from the Lord, I am covered with confusion, O my God, and filled with bitter remorse, and terrible apprehensions. O if they should rise up in judgment against me, they could not but utterly sink me into perdition. But, O Lord my God, help me so to remember them, that thou mayest blot them out of the book of thy remembrance; and so to humble myself for them, that thou mayest never lay them to my charge. For thine own mercy's sake hide thy face from my sins, and blot out all my iniquities, especially those which have taken such hold upon me, that I am not able to look up. And though thou hast kept me from my deserved shame in this world, O let not thy indulgence embolden me to repeat my sins; but let this thy goodness, O my God, work in me a more deep and serious repentance.

And thou, Lord Almighty, who alone canst bring good out of evil, be thou pleased to make my past falls

an occasion of my surer standing for the future. O embitter the pleasures of sin to me, and hedge up the ways of wickedness (as with thorns and briars) before me; that I may loathe, as much as ever I have loved, my hateful ways, and never return again to such baseness and folly. And let the remembrance of all my former offences not only lead me to repentance, but stimulate me to more circumspection and watchfulness in future; that I may not live so far from thee as I have done, nor trespass against thee any more; but may pass the time of my sojourning here in fear. O grant it for the sake of him whom I have so impiously trodden under foot, and to whose Spirit I have done so great despite, even thy Son, Jesus Christ, my only Mediator and Advocate. Amen.



PRIVATE PRAYER FOR A CONVINCED SINNER.

HEARKEN to the voice of my cry, my King and my God; for unto thee will I pray. But wherewithal shall I appear before the Lord, and bow myself before the Most High God, whose holy laws I have broken, and whose just displeasure I have incurred? I acknowledge my transgression, O Lord, and my sin is ever before me. My iniquities are gone over my head, as a sore burthen; they are too heavy for me to bear. When thou with rebukes dost chasten man for his iniquity, thou makest his beauty to consume away like a moth. My sin now has found me out, and that which once I thought too little to be repented of, seems now too great to be pardoned. I flattered

myself in my own eyes, till my iniquity is found to be hateful. I thought I was rich, and increased with goods, and had need of nothing; but now I find that I am wretched, and miserable, and poor, and blind, and naked; so that there is nothing but disorder and ruin in my soul. I have undone myself; but to work my own recovery, I have no sufficiency. O how wicked have I been to harbour the mind, and allow myself in the way, which is enmity against God! How ignorant, yet how confident! How vile, yet how arrogant! In what need of mercy, yet how unmerciful! How sinful, yet how impenitent! How bold in the sins where conscience reprov'd me; but how indifferent in the cause where thy good Spirit encouraged me! O the spoils, and ruins, and desolations which my sins have made in my soul. How darkened has been my mind; how perverted my will; how sensualised my affections; how disordered my passions; how hardened my heart; and how mad have I been in cleaving unto things displeasing to my God, and destructive to my soul!

Vain would be the attempt to hide any thing from thee who fillest heaven and earth. What shall I say unto thee, Lord? I scarcely know how to speak any thing bad enough of myself. O woe is me, that I have done so foolishly and wickedly! Whither shall I betake myself, seeing that against thee, O Lord, I have so sinned, and done such evil in thy sight? Thou art the offended Majesty, out of whose reach I cannot escape, and whose judgments I can never be able to endure. A guilty conscience makes me afraid to come unto thee; yet I know there is nothing but certain de-

struction, if I keep away from thee. And though there is no peace to the wicked whilst he continues in his sins; yet if the wicked forsake his way, and the unrighteous man his thoughts, and return to the Lord, thy promise then, O God, is, to have mercy upon him, and abundantly to pardon. I have none to look unto for deliverance from my sins, but unto the just and holy God, against whom I have so grievously sinned. And how shall I stand in thy sight, O Lord, who hatest and condemnest the works of darkness, and the workers of iniquity; whose wrath against sin burns deep as hell, and as long as eternity!

I submit, great Lord to thy offended Majesty; and whithersoever I look, I have no hope but in thine almighty power, thy super-abounding grace, and thine ever-enduring mercy. Nothing is too hard for thee to effect; the most wretched case is not past thy cure. Though our sins be as scarlet, thou canst make them as white as snow: though they be red like crimson, thou canst make them as wool. Yea, thou hast found a ransom, and laid help upon One that is mighty, even on thy dear Son, who is able to save to the uttermost all that come unto God through him. If I had not sinned, I had no need of such a Redeemer; but it was the sinful and the lost whom he came to seek and save. To the Lord Jesus, therefore, do I look, with the desire of my soul, to find healing through the precious blood of his cross. O merciful God! when my sins cry to thee for vengeance, be thou pleased to hear his blood and merits pleading and interceding for my soul; and speaking better

things in my behalf, than I am able to do for myself in all my prayers.

Behold, O merciful Lord, a miserable object on whom to glorify thy power and mercy! O look upon me, in my blood, and bid me live. Speak death to my sins, that my soul may live, and for ever bless thy name. Turn away thy face from my sins, and blot out all my iniquities. For thy name's sake, O Lord, pardon my sin, for it is great; too great for any but a God of infinite goodness and mercy to forgive. O magnify thyself in my deliverance. Make it seen in thy work upon my soul, how great things, worthy of God, thou canst do; that where sin hath abounded, thy grace can much more abound. Return, O Lord, deliver my soul: O save me for thy mercy's sake. Save me from the guilt and punishment, from the power and pollution, of all my sins. And thou, Lord, who knowest how to deliver, make me some way to escape out of the perplexities into which my sins have cast me; that my iniquities may not be my ruin; but that they may be taken away and forgiven, and washed out with the blood of Jesus Christ. Turn thou me, O Lord God of my salvation, that I may be turned from my sins, and from this present evil world, unto thyself. O give me such conviction as may end in sound conversion; and let me experience in myself that grace of God which bringeth salvation. I want thy grace, O Lord; and I shall want it to all eternity, if thou be not pleased to look graciously upon me in my blessed Redeemer. Thou wilt not have the less, how much soever thou bestowest; and thou canst not

bestow thy grace upon any one that more needs it than myself. O God of all grace, that keepest mercy for thousands, hast thou not a blessing for me; a blessing for my perishing soul? For thy dear Son, my only Saviour's sake, let me find such grace in thy sight. O get thee everlasting glory, in so favouring the most unworthy of thy creatures. And whatever thou withholdest, O deny me not thy saving grace, which, though so precious a treasure, is not too great or good for the God of infinite mercy to bestow. Do that work of thy grace thoroughly upon my heart, for which I may have cause to glorify thy name for evermore. Amen.

CHAPTER VIII.

PRAYERS FOR PARTICULAR OCCASIONS.

PRAYER FOR A SOLDIER

On a distant post, or expedition.

HEAR my prayer, O Lord, and let my cry come unto thee. For the sake of Jesus Christ, our only Mediator and Redeemer, I pray thee to be at peace with me, and to forgive my sins. Grant to an unworthy sinner the blessedness of the man to whom thou dost not impute sin. Heal me, and I shall be healed; save me, and I shall be saved; for thou art my

praise. Remember me, O Lord, with the favour which thou bearest unto thy people. O visit me with thy salvation. If thy presence go not up with us, carry us not up hence. Lord, give me a wise and understanding heart, and that wisdom which is profitable to direct. When I know not what to do, let mine eyes be unto thee, and cause me to hear a voice, saying, This is the way, walk in it; that I turn not to the right hand nor to the left. Order my steps in thy word, and let no iniquity have dominion over me.

In the midst of privations or dangers teach me to endure hardness as a good soldier of Jesus Christ. O that in all emergencies I may approve myself to thee, passing through honour and dishonour, evil report and good report, clad with the armour of righteousness on the right hand and on the left. Give me grace to honour all men, to love the brotherhood, to fear God, and to be subject to every power ordained of God. In six troubles be thou pleased to deliver me, and in seven let no evil touch me. Or if troubled on every side, let me not be distressed; if perplexed, let me not be in despair; if sorrowful, yet always rejoicing; if having nothing, yet possessing all things.

In this my absence from the common means of grace, grant me, O Lord, the influences of thy Holy Spirit, and protect me from the spiritual dangers of my calling. O Lord, lead me not into temptation. Give me not up to my own heart's lust, to walk in my own counsels; but when I am tempted, make a way of escape. O rebuke the sins of those around me, the profaneness, the uncleanness, the falsehood, the avarice, the violence, the sloth, the general ungod-

liness, and enable thine unworthy servant, by thy grace, to hold forth the light of a Christian example. O that I may be strong in the Lord, and in the power of thy might; so fighting the good fight of faith, that I may lay hold on eternal life. Who can understand his errors? Cleanse thou me from secret faults! Keep back thy servant also from presumptuous sins. And seeing I am exposed to dangers, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. May my loins ever be girt and my lamp burning. And if I be called to go through the valley of the shadow of death, be thou with me; let thy rod and thy staff comfort me. Heavenly Father, graciously look upon me, not as I am in myself, for behold I am vile! but as united to Jesus Christ thy Son, for whose sake hear me. And to the Father, the Son, and the Holy Spirit, one God, be ascribed everlasting praises. Amen.



PRAYER FOR THE OUTWARD-BOUND PASSAGE.

ALMIGHTY GOD! Father of all mercies, thy power and goodness far exceed all our knowledge, and thy judgments are past our finding out. To thee it belongeth to order the bounds of our habitation, and to appoint the lot of our inheritance. To thee it belongeth to cut off our days and our expectations at a stroke, or to lengthen them out to distant years. It is to thy overruling providence I owe my present mercies. Thou in thy wisdom settest up one, and in righteousness puttest down another; thou appointest some to dwell on shore, and others, like ourselves, to

go down to the sea in ships, and to occupy their business in deep waters. All this is the will and work of thee our heavenly Father, and it ought to be good in our eyes. Again hast thou led us forth from our native land, and we are daily proceeding further and further from our country, and from those who are near and dear unto us. We are now shut out, as it were, from the eyes of men, and separated from the kingdoms of the world; but wherever we go, we are still present with thee. If I ascend up to heaven, thou art there; and if I go down into hell, thou art there also. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. Thou understandest all my thoughts afar off. O! heavenly Father, let the thought of this, thy continual presence, keep my soul in a solemn, watchful, humble frame before thee. While the winds waft our ship and our bodies into distant climates, let thy Holy Spirit stir up our hearts, and raise our desires and affections towards heaven. While the ocean rolls its waters between me and the land of my nativity, and divides me from those I most love on earth, let nothing separate either them or me from thy loving kindness and tender mercy. Wherever we go during this voyage, let us still advance nearer to thy blessed kingdom. Whatever trials yet lie before me, let me be the child of thy providence, and the object of thy love. While I here labour for the meat that perisheth, do thou feed my soul with living bread from heaven. And seeing I am by nature a lost and ruined sinner, dead in trespasses and sins, be pleased to give me the

justifying righteousness of thy Son, received by faith, and the quickening and sanctifying influences of thy Holy Spirit. Do thou bless and preserve all my dear friends and relatives whom I have left behind me. Let them, by faith, in peace and quietness, serve thee our God; and grant that I may, in due time, return in safety, health, and comfort, with the fruits of my labours, and with a thankful remembrance of thy mercies, to unite with them in praising and glorifying thy holy name for ever and ever, through Jesus Christ our Lord. Amen.



PRAYER FOR A SAILOR

On leaving the home-port.

Most glorious and gracious God, in whose hands, and under whose control are all the events of our lives, and all the circumstances connected with our lot upon earth; I now approach thee as the God of providence and the God of grace. We have once more loosed from our native land. We are again on the bosom of the great deep, and once more we are directing our course to a distant country. O! let us go forth in thy favour, and be conducted on our way under thy blessing. While we were in port, thou didst refresh and comfort us with many tokens of thy mercy and goodness. Now, O Lord, we beseech thee to keep, direct, and prosper us on the present voyage. Thou only knowest what dangers and difficulties lie in our way; and thou only canst save and deliver us from them. I come, therefore, unto thee,

as unto an almighty and most merciful Father, to commit all my future proceedings into thy hands, entreating thee to direct all my paths. Go with us, O Lord, as our shield and defence against all the dangers of the sea, and every violence of wicked men. Watch over us by day and by night, and return us in due time in peace and safety to our native land, that we may once more enjoy the comforts of our own habitations, and the society of our beloved friends and families ; that we may enjoy our former religious privileges, and be favoured with such means of grace as may be commissioned to reveal thy dear Son Jesus Christ unto our souls, and to enable us to rejoice in hope of the glory of God. While far from those who are near and dear to me, O Lord, be thou my father and my friend ; comfort them in all their sorrows and afflictions ; support them under all their trials ; purify and refresh their souls by thy grace and Holy Spirit ; and in thine own good time, let us meet and rejoice together in praises to thee as the Author of all our mercies, and the God of all our consolation, through Jesus Christ our Lord. Amen.



PRAYER FOR THE HOMEWARD-BOUND PASSAGE.

MOST merciful and gracious Lord God ! Thou art the good Shepherd of thy people, who neither slumberest nor sleepest. Thou art the eternal Jehovah, who delightest in mercy, and whose tender compassions are over all thy works. As such, I, thy unworthy servant, do now presume to lift up my voice to the throne of thy divine majesty, and to bless and

praise thee for all thy past mercies and unmerited goodness to us as a ship's company. Thou, Lord, hast hitherto borne us, as it were on eagles' wings. Thou hast been with us for good in our goings out, and thus far on our return home. Hitherto thou hast prospered the work of our hands, and preserved us from all the perils and dangers of the voyage. We are now speeding our way back again to the land from whence we came, and our hearts already rejoice with the cheering hope of once more beholding our native land, and those beloved friends and relations whom we there left behind us. For all these thy mercies, we bless and praise thy holy name. Yet, O Lord God, unless thou continue to us thy loving kindness, our hopes and expectations will surely fail us. Unless the same hand that led us forth in safety shall be stretched out to conduct us home again, we shall never behold our native dwellings. Do thou, then, O Lord, continue to go with and bless us through all our homeward-bound passage, until we meet, in safety and peace, all who are near and dear to us. And grant, O Lord, that on our arrival in port, we may be enabled to seek and serve thee, in earnestness, in spirit, and in truth. Stir up my heart to embrace all those precious means of grace which will there offer themselves, and which I, from time to time, have most grievously neglected. Grant, O heavenly Father, that as our voyage is every day shortening, I may bear in mind that my earthly course is shortening also! O keep me mindful, that soon the voyage of life must be completed, and that I must appear before thee in judgment. O Lord, I have hitherto been a prodigal son;

I have lived as without thee, and without Christ in the world. In harbour and at sea, I have sinned against light and conviction; I have often grieved thy Holy Spirit, and acted rebelliously even to thy face; but, Lord, I now desire to return unto thee, and unto the assemblies of thy worshipping people, who know and love thy name. O do thou pardon my past sins, and bless me with the joyful sound of thy gospel; and let it become thy power unto my salvation through the same Lord and Saviour Jesus Christ, to whom, with thee, and the Holy Ghost, I would ascribe equal and eternal praise. Amen.



PRAYER IN A STORM AT SEA.

O LORD GOD, most high and Almighty! who lookest upon the earth, and it trembles; and touchest the mountains, and they smoke; how wonderful art thou in thy works, and terrible in thy doings! Thou hast all the creatures at thy command, and employest them, when thou wilt, as the executioners of thy wrath; even the devouring fire and stormy winds, ungovernable as they appear to us, do yet fulfil thy will. In these flames, these sounds, and these commotions, thou showest the power of thy hand, which no creature is able to resist. When thou, O God of glory, thunderest and causest thy voice to be heard from heaven, thou makest us to know the terrors of the Lord; and how fearful a thing it is to fall into the hands of the living God. And we must own it, Lord, to be only of thy mercies that we are not consumed, even because thy compassions fail not. O let these

thy compassions now be extended to us, and showered upon us. And in tender mercy cause the threatening destruction to pass over us.

O despise not the prayers of thy poor creatures, crying to thee in their extreme distress; but now and evermore vouchsafe to hear us, O Christ; graciously hear us, O Christ; graciously hear us, O Lord Jesus. And let us not only find mercy from thee now, but more especially in that great day of the Lord; wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat, and the earth, with all its works, shall be burnt up. O Lord of all mercy, save us now from our sins; for it is our sins that make us afraid; and fearfulness surprises us because we have been false in thy covenant, and rebellious against thy word, and have provoked the holy One of Israel to anger. O forgive us all the guilt which we have contracted, and which fills us with fearful expectation of thy wrath and fiery indignation. And let the all-sufficient merits of our Redeemer's death (that death which made the earth to quake, and the rocks to rend) atone for every wickedness, whereby we have offended thy divine Majesty.

And O that we may not only be filled with awe at present, whilst thou art shaking thy rod over us, but be awakened permanently from all carnal security, all hardness of heart, and forgetfulness of thee our God, who art a consuming fire. And let the fear of thy judgments humble us; let thy terrors soften our hearts, and leave such deep and lasting impressions on our minds, that we may never disregard the works of the Lord, nor the operation of his hands; but with all

awfulness revere and adore thee, the supreme Ruler of all the world. O Lord our governor, keep us in thy fear, not only through this day, but to the latest hour of our lives. Keep us from everything that may provoke the eyes of thy glory; and enable us to walk before thee in such an humble, godly, circumspect manner, that thy name may be glorified in us, and that we may be glorified in and with thee for evermore. Amen.



THANKSGIVING AFTER GREAT DELIVERANCE.

O GIVE thanks unto the Lord for he is good, for his mercy endureth forever! O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! In our trouble we cried unto thee, and thou didst save us out of our distresses, and didst rescue us from death, when almost all hope had forsaken us. Thou didst command and raise the stormy wind, and didst lift up on high the raging waves of the sea; we mounted up to heaven, and then went down to the depths; our souls were melted within us by reason of trouble: then cried we unto thee, and thou didst deliver us out of our distresses. Praised be our God for his delivering mercy, by which we have been wonderfully saved from a watery grave. Thanks be unto God, that he hath calmed the raging storm, and hath brought us in life, to the land, and to our desired haven.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

[If the deliverance be from sickness, the following may be used after the introduction.]

Thou hast brought us out of darkness and the shadow of death, and hast broken our bands asunder. Our soul abhorred all manner of meat, and we drew near the gates of death; then cried we unto thee and thou deliveredst us from all our distresses. May the life, thus mercifully prolonged, be devoted to thy service. O Lord, sanctify to me this dispensation of thy providence, so that hereafter, I may no more sin against thee, as in days that are past, but may seek thy face and live to the glory of thy name.

Bless the Lord, O my soul, and all that is within me bless his name, who forgiveth all thy sins, who healeth all thy diseases, who redeemeth thy life from destruction, and crowneth thee with loving kindness, and tender mercy.

How great is thy loving kindness, O Lord! Therefore the children of men put their trust under the shadow of thy wings.

Hallelujah—Praise ye the Lord. Amen.



PRAYER UPON SETTING SAIL.

ALMIGHTY and Eternal God, thou hast made the heaven and the earth; the sea and the dry land: and thy wonderful works are every where seen: in wisdom hast thou made them all. Wherever we are, there art thou present with us; for if we ascend up to heaven, thou art there; if we make our bed in hell, behold thou art there. If we take the wings of the morning

and dwell in the uttermost parts of the sea, even there shall thy hand lead us, and thy right hand shall hold us. Thy protection is experienced afar off, as well as near at hand; and in the storms and adversities of this life thou art our safe refuge; the haven where our souls find rest from trouble.

As we are now about to venture ourselves again upon the boisterous ocean, we humbly look up to thee for protection and safe guidance to our desired port. Grant to us, if it be agreeable to thy will, favourable winds and weather, and exemption from fatal accidents. And should storms arise, and we be in danger of being driven on rocks or perilous coasts, or of being overwhelmed in the great deep, be thou near to help and deliver us. Our trust for safety is on thy almighty arm; for thou rulest the raging of the winds and the waves, and at thy command they are calmed. Make, we beseech thee, this voyage prosperous; so that we may go and return in health and safety. And grant, O Lord, that all who sail in this vessel may be preserved from heaven-daring and ruinous sins, to which so many of our profession are addicted. Give to all a temper becoming their station. May the officers who are placed over us be indued with wisdom, firmness, and kindness, in the exercise of government; and may every man be prompt in his duty, and dexterous in the performance of his part. And grant, we beseech thee, O Lord, to us all, a ready disposition to hear and obey the instructions of thy holy word, with which we may be favoured. Enlighten our minds to know thee, the only true God, and Jesus Christ whom thou hast sent, whom to know is life eternal. May

we all be led by thy effectual grace, to forsake our sins by a true repentance, and by a living faith to embrace Jesus Christ as he is freely offered in the gospel; and be enabled to live lives of holiness and peace, and thus prove the genuineness of a work of grace within us.

We pray also, O merciful God, that thy blessing may rest on the dear friends whom we leave behind us; that they may be preserved from evil, and may be of the number who are effectually called by the Holy Spirit and reconciled to God, through the atonement of the Lord Jesus Christ; so that if we never meet again upon earth, we may be so happy as to meet in the future world of bliss, where parting is no more; and where sins and troubles shall never enter to mislead or disturb us.

These, our sincere requests, we offer in the name of the only Mediator between God and man, and to Him with the Father and the Holy Spirit, we would ascribe all glory, power, and praise, now and for evermore. Amen.



PRAYER IN A TIME OF GREAT DANGER.

For Land or Sea.

GREAT GOD, holy and just! I am amazed to think of the dreadful wages which my sins have merited. Fearfulness and trembling are come upon me, and my spirit is overwhelmed, and my heart fails me for fear: so that I know not what to do. But mine eyes are upon thee, my great Saviour and mighty Deliverer, to give me that help which it is in vain to expect

from man. Now that I am afraid, I will trust in thee; and under the shadow of thy wings will I make my refuge, until these calamities be overpast. O my Lord, take me under thy fatherly care, and almighty protection: and save me from the hands of my enemies, and from the evils which I dread. O dispel the clouds; and turn away the storms; and clear up the face of heaven, which is now so blackened over my head. Thou, Lord, who knowest how to deliver, and art never at a loss to effect what thou wilt, command, I pray thee, deliverances for me: and be not far from me when trouble is so nigh unto me: but let me find thy help at hand in this time of my extreme necessity.

O my God, thou hast been a shelter for me, and a strong tower of defence against the enemy. And though I walk in the midst of trouble, thou wilt revive me: thou wilt stretch forth thy hand against my enemy; and thy right hand shall save me. O my Saviour, I flee unto thee, to hide me. Be thou pleased to defend me from them that rise up against me. Consider the trouble that I suffer of them that hate me; and lead me in thy righteousness, because of my enemies; make thy way straight before my face. Deliver me, O Lord, from the evil and violent man, and from my persecutors that are stronger than I. O let not any that are my enemies wrongfully rejoice over me. But show me some token for good; that they who hate me may see it, and be ashamed, because thou, Lord, hast beholden me, and comforted me. O fortify me against that fear of man which bringeth a snare. Let me never be so awed by my fellow-creatures, as not to stand in awe of thee, my

God. Let me never trespass against thee, to ingratiate myself with them; or decline thy service through fear of their displeasure. Thou hast been my help: O be thou pleased to come now to my succour, and to show thyself graciously and powerfully on my behalf. Hear me, Lord, for the glory of thy name; that I may see thy hand, and acknowledge thy power, and admire thy love, and adore thy goodness, while I have my being. Amen, and Amen.

PRAYER FOR A SICK MAN.

O OUR good God, Lord, and Father, the Creator and Preserver of all things, we most earnestly pray unto thee, to have pity on this thy suffering servant. O Lord, enter not into judgment with him, according to his works; but through thine infinite mercy remit all his sins, for which thou hast chastised him so gently. Behold the obedience which thy dear Son Jesus Christ our Lord has rendered unto thee, namely the sacrifice which it hath pleased thee to accept as a full recompense for all the iniquities of them that receive him for their righteousness and satisfaction, yea, for their only Saviour. O Lord, dispose and move his heart to receive by thy grace with all meekness this fatherly correction, submitting himself with heart and mind to thy blessed will and favourable mercy. If it be thy holy will, bless means for his speedy and entire recovery, Heal him, O Lord, and he shall be healed. But if it be thy will to remove him hence,

make him feel in his soul the fruit and strength of thy grace, that thereby he may have a new taste of thy fatherly care over him, from the beginning of his life to its very end, for the love of thy dear Son Jesus Christ our Lord. Let him be under thy protection and guidance, O heavenly Father. Though he be sick, yet thou canst heal him. He is cast down; but thou canst lift him up. He is sore troubled, but thou canst relieve. He is weak, but thou canst send strength. He acknowledges his uncleanness, his blemishes, his sins, but thou canst wash him and make him clean. He is wounded, but thou canst administer most sovereign cure. He is fearful and trembling, but thou canst give him good courage and boldness. He is a lost sheep, but thou canst call him home to thee again. Vouchsafe to show him thy mercy, for the sake of thy beloved Son, who by the shameful and accursed death of the cross, bare our sins; and O acknowledge thy sinful servant, as one redeemed with that precious blood. Receive him into the communion of Christ's body, to partake of eternal happiness in the company of thy blessed angels. Give him thy grace, that with a good heart and full assurance of faith, he may receive to his consolation so great a treasure, even the remission of his sins in Jesus Christ thy Son. Grant these requests, O Father, for the sake of thy beloved Son our Saviour Jesus Christ, who liveth and reigneth with thee, in unity of the Holy Ghost, true God, evermore. Amen.¹

¹ Partly from John Knox's "Book of Common Order."

PRAYER TO BE USED BY A WOUNDED MAN.

For Land or Sea.

O GOOD GOD! Thou hast laid on thy servant thy chastening hand; thou hast made him acquainted with grief, and pain has become even as his familiar companion. Yet, O blessed Lord, teach him to see love, as well as justice, in all thy dealings; that he may humble himself under thy mighty hand, and confess that it is good for him to be afflicted. Convince him, O Lord, that whom thou lovest thou chastenest, and scourgest every son whom thou receivest, and enable him patiently to wait for thee, in an assured expectation that he shall one day see cause to number his afflictions amongst his richest mercies.

Blessed be thy name, O Father of mercies, that thou dost not pour out all thy wrath, but in judgment rememberest mercy. We bless thee for giving him some ease and relaxation from torturing pains; and for mingling many sweet ingredients with this bitter cup. O make him so sensible of thy kindness and love, that he may be not only contented but thankful under thy hand.

Yet, that his faith may not fail, nor his patience be wearied out, return, O Lord of love, and give thy servant a discharge from this warfare; and say to the affliction, It is enough. Make him glad, according to the time wherein thou hast afflicted him; and wherein he has suffered adversity. And till thou be pleased to remember him in such mercy, O grant that he may neither despise thy chastening, nor faint under

thy rebukes ; but take all as he ought ; employing the time which thou lendest, and improving the affliction which thou continuest, as a gracious opportunity for his soul's advantage. Under the decays of his outer man, let his inner man be renewed day by day ; and let all that is wanting in his spiritual concerns be filled up ; and whatever pertains to his everlasting salvation, be promoted and perfected through the riches of thy grace, and the multitude of thy mercies in Jesus Christ. Amen.



PRAYER FOR A PERSON DANGEROUSLY ILL.

For Land or Sea.

O MOST merciful God, we know that thou dost not delight in the sufferings of thy creatures, and dost not willingly afflict them ; but our sins have provoked thy displeasure ; for thou canst not be pleased with the workers of iniquity. All our troubles and afflictions come of our sins ; and yet thy strokes, when they seem most severe, are always lighter than our crimes. We have much reason to wonder at thy patience and forbearance towards us, thy sinful creatures. Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities. And still we would cry, “enter not into judgment with thy servants, for in thy sight shall no man living be justified. If thou, Lord, mark iniquities, who, O Lord, shall stand ? but there is forgiveness with thee, that thou mayest be feared : and with thee is mercy and plenteous redemption.

We would now, with unfeigned sorrow, confess

unto thee our manifold sins and transgressions of heart and life, of omission and commission. They are more than the hairs of our head; and they are not only many in number, but heinous in thy sight; for we have not only sinned ignorantly, but against light and the convictions of our own conscience. We have not only rejected the admonitions and counsels of thy word, but have also often resisted and quenched thy Holy Spirit. We have, therefore, no cloak or excuse for our sins, but confess that we are verily guilty in thy sight, and deserve to suffer all that misery which thou hast threatened in thy holy law, against transgressors; yet, O Lord, in the midst of wrath remember mercy. According to the multitude of thy tender mercies blot out our transgressions, for the sake of Christ, who has died that sinners might live. We cannot but rejoice to know from thy infallible oracles, that he is able to save to the uttermost all that come unto thee by him; seeing he ever liveth to make intercession for them. On this sure word our souls would trust. May this blessed Mediator undertake our cause. May he officiate as our great High Priest, and offer his meritorious propitiation in our behalf. May he be our Advocate, and by his love and by his merit bring us off conquerors and more than conquerors.

O most merciful God, we desire at this time, to commend to thee our friend and companion, who lies dangerously ill among us. Have compassion, we beseech thee, on this afflicted man; and if it please thee heal him, and raise him from this bed of pain and disease, that he may have further time added to

his life, in which he may repent of his sins, amend his life, and prepare more thoroughly for death and eternity. O Lord, take him not away in his sins, in an impenitent and unreconciled state; but even now, shed light upon his dark mind, and bring him to the knowledge of the truth as it is in Jesus. O grant him ability to believe in Christ with all his heart; for all things are possible to him that believeth; and as at the last hour, thou didst grant repentance and pardon to the dying thief, so manifest thy power and grace in the pardon of the sins of this distressed man; and let him be renewed in the spirit of his mind, that he may be meet for thy kingdom. Amen.



PRAYER BEFORE AN ENGAGEMENT.

On Land or Sea.

O LORD GOD, infinitely wise and good, who teachest man knowledge, and givest both the skill and power to accomplish our purposes; I know not what to do; but mine eyes are upon thee; and all my expectation is from thee: and I desire continually to wait, and call, and depend upon thee. It is a great work which I have now to do: but O how little strength to do it. All my sufficiency is of thee, who workest in us to will and to do, of thy good pleasure. Thou that hast been my help, leave me not, nor forsake me, O God of my salvation; but let me be taught of God what I have to do; and let the gracious Lord make me to understand what is thy pleasure concerning me. O that my ways were directed to please

thee ; that so I might have the light of thy countenance ever shining upon me !

My Lord, and my God ! leave me not in the hand of my own counsel, nor to the conduct of my own foolish and deceitful heart ; but lead me by the way that I should go, and teach me thy paths ; that discretion may preserve me, and understanding may keep me. O make my way prosperous, fill me with faith, resolution and courage, and give me thy blessing and good success. Bring all needful things to my remembrance ; and where I have not the presence of mind, or the ability to perform thy will, O magnify thy power in my weakness ; and let me go forth in thy strength ; and speed and prosper by thy grace and blessing. Let thy good providence so be my defence and security in the moment of peril, and thy Holy Spirit my guide and counsellor, that I may wisely choose, and rightly manage, and successfully accomplish the things wherein I am engaged.

Thy will be done, O Lord, in every event ; and let me ever design thy glory, whether it be for life or death. O be thou still a gracious Father to me ; and a merciful Provider for me, and grant me now the comfortable sense of thy gracious acceptance of me, and of thy designs of mercy towards me. Be thou pleased to take me under thy fatherly care and conduct, and preserve me from the sins of this hour ; and quicken me to the good which I am averse to perform ; establish thou the work of my hands upon me ; yea, the work of my hands, establish thou it. My God and guide, my help and strength ; if thou keep me not, I shall fall into sin ; but hold thou me up, and I shall

be safe: and let me so experience thy power and presence with me, that I may manage this and all my other affairs to thy glory; and that, in my dying reflections upon what has past, my soul may have peace, and thy name be glorified; and, O God of my life, if it should please thee to make this the time of my departure out of life, wash me in the blood of Jesus, give me his finished righteousness, and receive my spirit for his sake. Amen.



PRAYER AFTER AN ENGAGEMENT.

On Land or Sea.

MANY, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward for good; they cannot be reckoned up in order unto thee: if I should declare and speak of them, they are more than can be numbered. According to thy name, so is thy praise to the ends of the earth. The dead praise thee not, nor any that go down into silence: the living, he shall praise thee, as I desire with all my soul to do this day. My heart is fixed, O God, my heart is fixed; I will sing and give praise. I will be glad and rejoice in thee, and sing praise to thy name, O thou Most High. I will praise thee, O Lord, for thou hast heard me, and art become my salvation. I found trouble and sorrow: then I called upon thee; and thou wast attentive to my cry, and nigh to my help. And though thou mightest have made me an example of thy judgments to others, as others have been to me, thou didst not consult my deserts but my distress: doing great things and working strange deli-

verance for me, not because I was worthy, but because thou aboundest in mercy.

I was in peril; death was on every side. Then didst thou, O Lord, interpose between me and the threatening mischief; and didst reveal thy glorious arm to pluck me out of the jaws of destruction; and didst set me in safety from my dangers. Thou hast kept me alive, not taking me away in the midst of my days, nor cutting me off from the land of the living; but sparing me in mercy, and giving me, as it were, a new life from the dead. Thou hast chastened me, but not given me over unto death. When my foot slipped, thy mercy, O Lord, held me up. Thou art the God that doest wonders; wonders of power, and wonders of mercy. Yea, thy kindness and thy help at hand, in the time of my need, has been greater than I am able to express.

Thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. I will sing of thy power; yea, I will sing aloud of thy mercy. For thou hast been my support and my refuge in the day of my trouble. Unto thee, O my strength, will I sing; for thou art my defence, and the God of my mercy. O Lord God, merciful and gracious; I will extol thee, who has not suffered the trouble and danger to overwhelm and ruin me. In my distress I cried unto thee, and thou hast enlarged me. O blessed be my God, who has not cast out my prayer, nor taken his mercy from me. But, dearest Lord! I cannot without amazement look back upon the perilous state that I was in, and the brink of death to which I was brought. And that I should escape as I have

done, O how marvellous is it in my eyes! What cause have I for thy praise, that I am here alive to praise thee! O my God, it is thy good hand that hath wrought so wonderfully for me, and thy fatherly kindness that has shown such extraordinary favour to me. O! if I had been snatched away unprepared, how dreadful a change should I have found! But in mercy and love to my soul thou hast made a way for my escape: and I am preserved, a living monument of thy unspeakable goodness.

O what shall I say unto thee, whose name is exalted far above all blessing and praise! and what shall I render unto thee, to whom my goodness will not extend! I can never answer the obligations which thy love, dear Lord, has laid upon me; but let me admire and love and bless and praise thee, with all the faculties and powers which thou hast given me. And O that thou wouldest imprint so deeply on my heart a sense of thy mercy, that I may never forget, never slight, never abuse, the great goodness that thou hast shown me, and the signal deliverance which thou hast wrought for me: but may ever give thee thanks with all my heart; and walk as becomes me all the days of my life; not secure and careless, because I have so escaped; but the more watchful and diligent, in proportion to the mercies vouchsafed unto me: approving my thankfulness in such a manner, as that thou mayest graciously accept me through my blessed Lord and Saviour Jesus Christ.

Let it please thee to bless and save those who are lying in pain and danger, from a wounded body. Grant healing to body and soul. Sanctify this event

to every one who has been concerned in it. And glorify thy great and holy name, for Christ's sake. Amen.



PRAYER, ON THE OCCASION OF NUMEROUS DEATHS.

On Land or Sea.

O THOU ever-living and all-disposing God ; in whose hands our breath is, and whose summons we must all obey ! What are we ? what is man, even at his best estate, but altogether vanity ? What man is he that liveth, and shall not see death ? The great and the mean, the wise and the foolish, the evil and the good, all yield up the ghost, and go down to the grave. Thou art pleased, O my God, to spare me, whilst many around me are taken to their long home. Thou leavest me yet a living monument of thy goodness, long-suffering, and forbearance. O what am I better than others, that I should have escaped this imminent peril, when others have the things which belong to their peace for ever hid from their eyes ? Why have I not long since experienced the common lot of all men ? Why have I not been called to give up unto thee an account of my stewardship ? O let me not be as the brutes that have no understanding, without mindfulness of my mortality, or consideration of my latter end : but in the death of others, let me see, as in a glass, my own frail and uncertain state. Let me see that there is but a step between me and death ; and that, however my days may be prolonged on earth, I must at last go to the place appointed for all

men living. O let me begin to answer the great end of life; and so live as one that surely expects to die. And when my own turn shall come, may I depart in peace, and sleep in Jesus; having my soul safe in thy hands, and my body resting in hope of gloriously rising at the last day; through him who is the resurrection and the life, our blessed Saviour and Redeemer, Jesus Christ. Amen.



PRAYER FOR A DYING MAN.

On Land or Sea.

O THE Hope of Israel, the Saviour thereof in time of trouble! when all other hope and help fails, it is not in vain to seek unto thee for succour, who canst bring back from the mouth of the grave, and quicken the very dead; and where thou art not pleased any further to prolong the temporal life, yet canst deliver us from eternal death, and bring us safe to blessedness and glory. We think it too late to beg the recovery of thy servant, O Lord, now that he seems to us going the way of all flesh, and just launching forth into his everlasting condition. But though the time of his departure appears to be at hand, yet we cannot think it too late to beg thy mercy for him, as long as his life is in him. And as we cannot but be greatly concerned for him, so we know not how better to express this our concern for him, than in beseeching thee to be good and gracious unto him.

O Lord our God, leave him not, nor forsake him; but support and assist him now in his sorest extremities, in his last agonies, when he is to conflict with

the king of terrors : let him find the most sweet and seasonable aids from thee the God of his salvation ; and take him not out of this life till thou hast fitted him for a better. O thou ever-living God, stand by him in the dying hour ; and secure him in thy hands from the enemies of his soul : and finish the work of thy grace upon his heart. Freely and fully pardon and deliver him from all his sins ; and fit him to appear with comfort and rejoicing in thy blessed presence, through the righteousness of Christ. O make his departure easy and full of peace and hope. Carry him safe through the valley of the shadow of death, and let him find a joyful admission into the everlasting kingdom of his Lord. Into thy hands, O Lord, we commend his spirit : O thou Father of mercies be merciful to him, and receive his departing soul ; and when he is numbered among the dead, let him also be numbered among the redeemed and blessed of the Lord, for his sake, who himself died for sinners and rose again, and lives, and is alive for evermore, and has the keys of death and of hell. To thy mercy in that blessed Saviour of the world, O most merciful Father, we now humbly recommend him ; beseeching thee to be all in all to him, and infinitely better than we are worthy or able to ask for him. And let him be thine in life, and death, and for evermore, through the all-sufficient merits and mediation of thy dear Son, our most prevailing Advocate and Redeemer, Jesus Christ. Amen.

PRAYER IN TIME OF PREVALENT DISEASE.

For Hospitals, or Ships on which many are ill.

O LORD GOD, the Giver of our health, which is the blessing that sweetens all the other blessings of our lives ; it is only of thy mercy that any of us have any measure of health continued to us. And, O how just were it with thee, utterly to take away from us that health which we have so greatly abused to a forgetfulness of thee, and to wantonness against thee! How justly mightest thou smite us with the most sharp and noisome diseases, and hurry us out of the land of the living, by signal and desolating judgments! Our flesh trembles for fear of thee, and we are afraid of thy judgments; lest thou shouldest pierce us with the arrows of the Almighty, and sweep us away with the besom of destruction. But, O thou hope of Israel, the Saviour thereof in time of trouble, regard not our ill deserts; but remember thy own tender mercies, and gracious promises; and have pity on us; and turn away this plague from us. Put a stop to disease, and say to the destroying angel, It is enough: that we may no longer be afraid of the terror by night, or of the arrow that flieth by day, or of the pestilence that walketh in darkness, or of the destruction that wasteth at noon-day; but may with ease in our minds and gladness in our hearts, serve thee the only true God, and devote to thee the life and health which thou hast spared. Of thy tender mercy, look down on those of our number who are laid on the bed of languishing. Thou art the great Physician: thou art the Lord who healest us. Command thy blessing, heavenly Father,

on the means which are used; and be present to heal both body and soul. Awaken to reflection those whom thou dost chastise, and instruct them out of thy law. Reveal to them the Lord Jesus, as the Lamb of God that taketh away the sin of the world. And O have mercy on any who are near to death! Grant that none may be driven away in their wickedness, but that all may have hope in their death. O hear us in this hour of our necessity, and let our cry come unto thee, through the merits and intercession of thy dear Son, our most compassionate and prevailing Mediator, Jesus Christ. Amen.



PRAYER FOR THE SICK, OR THE WOUNDED.

In Camp, Ship, or Hospital.

O LORD GOD ALMIGHTY, and ever blessed, in whom we ever live, and move, and are! we acknowledge it to be of thy mercies that we are not consumed, even because thy compassions fail not. If thou hadst long since cut us off in our sins, and shut us up under final despair of mercy, yet righteous hadst thou been, O Lord, and just, and good. Yea, justly mightest thou at this time cast out our prayers, and refuse to hear thy rebellious creatures, who have so long turned a deaf ear to thee. But thou art God, and not man; and thy thoughts are not as our thoughts, nor thy ways as our ways; but as the heavens are higher than the earth, so are thy thoughts and thy ways above ours. Thou art our refuge and strength, and present help in every time of need; and thou hast

commanded us to call upon thee in our troubles : and hast promised to hear us, and to give us cause to praise and glorify thee for thy goodness and mercy to us.

And now we come to thee, O Lord our God, in behalf of thy servants who lie here in a low and distressed state under thy chastening hand. Look down, we beseech thee, mercifully upon them ; and be thou gracious and favourable to them according to the necessity of their case, and according to the multitude of thy tender mercies in Christ Jesus. Great as their danger is, if thou wilt, O Lord, thou canst make them whole : if thou but speak the word, it shall be done. In submission to thy most wise and righteous disposal of all things, we would beg this mercy at thy hands ; that thou wouldest be pleased to rebuke their distemper, to remove thy stroke, and cause the bitter cup which thou hast given them to pass away from them. To this end do thou direct us to the proper means, and command a blessing upon them. Spare them, good Lord, and restore them, (if it be thy will,) that they may recover, and be more useful in their places, and do more good in their generation. Or, however thou shalt be pleased to deal with them as to the concerns of their bodies, (which we pray may be in a way of gentleness and tender mercy,) yet, Lord, let their souls be ever precious in thy sight. And may this sickness of the body be for the health of their better and immortal part, and be instrumental to advance their everlasting salvation.

O give them a right discerning of the things belonging to their peace, before they be hid from their

eyes. Show them what they have to do, and enable them for the doing of it, that they may have peace with God, through Christ Jesus. Give them repentance towards God, and faith in the only Saviour of the world. Wash and cleanse their souls with the blood of thy Son, and the graces of thy Spirit; that they may be delivered from all the defilements which they have contracted in this present evil world; and be found safe and happy in the hour of death, and in the great day of our Lord Jesus Christ. Fit them, O Lord, for living, or dying, or whatever in thy wise and righteous providence thou hast designed for them; that it may be unto them, Christ to live, and gain to die; and that in all things they may find cause to glorify thy name. If thou shalt be pleased to release them from this bed of languishing, and to add to them a yet further term of life, O that they may live to thee and do thee better service, and bring thee greater glory! Or if thou hast determined that this sickness shall be unto death, prepare them, O merciful God, by thy grace, for thyself; and grant them a safe and comfortable passage out of this wretched life to an infinitely better; through the merits and mediation of thy beloved Son, our only Saviour Jesus Christ. Amen.



PRAYER FOR A PRISONER.

O LORD, my God, infinitely kind and good! I have, through thy gracious indulgence, long enjoyed my freedom in the world; and been permitted to go in

and out, whither I would, at my pleasure. But now that I am under restraint and confined to this place, O how much sore affliction ought I with patience to endure, for turning my liberty into licentiousness, and for wandering (as I have done) from thee, and wearying myself in the ways of wickedness! This I acknowledge to be but a light correction, indeed, to one who deserves to be shut up in the eternal prison, from whence there is no redemption. But, for thy dear Son, my blessed Saviour's sake, I beg, Lord, that this restraint may be, not in judgment, but in merey to me; that it may bring me to timely consideration, and to a deep repentance for all those sinful liberties which I have taken, in living after my own foolish and hurtful lust: let it remove me out of the way of temptations, and engage me more closely and dutifully to attend upon thee; that in thy service I may find a better freedom than that which is now suspended: let me obtain by means of it a freer access into thy presence, and power to tread down the enemies of my soul, whensoever they rise up against me.

O that now I am sequestered from the world, I may be also crucified unto it; and may leave it in affection, as I am shut out from its conversation. Let me in heart and mind ascend and dwell above, and have my conversation in heaven, and enjoy such fellowship with thee my God and Saviour, as shall be infinitely preferable to all the society and enjoyments of the world. If the Son of God shall make me free, I shall be free indeed. O pity me, tied as I am, and bound with the chain of my sins. Bring my soul out of the hands of my worst enemies, that I may give thanks

unto thy name. Set my feet in a large room, that I may be at liberty to run the way of thy commandments. Then, however confined as to my body, and however separated from my companions and my country, I should be a prisoner of hope; looking for that blessed hope, to be delivered from the bondage of corruption into the glorious liberty of the children of God. I ask this for the sake of him, who was apprehended and confined, and put to death for us, and now liveth and reigneth with the eternal Father, and Holy Spirit, over all, God blessed for evermore. Amen.



THANKSGIVING FOR PEACE.

O GOD of peace, who makest wars to cease to the ends of the earth; who breakest the bow and cuttest the spear asunder, and burnest the chariot in the fire; thou hast in mercy put a stop to the effusion of blood, and made peace in our borders; thou hast rebuked the nations, and caused them to beat their swords into ploughshares, and their spears into pruning-hooks; that every man might sit under his own vine and fig-tree, none making him afraid. O how sweet is thy mercy, and reviving, even as life from the dead! And thou, Lord, who hast given us peace, O give us also grace to use it to thy glory, and to walk the more freely and cheerfully in thy holy ways. And let us not only have peace with men, but also with thee, our God; even that peace which passeth all understanding, which shall keep our hearts and minds through Christ Jesus. And forgive, we beseech thee,

every breach of the law of love, of which we have been guilty, whether in public service, or in our private capacity.

O that we may be sensible of the kindness and love of God our Saviour, and ever give thee thanks with all our souls! Dear Father of mercies! rather take all our good things from us, than leave us in a state of base ingratitude and stupid indifference. O let our hearts be enlarged in thy love, and be lifted up in the celebration of thy praises! and may all thy works, and all thy servants bless thee, and praise thee for ever! And may we have grace to express the thankfulness of our hearts in the whole conduct of our lives; devoting ourselves to thee in faithfulness, as long as we have any being. Confirm thy blessing to our country, our governors, our army and our navy, and all our companions and our enemies; for Christ's sake. Amen and Amen.



PRAYER FOR ABSENT FRIENDS.

O THOU, whose eyes are everywhere, who art God over all, blessed for ever, I adore thee as my protector and guide in all my wanderings; and I beseech thee to guard and save those beloved friends and relations, from whom I am now separated. More especially look in mercy on [my dear wife and children, and] all the members of my absent household. Watch over them for good. Preserve them from danger both of body and soul. Keep them in thy faith and fear. Draw them, and me, each day more near to thee, that so we may be more near to each other, in the bonds

of the gospel of peace. Manifest thyself to their souls. Give them an abundant measure of thy Holy Spirit. Teach them to live less for the world, and more with a single eye to thy glory. If it be thy holy will, so order our pilgrimage, that we may once more meet one another in peace, after continued experience of thy goodness. And O that it might please thee to make our very trials, and this our distance from each other, the means or occasion of great spiritual good. Let no one of our number remain unreconciled to thee. [Give thy guardian care and fatherly blessing, to the house which thou hast made my home. At this very moment, may it please thee, to shed thy rich favours on its inmates, whether old or young.] Cover us all with the perfect righteousness of Jesus Christ, in which is our only hope of justification. And however separated here below, keep us rejoicing in the prospect of the glory which is to be revealed; when all thy scattered children shall meet in the city of their God, to sin, to weep, to part no more: for Christ's sake. Amen.



A PRAYER FOR OUR COUNTRY.

ALMIGHTY LORD, the most high God, by whom kings reign, and princes decree justice! Thou puttest down one, and settest up another; and there are no powers but of thee; the powers that be are ordained of God. Thy word directs us to pray for our country, for all that are in authority. And both in duty and inclination I become a petitioner to thy heavenly Majesty for thy servant, the President of the

United States, and for all our governors and superiors. Give them thy judgments, O God, that they may judge thy people righteously, and break in pieces their oppressors. Give them the spirit of government, and wisdom to discern between good and evil; make them rulers after thine own heart, in all things excellent and praiseworthy. O make them obedient to thee; and rule their hearts in thy fear and love, that they may rule thy people to thy honour and glory. In our days let the righteous flourish, and enjoy abundance of peace, with the liberty of thy gospel, and the free profession of thy true and holy religion. Bless our arms with good success and victory; and our government with all happiness and prosperity. O keep us as the apple of thine eye; hide us under the shadow of thy wings; that no mischief may befall us.

Give, Lord, unto all our rulers a mind and spirit suitable to their situations. Make them a terror only to evil-doers, and a praise to them that do well. O that they may use for thee all the power which they have received from thee, not bearing the sword in vain; but curbing and suppressing all vice and ungodliness; and defending and encouraging whatever is holy, just and good. O give them wisdom to understand, and hearts to consider, and abilities to redress the grievances of thy people; that under their protection we may lead quiet and peaceable lives, in all godliness and honesty.

And grant, O Lord, that I, and all my fellow-citizens may submit to every ordinance of man, for thy sake; and in conscience towards God, yield obedience to the powers which thou hast ordained. Let the fear of

God teach us to honour our rulers; and a sense of our duty to thee keep us within the bounds of our duty to them; that we may not bring an evil report upon our holy profession; but put to silence the ignorance of foolish men, by well-doing. And may all rulers so rule, and subjects so obey; and every one of us, from the highest to the lowest, understand and seek after God (seeking thee, Lord, whilst thou mayest be found, and calling upon thee while thou art near,) that thou mayest not root us out from being a people (as we have justly merited,) but be still our God, and do us good in the accustomed ways of thy loving-kindness to us, through the Son of thy love, our blessed Lord and Saviour Jesus Christ. Amen.



PRAYER FOR THE COMING OF CHRIST'S KINGDOM.

O GOD of all grace, who hast called out of this present evil world, a chosen generation to know thy will, to seek thy face, to follow thy ways, and to inherit thy glory, pour out thy blessings upon those who are yet in darkness and the shadow of death: make bare thine arm, and exert thy power, that all the ends of the earth may remember themselves, and turn to the Lord, and that all flesh may see the salvation of God. Call home to thee again thy once-favoured people, the Jews: and take the veil from their hearts, that they may see and own their Messiah. Let the blood of Christ, which they so profanely imprecated upon their own heads, cleanse them from the guilt of shedding it; yea, let it cleanse them from all their sins.

Bring in, O God, the fulness of the Gentiles; and give thy Son the heathen for his inheritance, and the utmost parts of the earth for his possession. O give thy gospel a free course throughout the world; let it be propagated where it has not yet reached; and let the joyful sound be heard, even where Christ is not yet named. Give success to it, where it shines already; let all who have received it sincerely obey it: cause every one that names the name of Christ, to depart from iniquity; and grant that all who make a profession of godliness may be constrained by the love of Christ to live unto thee, and to adorn the doctrine of God our Saviour in all things.

Convince and convert both the avowed enemies of Christ, and also the enemies of his own house. Beat down all antichristian powers, both in the false church, where Christianity is so foully corrupted, and also beyond the borders of Christendom, where it is openly opposed. Show unto all of them the light of thy truth, that they may know it, as it is in Jesus: dispel their prejudices together with their darkness, and bring them to receive thy truth in the love of it, that they may be saved. O that the true religion of our Lord Jesus may prevail powerfully, and gain more proselytes daily throughout the world. O that Jerusalem may soon become the joy and praise of the whole earth; and that we may see the good of it all the days of our life! O thou Father of lights, grant that all errors in doctrine, and all ungodliness in practice, may be more and more exposed and suppressed, till they be utterly abolished! Let the wickedness of the wicked come to an end; but let truth and holiness increase in credit and au-

thority, till they reign and flourish even to the ends of the earth: grant this, we most humbly beseech thee, through the abundant grace of our Lord Jesus Christ. Amen.



SENTENCES, AND OCCASIONAL EJACULATIONS.



ON AWAKING.

I LAID me down and slept: I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face.

Gracious God, cause me to be in the fear of the Lord, all the day long.

ON RETIRING.

I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety.

As for me, I will call upon God, and the Lord shall save me. Evening and morning, and at noon, will I pray, and cry aloud, and he shall hear my voice.

My help cometh from the Lord, which made heaven and earth. He that keepeth thee will not slumber. Behold he that keepeth Israel, shall neither slumber nor sleep.

O Lord, preserve me from all evil; preserve my soul.

IN NIGHT WATCHES.

Except the Lord keep the city, the watchman waketh but in vain.

At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

The darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee.

In the multitude of my thoughts within me, may thy comforts delight my soul!

The night is far spent, the day is at hand: cause me, O Lord, to cast off the works of darkness, and to put on the armour of light.

IN SUDDEN DANGER.

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee. Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

Give us help from trouble; for vain is the help of man. Through God, we shall do valiantly; for He it is, that shall tread down our enemies.

Show thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee, from those that rise up against them!

Our soul waiteth for the Lord; he is our help and our shield.

Forsake me not, O Lord; O my God, be not far from me. Make haste to help me, O Lord, my salvation. God be merciful to me a sinner!

Whether I live, may I live unto the Lord; or

whether I die, may I die unto the Lord! When my flesh and my heart faileth, be thou the strength of my heart and my portion for ever!

In the hour of death, Lord Jesus, receive my Spirit!

PRAYER FOR A CHILD.

O LORD, my heavenly Father, hear the prayers of a weak and sinful child. Thou art a holy God, and hatest sin. Forgive me all my sins, for the sake of Jesus Christ my Saviour. Give me a new heart, that I may praise thee for all thy goodness to me; and that I may love and serve thee all the days of my life. In all I do, and speak, and think, may I remember that thou, O Lord, seest me. Bless my father, my mother, and all my dear relations and friends, and make me affectionate and obedient to them. Keep me from all evil by day and by night; and when I die, may I go to heaven, to be with thee for ever. Hear me for the sake of Jesus Christ, my only Saviour. Amen.

THE HUSBAND'S PRAYER.

ACCEPT my humble thanks, O Lord my God, who hast provided a help meet for me, to be my partner in the nearest of all relations. O teach and enable me, in all things, to conduct myself towards her, as it becomes me in this station. May I be enabled to cherish her as my own flesh. Let me never on any account despise her, or be bitter against her; but may I bear with her infirmities, and forbear her in love

and all gentleness. Nor let me insult over her, as an inferior; but mildly use my authority, in treating her as my dear yoke-fellow and companion. O make me meek and patient, faithful and kind, respectful and tender in all my conduct towards her; and may I show myself on all occasions well pleased and satisfied with her, that she may find comfort in fellowship with me, and never have reason to regret that she has forsaken all others for my sake. And while, in thy good providence, we are separated from each other, be thou her protector and almighty friend. O blessed Lord, espouse my dear friend to thyself, in loving-kindness, and faithfulness, and tender mercies. Bless her and love her, and make her lovely in thy sight, and in the eyes of all. And grant, O Lord our God, that we may be lovers of one another's souls, and promoters of each other's salvation; so that after a short season of fellowship here, we may meet again with rejoicing there, where we shall never part, even in that fulness of joy which is in thy presence; where, though there be no marrying nor giving in marriage, yet is there greater festivity and gladness, than in any day of espousals; and where those who are united together in thy fear and love, shall be blessed together in everlasting fellowship with thee, and with thy dear Son Jesus Christ. Amen.

THE FATHER'S PRAYER.

BEHOLD, O Lord, the children which thou hast graciously vouchsafed to give me, I humbly dedicate and devote to thee. O that they may know thee, and be

owned by thee as thy children, every one of them, from the greatest to the least. Pour out thy Spirit upon my seed, and thy blessing upon my offspring. Make them, Lord, thy children by adoption and spiritual regeneration. O take possession of their hearts, and enrich them now, even in their early years, with thy heavenly grace. And teach those whose office it is to instruct them, how to guide them aright; that they may be brought up in the nurture and admonition of the Lord, and trained up in the way that they should go. They are children of wrath: O that thou wouldest make me instrumental to bring them into thy church, as children of grace! Lord, have mercy upon them, and speak life to their souls; and whatsoever else they want, O let them not want thy grace, and the portion of thy children. My God! be thou a gracious father to them, and a merciful provider for them in all estates and events of their lives. Dispose of them, and whatever concerns them, in such a manner as may most tend to thy glory, and to their salvation.

Shouldest thou see fit to take them from hence before me, O prepare them for thy presence, and make me willing to resign them to thee. Or if thou remove me from them, O my Lord, take them up, and be thou a Father to them, when I am gone. O keep them from the evil of this world; and conduct them through it in safety to a better. Take thou care even of their temporal concerns, and choose their inheritance for them; and let all good things be added unto them in this present life; but especially, O my God,

take care of their souls; and give them the blessed treasure in heaven; that when they shall be deprived of all things here below, they may be taken into thy glorious kingdom above; there to live with thee, and all the heavenly host, world without end. Amen.



THE SON'S PRAYER.

O LORD GOD, my heavenly Father, I here prostrate myself before thee, to beg thy blessing, grace, and mercy, upon my absent parents. Cast them not away in the time of their old age, forsake them not when their strength fails them; but have compassion, Lord, on their infirmities, and help them in all their weakness. O remember not against them any of their former iniquities; but according to thy mercy remember them, for thy goodness' sake in Christ Jesus. O that the true wisdom may be in them, and abundant grace upon them; that their hoary heads may be found in the way of righteousness, and their souls be ever precious in thy sight. Let goodness and mercy follow them all the days of their life. Let their last days be their best days; and the longer they live in this world, make them the fitter to die, and to dwell with thy blessed self, in life everlasting. O be thou their guide until death, and in death their support and comfort; and, when heart and flesh, and all here shall fail them, O do thou never fail them; but be the

strength of their hearts, and their portion for evermore. Amen.



A PRAYER SUITABLE AT ALL TIMES.

For Land or Sea.

HONOUR and praise be unto thee, O Lord God Almighty, adorable Father of heaven, for all thy mercies and loving-kindnesses shown unto us, in that it hath pleased thy gracious goodness, freely and of thine own accord, to choose us to salvation before the beginning of the world. Continual thanks be given to thee, for creating us after thine own image; for redeeming us with the precious blood of thy Son, when we were utterly lost; for sanctifying us with thy Holy Spirit in the revelation and knowledge of thy holy word; for helping us in all our need; for giving us fatherly comfort in all our afflictions; and for sparing us so long, and giving us so large a time for repentance. With these benefits, which I here thankfully acknowledge, grant me always thy Holy Spirit, that I may continually grow in thankfulness to thee, and be led into all truth, and be comforted in all sorrows. O Lord, increase my faith! Kindle it more in fervour and love to thee, and to my neighbour for thy sake. Suffer me not, O Father, any longer to receive thy word in vain; but grant me always the assistance of thy grace and Holy Spirit, that, in heart, word, and deed, I may honour thy holy name.

Give advancement to thy kingdom. Be merciful to our offences. Seeing that our debt is great, which

thou dost forgive in Jesus Christ, cause me to love thee and my neighbour so much the more. Be thou my Father, my Captain, and my Defender, in all temptations and trials. Hold me by thy merciful hand, that I may be delivered from every evil; and may close my life, however soon or suddenly called, glorifying thy holy name, through Jesus Christ our Lord and only Saviour.

Let thy mighty hand and outstretched arm, O Lord, be still my defence. Let thy mercy and loving-kindness in Jesus Christ thy beloved Son, be my salvation. Let thy true and holy word be my light. Let the grace of thy Holy Spirit be my consolation, unto the end, and in the end. O Lord, increase my faith! Amen.*



GRACE BEFORE MEALS.

BLESS, O Lord, this food to my use; and let it strengthen me for thy service, through Jesus Christ. Amen.



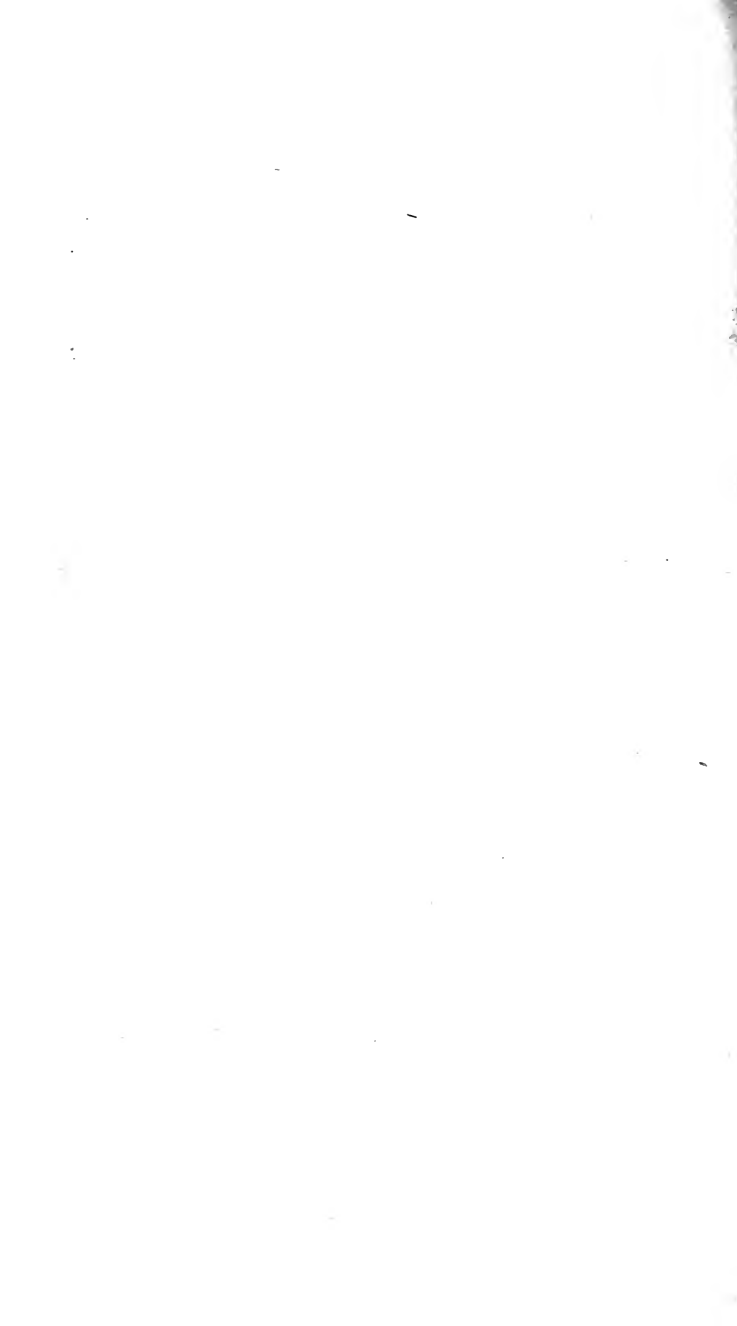
THANKSGIVING AFTER MEALS.

I THANK thee, O Lord, for the food which I have now received, and for every blessing, through Jesus Christ my Saviour. Amen.

* Chiefly from John Knox's "Book of Common Order."

THE LORD'S PRAYER.

OUR Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.



PART II.



A BRIEF COMPEND

OF

B I B L E T R U T H.

BY

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COMPEND OF BIBLE TRUTH.



CHAPTER I.

BEING OF GOD.

OF all conceptions of the human mind, the idea of God is the most sublime. It is not only sublime, but awful. Every thing else appears diminutive while the mind is occupied with this thought. Though the idea of an eternal and infinite being is too great for the grasp of the human intellect, yet it is suited to the human mind. It fills it, and produces a feeling of reverence, which is felt to be a right emotion. If there is no such being, this is the grandest illusion which ever possessed the imagination of man. If it be an error, then error is preferable to truth; for on this supposition, truth in its whole compass has nothing in grandeur to compare with illusion. Remove this idea, and the mind is confounded with an infinite blank. Deprived of this, the intellect has no object to fill it: it is confounded and distressed with the retrospect of the past, and prospect of the future. But it cannot be, that this noblest of all conceptions of the human mind should be false: the capacity of the soul of man to form such a conception is a proof of the existence of a great and good and intelligent First Cause.

God has not left himself without a witness of his being and his perfections. It may well be doubted whether the evidence of a divine existence, the Author of all things, could be clearer and stronger than it is. A display of exquisite skill in every organized body around us is far better evidence than any extraordinary appearance, however glorious, or the uttering of any voice, however tremendous. Such miraculous phenomena would indeed powerfully excite and astonish the mind, and would be a certain proof of the existence of a superior being; but would, in reality, add nothing to the force of the evidence which we already possess, in the innumerable curiously and wisely organized animal bodies by which we are surrounded. And if we were confined to the examination of our own constitution of mind and body, the innumerable instances of manifest wisdom in the contrivance of the several parts, their exact adaptation to one another, and their wonderful correspondence with the elements of the external world without us, the evidence of an intelligent cause is irresistible. If any man surveys the structure of the human body, its bones and joints, its blood-vessels and muscles, its heart and stomach, its nerves and glands, and all these parts put into harmonious action by a vital power, the source of which is not understood—if he surveys the adaptation of light to the eye, of air to the ear and to the lungs, and of food to the stomachs of different animals, and notices the exact correspondence between the appetites of animals, and the power of their stomachs to digest that food and that only which is craved by their appetites respectively; and considers what wonderful provision has been made for the preservation and defence of every species; how much wisdom in their covering, instruments of motion and defence; in the propagation of their respective species, and the nourishment

of their young—I say, if any man’s mind is so constructed as to see all these things, and yet remain sceptical respecting the existence of an intelligent cause, the conclusion must be that such a mind is destitute of reason, or has not the capacity of discerning evidence and feeling its force.

In prosecuting the argument from the evident appearance of wisdom in the structure of animal and vegetable bodies, it is not necessary to multiply these cumulative proofs; for as one watch, or one telescope would prove the existence of a skilful artist, so the careful examination of a few specimens of animal or vegetable organization will satisfy the mind, as well as the minute survey of thousands of similar organizations. The attempts of ingenious and scientific men to account for these appearances, so evidently indicative of design, without the supposition of an intelligent Creator, are so replete with folly, that we cannot but think such men abandoned of God to believe a lie, because they liked not to retain the knowledge of God in their thoughts; so that it is still true, that it is the fool who hath said in heart, “there is no God.”

If all other arguments for the being of God were wanting, the truth might be inferred with strong probability from our moral feelings. Every man feels himself bound by a moral law; he cannot but see the difference between right and wrong, in many actions. The former he feels to be obligatory the latter not. Whence this binding internal law, so deeply engraven on the heart of every man, that he cannot escape from the feeling of its obligation? Does it not clearly intimate that there is a Lawgiver, who has provided a witness of his right in every bosom? Where there is a moral law there

must be a moral governor. As long as conscience exists in the breasts of men, atheism cannot prevail long. In the tumult of the passions, in the glare of false reasonings, God may for a while be forgotten and his very being denied; but, ere long, these moral feelings will bring men back to the acknowledgement of their Creator. There is good reason to think that the preservation of some religion among all nations is more owing to their moral constitution than to any reasoning on the subject. We need not fear, therefore, that atheism will ever prevail very generally, or continue long.



CHAPTER II.

PERSONALITY AND PERFECTION OF GOD.

It is admitted by all who believe that God exists, that he possesses all conceivable perfection; and right reason would lead us to the opinion, that as he is infinite he must possess attributes of which, at present, we can form no conception.

Our ideas of excellence cannot exceed the manifestations of perfection in the creation; but it would be absurd to suppose that any excellence could be in the creatures, which did not exist in a higher degree in the Creator.

As all men who acknowledge a God agree, that all possible perfection belongs to his character, it is unnecessary to adduce any arguments for its proof. Indeed, it seems to be an intuitive truth, that all per

fection must reside in the first cause. The very idea of God is that of a being infinitely perfect. Whatever doctrine, therefore, derogates from the perfection of the Supreme Being must be false. It is, therefore, the dictate of reason, that we should remove from our idea of God, every thing which argues any weakness or imperfection. And as our ideas of natural and moral excellence are derived from contemplating the creatures, we must rise to just conceptions of the Deity by ascribing these excellencies to him, in an infinite degree.

Upon this principle, we ascribe to God unity, spirituality, power, knowledge, immensity, eternity, immutability, sovereignty, holiness, justice, goodness and truth. Upon this principle, God must be independent, and perfectly free to act according to his own pleasure.

God is a person, distinct from the universe. Every being who possesses intellect and will, is a person. The execution of any work of design, in which there is an adaptation of means to ends, and a harmonious operation of parts to produce a desirable effect, necessarily involves the exercise both of intellect and will. The idea that the universe is God, or that God is the soul of the world, but not a person distinct from it, is nothing more than a disguised system of atheism. God is distinct from, and independent of all creatures.

CHAPTER III.

THE HOLY SCRIPTURES.

THE Bible is made up of many books written through a period of more than fifteen hundred years, by men who professed to have received their doctrines from God, and to have committed them to writing by his direction. These Scriptures, then, must contain a revelation from God, or be a vile imposture. On the latter supposition it is marvellous, that the same purpose of deception should be maintained for so long a period, by a succession of impostors, all agreeing in the same sentiments; and that the cheat should never have been discovered.

Again, when we examine the moral character and tendency of these books, it is unaccountable that, throughout, they should inculcate a sublimer theology and purer morality than any other books in the world; that they should condemn every species of vice, and especially, that they should severely reprobate all falsehood, deceit, and fraud; thus, in almost every page, pronouncing their own condemnation. As it cannot be explained what could have made wicked impostors wish to inculcate such doctrines, so it is contrary to all experience, that men of habitually corrupt minds should be able to conceive or write discourses of so much moral purity and surpassing excellence. Read the sermons of Christ. Peruse the epistles of the apostles, and try to believe that these discourses proceeded from men steeped in fraud and corrupt principles. We are ready at

once to say—impossible! When we see light, we know that it must have proceeded from a luminous body. When we see wisdom in creation, we know that there exists a being of incomparable wisdom; and when we read a book of extraordinary power of argument, or replete with sublime imagery, we are sure that such works are the product of gifted minds. What shall we think then, when we behold in the Scriptures moral excellence shining forth in the purest and most comprehensive precepts, and embodied in bright examples of consistent piety and virtue? The character of Jesus Christ, as portrayed by the evangelists, is itself a moral phenomenon, which cannot be accounted for on any other supposition than that the writers were inspired. It is easy in words to ascribe exalted virtues to a hero, and to exaggerate his excellences by heaping up pompous epithets; but to describe a character of perfect virtue by merely relating what he said and did, and to place him often in circumstances where it is not only difficult to do right, but where an extraordinary wisdom is requisite to determine what is right, is not easy. But in this way has the character of Jesus Christ been delineated by the evangelists, without one word of eulogy. And let it be remarked, that they were unlearned men, who had enjoyed none of the advantages of a liberal education. Let any number of common, uneducated men undertake to write a history of some eminent person, and what would be the result, even if their intentions were honest? No honest inquirer can read the Pentateuch, and fail to rise from the perusal, astonished at the wisdom, the majesty, the purity, and the simplicity of the composition. Is it possible then that the five books of Moses are a base forgery? Could an

impostor have persuaded a whole nation to adopt a burdensome and expensive code of laws, if he had not been able to give undoubted evidence of his divine mission? And could he have so deluded a whole nation as to induce them to believe that they saw the miraculous judgments of God poured out on the Egyptians, that they saw the sea divided at the word of Moses, that they actually marched through an arm of the sea as on dry land, and that they had been fed with manna rained from the clouds for forty years, and had seen the water gushing from the dry rock upon the touch of the wonder-working rod, if no such events had ever occurred? The history of these miracles is so interwoven with the common events, and with the religious institutions of the Jews, that they cannot be separated.

Let the sceptic tell us what motive could have induced any wicked impostor to write the book of Psalms. Here we have, not merely sublime poetic imagery, but a spirit of fervent elevated devotion, to which there is no parallel in all the heathen writings. He must have been a strange impostor, that could compose such songs, or could have felt any pleasure in such elevated, spiritual exercises. Can the deist now produce any compositions which will bear a comparison with these?

Again, read the book of Proverbs. Do you see any marks of imposture here? Do we not find concentrated more useful maxims of prudence and political economy, and more excellent moral precepts than can be gathered from all the sages of the pagan world?

But, it may be alleged, that men differ in their tastes respecting the internal excellence of literary compositions; and that in a matter of so great im-

portance we ought to possess some more decisive evidence of divine inspiration. Well, what will be considered sufficient evidence that God has made to men a revelation of his will? Will it be satisfactory, if they who profess to be inspired are enabled to do works which are far above the power of man, and which require the almighty power of God? No one will doubt that if God give his attestation to any declaration, it should be received as true, for "He is not a man that he should lie." If then, the apostles actually wrought miracles in the name of Jesus, and in confirmation of their doctrine, it cannot be denied that they were inspired. That such miracles were actually wrought openly and in the presence of watchful and bitter enemies is a matter of record. The four evangelists have testified in the gospels, that Christ gave sight to the blind, hearing to the deaf, health to the sick, sound limbs to the cripple, and that in several instances, before a multitude of people, he raised the dead. They testify, that after his crucifixion he rose from the dead; and that forty days after his crucifixion he sent down, as he had promised, the Holy Spirit, on the apostles, bestowing upon them and others various miraculous gifts, which Paul publicly testifies were common in the churches. The truth of Christianity then, rests on this single point, Is the testimony of these miracles true, or a mere fable? That the gospels were written near the time when these things were done is capable of the fullest proof. Indeed, had not these facts been credited fully by the first disciples, they never would have submitted to such sacrifices, and exposed themselves to such dangers, as we know they did. All earthly considerations weighed heavily on the other side. Every convert to Christianity

is, therefore, a witness of the truth of these miracles; for they had every motive to examine into the truth, and the facts were of such a nature that they could not have been deceived.

It does, indeed require, strong evidence to satisfy the mind that there has been a departure from the common course of nature; but testimony may be so strong that it would be unreasonable to doubt of the miracles which it is brought to attest. It is admitted that there have often been false witnesses, and that we may be deceived by trusting to insufficient testimony; but, we know, also, that in many cases our faith in testimony is as strong as in those things which have passed before our eyes. The point of examination then is, whether it is more probable that the testimony is false, or that a miracle has been wrought. If many persons, without any motive to deceive, and without previous concert, agree and stand to it in the midst of threatenings and sufferings, that they have witnessed miracles, it would be folly to disbelieve. And, especially, if such events followed in such immediate and continued succession as can only be accounted for by supposing the miracles to have been performed, the evidence may arise to such a degree of certainty as to assure us that we are not deceived. Now, the conversion of the civilized world to Christianity can never be accounted for on any supposition but the truth of the miracles and supernatural influence accompanying the gospel. And the whole train of succeeding events goes to corroborate the truth of the evangelical history.

Another incontrovertible evidence of the truth of Christianity is the salutary effects which it has produced in the world. The conversion and reformation of sinners has been a standing proof of the

divine origin of the Bible ; and this evidence is not confined to ancient days. Blessed be God, clear and striking instances of the reformation of wicked men have occurred under our own observation. And the gospel has produced in our own times such a remarkable change in the moral and civil condition of some of the most ignorant, degraded, and vicious tribes of heathen, that if there were no other evidence of its truth, this would go far to satisfy an honest mind. Can any reasonable man believe that preaching a cunningly devised fable would turn men from their sins, to which they had been long habituated ?

Hundreds and thousands, also, in Christian lands can testify, that the truth of God has produced a powerful and salutary effect on their own minds, convincing them of their sin and danger, and exciting in them trust in Christ, which has enkindled their love, and brought sweet peace into their troubled breasts. And we see, continually, the power of the gospel to afford consolation in affliction and to buoy up the soul with assured hope, even in the hour of death.

But, if all the convincing proofs, above mentioned, were wanting, the undeniable prophecies which have been literally fulfilled, are a clear demonstration of a divine revelation ; for who can predict distant future events but God alone ? The prophecies relate to the fortunes of the Jewish people—to the destiny of many great and proud cities and nations ; but the most important predictions of the Old Testament relate to the Messiah, which were literally fulfilled in Jesus of Nazareth. Yet no prophecy of Scripture is more striking and convincing than that of Christ respecting the destruction of Jerusalem, and the ruin and dispersion of the Jews, the fulfilment of which is recorded in the history of Josephus who was not a Christian, but an eye witness of the facts.

CHAPTER IV.

UNITY OF GOD.

THE idea of God is forced upon the rational mind, to enable it to account for the innumerable marks of design manifest in the universe; but there is no necessity to suppose more than one great First Cause, to account for every thing. There is, therefore, nothing in reason, or in the works of nature, which would lead to the conclusion that there are more Gods than one. Indeed, the very supposition of more Gods than one shocks and confounds the rational mind. If we were capable of comprehending the subject, it is more than probable that we should see that the existence of two infinite beings is an absurd and impossible conception. There is, however, no need to resort to metaphysical arguments; the harmony of the laws of the universe indicates one mind—one counsel. The existence of evil led some of the ancients to adopt the theory of two eternal beings; but if that were true, we should find two systems of laws in the universe; and a continual interference and collision between them; whereas, the laws of matter, even as far as the planets and stars, are uniform. Between all the parts of creation, there is a beautiful consistency, and mutual relations, which show, that as the Author of the universe is infinite in knowledge and power, so He is ONE.

And as to the existence of evil, moral and natural,

it can be accounted for by the liberty of action with which man and other moral agents were endowed; which liberty is essential to a system in which creatures render a voluntary obedience to their Creator. If there had been no possibility of sinning, there could have been no such thing as virtue, or moral excellence.

But again, what is often called *evil*, arises necessarily from the limited nature of creatures; and especially when the plan includes a scale of being, descending from the highest to the lowest. Every species, as you descend, is less perfect than those above it. Such a gradation involves necessarily the evil of partial defect. But properly speaking, this is no evil; every thing in the universe is good in its kind; but there is no absolute perfection but in God alone—"NONE IS GOOD BUT GOD."

We do not assert that the argument for the unity of God from reason is absolutely demonstrative; as it might be alleged, that two or more beings, wise, powerful, and good, might be united in counsel, in the plan of the universe and the works of creation; just as several men might agree upon a plan of a temple or other building; and all the appearances would be the same, as if only one person were concerned. Let this be granted, and yet we may assert, that reason cannot furnish the shadow of an argument in favour of a plurality of Gods. As far as she sees and speaks, her voice is in favour of the divine unity.

We feel less concerned to insist on any thing further as evident from the light of nature, because the doctrine is clearly revealed, and repeatedly taught in the Sacred Scriptures. All that we deem it important to establish on this point is, that reason

teaches nothing contrary to the unity of God ; and so far as she sheds any light on the subject, it is altogether in favour of the doctrine.

Let us then attend to the clear, unequivocal declarations of the Bible. "Hear O Israel, the Lord thy God is one LORD." Deut. vi. 4. "The LORD He is God, there is none else beside Him." iv. 5. "Thou art the God, even thou alone of all the kingdoms of the earth." 2 Kings xix. 15. "Thou, even Thou art Lord alone." Neh. ix. 6. "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts ; I am the first, and I am the last ; and besides me there is no God." Is. xlv. 6. "Is there a God besides me? yea, there is no God, I know not any." 8. "And this is eternal life, that they know thee the only true God." John xvii. 3. "But to us there is but one God." 1 Cor. viii. 6. "God is one." Gal. iii. 20. "Thou believest that there is one God ; thou doest well." James ii. 19.

It would be easy to multiply texts in confirmation of this doctrine, but these are sufficient. Indeed, no one who admits the Bible as authority, can doubt on this subject ; and consequently, the fact is, that Jews and Christians have received the Unity of God as a fundamental truth.

CHAPTER V.

SPIRITUALITY AND SIMPLICITY OF THE DIVINE
NATURE.

THAT God is a pure Spirit, reason as well as Scripture requires us to believe. As God is an intelligent being, and the source of all intelligence, he must be a spirit; and as he is a voluntary agent, he must be an intelligent person. Matter is inert, unconscious, and cannot be the subject of thought or volition. Matter is also divisible to an indefinite extent, and the parts of bodies are separate from each other, so that each particle is a separate existence; but unity belongs to mind, therefore the mind cannot be material. Again, all matter is solid and extended, and necessarily excludes all other bodies from occupying the same space: if then God were a material being, as he is omnipresent, he would exclude all other bodies from the universe: or if not everywhere present, there would be some places where there was no God; and if limited to a certain locality, however extended it might be, there would be infinite space, in which God does not exist.

But if the materialist denies that inactivity, solidity, divisibility and extension, are the natural properties of matter, and maintains that all matter consists of monads, which are in their nature active, indivisible, unextended, and that some of these, if not the whole, are endued with consciousness, and are susceptible of all

the actions which we ascribe to mind, then there is no such thing as matter in the universe ; but every thing that exists must fall under the class of spiritual being ; for that substance which is active, indivisible, unextended, and capable of consciousness and other mental acts, is mind or spirit, and we cannot give a better definition of spirit than to deny to it those properties commonly ascribed to matter, and allowing to it the capacity of thought.

Materialists, therefore, in attempting to overthrow the belief of spiritual being, do in fact subvert the doctrine of the existence of matter, by affirming that it does not possess the properties commonly attributed to it, and does possess the powers and capabilities of spiritual existence. And on this theory, the materialist becomes an immaterialist ; and when men agree in the properties which belong to any substance, it matters little what name they give it. We leave the atheistical materialist to settle his account with natural philosophers, as to the properties of matter ; and according to his own theory, all our arguments derived from the immateriality of the soul, for its incorruptibility or continued existence, stand in full force.

As God is a pure intelligence, and everywhere present, and everywhere active, he is a SPIRIT.

Some, however, while they admitted this, held that God was the soul of the world, and that the world was to him what our bodies are to us. This is one form of the doctrine of pantheism, which has been revived in our day. It is a monstrous notion to consider all bodies a part of the Supreme Being. It destroys all individuality and all accountableness, and therefore, contradicts some of the clearest intuitions of our minds. Every man is conscious that he

is a person, distinct from all other persons; and every man feels that he is capable of acting freely, and of doing good or evil, as a moral agent; and that he is accountable for his actions. All theories and reasonings which contradict self-evident principles of truth, must be false, and deserve no further consideration.

The Holy Scriptures, everywhere, represent God as a being of infinite intelligence, as a being of will and affection; as omnipotent, and ever active; for all things are not only created, but upheld in being by his sustaining hand. Even active beings require his conservative energy to support them in being, and to continue their faculties in existence. Therefore, it is not only said, that he upholdeth all things by his power, but that it is "in him we live, and move, and have our being."

The Holy Scriptures enter into no nice disquisitions respecting matter and spirit, their properties, and differences; but assume as true, those first truths which are known without philosophy, to every man of common sense.

That man is a free and accountable agent, is everywhere, in the Bible, not proved, but assumed as true, and as being as well known as it can be. And the same is the fact in regard to our nature consisting of soul and body; of which every man, who has his reason, is as well convinced as he could be by any revelation.

And, as soon as we know that there is a God, we feel constrained to admit, that he must possess all excellence and every possible perfection, as before stated. And, therefore, as spirit is the most excellent kind of substance, and as God is made known to us as wise and powerful, by the creation, we can-

not but believe, that he is a pure spirit, uncompounded, and free from bodily parts and members. And when God is spoken of as having head, hands, face, arms, feet, &c., it is necessary to consider this mode of speech as figurative, and intended to represent those things in the divine character or actions, which bear some distant resemblance to what is found in man. Indeed, when God is said to be a SPIRIT, it is not to be understood that his essence, which is eternal and immutable, is of the same nature with created spirits; but only, that there is a resemblance. If there were any substance known to us of a nobler nature than spirit, we should of course ascribe that to God; but still with the qualification, that the essence of God is infinitely superior to all creatures. We need not be surprised, therefore, to find, that there is but one text which positively asserts that God is a Spirit, excepting those which relate to the third person of the adorable Trinity; for this truth is every where assumed as known, and as implied in all his attributes. The text referred to is in John iv. 24. "GOD IS A SPIRIT; and they that worship him must worship him in spirit and in truth."



CHAPTER VI.

CHARACTER OF GOD.

God is the maker of all things. He is therefore almighty. He is also wise. Of this our own frame is evidence enough. We are fearfully and wonderfully

made. Our eyes and ears, our hands and feet, our mouths and stomach, and heart and blood-vessels, all attest the wisdom of God. We see it also in the inferior animals. Their bodies are formed with as much wisdom as our own. Every creature has a form and nature, and appetites, and instincts suited to its condition in the world. The birds with their feathers and wings, the fishes with their fins, and the beasts with their feet of various kinds, are proofs of the wisdom of God. The trees, the flowers, and the grass do also show forth the wisdom of Him who gave them being. If we admire the wisdom of man in a watch, or a telescope, or a steam engine, much more should we be filled with adoring wonder, when we contemplate the infinitely superior wisdom of God, displayed in all his works. Wherever we turn our eyes, we are met with the marks of wise design. The sun, which gives us light by day, and diffuses life through all nature, is a wonderful object. The moon and stars are beautiful and glorious works of the great Creator. Day and night, winter and summer, seed time and harvest, speak the wisdom of God. Indeed, the evidences of divine wisdom in every thing within us and around us, are so innumerable, that it is impossible to recount them. We may then, every hour, exclaim, with the royal Psalmist, "How manifold are thy works, in wisdom hast thou made them all:" "The earth is full of thy riches:" or with the wise man, "The Lord by wisdom hath founded the earth, by understanding he hath established the heavens:" or with the prophet, "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding."

God is good. His goodness is manifest in every work of his wisdom, for he hath so continued and

arranged all things in the best manner, to promote the happiness of his creatures, according to their nature and capacity. Especially, his goodness appears in the capacity of pleasure given to man, all the exercises and operations of whose nature give him pleasure, when indulged in their proper measure. Man is formed with such a nature, that he cannot open his eyes on the beautiful world which he inhabits, without pleasure. The glory of the firmament, the beauty of the landscape, and the sublimity of the lofty mountains and vast ocean, fill the rational mind with pure delight. The various works of nature or of art, perceived by the eye or ear, furnish a feast to the mind. The food which nourishes us is pleasant to the taste, and the water which gushes from the earth, affords a sweet refreshment. The light is pleasant to the eyes, and the air is felt to be invigorating to the lungs. Action is pleasant, and so is repose. Sleep, though it is the image of death, is sweet and refreshing to the labouring man. There are to man, thousands of sources of pleasure. If he were only innocent, even the world as it is, though labouring under a curse for sin, would still furnish many of the delights of paradise. Truly God is good. To Moses he said, "I will make all my goodness to pass before thee." And when he proclaimed to his servant his name, a part of it was, "abundant in goodness and truth." "The earth is full of the goodness of the Lord." O how great is thy goodness, which thou hast laid up for them that fear thee! "The goodness of God endureth continually."

God is holy. Every excellence is his, and without holiness he would not be an object of veneration. The dictates of our own conscience teach us that the Father of our spirits is holy. And in the Bible no attribute of Jehovah is more clearly and frequently

brought to view. Holiness is the true ground of that adoration which enters so essentially into the worship of God. "Worship ye at his footstool for he is holy." "But thou art holy, thou that inhabitest the praises of Israel." "The Lord is holy in all his works." Holiness is the sum of all moral excellence. When the heavenly hosts worship Jehovah, they ascribe holiness to him in the most emphatic manner. "HOLY, HOLY, HOLY, is the LORD of hosts." And the four symbolical living creatures whom John saw before the throne of the Most High, "rest not day and night, saying, HOLY, HOLY, HOLY LORD GOD ALMIGHTY, which is and was and is to come." Every thing which has any relation to God, or his worship is holy; his word, his house, his angels, his prophets, his people, his sabbaths, and all the places where he records his name, and all the institutions by which he is worshipped. "There is none holy as the Lord." God is also just and righteous, giving to every one his due. Justice is the rectitude of God's nature. Justice is essential to him as governor of the world. "Shall not the Judge of all the earth do right?" "Justice and judgment are the habitation of his throne." "The Lord is righteous in all his ways, and holy in all his works." "He will by no means spare the guilty." The Lord is the righteous Judge. "And I heard the angel say, Thou art righteous, O Lord"—"O Lord, true and righteous are thy judgments."

God is great. "The Lord your God is a great God." "Thou art great, O Lord God, none is like unto thee." When Solomon was engaged in erecting the temple, he said, "The house I build is great, for great is our God." Thus also Nehemiah, in his prayer, (ix. 32,) calls God, "The great, the mighty, and the terrible God." And Isaiah, "Great is the

Holy One of Israel in the midst of thee." (xix. 20.) And Jeremiah, "Thou art great, and thy name is great in might." (x. 6.) Mention is often made in Scripture of God's "great name." "What wilt thou do unto thy great name?" (Josh. vii. 9.) "Behold, I have sworn by my great name." (Jer. xlv. 9.) "Thou art great, and thy name great." (x. 6.) "My name shall be great among the Gentiles." By the "name" of God we should understand his attributes. God is great in all his perfections; and "his greatness is unsearchable."

God is eternal. He has had no beginning, and he will have no end. This perpetuity of existence is frequently expressed in the Bible, by saying, He is, and was, and is to come. Of his years there is no end: "Before the mountains were brought forth," said Moses, "or ever thou hadst formed the earth or the world, even from everlasting to everlasting, thou art God." Eternity is often ascribed to God in Scripture. "Unto the King eternal." "The eternal God is thy refuge." "His eternal power and Godhead." Indeed, the idea of eternity, though incomprehensible, forces itself upon us when we think of the First Cause. He who is the Creator of all things can have no beginning. To suppose the contrary, would involve us in the grossest absurdity. And as God is eternal, so he is unchangeable. He says of himself, "I change not." He is the Father of lights, with whom "there is no variableness nor shadow of turning." His purposes and plans are as unchangeable as his nature. "My counsel shall stand, and I will do all my pleasure." Any change in the essence or will of Jehovah would argue weakness, or want of perfect knowledge of all contingencies.

God knows all things. "Thou God seest me."

“The Lord searcheth the hearts and trieth the reins of the children of men. There is nothing hidden from his sight. All things are naked and open before him with whom we have to do. He seeth the end from the beginning.” All the free actions of his creatures are known to him, for he hath most exactly foretold many such actions, as is evident from his predictions respecting the treachery of Judas, the denial of Peter, and the malice and envy of his crucifiers. If the Lord was not omniscient he could not possibly govern the world with wisdom. But no truth is more clearly revealed, and no attribute is more essential to the perfection of Jehovah. “For thou, even thou only knowest the hearts of all the children of men.”

God is every where. “Am I a God at hand, saith the Lord, and not a God afar off?” “If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.” “For his eyes are on the ways of man, and he seeth all his goings.” “Behold, I fill heaven and earth.” And yet the heaven of heavens cannot contain him. And he is not only present, but active. He sustains all things by the word of his power. He is the living God. “In him we live and move and have our being.”

God is incomprehensible. “Who by searching can find him out; who can find out the Almighty to perfection?” “Such knowledge is too wonderful for me; it is high, I cannot attain to it.” His greatness is unsearchable. “There is no searching of his understanding.” “O the depth of the riches both of the wisdom and knowledge of God; how un-

searchable are his judgments, and his ways past finding out." So these are parts of his ways, but how little a portion is heard of him! But the thunder of his power, who can understand? And so it will ever be, for the time can never come when the finite shall comprehend the infinite. Hereafter, much of the darkness which now overspreads the divine character and dispensations, will be dissipated; but new mysteries will be forever rising to the view of the contemplative mind! But if we have all the knowledge of God, of which our finite minds are susceptible, we should desire no more. An increasing knowledge of God will be one of the chief felicities of heaven.

God is merciful and gracious. Unless this attribute of mercy had been clearly revealed, a knowledge of all other attributes would give us little comfort. Even the goodness of God would hold out no consolation to sinners, who had forfeited every claim to divine benefits. When inexorable justice holds criminals in its grasp, of what account is it to them that their king dispenses favours to his obedient subjects? Man, by nature, is justly condemned. Justice cannot be set aside; it must have its demand, or God must change. Then, the only relief is the mercy and grace of God. And mercy can only have room for exercise when justice is satisfied. And this wonderful work has been accomplished by the atonement of the Son of God. "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." "Not that we first loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The chief object of divine revelation was to reveal

the mercy of God. That God was good, and would do good to his obedient creatures, reason could teach; and that he was just, and would render to every one his due, was also a dictate of natural religion. But how God could be just and justify the ungodly, was a problem which human reason never could solve. That, however, which is impossible to man is possible with God. "Mercy and truth have met together, righteousness and peace have kissed each other." Through the satisfaction made by Christ's atonement to divine justice, the door of mercy has been opened, and a free salvation offered to the guilty. The love of God to sinners, which is the same as his mercy, is much spoken of in the word of God. And indeed it is, at once, the most delightful and wonderful object which can engage the contemplation of any human being. This love has its origin in the divine mind; there was nothing in the character of fallen man to excite it. It is, therefore, sovereign, free, and from everlasting. The depth and height and length and breadth of this love pass all knowledge. The bright evidence of its strength and freeness is found in the gift of his only begotten Son. "The Lord is merciful and gracious, slow to anger and plenteous in mercy." "As high as the heaven is above the earth, so great is his mercy toward them that fear him." When he proclaimed his name to Moses, it was, "The Lord is merciful and gracious, slow to anger, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." The songs of praise addressed to God in the ancient church, were wont to be concluded with the chorus, "The mercy of the Lord endureth forever." "O give thanks unto the

Lord, for his mercy endureth forever." "Let Israei now say, that his mercy endureth forever."

God is a God of truth and faithfulness. Truth is his very nature. All his declarations are true. "Thy word is truth." And as he has consented to enter into covenants with men, and to make great and precious promises to his people, he is faithful in fulfilling whatever he has spoken. No part of the good which he has ever promised has failed, or ever can fail of its accomplishment. "And ye know in all your hearts, and in all your souls, that not one thing hath failed, of all the good things which the Lord your God spake concerning you." "Know, therefore, that the Lord thy God he is God, the faithful God, who keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations." He is therefore styled the "covenant-keeping God."

And as he is faithful in the fulfilment of his promises, so is he true in the execution of his threatenings against impenitent transgressors. To suppose that his denunciations of vengeance against sinners were merely spoken to produce terror, is most dishonouring to the God of truth. "The strength of Israel will not lie." "God is not a man that he should lie." "Hath he spoken, and shall he not make it good?" "Surely, O Lord, thou wilt slay the wicked." "The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." If in any case his threatenings are not executed, it is because a condition was implied, as when God threatens an individual or a nation with destruction, and that individual or nation takes warning and repents, then his wrath is turned away. In all such threats there is an implied condition, that if the guilty

will repent, they shall escape the threatened destruction. Indeed, the very end of addressing such threatenings to men, is to bring them to repentance, that they may escape condign punishment.

God is long-suffering and forbearing toward the children of men. "He is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." "He endureth with much long-suffering the vessels of wrath fitted to destruction." This forbearance of the Almighty is often abused by wicked men. "Because judgment is not speedily executed against an evil work, therefore the heart of the children of men is fully set in them to do evil."

God is condescending and compassionate. When we consider the majesty of God, nothing is more wonderful than his condescension. "He humbleth himself to behold the things that are in heaven, and in the earth." "What is man that thou art mindful of him? or the son of man that thou visitest him? Though the Lord be high he hath respect unto the lowly." "Though heaven be his throne and earth his footstool, yet to this man will he look who is of an humble and contrite spirit and trembleth at his word." "Like as a father pitieth his children, so the Lord pitieth them that fear him."

God is supreme. "His kingdom ruleth over all and he doth according to his will, in the armies of heaven and among the inhabitants of the earth." All honour, glory, blessing, and praise should be ascribed to God.

CHAPTER VII.

THE HOLY TRINITY.

THE Scriptural evidence of this doctrine would not be deemed insufficient by any one, were it not for the idea that there is something in the doctrine repugnant to reason; or, which it is very difficult to reconcile to right reason. The only thing then, which reason has to do with the subject is, to examine whether there is any thing in the orthodox doctrine of the Trinity, which is manifestly repugnant to any truth clearly ascertained by the use of right reason. It is admitted that this doctrine is not known by the light of nature; for even if there should be found in the material universe, or in the human mind, a resemblance to the Trinity, as some have supposed, this resemblance, if admitted would furnish no conclusive argument in favour of the doctrine. It is not pretended that the doctrine is either made known, or can be proved by reasoning. It is a doctrine of pure revelation. But if its opponents could show that it contradicted any clear and universally acknowledged principles of truth, we should be reduced to the necessity of either rejecting the Bible, which teaches the doctrine, or of so interpreting the Scriptures, as to exclude the absurd opinion. The first course is pursued by deists, who often give this as a sufficient reason for rejecting the Bible, that it contains doctrines contrary to reason. Jews and Mohammedans

are found making the same objection. But all Antitrinitarian Christians adopt the second course. They admit the evidences of divine revelation to be convincing, and they therefore receive the Scriptures as a true revelation. But, as they think that this doctrine is contrary to reason, they determine that it cannot be the doctrine of divine revelation; and in consequence, exert all their force to destroy the authority of such texts as seem to contain it; or so interpret them, that they may speak a different language. It seems necessary, therefore, to inquire, whether, indeed, there is any thing in the doctrine of the Trinity palpably contradictory, or evidently incompatible with evident principles of reason. Here it is important to distinguish between doctrines which are above reason, and those which are contrary to reason. That many things which are certainly true are above reason, must be admitted by every rational man that will consider the subject. That God is without beginning is as certain a truth as any which could be mentioned, and yet it is above reason. Who can comprehend a duration without a beginning? And from this incomprehensible truth, even atheism would give no relief; for the atheist is obliged to admit that something has existed from eternity, unless he choose to say that all existing things originated without cause, which would be still more incomprehensible. That God is every where present is admitted by Unitarians; and yet they must maintain that there can be no diffusion of the divine essence through the parts of space; but that the whole Deity is every where. Is not this above reason? And who can comprehend the divine omniscience? Indeed, as all the attributes of God are infinite, that very term shows that they transcend human reason;

for no finite mind can comprehend that which is infinite. There are also facts which relate to our own existence, the truth of which we know certainly, and yet we are utterly unable to comprehend them. Who can explain the true cause of muscular motion in the human body? Nothing is more certain in our experience than that our minds and bodies are intimately united, so that they constantly and reciprocally affect each other. How it is that we perceive by the eye, hear by the ear, distinguish tastes by the tongue, or odours by the smell, are all mysteries. They are truths, but they are above reason. Now it is readily admitted, that the doctrine of a Trinity, in the divine essence, falls into the class of incomprehensible truths. We know it to be a truth, because God, who cannot lie, has plainly declared it; but *how* it is, or how it can be, is above our comprehension, just as some of the fundamental truths of natural religion, which have been mentioned, are above reason.

It is however alleged, that God's being at the same time one and three is plainly repugnant to reason; the proposition containing a palpable contradiction. This statement Trinitarians utterly deny; and certainly the external evidence is very much against it; for much the greater number of wise and impartial men, who have carefully examined the subject since Christianity was introduced, have believed in the doctrine of the Trinity. But let us examine this objection, and see whether it has any foundation. If Trinitarians asserted that the persons of the Trinity were three and one, in the same sense, there would indeed be an evident contradiction; but this is so far from being the fact, that all writers on the subject are careful to state, that while there are

three distinctions, called *persons*, there is but one essence. But it is alleged, that if there be three *persons*, there must be three Gods; for a *person* is a distinct, intelligent and voluntary agent; and if there be three distinct, intelligent, voluntary agents, there must be three Gods. But who can show it to involve any contradiction that three equal intelligences should be united in the possession of a common essence? But the whole force of this objection arises from taking the word *person* in a strict and definite sense, as used when applied to men; whereas, we are under no necessity of retaining this word; it is not found in Scripture, and many Trinitarians have rejected it. There may be three in the divine essence, and yet these may not with much propriety be called persons. Still, in our opinion, there is no need to depart from the terms commonly made use of by Trinitarians. Some term is necessary to designate the three, and there is no objection to the word *person*, which would not exist in full force against any other word; and this term has the sanction of long usage, and is found in almost every writer on the subject. All that is necessary is, as in analogous cases, to explain the sense in which the word is used in application to the Father, Son, and Holy Spirit. And here it should be remembered, that all our language which we use to designate the attributes of God, is necessarily inadequate; and the most common words in application to the Deity have a peculiar meaning. This is the fact when we use the words intellect, will, purpose, love, &c. God's understanding is infinitely different from ours; the will of God cannot be understood as precisely similar to will in the human mind. And in regard to affections and passions this is so evident, that many, to

avoid the ascription of any imperfection to the Supreme Being, have denied to him every kind of affection, as well as passion. But, in the use of such terms, it should be considered that they must not be taken definitely and strictly, as they apply to man, but as representing vaguely and indefinitely something in God which resembles those things in man for which these words stand. And no other rule, in the use of the term *person*, is necessary, when the word is used in relation to the Supreme Being, than what is necessary in many other cases. The word *person* is used merely to mark a distinction evidently made in Scripture, and may, in this indefinite sense, be properly used; because, in relation to Father, Son, and Spirit, personal pronouns are used, and personal acts are ascribed to them.

The question respecting the truth of the Trinity is, however, not to be confounded with the one respecting the propriety of the use of the word *persons*, which some who hold the doctrine of the Trinity firmly, have rejected. And some, who nevertheless believed in the Father, Son, and Holy Spirit, as being divine, have scrupled to use the word Trinity, because it is not found in Holy Scripture. Now, while men receive implicitly all that is taught in Scripture respecting each of these, we need not contend with them about the theological terms which shall be employed.

Though the Trinity is not a doctrine discoverable by reason, yet we find some vestiges of it in nearly all ancient systems of Pagan theology, which seems to indicate that it was handed down by tradition from the earliest ages of the world. But we do not adduce this as a fact likely to have any weight with the anti-trinitarian. Indeed, some have ingeniously

founded an argument against the doctrine from its resemblance to Platonism, and other Pagan systems. But still, no more reasonable account of the triad, found in most ancient theories of religion, can be given, than by supposing an early tradition to have been received on this subject. Our appeal, however, must be to the infallible oracles of divine revelation; and although we find many vestiges of a plurality of persons in the Godhead, in the Old Testament, yet as these are not so evident but that they are liable to dispute, it will save time to proceed at once to the testimonies which are found in the New Testament. And our first object will be to show, that three persons are often mentioned together, by three distinct names; and then we will bring convincing arguments to prove that each of these is God; and there being but one God, as we have seen, these three must, in some mysterious way, be united in one essence.

At the baptism of Christ, the Father spake from heaven, saying, "This is my beloved son, in whom I am well pleased;" and the Holy Ghost descended on Christ in the form of a dove. Here then we have Christ visible in the form of man, the Father speaking of the son in a voice from heaven, and the Holy Ghost, in a visible form, descending on Christ. Whatever may be determined respecting the nature of these persons, they are manifestly three in number. The Holy Ghost did not speak, and the Father did speak, but did not descend in a visible form; and, evidently, the Son was not the person who spoke or descended. This evident manifestation of three persons at the baptism of Christ, led one of the Christian fathers to exclaim, "Let him who would have a proof of the Trinity go to Jordan."

The clear distinction of the persons of the Father, Son, and Holy Spirit, is again most evidently set forth in Christ's consolatory discourse to his disciples, before he suffered, recorded in John xiv. xv. and xvi., and also in his intercessory prayer, chap. xvii. "And I will pray the Father, and he shall give you another Comforter, that shall abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." Here the Son prays to the Father for the Comforter, the Spirit. That there are three mentioned is too evident to need proof.

Another clear testimony to the truth that there are three distinct persons in the divine essence, is found in the form of Christian baptism, which Christ gave to his apostles, in the commission which he gave them just before his ascension to heaven. "Go," said he, "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These are among the most solemn and important words in the New Testament; they contain the commission under which not only the apostles, but all ministers of the gospel act, and the form of words directed to be used in baptism, was intended to be employed in the administration of this ordinance, through all periods of the church. All persons who have ever been regularly baptized, have had these words pronounced over them, while emblematically, or sacramentally washed from their sins. Into whose name then have all Christians, from the beginning, been baptized? Into the name of the Fa-

ther, of the Son, and of the Holy Ghost. Undoubtedly Christians are baptized into the name of God; but God is here represented as three. It would indeed be incredible that baptism should be in the name of the Supreme God, of a man or mere creature, and of a divine attribute. The mention of such an interpretation is enough to refute it. Undoubtedly our Lord, in his commission, must have intended by Father, Son, and Holy Ghost, to designate three persons. Whether they are all to be considered as partaking of the divine nature, is not now the immediate object of inquiry, but whether three persons are designated. The divinity of each will be hereafter proved.

Again, the apostolical benediction, recorded in 2 Cor. xiii. 14, is another conclusive evidence of the existence of three persons in the Godhead. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." Here grace is implored of the Son, love from God the Father, and communion from the Holy Ghost. It is impossible, by any proper rules of interpretation, to evade the conclusion, that three divine persons are here named. Similar proof we have in Eph. ii. 18. "For through him (Christ) we both have access by one Spirit unto the Father." Here the same three persons are brought into view, and designated by their appropriate appellatives. Another passage in which the three persons are distinctly mentioned together, is, 1 Peter i. 2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ." Here, again, we find the same three persons clearly distinguished.

And although the text in 1 John v. 7, has been disputed, on plausible grounds, and the testimony of existing manuscripts is unfavourable to its authenticity, yet there being positive evidence that ancient manuscripts which contained it, have been destroyed or lost, I think it should not be omitted in a summary of the evidence of the doctrine of the Trinity, as I have a strong persuasion that it is really a precious part of inspired Scripture, which we are not at liberty to abandon, but which was probably insidiously dropped out of the copies, in the days of Arian ascendancy. What confirms me in this opinion is, that it is evidently referred to both by Tertullian and Cyprian, who lived long before our oldest extant manuscripts were written. The words are, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." Here we have our whole doctrine expressed, as clearly as it could be done in words.

The evidence of three distinct persons has now, we think, been established beyond all reasonable contradiction, as the doctrine clearly and repeatedly inculcated in the Scriptures of truth.

CHAPTER VIII.

DIVINITY OF CHRIST.

THE proof of the Deity of the Son of God is the main point in establishing the doctrine of the Trinity; for if it can be clearly shown that there is a second person in the divine essence, there will be small repugnance to the admission of a third.

And here it may be observed, that the appellation "Son of God," is remarkable. A son is always of the same nature with the father who begat him, and possesses the same attributes. It is true, Adam, in Luke's genealogy of Christ, is called the son of God, by which no more is to be understood but that God was his immediate Creator. But Christ is called not only THE SON OF GOD, but HIS "ONLY BEGOTTEN SON." (John i. 14.) And angels are called "sons of God," as being immediately created by him; but the apostle Paul distinguishes the sonship of Christ from that of angels, in that remarkable passage in the first chapter of his Epistle to the Hebrews, where he says, "For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever."

Here we learn that the Son is not one of the angels, for he is clearly distinguished from them all. Not only so, but the angels were commanded to worship him, when he made his first appearance in the world. Now, he whom angels worship, can be no other than God. Was it ever heard of, or any where read, that the angels were commanded to worship one another? No: but they did receive a command to worship the Son. This shows that Christ was not called Son, merely on account of his miraculous birth, or his designation to office, as Mediator, or his resurrection from the dead. All these may serve to show that he is the Son of God; but he was Son from the beginning—by nature a Son—eternally begotten; for as Son, he is to be worshipped by the most exalted angels of heaven. And while he is addressed by the Father as a Son, he is emphatically addressed as God. “**THY THRONE, O GOD, IS FOREVER AND EVER.**” To which of the angels was ever an address like this made? As these words are a quotation from Psalm xlv. 6, by turning to the passage we find, that the person addressed is called **THE KING**, and is addressed as the **MOST MIGHTY**. There is, moreover, another argument for the eternity of Christ, contained in this pregnant passage, which is of the most conclusive nature. Indeed, it is so cogent, that this being impartially weighed, all further arguments seem to be superfluous. It is derived from the fact, plainly declared by the apostle, and made prominent in several other parts of Scripture, that Christ, here called the Son of God, is the **CREATOR** of the universe. Surely he who created all things must be God; or all distinction between God and the creature is obliterated. How do we know that there is a God, but by the creation? The idea that the power of creation may

be delegated to a creature, is the same as to suppose that a creature may be rendered omnipotent and infinitely wise ; that is, that a creature may be endowed with divine attributes ; or that there may be another God.

And as to the notion that Christ was employed in creation as an instrument, it is still less reasonable, for as creation is an instantaneous work of almighty power, what place was there for any instrumentality ? Besides, in the passage under consideration, there is no allusion to any instrument. It is simply and plainly declared, "Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of thy hands." In the second verse, it is indeed said, "By whom He created the worlds ;" but in the order of operation, in the persons of the Trinity, the Son is always represented as acting in conformity with the will of the Father ; but still as exercising the same power, and possessing the same knowledge. The very name Father indicates, that he is primary in order of existence and of operation : by some, therefore, he has been called the fountain of the Deity. Thus our Lord says, "For as the Father hath life in himself, so hath he given to the Son, to have life in himself." "All things are delivered to me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." Here the knowledge of the Father by the Son, is put on a level with the knowledge which the Father has of the Son ; and the nature of the Son is represented as incomprehensible to all others but the Father, just as the nature of the Father is incomprehensible to all but the Son. An equality in the possession of divine attributes is here as clearly taught, as is possible. Can it be a mere

creature who knows the essence of God, as his essence is known by God? Impossible.

But let us attend more particularly to the argument from the creation of the heavens and the earth, and all which they contain. There are several other testimonies to this fact, which it may be expedient to bring into view. In the first chapter of the gospel of John, Christ, under the name *Logos*, is not only said to have been in the beginning with God, but to be God; and the evangelist goes on to say, "all things were made by him, and without him was not any thing made that was made." He is also declared to be the source of life and of light. "In him was life, and the life was the light of men"—"That was the true light that lighteth every man that cometh into the world." And that there might be no doubt respecting the person denominated *Logos*, it is said, "And the word (*Logos*) was made flesh, and dwelt among us, and we beheld his glory as the glory of the only begotten of the Father, full of grace and truth." It is reported by some of the earliest of the Christian fathers, that John wrote his gospel for the very purpose of refuting the errors of certain heretics, who denied the divinity of the Son. And whether that was the occasion of his writing or not, he could not have asserted the doctrine more clearly and explicitly than he has done. And how do anti-trinitarians evade the force of this passage? The Arians, by maintaining that the Son performed the work of creation by a delegated power, or as an instrument. But this interpretation will not suit the Socinians, and all who deny the existence of Christ before he was born of Mary. They, therefore, have invented a gloss, which certainly no common reader would ever have thought of; and which nothing but dire necessity could ever have induced any one to adopt.

It is, that it is meant that Christ was the author of the new dispensation, and disposed of and regulated every thing in the Christian church. When men are driven to such forced interpretations, it is a clear evidence that they cannot maintain their ground, by solid argument : it is a kind of *reductio ad absurdum* ; and we should be satisfied to leave the matter there. There is no need of an elaborate refutation of what so plainly refutes itself.

Another remarkable testimony to the fact, that Christ is the creator of all things, is found in the first chapter of Paul's epistle to the Colossians. i. 15—17 : “ Who is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible ; whether they be thrones, or dominions, or principalities, or powers : all things were created by him and for him ; and he is before all things, and by him all things consist.”

Here, not only the creation of the visible universe is ascribed to the Son, but also all things invisible ; and lest any should be disposed to confine this work to inanimate substances, the whole hierarchy of heaven is declared also to have been created by him. The most exalted of the celestial host are his creatures. And not only so, but all things are continually supported by Him. The expression, “ first-born of every creature,” has misled many to think that this scripture asserted that Christ was the first formed creature ; but the most judicious critics have shown, that this is not the proper meaning of the original term ; but the true sense is, “ first begotten before all creation ;” that is, from eternity. The same idea is expressed, in the last verse cited, “ and he is before all things.” “ From the foundation of the world”—“ before the foundation of the

world"—“before all things,” are the modes of speech by which an eternity past, is expressed in scripture. One would think, that none could resort to the forced interpretation which has been put on the passage in John, but what else can the Unitarian do? He has no other refuge from the convincing force of the testimony, unless he should have recourse to the supposition, that the whole passage is spurious; but there is no proof of any such thing. No text in the Bible is more certainly authentic. The Unitarian is therefore obliged, as before, to pretend that the apostle is not speaking of the creation of the world, but of the setting up the gospel kingdom. If absurdity were stamped on the face of this interpretation when applied to the passage in John, what shall we say of it here, where the heavens and the earth are expressly mentioned; and not only so, but things visible and invisible; and finally, the glorious hosts of heaven, angels, dominions, principalities and powers, are mentioned among his works. And all these he upholds by his power. Is there any passage in the Bible, where the creation of all things is more expressly and particularly ascribed to the Father, than here to the Son? To attempt to apply the language here used, in the midst of a plain didactic discourse, to the setting up of the Christian church, or introducing a new dispensation, is so unreasonable at first view, that there is really no need of a refutation. What could be meant by the heavens and the earth?—What by things visible and invisible? What by the names of the celestial orders? If such an interpretation could be admitted, then the testimonies of the Holy Scriptures would be utterly useless. No text, on any subject could be brought forward in proof of the unity, or of any of the attributes of God, which might not be turned aside with as much show

of reason, as is exhibited in this interpretation. In the text in the gospel of John, they demurred, because the word used for *made*, was not the one commonly used to express a creation out of nothing, but here we have the very word, used by the Seventy to express the work of creation in the first chapter of Genesis. In the former case, the objection had no force, but in this there is no foundation for it. This wild notion, by which, in the foregoing testimonies, they would have us by the creation of all things in heaven and earth, to understand the setting up a new kingdom, or introducing a new dispensation after the advent of Christ, cannot possibly be applied to the text in the first chapter of the epistle to the Hebrews; for there it is declared, that the heaven and earth of which he spake, the creation of which he ascribed to the Son of God, should perish—and that they should wax old as doth a garment, and that as a vesture they should be folded up and changed. But surely this cannot apply to the kingdom of Christ, or the new creation, for this is everlasting.

If there is a doctrine plainly taught in the Bible, this is one, that Christ is the Creator of all things: and if so, he must be truly God: we have no higher idea of God than Creator of heaven and earth. If another besides the true God may be the Creator, then another besides God possesses those attributes by the manifestation of which in the works of nature, we know that there is a God, and by which his almighty power and infinite wisdom are made known.

It seems unnecessary to adduce other arguments, as this is of itself as demonstrative of the deity of Christ, as if we had a thousand. The mind which can resist this would resist any number. If it were necessary, we could adduce hundreds of texts in which the doc

trine is expressed or implied. We shall, therefore, conclude by observing, that Christ is called Jehovah—the great God—The mighty God, the true God. And arguments for his divinity might be derived from his miracles—from his glorious work of redemption—from the worship and obedience demanded, and from his being appointed the Judge of the quick and the dead—of angels and of men. But it is deemed unnecessary to deduce arguments from all these topics, as what has been said is sufficient.



CHAPTER IX.

PERSONALITY OF THE HOLY SPIRIT

THE Divinity of the Holy Spirit may be established by arguments of the same kind as have been adduced in support of the Deity of the Son; but it does not seem necessary to go over the same ground again; especially, as at the present there are none, as far as we know, who maintain that the Holy Spirit is a created being. Anti-trinitarians of the present day, admit that the Spirit is divine, but not a distinct person from the Father. As the spirit of a man is the man himself, so they think that the Spirit of God is God, or the wisdom or power of God. Another reason why it is not necessary now to enter into an elaborate argument to establish the divinity of the Spirit is, that reason makes no greater objection to a Trinity than a duality in the Godhead. If the proofs of the deity of the Son are conclusive, the same kind of evidence will readily be received in favour of a third person. We shall, therefore, occupy the space which can be allotted for this point, to a considera-

tion of the proofs of the distinct personality of the Holy Spirit. And here the reader will recollect the observations made respecting the sense in which the word person is used, when applied to the divine essence. We do not pretend that we are able to form definite and clear conceptions on this subject. Among creatures, where we find an intelligent, voluntary agent, we call that being a person. And such persons are spoken of by proper names, and by personal pronouns, which are used instead of the name. John is possessed of reason and will, and he pursues such objects as are agreeable to his taste. John is a person. Every one who is constituted like John, however he may differ from him in other respects, is also called a person. We find in Scripture three, to whom divine attributes and works are ascribed, and each of whom has an appropriate name, and is frequently represented as acting, feeling, and speaking; and to each of these the pronouns used in reference to persons are often applied. And they are not different names of the same person, because they are, in a number of cases, all mentioned in the same sentence; and they are represented as speaking to each other, and as sending or promising to send another. And there are appropriate acts ascribed to each. It cannot be supposed, that, if the Holy Spirit were not a distinct person, this mode of speaking of him, in the Holy Scriptures, would be kept up whenever he is mentioned. Sometimes, by a lively figure, that which is not a person is personified, and introduced as thinking, feeling, seeing, hearing, and speaking; but no one is ever deceived by this liberty of speech; but if this personification were kept up whenever this inanimate, unintelligent being was mentioned, it would tend only to confusion and error

But this is never done in regard to such beings as are not possessed of intelligence.

Let it then be kept distinctly in view, that the Holy Spirit is either a person, or a divine attribute, as none now are found maintaining that the Holy Spirit is a creature; and if he were, he would still be a person. What we now wish to establish is, the distinct personality of the Holy Spirit.

The personality of the Paraclete, who is the Holy Ghost, is exceedingly manifest from the words of Christ, where he promises to pray the Father to send the Holy Spirit, (John xiv. 16, 17,) where the personal pronoun is used to designate the Holy Ghost, no less than six times, in two verses. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." And again, in the 26th verse, "But the Comforter, (Paraclete,) which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things," &c. Also, in chap. xvi. 7—14. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for

he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." In this last passage, the personal pronoun is applied to the Holy Spirit, nearly a dozen times. And there is a peculiar force in the original, which cannot be preserved in English. The Greek word for *Spirit* is of the neuter gender, but the inspired writer, instead of making use of a pronoun of the corresponding gender, constantly uses the pronoun of the masculine gender. No conceivable reason can be assigned for this, except that the Spirit is really a person, a divine person, and therefore should be represented by the masculine pronoun.

How would it sound to attribute to any divine attribute, or operation, what is ascribed to the Holy Spirit, throughout the Scriptures? "I will pray to the Father, and he will send his wisdom, and he shall teach you all things. He will not speak of himself, but he will take of mine and shew it unto you. And when wisdom is come, he will convince the world of sin, of righteousness, and judgment." "Why hath Satan filled thine heart to lie unto Wisdom?" "He that blasphemeth against Wisdom, it shall never be forgiven him, neither in this world, nor in that which is to come." "As Wisdom said by David." "Wisdom said, separate me Barnabas and Saul to the work to which I have appointed them." "I baptize you in the name of the Father, Son, and Wisdom." "The grace of our Lord Jesus Christ, the love of God, and the communion of Wisdom, be with you all." The same incongruity, or rather absurdity, would follow from substituting any other word ex-

pressive, not of a person, but an attribute, or an influence, or operation, for the name of Holy Ghost, or Holy Spirit, in all the places where it occurs. We never can receive the Sacred Scriptures as a certain rule of faith, intended to guide all classes of people, without admitting that the Holy Spirit is spoken of as a person. It is true, there are passages in which, if there were no others, we might be led to suppose that the Spirit was a gift, or divine influence shed on the minds of men; but all these texts can be much more easily explained, so as to harmonize with those which ascribe personal acts to the Holy Spirit, than those be reconciled to the hypothesis that the Spirit is an attribute, or an influence. When we read of the Spirit dwelling in us, being given without measure, being quenched, &c., it is easy to understand that the operations and influences of this divine agent are intended.

We conclude then, that, according to a fair interpretation of the Holy Scriptures, there are three persons, each being made known by a distinct name, and to each operations and offices ascribed, which are peculiar; and yet, in all works, there is a perfect concurrence of three distinct agents. And as we have clear evidence, that there is one God, and none beside, and as to each of the three, divine attributes are ascribed in Scripture, these three must be one God, although in what way they are one and three we do not know, and do not pretend to explain. It is, however, no greater mystery than God's eternity, self-existence, and omnipresence. All we need to know is, what God hath declared in his word. Hath Christ said, "I and my Father are one," and shall we not believe it, although we cannot understand nor explain how they are one? Christ says, "He that

hath seen me, hath seen the Father.” Here are two, the Father and the Son, and yet they are so identified, that he that hath seen the one, hath seen the other also. Here is a fact plainly stated; this we are bound to believe; but how this can be, or what is the nature of this union, we are not required to understand, or to believe any thing respecting its nature. And if the Father and the Son are one God, the Holy Spirit, to whom divine attributes and works are also ascribed, must be one with the Father and the Son. Indeed, Unitarians admit this now. They agree that the Holy Spirit is God himself. His personality, however, they deny. But we have proved that the Holy Spirit is a person, because he is constantly spoken of as performing the acts which none but a person can perform. Let it be admitted, that the word *person*, in application to the Spirit, must not be taken in the same precise, definite sense, as when applied to men and angels. The Spirit searches—the Spirit understands—the Spirit speaks—the Spirit calls and appoints to the ministry—the Spirit reproveth, teaches, guides, comforts, intercedes, inspires, sanctifies—sheds abroad the love of God. The Spirit witnesses with our spirits—the Spirit quickens—the Spirit may be grieved—may be sinned against, distinctly from sins against the Son.

What an adorable being is the Triune God! How gloriously mysterious in his being, attributes, operations, and personal acts! How little are we capable of knowing of this infinite Being. “None by searching can find out the Almighty to perfection.” Where the feelings of the heart are right, the incomprehen-

sible nature of the divine existence causes no obstruction to genuine devotion. Indeed, the soul of man is so constituted as to require an incomprehensible Being as the object of worship. Profound adoration is the very feeling which corresponds with this attribute. Were it not so, the angels in heaven would be perplexed and unhappy; for the more is known of God, the more mysteries are perceived in the divine character. "Clouds and darkness are around about him, but justice and judgment are the habitation of his throne." He is also represented as "dwelling in light which is inaccessible," and to which no mortal can approach. How condescending is God to furnish us with an object of worship in our own nature, where the attributes of Deity shine forth in the face of a man like ourselves. This is truly the grand mystery of Godliness; "God manifest in the flesh;" "the fulness of the Godhead dwelling in Christ;" so that he is both God and man in the same person. And perhaps this mode of exhibiting the divine attributes in humanity may be of unspeakable importance to all intelligent creatures in heaven. It may have given them an opportunity of knowing much more of God than they ever knew before, or could know in any other way. The doctrine of redemption is not only useful to the redeemed, but to all the hierarchy of heaven. No creature can know any thing of the nature of God but what he is pleased to reveal; and the method by which he makes himself known, is by his works and dispensations. No creature can penetrate the divine essence, and search the deep things of God. That the Son knows the Father, as he is known by him, furnishes a conclusive argument of his divinity. And that the Spirit searcheth the deep things of God, is also a sure argument of his divinity.

CHAPTER X.

CREATION.

THE first information which the Bible gives us, is of the creation of all things out of nothing, in the space of six days. No other book gives any satisfactory account of the creation of the world, or of the origin of the human race. The Bible does not profess to inform us when the substance of the heavens and the earth, was created ; but it assures us that it had a beginning, and that God was its creator. When the time arrived for the creation of man upon the earth, the confused and shapeless mass which was covered with darkness, under the forming and creative agency of the Almighty, began to assume a new appearance. And the effects produced were not wrought instantly, but day after day, for six consecutive days. On the first day, light was created, for God said "Let there be light, and there was light." On the second day, God formed the firmament or atmosphere, which separated between the water in the seas, and that held suspended in the clouds, or invisibly in the air. On the third day, the waters were collected into the basin prepared for them, and were separated from the earth or dry land, which now became visible ; and on this day, also, the earth was planted with every kind of herb yielding seed, and tree yielding fruit after their kinds respectively, with the power of propagating their species. On the fourth day, the luminaries of heaven were formed, or then began to shine upon the earth ; the sun to rule the day,

and the moon to rule the night; and also the stars. If it be asked how light could exist and form the day, before the creation of the sun, it must be confessed that our knowledge of the elements of matter is very indistinct and imperfect. The question proceeds on the supposition that light is a substance which comes out of the sun by emanation: but it is much more reasonable to believe, that light is nothing more than a certain condition of a widely diffused fluid, which when excited produces in us the sense of sight; just as another fluid when agitated, by its undulations produces in us the sense of hearing. On this subject we assert nothing; but if the theory mentioned will remove the difficulty, it is a proper answer to the question. But even if the sun were a body of light, the substance of light might have been created before it was conglomerated into one great body; or, the sun might not have been visible till the fourth day. On the fifth day, the water and air were replenished with living inhabitants, with constitutions, instincts, and senses, exactly suited to the element in which they were placed. On the sixth day, the earth was stocked with beasts, and reptiles of every species.

And, finally, a council was, as it were, called in heaven, when the crowning work of creation was about to be produced; that is, the adorable Trinity deliberated, speaking after the manner of men. "And God said, Let us make man in our image, and after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth on the earth."

As God is a spirit, and has no bodily parts, what is here said of his "image and likeness" must relate to his spiritual and moral nature. As man was created an immortal, intelligent spirit, in this respect, he bears

a resemblance to his Creator; but we have stronger evidence for referring these words to the moral image of God. For the apostle Paul, when speaking of the renewal of man in the image of God, makes it to consist in "righteousness and true holiness," (Eph. iv. 24.) And, in another place, he makes this image to consist in "knowledge:" "And have put on the new man which is renewed in knowledge, after the image of Him that created him," in which last words, there is a plain reference to the history of man's creation, in Genesis.

But, as it was not judged to be good that man should be alone, his Creator, in great kindness, formed for him a suitable companion, a woman taken from his own side, a help meet for him, and the mother of all living. To the man was given the name, Adam, the import of which is "red," and to the woman the name Eve, which signifies "living."

God pronounced all that he had created "good," "very good." Nothing imperfect ever came from the hands of God. All creatures were not made equal; and in respect to constitution some are more perfect than others; but every thing is perfect in its kind. In creation, as far as it is subjected to our view, there is a beautiful gradation of creatures from the most exalted angel down to the minutest atom; and among animated creatures there is a scale of perfection, according to which one living creature rises above another by almost insensible degrees. And among the creatures there is observable a mutual dependence of one upon another; and in the whole there is an astonishing harmony; or if there should be the appearance of disorder and confusion in some things, it must be attributed to our ignorance; for as far as we can understand the works of God, every thing seems to be in its proper place, and governed by laws adapted to its nature.

CHAPTER XI.

GOOD ANGELS.

ALTHOUGH reason cannot assure us, that there are in the universe creatures of an order superior to man; yet all analogy is favourable to such a doctrine. As we find that below the human race, there is a gradation of animated beings, down to the lowest forms of organized life, it would be strange indeed, if the infinite space above man should be entirely unoccupied. And as the Deity is a pure spirit, without bodily parts, it would seem reasonable to think, that he has made some species of creatures, of a purely spiritual essence. These remarks are made, because Rationalists are generally disposed to deny the real existence of angels; whereas, professing to be guided by reason, they ought readily to receive this doctrine, which is so clearly revealed in the Bible. It may properly be mentioned here, that Jews, Mohammedans, and Pagans, all concur in believing in a species of creatures of nobler capacities than belong to the human race. This almost universal agreement, is probably derived from ancient tradition; but if from the suggestions of reason, it is still favourable to the doctrine of Scripture, on this subject.

The word translated *angel* properly means, *a messenger*. It is, therefore, frequently applied to human beings, in which cases it is literally translated *messenger*. And not only so, but we have abun-

dant proof, that the word is also used to designate the Son of God, the angel that appeared to Abraham, and is expressly called Jehovah ; also, the same that spoke to Moses from the burning bush, and said, I am the God of Abraham, Isaac, and Jacob ; who is also called an angel. This is the angel who led the Israelites through the wilderness by a fiery pillar and protecting cloud, and often appeared to them in glory, at the tabernacle. This was the angel, in whom was "the name of Jehovah," and who is called by Malachi, "the messenger," or "angel of the Covenant."

Many theologians have also maintained, that Michael the Archangel was not a created being, but the Son of God ; for this opinion, however, the reasons are not conclusive : yet there is no propriety in speaking of archangels, for only one is ever mentioned in the Holy Scriptures.

There can be no doubt that angels are created beings, although we are not informed when they were brought into existence. It is probable, however, that the whole universe, with all the various species of beings, was produced at once, since the whole appears to form one grand system. But we must not pretend to be wise above what is written.

Angels are moral agents and accountable beings, or they could not be holy, and could not have sinned, as many of them have done. They were doubtless, placed when created, in a state of probation, as man was. Indeed, every rational creature, made under a moral law, is naturally in a state of probation ; that is, obedience is required of him, and a reward promised, and a penalty threatened in case of disobedience. All creatures are mutable, and, therefore, all creatures, however exalted, are capable of sinning when left to themselves. Unless God, in infinite kindness and condescension,

limited the period of probation, it would last forever; as forever, the creature left to himself would be liable to sin: but it has pleased the goodness of God to limit the probation of his moral subjects to a certain period, probably short, after which, those who stand the trial and retain their integrity, are confirmed in a state of immutable holiness and happiness. Those angels who kept their first estate, and resisted the temptation by which many of their companions were seduced from their allegiance, are not only called "holy angels," but "elect angels." What proportion of the number fell is not revealed; though the Romanists pretend to determine this and many other points, for which they have no authority from Scripture. The number of good angels, we know, is very great. Christ said, that he could pray to his Father, and he would send to his aid more than twelve legions of angels; which would be more than seventy thousand. And at the birth of our Saviour, there were present with the Shepherds, a great multitude of the heavenly host. And in the book of Daniel and of the Revelation, we read of "thousands of thousands and ten thousand times ten thousand." And in the xii. chapter of the Hebrews, the apostle speaks of "an innumerable company of angels."

They are possessed of wisdom and intelligence superior to that of man, and continually contemplate the divine glory as manifested in the work of creation; and especially, in the work of redemption. "Which things," says Peter, "the angels desire to look into." And in the Revelation of John, they are represented as encircling the throne of the Almighty, and ascribing unto Him that sitteth on the throne and to the Lamb, "power, and riches, and wisdom, and honour, and glory, and blessing."

That the angels are guardians of the children of God,

is clearly taught in the Holy Scriptures. "The angel of the Lord encampeth around them that fear Him and delivereth them. (Ps. xxxix. 7.) "For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Ps. xci. 11, 12.) And it seems to be intimated by our Saviour that particular angels have the charge of individuals; for when speaking of children that believe, he says, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven, their angels do always behold the face of my Father who is in heaven." (Matt. xviii. 10.) But whether every saint has an angel to attend him alone, is not revealed, and the thing is not probable: for aught we know, one guardian angel may be sufficient for many individuals. Neither is it necessary to suppose, that guardian angels are always present with their wards: it is sufficient that they frequently visit them. And it would seem clear from Scripture, that all the holy angels are occupied in this service; for, in the epistle to the Hebrews, we read, "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" (Heb. i. 14.) The Romanists, indeed, confine this ministry to the very lowest of the nine orders of their celestial hierarchy; but for their doctrine, they have no solid foundation, and it is refuted by the declaration of our Lord, already quoted, that the guardian angels of the little ones who believe, do always behold the face of God in heaven. These must, therefore, be of the highest order; and the word *angels*, in the New Testament, is a general term, comprehending all orders.

This leads us at once to the inquiry, whether there are different ranks and orders of good angels. While

we reject the hierarchy of the Romish priests, which has no foundation in Scripture, we cannot but admit, that according to the testimony of Paul, there are several ranks, or orders of angels, but how they differ from one another, we cannot tell. All we know is, that the names by which they are designated and distinguished, import high station and great power and dignity. They are called, “thrones, dominions, principalities, and powers;” but exalted as they are, the Son of God is declared to be their Creator.

As the word “angel” signifies a messenger, some are of opinion, that the “spirits of the just made perfect” may be of the number employed in missions to the earth; and especially as guardians. But nothing of this kind can be learned from the Sacred Scriptures.



CHAPTER XII.

BAD ANGELS.

THERE is an evil being, often mentioned in Scripture, both in the Old and New Testament, called Satan, the devil, and Beelzebub, and by other significant names. But he is always spoken of as one: the original Greek for devil (*Διαβολος*) never being found in the plural, to signify devils; though the plural is used in the New Testament for slanderers. It is true, the word devils, in the plural, is often read in our version; but the original thus translated, is an entirely different word, and would more properly be rendered demons. From this some have been disposed to

maintain, that these demons were of an entirely different nature from the person called Diabolus and Satan; and some have conjectured that they were the departed spirits of wicked men. But there is little foundation in the Scriptures for these conjectures. Satan is no doubt greatly superior to all the other evil spirits; but whether of a different species we cannot tell. One individual of the same species may be endowed with powers far above the rest. An opinion which has more probability is, that Satan, in a state of innocence, was an archangel, or prince over a large number of the celestial host; and that by his influence, those subject to his authority were seduced from their allegiance, and fell with him in the same transgression. For he is still called "the prince of the devils"—"the god of this world," "the prince of the power of the air," "the spirit that worketh in the children of disobedience," "the adversary that goeth about seeking whom he may devour." And, what comes nearer to the point, we read of hell being originally prepared for "the devil and his angels." And as we know that evil spirits are very numerous, we may infer, that they are all in subjection to this prince of darkness; whether willingly, or unwillingly, it would be vain to inquire. And this will account for what, to many has appeared difficult to be understood, how Satan can tempt so many persons, all over the world, at once; it would seem, at first view, that he is omnipresent. But if he has at his command thousands of emissaries, or even if this host of evil spirits act independently of him, the difficulty will be removed. It ought, however, to be remembered, that a spirit can pass from place to place more rapidly than the light; and Satan may be carrying on his temptations in America

this moment, and the next he may be in Europe, and then in Africa or Asia, and back again, in the twinkling of an eye.

The Scriptures make it certain, that our first parents were seduced by the devil, in the form of the serpent; and that the curse denounced on the serpent related chiefly to him. In the book of Revelation, he is called "that old serpent the devil;" and by our Lord it is declared, that "he was a murderer from the beginning," and "a liar and the father of it," which can have no other reference than to the bringing death on our first parents, and their posterity; and to the lie—the first ever told in this world—by which he deceived the woman, when he said, "Thou shalt not surely die." And for these reasons he is called "a murderer," and "the father of lies."

How great his malice is against the people of God, and what injuries he would inflict upon them, if permitted, may be learned from the book of Job.

At the advent of our Saviour, he seems to have been let loose in an unusual manner; for "the Son of God was manifested to destroy the works of the devil," and therefore the powers of darkness were permitted to exert their malice and cunning, in a degree greater than at any other period. As Christ came to accomplish a salvation which the first Adam had failed to secure, there was a propriety in his being exposed to the temptations of the same adversary who had overcome our first representative. Accordingly Satan made an insidious attack on our Lord, as soon as he came up from the waters of baptism; and he was led into the wilderness by the Spirit for this very purpose. But in this assault, he was completely repulsed; and when our Substitute died on the cross, which Satan had brought about

by entering into Judas, the serpent's head was completely bruised by the Seed of the woman, whilst he could do no more than bruise the heel of the God-man Mediator. In the view of this victory, Christ said, on a certain occasion, "I saw Satan as lightning fall from heaven." And again, "Now is the prince of this world judged."

Whilst Christ was on earth many persons were possessed of demons, who, entering into them, agitated and convulsed their bodies in a very hideous manner; and so governed the bodies of the miserable sufferers, that they became mere instruments of the evil spirits, who made use of their tongues to utter what the demons wished. The power of our Saviour was manifested, frequently and triumphantly, in ejecting the unclean spirits from the bodies in which they had taken up their abode. Sometimes, many would take possession of one person. In one case, a certain demoniac, upon being asked his name, answered, "*Legion*, because we are many." And in another case, seven devils were cast out of one woman, who became eminent for her tender love to her Saviour. And our Lord mentions a case where a demon, for a time, left the person possessed, and wandering about in dry places, and finding no rest, said, "I will return to my house, whence I came out; and taking seven other spirits more wicked than himself, he returned and found his house ready for him, swept and garnished, and they went in and dwelt there; and the last state of that man was worse than the first."

We are not to suppose that the mere demoniacal possession of a person was a crime; or, that what was said or done by a demoniac, would be charged on the man or woman possessed; but these possess-

ions were probably the punishment of sins which they had committed ; or, as in case of the blind man, “ that the works of God might be manifest in them.” Because the effects produced on the human body by these possessions greatly resemble certain diseases, such as insanity and epilepsy, to which the human frame is subject, some learned men have maintained, that what are called demoniacal possessions in the New Testament, were nothing but incurable diseases, and allege, that the miracle is as real upon this hypothesis, as on the other. This is true ; but the objection to this opinion is, that it undermines the truth of the Gospel history. If nothing more was said than that certain demoniacs were healed, this hypothesis might be admitted. For we read, that among others who were healed by our Saviour, were *lunatics*, and yet, no educated man now believes that madness is produced by the moon. But in regard to demoniacal possessions, the evangelists relate conversations which passed between them and our Lord ; and, in one instance, where there were many in one man, they entreated that they might not be sent out of the country, but should be permitted to enter into a numerous herd of swine, which were on the mountain, near the lake ; and permission being given, the herd of swine ran violently down a precipice into the sea, and were drowned. If all this is to be taken as a mere accommodation to Jewish prejudices, then we can have no certainty of any of the facts related by the evangelists. And, indeed, the censure would fall back on our Saviour himself, who continually speaks of demoniacs as persons really possessed by unclean spirits. And as a further proof of the reality of such possessions, it may be remarked, that the demons acknowledged Christ to be the Son of

God ; and that in a country where the people knew him not, and begged him to depart from their coasts. It is expressly said, that upon the approach of Jesus, the demon cried out, "What have I to do with thee, Jesus, thou Son of God, the most high? I adjure thee, by God, that thou torment me not." And he asked him, "What is thy name?" and he answered, saying, "My name is legion, for we are many. And he besought him much that he would not send them away out of the country. Now there was nigh the mountains a great herd of swine feeding, and all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave, and the unclean spirits went out and entered into the swine, and the herd ran violently down a steep place, and perished in the sea." Now, if any one, upon a careful perusal of this narrative, can persuade himself that these were no real spirits, but that it was simply a case of insanity, and that demons are introduced in accommodation to the common prejudices of the Jews, he will have adopted a principle of interpretation which will go far towards subverting the whole gospel history. For, why may it not be as reasonably supposed, that when Christ speaks of the resurrection of the body, or of a future judgment, he is merely uttering opinions common among the Pharisees, the predominant sect of the Jews? In answer to the allegation, that the symptoms were precisely the same, as of diseases which are still often met with, it may be replied that the demons might be permitted to produce these very diseases, as we know that these malignant spirits are capable of producing diseases of any kind, if permitted without restraint to operate with the power which naturally belongs to them,

as we see in the case of Job, and of the woman healed by our Saviour, on the Sabbath day, "whom," said he, "Satan hath bound, lo! these eighteen years." And, in some of these diseases, as they now occur, we know too little about their real causes to make it the ground for argument. Physicians are very little acquainted with the causes of diseases of every species. All they can ascertain by the most accurate examination is, the disease itself, or the derangement of some part of the human system. But in many cases, they can acquire no knowledge of the cause of that disorder; and for any thing we know, evil spirits may now, sometimes, have a power over the bodies of men, by permission. We do not assert this as a fact, but only that the thing is not impossible, nor altogether improbable.

But our principal concern with the existence of evil spirits, does not relate to their power to injure the body, but their cunning and malice in tempting men to sin. As Satan tempted our Lord, so he did his disciples. He took complete possession of Judas, by his consent, and induced him to commit the most enormous crime on record. He also tempted Peter, and for a season overcame him, and had he not been preserved from utter apostasy, by the intercession of his Lord, we have reason to think that his case would have been as desperate as that of Judas. Christ says, "Simon, Simon, Satan hath desired to have you, to sift you as wheat, but I have prayed for thee, that thy faith fail not." And when Ananias and Sapphira were guilty of an enormous crime, in lying to the Holy Ghost, Peter, in his address, said, "Why hath Satan filled thy heart to lie unto the Holy Ghost?" And that true believers have to endure a severe conflict with these powers of darkness

is exceedingly evident from what Paul says, in his Epistle to the Ephesians. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." He exhorts, "to take the shield of faith to quench the fiery darts of the wicked." It is hence manifest, that Christians are surrounded by a host of spiritual enemies, of whom the devil is the leader; and it would seem that there are the same orders among the fallen, as among the blessed angels. They are described as "principalities, powers, and rulers, and as spiritual wickedness in high places." And in 2 Cor. ii. 11, Paul cautions those to whom he wrote, "Lest Satan should get an advantage of us; for we are not ignorant of his devices." And Peter recognizes the existence and malice of the same invisible enemy, in his exhortation to Christians. "Be sober, be vigilant, for your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." And Paul exhorts the Ephesians, "Neither give place to the devil," that is, do not yield to him; resist him. The same exhortation, in substance, is given by James. "Resist the devil and he will flee from you." This doctrine of spiritual enemies watching our path and seeking our destruction, is, at first view, very appalling; until we recollect, that the Captain of our salvation is able to bruise Satan under our feet; yea, has already conquered him, and has him completely under his control, and has promised to his people "that they shall not be tempted above what they are able to bear," and that "with the temptation he will make a way for their escape."

But if the real Christian is thus exposed to the temptations of the evil one, what must be the condition of impenitent men? The Scriptures are also very explicit and full on this point. They are said to be "led captive by the devil at his will." Those who are "dead in trespasses and sins," are described as "walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." When the gospel is preached, Satan taketh away the word that was sown in the hearts of the hearers. He is also said to "blind the minds of those who believe not, lest the light of the glorious gospel of Christ should shine unto them." And when men are converted, they are translated from the power of darkness into the kingdom of God's dear Son. "He that committeth sin is of the devil, for the devil sinneth from the beginning." "Ye are of your father the devil, and the works of your father ye will do." "When a strong man armed keepeth his palace, his goods are in peace." Wretched, indeed, is the condition of those who are under the power of such a malignant spirit. They are willing slaves to the most cruel of masters.

CHAPTER XIII.

PROVIDENCE OF GOD.

THE providence of God is "his most holy, wise, and powerful preserving and governing all his creatures and all their actions."

All creatures are necessarily dependent on the Creator for their continued existence. If he should withdraw his supporting hand, they would cease to be. If we admit that God in wisdom made the world, he had some end in view in the works which by his power he produced: it is most certain, therefore, that he will so direct and govern his creatures, that the end designed shall be accomplished. Being perfect in wisdom and power, he is able to order all events, and the actions of all creatures, in such a manner as to attain the end which he purposed to himself in the beginning. To suppose that his purpose failed of its accomplishment, or that the actual state of things in the universe is different from the original plan of the Creator, would be attended with so many absurd consequences, that the idea should not for a moment be admitted. Such an opinion would detract essentially from the wisdom or power of the Creator, and would destroy all confidence in him as the Governor of the world; for if disconcerted and disappointed in the execution of his plan, in one instance, there can be no security that the same will not happen again and again, until every thing shall fall into disorder; so that the end proposed to himself by the Creator, shall be for ever frustrated.

The only reason which has induced any to entertain the opinion that the plan of the Almighty has been disconcerted, is the introduction of sin into the world by the actions of free agents. It has been assumed as a principle, that God is not only not the author of sin, which is true, but that, consistently with his holiness, he could not form a purpose, that it should be permitted to exist. Though the motive which has led many to maintain that sin has come into the world in opposition to the purpose of God is good, yet the opinion is utterly untenable, in consistency with the perfections of Jehovah. It would make it necessary to believe, not only that he did not design that evil should exist, but that he did not foresee the event; for if he had foreseen it he could have prevented it, if in no other way yet by omitting to bring into existence a creature capable of frustrating his plan; or by producing a creature who, he foreknew, would not transgress. We must believe, therefore, that the purposes of God cannot fail of their accomplishment, and hence, that he not only foresaw, but determined to suffer his creatures, in the exercise of their freedom, to commit sin. Yet this permission does not imply that he was the author of sin, or that he can look upon it with the least favour or approbation; for sin is ever that abominable thing which God hates. But he permitted free agents to commit sin; that is, he did not interpose to hinder them from acting as they pleased, because he knew that he could make the existence of sin and misery, the occasion of more illustriously displaying his attributes, particularly his justice and his mercy, than could have been done in other circumstances. The reason then, why sin was permitted to exist was, that God might have an opportunity of manifesting his own glory to all intelligent creatures more conspicuously; which is

the great end of all his works and dispensations. The providence of God in regard to sin consists, first, in his purpose to permit free agents, in the exercise of their freedom, to commit sin; secondly, in so directing and governing sinful creatures, that their actions may be made subservient to his own wise purposes; and when they would not have this tendency they are restrained, according to that declaration in the Psalms, "Surely the wrath of man shall praise thee: and the remainder of wrath shalt thou restrain." The Holy Scriptures constantly represent the providence of God as concerned in the evil actions of men, not as causing or approving them, but as permitting, governing, and directing them, so that they may promote his own glory. Thus, the envy of Joseph's brethren, which led them to sell him as a slave, was overruled to be the occasion of preserving the whole family from death. The crucifixion of our Lord was by the hands of wicked men, in the free indulgence of their own malice, but it was nevertheless, "by the determinate counsel and foreknowledge of God." And the same is true of all sinful actions; they are hateful to God, considered in their own nature, and yet his providence is concerned in their permission, and direction, so as to promote a good end. The providence of God, therefore, in its relation to the sins of men, is most holy and wise, and does not interfere in the least with man's free agency. "He worketh all things according to the counsel of his own will:" and his "counsel shall stand." "Shall there be evil in a city, and the Lord hath not done it?" Amos iii. 6.

The providence of God extends to all events, great and small. Both reason and revelation teach this doctrine. For if God governs the world at all, his providence must extend to small things as well as to great,

because of the concatenation of events, according to which the great often depend for their existence on the small. And if reason were silent; the Scriptures speak out clearly on this point. "The lot is cast into the lap, but the whole disposal thereof is of the Lord." "Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father." "For the very hairs of your head are all numbered."

The doctrine of a particular superintending providence, as it is a most reasonable, so is a most comfortable truth. If any thing could occur without being included in the plan of the divine government, we never could feel that we are safe. The sure ground of our trust in God is, "that he works all things according to the counsel of his own will." When the dark and cloudy day of adversity comes, and billow after billow rolls over us, and threatens to overwhelm us, our consolation is that our God rideth on the whirlwind and directeth the storm. We may often think with Jacob, "that all these things are against us;" but when we can view every event, however afflictive, as the appointment of our heavenly Father, we can say with Eli, "It is the Lord; let him do what seemeth him good." It is a delightful thought to the true Christian, that all events are under the government of Divine Providence. The book of providence, the leaves of which are successively unfolded day after day, should be carefully studied, and its indications faithfully used in directing us in the path of duty.

CHAPTER XIV.

MAN'S PRIMEVAL STATE.

As man was created a free, moral agent, it is not only true that he was capable of being governed by a moral law, but such a law resulted necessarily from his relation to his Creator. It was his duty as it was his delight, to exercise love and every holy affection toward that Being who possesses every perfection. Although man was perfect in holiness, being created in the image of God, yet he was mutable, as being a creature; for immutability properly belongs to God only. All accountable creatures are, therefore, from their very condition, in a state of probation, that is, they are made subject to a law which they are required to obey, but which, in the exercise of their freedom, they may disobey. It cannot be doubted that man was endowed with full power to comply with all the divine requisitions. The law demanded nothing but the faithful exercise of those powers and affections which belong to human nature. The sum of all obedience was to love the Lord his God with all his heart. This was not only easy to an uncorrupted nature, but his highest happiness was connected with it. Man's probation would have continued without limit, unless God, in great condescension and kindness, had been pleased to enter into covenant with him.

The word "covenant" is to be understood in a much more general and comprehensive sense, than the common import of the English term *covenant*. It is a

solemn transaction in which God appoints and establishes certain conditions on which man might become partaker of eternal life in heaven, secure from all danger of forfeiting his interest in the favour of God. And as it pleased God that the human kind should come into the world in connexion with the first man, and should proceed from him as his children, it seemed good to infinite wisdom to make him the federal head and representative of all his posterity ; so that upon his rendering perfect obedience to the commandments of God, for a certain limited period, eternal life would be secured to himself and to all his natural descendants ; and on the other hand, if he transgressed the law given to him, his sin should be considered as the sin of the whole race ; or, in other words, should be so imputed to them, as that they should be brought into existence in the same moral condition into which he should fall, and be subject to the same penalties. And in order that there might be a clear and decisive test of the obedience or disobedience of man, under this covenant of works, a particular tree was selected, called on account of its use, "the tree of knowledge of good and evil." Although the fruit of this tree was good for food, and pleasant to the eyes, yet our first parents were forbidden to eat of it, or even to touch it ; and thus it became a precise test of obedience or disobedience.

There was also another sacramental tree, called "the tree of life," the fruit of which was to be used to prevent all disease or tendency to death ; or, more probably, to be a sign and seal of eternal life to our first parents, when their period of probation should be ended, provided they continued in obedience.

Man, when created out of the dust of the earth, was

inspired with a rational and immortal soul, and placed in a pleasant garden, planted with every kind of trees, bearing nutritious fruits; the temperature of which was so mild that no covering for the human body was needed. As he was without experience, all knowledge necessary for the preservation of life and the performance of duty was given to him, and among these gifts was that of speech, without which there could have been no easy interchange of sentiments, nor any considerable progress in knowledge. Man was also made lord of the creation; for God said to his newly formed creature, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth." And in this respect, also, man was the image of his Creator. It was, therefore, left to Adam to give names to every beast of the field and fowl of the air; and for this purpose they were made to pass before him, "and whatever Adam called every living creature, that was the name thereof."

It would seem from the tenor of the sacred history, that God conversed freely with his creature man, while he remained in Paradise, either by the ministry of holy angels; or, more probably, by his Son, assuming by anticipation the appearance of man. But, on points where the Sacred Scriptures do not speak decisively, it is our wisdom to be silent.

Here we may contemplate the interesting condition of our first parents. They were holy and happy, and had nothing to fear but sin; yet, considering the natural weakness of creatures, their situation was most critical, and the everlasting interests of unnumbered millions were suspended on the fallible will of our first parents. And soon, alas! all was lost!

Upon a survey of the condition in which man was placed, when created, there are two reflections which force themselves on our minds.

1. The goodness of God to the first man and to the race. Man was indeed fearfully and wonderfully made, as to the structure and constitution of his body, and, also, as to the intellectual endowments of his mind, being enriched with the noble faculties of reason, memory, and imagination. But, above all, the goodness of the Creator is manifest in stamping upon the soul of man his own moral image, and in communicating to him all that knowledge which was requisite for the performance of duty and the enjoyment of happiness. This goodness was also conspicuous in the external provision made for the supply of all his wants, and the gratification of all his innocent desires.

2. Comparing the condition of Adam in innocence with that of man now, we may form some idea of the greatness of our loss. A withering curse has fallen upon the ground itself, man has lost his perfection of life and health, and has forfeited his immortality. But the heaviest part of the curse has lighted on his moral powers. The image of God, which was his beauty and dignity, has been effaced. Corruption and disorder have ensued ; and, in the place of happiness, misery, in its multiform kinds, has seized upon him. Alas ! the crown has fallen from his head, and the most fine gold has become dim !

CHAPTER XV.

LAW OF GOD.

FROM the relation which a rational creature sustains to his Creator, arises an obligation to perfect obedience. The right of the Author of our being to what he has made out of nothing, is the completest right of which we can form a conception. And, as God is infinitely excellent and glorious in his own nature, it is reasonable that he should require the supreme love of the rational creature. If we had any thing better than our love and gratitude to give, in return for what we have received from our Creator and Preserver, we should be under obligation to render the best which we possibly could; but since pure love is the best offering of which we are capable, God requires that. But when perfect obedience is rendered, we do not repay our debt; this never can be done. When we have done all, we have only performed our duty, and as it relates to God, are "unprofitable servants." When man was created, he was endowed with the necessary knowledge of God, and his disposition was conformable to his law, which was written on his heart. But when man sinned, the image of God, as far as it consisted in moral likeness, was lost; but some knowledge of duty, and feeling of moral obligation remained. This, however, through ignorance and negligence, was soon so obscured, that except in regard to a few great enormities, men have generally lost sight of

the law of God as a rule of duty, reaching not only to the outward actions, but to the thoughts and affections of the heart. It became very necessary, therefore, that there should be a new revelation of the moral law, and such a specification of particular duties, as was suited to the people of Israel, to whom the revelation was made. This revelation was communicated by God himself from mount Horeb, in the midst of thunderings and lightnings and darkness and tempest, in a voice of tremendous majesty: and the Decalogue which contained the specifications of this moral law, was written by the finger of God on two tables of stone, after having been uttered in a voice of thunder from the midst of the fiery mountain.

The sum and substance of the moral law, as it relates to the inner man, is comprehended in two commandments, which are recognized by our Saviour as still in force, and as containing summarily all moral duty. The first of these is, "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two hang all the law and the prophets."

As to the dispositions and affections of heart, required by this law, they are the same to all persons, and under all dispensations; but as to the external acts required, they vary according to the relations in which men are placed. While, therefore, the principles of moral obedience are simple, the acts which may be incumbent on moral agents, may be infinitely diversified. All, however, in every situation, are bound externally to reverence and worship God, and to exercise justice and mercy in their intercourse with their fellow men. And there are also moral duties which have respect to

ourselves. It is the duty of all, by lawful means, to seek their own welfare—the improvement of their minds, and the health and purity of their bodies; and to avoid every thing which has any tendency to injure themselves. The exhortation, “Do thyself no harm,” is of general application, and is a moral duty of great importance.

It has been common to divide moral duties into three classes; such as we owe to God, to our neighbour, and to ourselves. From what has been said, it is evident, that there is some foundation, in the nature of the case, for this threefold distinction. But it seems scarcely correct to speak of owing duties to our fellow creatures, or to ourselves, as though we had more sovereigns than one. There is, strictly, but one Sovereign and one Judge, to whom we owe allegiance. We are bound to love our neighbour, because God enjoins it; and to promote our own welfare, for the same reason. We are under one moral law which is binding, because it is made known to us to be the will of God. It is obvious, that when all internal holiness is comprehended in love, this word must be taken in a generic sense, to include all right affections toward God, and toward our fellow creatures, such as reverence, trust, gratitude, &c.; and a like latitude should be given to it, in relation to our fellow men.

The law of God is perfect. It has been justly called a transcript of the moral perfections of God. It is the highest standard of moral dignity and excellence, of which the creature is capable. It is also the measure of man's supreme happiness. We see then, not only that it is just in God to require perfect obedience to the law, and that to require less would be a derogation from his holiness; but that his goodness is equally manifest in the requisition of all the love and obedience

of which the nature of man is susceptible ; for it is that very state of mind, in which man's purest and sublimest happiness consists. And if we should, for a moment, suppose, that a less degree of love and obedience should be required, either as to intensity or constancy, where would we fix this degree ? It is evident, that in proportion as man falls short of perfect love, or that degree of love to his Creator, of which he is constitutionally capable, so far he sinks in moral dignity and excellence. And no man can fix any other measure of love, which might not be, on the same principle, lowered more and more, until nothing was left.

But the law of God is also just, for it requires no more than what the creature, as he came from the hands of his Creator, had full power to render. In the case of all creatures, in innocence, the maxim is correct, that duty and ability must be commensurate. Accordingly, God does not require man to love or obey, with the powers of an angel, but to love the Lord his God with all his heart, mind, and strength. But this maxim cannot with propriety be applied to the case of those who by their own fault have lost the ability of rendering perfect obedience. The law of God cannot lower its demands in proportion to the inability of man, brought on by transgression. That blindness of mind, and that hardness of heart, and perversity of will, produced by sinning, are in themselves sinful, and cannot, therefore, furnish any excuse. In fact, these things constitute the root and core of our depravity, and are the very things for which man shall chiefly be condemned. The same is true of inveterate habits of sin, and errors which are the fruit of sin. These things cannot excuse, or there would be no blame any where. No moral change, however, affects the essence of the soul ; its faculties remain the same

under all moral conditions. Sin destroys no constitutional faculty, and regeneration produces no new faculty. Man, in all stages of his existence, continues to be a free moral agent. If this were not the case, he could not be the subject of a moral government. Whatever the law requires, therefore, man has the mental faculties which are sufficient for its performance, if they were under the direction and government of right dispositions of heart. These things being rightly understood, the difficulty and perplexity often experienced in regard to man's being required to perform what he has no power to perform, will be removed.

Besides those duties which arise out of our natural relations, and which are called moral, God may prescribe other actions, commanding the creature to perform acts, or abstain from acts, which in themselves are indifferent, that is, destitute of a moral character; and these acts when commanded or forbidden, are as really binding on the conscience as those dictated by reason, for, whatever is known to be the will of God, is law, and obligatory. The only difference between duties of this class, and others, is, that the obligation rests simply on the revealed will of God; and having nothing of a holy or sinful nature considered in themselves, they may be changed or abolished at the pleasure of the Sovereign. But moral duties are, in the same relations, and under the same circumstances, immutable; they cannot be dispensed with. This lays a foundation for the distinction between moral and positive precepts. The first God must require, or cease to be holy; the last are binding when commanded, but may be changed or abolished by the Lawgiver, according to his wisdom and pleasure. It is not to be understood, however, that ceremonial, or positive precepts have nothing of a moral nature. The difference

between moral and positive duties is merely in the external act; but as to the motive and end, there is no difference whatever. God's commands must be obeyed from love to him, and with a view to his glory, of whatever kind they be.

The decalogue, or Ten Commandments, should be considered as a general specification of the duties arising out of the usual relations in which men stand; and not intended to express every particular species of duty, or every conceivable kind of sin. Such a law, thus carried out in minute detail, would be useless by its bulk, and by the multiplicity of particulars would distract, rather than direct. The method chosen, is by far more consonant with wisdom, where the principles of moral duty are clearly laid down, and such a number of specifications given, as will enable the conscientious reader or hearer to form a correct judgment respecting similar cases.

The following rules have been given as useful in the explanation of the Decalogue.

1. The law is spiritual, and extends not only to the external acts of the body, but to the thoughts, desires, and purposes of the heart or mind. Paul, in Rom. vii. 14. testifies that the law is spiritual. "For we know that the law is spiritual." Rom. vii. 7. "For I had not known sin, unless the law had said, Thou shalt not covet." The same thing may be conclusively argued from the character of the Lawgiver, who is holy, and whose prerogative it is, to search the heart. And in the common judgment of mankind, the good or evil of an act must be traced to the motive and the purpose of the agent. Civil rulers can only take cognizance of overt acts, but God judgeth the heart. Hence it often happens, that that which is highly esteemed among men, is an abomination in the sight of God;

because man looketh on the outward appearance, but God looketh on the heart. And this is strongly confirmed and illustrated in our Saviour's exposition of the true nature of the law, where he represents malice to possess the guilt of murder, and a wanton eye that of adultery.

2. In affirmative precepts, negative must be considered as included; and *vice versa*, negative in affirmative.

In many passages of Scripture much more is meant, than is explicitly expressed. But in the application of this rule, caution and sound judgment are requisite, lest we make the law a mere Lesbian rule, a nose of wax, which can be bent into any shape—a vague and indefinite thing, which every one may understand in that sense which suits him. We must inquire accurately and profoundly, into the mind of the Legislator as elsewhere expressed, and pay strict attention to the context, and to the occasion on which any precept was spoken.

It is plain, however, that a precept enjoining something good, cannot be obeyed without avoiding the contrary evil. It is also evident, that when any particular sin is forbidden, obedience cannot be rendered, without cultivating and practising the contrary virtue. Thus, when it is said, "Thou shalt not kill," it is evident that it is implied, that we should not only refrain from injuring our neighbour, but should do what we can to promote his welfare. And the command, not to steal, includes an obligation to advance, as far as it may be in our power, our neighbour's property and outward estate. And every one sees, that the command to honour our parents, includes a prohibition to dishonour or injure them.

3. In each of the commandments it is necessary to

suppose, that, for brevity's sake, a part is put for the whole ; a specimen which may be said to represent all duties or sins of the same class : and the prohibition of any sin, includes all things which would tend toward it, and all inclinations leading to its commission. Thus, when it is said, "Thou shalt not commit adultery," all impure conduct is forbidden, as sodomy, incest, fornication, and all lascivious actions ; also all unchaste thoughts, imaginations and desires which lead to the commission of the crimes that belong to this class.

4. The cause must be considered as included in the effect, the genus in the species, and the correlative in the relative. Thus, in the prohibition of stealing, covetousness, its cause, is forbidden. In the prohibition of murder, cherished anger is included. Under the head of theft, every species of fraud and injustice is included. Under the sin of "taking the name of the Lord in vain" is included all profaneness, and want of due reverence for any thing relating to God, as all trifling and jesting with his word ; and all ridicule or contempt of the worship and ordinances of his house.

So also, when the duty of children to parents is enjoined, the correlative duties of parents to their children must be considered as required. And the mention of one class of relative duties, must be considered as a specimen of all relative duties. It is right, therefore, under the fifth commandment, to comprehend the duties of magistrates and subjects, of masters and servants, of pastors and their flocks, of husbands and wives, and of every relation which lawfully exists among men.

There are two rules laid down by theologians on this subject, which though generally true, cannot be considered as universally applicable.

5. The one is, that the duties of the first table, or those which have God for their object, should have preference above those of the second table, which have our fellow men for their object. But, if a man be in danger of perishing, and we can save his life, by omitting prayer, or the worship of God, it is obviously our duty to give preference to the duty of saving the life of a fellow creature. Many other cases might be supposed.

6. The second rule, commonly laid down, and which is not of universal application, is, that moral duties take the preference over positive; mercy must be preferred to sacrifice. For this we have the authority of the prophets and our Saviour himself: "I will have mercy and not sacrifice."

Neither must this rule be considered as universally applicable. Indeed, we cannot in any case, determine our duty by it, without regard to the nature and circumstances of the duties which may come into competition; for where there is no inconsistency in performing the duties, both kinds are obligatory, though some may be much more important than others. The Pharisees who neglected the weightier matters of the law, and were scrupulous in observing the payment of tithes, even on the herbs of the garden, are not blamed for tithing mint, anise, and cummin, but for neglecting much more important duties; as appears by the words of our Saviour, "These ought ye to have done, and not leave the others undone."

But when moral and positive duties interfere, the question is, whether the moral must in all cases have the precedence. That mercy should be preferred to sacrifice, is clearly revealed, but that in every case, a divinely appointed ordinance must give way to every species of moral duty, cannot properly be inferred from

this text. Suppose a believer to be so situated that he has the opportunity of receiving Christian baptism, or attending on the Lord's supper, and to be under the necessity of going on a tedious voyage to sea, would it be his duty to neglect either of these holy sacraments, for the sake of performing some moral act not of the first importance, which could not be performed, unless he would omit these positive duties? For example, suppose that just when about to attend on the Lord's supper, he should be sent for, to visit a sick person at a distance, would he be bound to neglect the only opportunity he might ever have, to receive either of the sacraments of the Christian church? I think not. Indeed, to Christians, as commonly situated, it would not be proper to absent themselves from the table of the Lord, in order to pull an ox or sheep out of a pit, into which it had fallen; though this is a moral duty, when not called to the performance of other duties, which are more important.

Why the ceremonies of religion are sometimes spoken of in a disparaging way, was on account of the total defect of spirituality. As Isaiah says, "To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of rams, or of he-goats. When you come to appear before me, who hath required this at your hands to tread my courts?" And again, "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, is as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol." The reason why appointed rites are thus spoken of, as services condemned and spurned by the Almighty, is not because the right performance of the ceremonial law was

not acceptable, but because the people utterly neglected the moral and spiritual part of worship, which is its essence, and depended entirely on the performance of external rites, while they indulged without restraint their wicked inclinations; vainly trusting that these observances would be a compensation for all moral defects.

7. Another rule which has been given for the interpretation of the moral law is, "That affirmative precepts are always obligatory, but do not require a constant performance; whereas negative precepts are not only always obligatory, but must be constantly observed." This rule, though true, is of very little use, as the direction contained in it, is obvious to the reason of every reflecting man. The duty of prayer is always obligatory, but not a duty to be performed at all times; but the negative precept, forbidding us to take the name of the Lord in vain, binds us always, and is always to be observed.

The moral law will be better understood by considering the nature of the obedience which it demands; and this may be comprehended in the following particulars.

I. The law reaches to the whole of man; to the soul with all its faculties, and to the body with all its members.

II. A fourfold perfection is required by the law.

1. It must be cordial or from the heart.

2. Universal, both as to its object and its parts.

3. In the degree of its intensity—with all the heart, &c.

4. In its duration; it must never cease.

8. The beginning, middle and end of obedience, is love out of a pure heart, and faith unfeigned. But under the term love is comprehended as was said be-

fore, every virtuous feeling and holy purpose and emotion. When the word is thus taken, "love is the fulfilling of the law." The two commandments in which all others are included are love to God and love to our neighbour. As on these hang all the law and the prophets, that is, all incumbent duties, in them must be included all holy affections toward God, and all right dispositions toward our fellow creatures, according to our relation to them and our opportunity of doing them good, "for love worketh no ill to his neighbour."



CHAPTER XVI.

FALL OF MAN.

How long our first parents continued in innocence we are not informed, and it would be in vain to conjecture; but the common opinion has been that the time was short.

Already an enemy of God existed; a fallen spirit, who had led a multitude of his fellow angels into rebellion, who were cast out of their celestial habitations, but had liberty, for a season, to roam about the universe of God. Satan, the prince of the devils, envying the happiness of man, formed the design of seducing him from his allegiance, and bringing him into the same degraded and wretched condition with himself. He, therefore, watched his opportunity, and knowing the woman to be the "weaker vessel," he resolved to make his first assault on her. She seems to have been curiously gazing on the beautiful

fruit of the forbidden tree, when the arch-fiend, making use of the body of the serpent, which was the wisest of the animal tribes, and had originally an erect and pleasing form, "said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat." Here the positive commandment of God was violated, the covenant of life broken, and the curse of death incurred, not only for himself, but for all his posterity. Philosophically to explain how a perfectly holy creature could sin, is not easy; but as a practical matter the thing is not difficult. The mind of man was incapable of thinking of many things at once; to his constitution belong many natural desires and appetites. The objects suited to these might so occupy the mind, for a season, as to exclude higher and nobler ideas; and, in a moment of inadvertency the lower propensities, which act with a blind force, might prevail with persons, before innocent, to do an act which God had forbidden; especially, when by an impudent falsehood the danger of the act was positively denied, and when it was confidently alleged that great good would be the result.

Whether the man was influenced to eat, by the same motives which prevailed with the woman, is a matter of uncertainty. Many suppose that he was led by love to his wife to determine to perish with her, rather than be for ever separated from her. It matters little what were his motives; the fact was, that he deliberately transgressed the law of God, and thus involved a world in ruin.

The immediate consequences of the fatal transgression were, a new set of feelings, of guilt, shame, and fear, which caused our first parents to cover themselves with fig-leaves, and to hide themselves among the thick trees of the garden; and when questioned by their Maker they attempted to excuse themselves, and to charge their fault upon another. They were now driven from the garden, and flaming cherubim stationed at the entrance to prevent their return. The ground was cursed for their sake, and doomed thenceforth to bring forth thorns and briars; so that man would have to eat his bread by the sweat of his brow. The sentence of death was also confirmed, "Dust thou art, and unto dust thou shalt return." It may be asked, how the threatening, "In the day thou eatest thereof thou shalt surely die," was executed, since Adam continued to live upon earth for more than nine hundred years? "Let God be true, but every man a liar." This threatening was executed, or began to be executed, that very day; for, from the moment of man's eating the forbidden fruit, he became mortal; death already began to work. Again, in death, as threatened in the penalty, every kind of evil is included. Temporal death, consisting of a separation of soul and body, was not the principal thing; but spiritual death, which consists in a separation from God, a loss of his favour, and image,

and which perpetuated, is eternal death, commenced on the very day on which man sinned. While man, after the fall, retained all his physical powers of soul and body, and continued still to be a moral and accountable creature, he entirely lost that clothing of moral excellence, which was the beauty and glory of his nature. He was now dead in law, and dead in trespasses and sins; and from being a holy being, became totally depraved; that is, destitute of any principle of true holiness; but capable of unlimited increase in wickedness.

That the posterity of Adam "sinned in him, and fell with him in his first transgression," is evident from the fact that they have all become mortal, and are subjected to all the temporal evils which fell upon him. They are all excluded from paradise, and are forced to till the earth with the sweat of their brow, which still groans under the curse, and spontaneously brings forth noxious weeds instead of useful grains and fruits. Woman is still, all over the world, subject to the same pains in parturition, which were threatened to Eve. But more than this, men come into the world destitute of that holiness, or original righteousness, in which Adam was created. By nature all are children of wrath. All go astray from their earliest years. "There is none that doeth good, no not one. There is no fear of God before their eyes, and the way of peace have they not known." This state of corruption is not confined to idolatrous Gentiles, but belongs also to the Jews, who were in external covenant with God. "All have sinned and come short of the glory of God." And these streams of iniquity David traces up to the polluted fountain, when he cries out, "Behold, I was

shapen in iniquity, and in sin did my mother conceive me.”

That the universality of death in the human race, is owing to the transgression of Adam, is clearly evinced from the express declarations of Holy Scripture. “As in Adam all die, so in Christ shall all be made alive.” “As by one man sin entered into the world, and death by sin; so death hath passed on all men, because that (or in whom) all have sinned.” “As by the disobedience of one, many were made sinners.” “By one man’s offence, death reigned by one.” “Through the offence of one many are dead.” “By the offence of one, judgment came upon all men to condemnation.” And the facts, known by universal experience, are in exact accordance with these declarations of the Bible. All men die. And that this is on account of the imputation of Adam’s sin, is evident from this, that death reigns over “those who have not sinned after the similitude of Adam’s transgression;” that is, over infants who have not been guilty of any actual violation of the law of God.

Whether it was just in God to constitute Adam the representative of all his posterity, and suspend their salvation on his obedience, is not a question for us to discuss. Whatever God does is just, and not only just, but wise; and though darkness may rest on this transaction, this is owing to our ignorance and prejudice. We need not fear that the Judge of all the earth will not be able to vindicate his own dispensations to the whole universe.

Some have thought to evade or lessen the apparent hardship of the case, by denying the imputation of Adam’s sin to his posterity, and maintaining that children were only punished for the depraved nature

derived from Adam. But how came they to inherit this depraved nature? Is not this the principal part of the curse? And it goes a very little way to relieve the mind which labours, to say that infants are punished for latent depravity, instead of suffering for the sin of Adam.

Instead of cavilling and complaining of the dispensations of the Almighty, by which we have become miserable sinners, let us not cease to bewail the deep corruption of our nature; and let us, instead of perplexing ourselves with fruitless inquiries about the principles of the divine government, by which we have been involved in this ruin, earnestly seek to know what that gracious remedy is, which God has provided for our recovery. The fact is certain, that we are in a depraved and miserable state, and unless we are redeemed from it, we must be forever in a state of degradation and misery. When it is asserted, that man is totally depraved, the meaning is not that he is as wicked as he is capable of being; or, that all men are sinners in an equal degree; but, that all men are by nature destitute of any principle of true holiness; all love the creature supremely, and their carnal hearts are at enmity with God, and not subject unto his law, neither, indeed, can be. It is evident from what has been said, that man is in a sinful, miserable, and helpless condition.

CHAPTER XVII.

COVENANT OF GRACE ; OR, PLAN OF REDEMPTION.

IN this treatise, the word "covenant" is used in a wide sense, to correspond with the latitude which belongs to the original terms, of which this is a translation. Without attempting to give a very exact, or logical definition of the phrase "covenant of grace," I would say, that by it is meant the whole plan of redemption, from its commencement to its consummation ; or, that gracious method of bestowing salvation on elect sinners, which is revealed in the holy Scriptures.

The fall of man, by which God's chief work on earth was ruined, was not an unexpected event which took the omniscient God by surprise ; nor could it disconcert that scheme which had been originally conceived in the eternal mind. "Known unto God are all his works from the beginning of the world," (Acts xv. 18.) Although God is not the author of sin, and can never look upon evil but with the strongest disapprobation ; yet, having created man a free, accountable creature, and having endowed him with full ability to obey the law under which he was placed, he chose to leave him to the freedom of his own will, without exerting any direct influence on him, either to preserve him in obedience, or to cause him to fall. And, although he knew that man would fall into sin and ruin, yet he purposed to permit this, that is, not to hinder it ; because he knew that he could make it the occasion of a more illustrious display of his at-

tributes, especially of his justice and mercy, than could be made under other circumstances.

It is essential to just views of the covenant of grace, to assume it as an undoubted truth, that the condemnation of mankind, under the covenant of works, was just, and that the Ruler of the universe was not under any obligations to devise any plan of recovery for fallen man, any more than for fallen angels; for if it would not have been just to leave men under the curse which they had incurred, then that covenant or law, under which man was placed, was not a righteous constitution; and if it would not have been just to leave the human race in the ruin in which they were involved, then their deliverance would not be a matter of grace, but of justice. A difference of opinion may exist among the orthodox, as to the kind and degree of punishment to which the human race would have been subjected, if the law had been executed fully upon them, but there can be but one opinion respecting the justice of their punishment, by all who entertain correct opinions respecting the character and dispensations of the Governor of the universe. God was not bound to provide a Redeemer; this was a matter of mere grace and favour.

The origin of the covenant of grace was the unparalleled, incomprehensible love of God to sinners of the human race. The obstacles in the way of accomplishing the salvation of those whose death was demanded by law and justice, were apparently insuperable. It may be presumed, that if the problem, how God could be just and yet justify the ungodly, had been proposed to a conclave of the brightest angels in heaven, they could not have worked out a satisfactory answer: it would have baffled their utmost intellectual efforts. That God cannot cease to treat his creatures according

to the principles of eternal justice is most evident ; and that justice required that the sinner should suffer, according to his demerit, is equally evident. Where, then, is there any foundation for hope in regard to those who have once transgressed ? And not only the justice, but the truth of God stood in the way of the sinner's salvation. God had threatened the penalty of death, interminable death ; and the Ruler of the universe must maintain the truth of his word, as it respects his threatenings as well as his promises : " God is not a man that he should lie ; nor the son of man, that he should repent." (Num. xxix. 13.) But that which could not be discovered by the wisdom of creatures, was devised by the infinite wisdom of God. In the counsels of the adorable Trinity the plan was agreed upon. Between the Father and the Son, a transaction took place, which may strictly be termed a covenant, for, speaking after the manner of men, there were mutual stipulations entered into between the high contracting parties. The Father, as Legislator and Governor of the universe, appoints the Son to the office of Mediator, and, on certain conditions, gives to him a chosen people, elected from the common mass of fallen man, " according to his own good purpose." The Son willingly accepts the arduous office, and engages to comply with the proposed conditions ; and the Holy Spirit consents to perform his part in the execution and consummation of the glorious plan. But, contriving and planning was not all that was requisite ; the Mediator, in order to redeem man, must obey and suffer in his place ; and this rendered it necessary, that he should descend to earth and be born of a woman, and made under the law. And this stoop of humiliãtion was not enough ; the Son of God must suffer and die, in the room of the

creature man. And, in order that he might exhaust the penalty due to man for sin, the Redeemer must not only die, but his death must be of the most bitter and accursed kind. To all this he consented, and covenanted on behalf of his chosen, to meet all the demands of law and justice against them.

If any should ask, what evidence we have of this covenant of redemption, we answer, in the words of the Mediator, "I appoint," or, as the original word imports, "I give by covenant, unto you, a kingdom, as the Father hath given by covenant unto me." Luke xxii. 29. Again, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John xvii. 2. "I have manifested thy name unto the men which thou gavest me out of the world; thine they were and thou gavest them me." (ver. 6.) "I pray for them: I pray not for the world, but for them which thou gavest me." (ver. 9.) "Keep through thine own name those whom thou hast given me." And the solemn declaration in the eighty-ninth Psalm, "I have made a covenant with my chosen, I have sworn unto David my servant," has always, by the church, been referred to the Messiah, to the spiritual David, David's Lord, and David's Son.

But why was this salvation confined to a certain favoured number, called the elect of God? This doctrine of the sovereignty of divine grace, has, from the beginning, been offensive to human reason. The selection of men, and not of angels, as the object of redemption, can be borne with; but that, out of the same mass, some should be taken, confessedly no better than others by nature; and that many should be reprobated or left, no worse than those elected, has ever been a stumbling-block to multitudes; and

hence, however plainly the doctrine be revealed, they will not receive it ; and frequently manifest great hostility to all who maintain and preach it, as did the Jews when our Lord inculcated it by reference to certain facts in the sacred history. But however offensive this doctrine is to human reason, since it is clearly revealed, and often expressed in the word of God, we are not at liberty to relinquish or conceal it. If God might justly have left all men to perish in their sin, certainly he may justly leave a part in that state of ruin into which they have fallen. As all men are by nature children of wrath, the redemption of a part cannot alter or affect the condition of the rest. Because the pardoning power in the State releases certain persons from the penalty of the law, this does not render it unjust to punish others who are under a sentence of condemnation.

The justice of God in this case is easily vindicated ; but it is not so easy to reconcile this proceeding with his benevolence. If God could as easily have saved all as a part, why did he not manifest his goodness in doing so ? To which it may be answered, that we do not know the reasons of the divine conduct, in this matter. He, as an absolute Sovereign, has a right to do as seemeth good with his own. He constantly refers election to his own good pleasure, to the counsel of his own will. He has infinitely good reasons ; but as he has not revealed them, we have no right to inquire into them.

The manifestation of God's gracious purpose, in the covenant of grace, began to be made immediately after the fall ; first, in the sentence pronounced on the serpent, in which it was declared that the seed of the woman should bruise the head of the serpent, that is, of " the old serpent, which is the devil ;" and

next by the institution of bloody sacrifices, and accepting the offerings of this kind made in faith, as in the case of Abel; and by various communications to the saints, until the time of Abraham, with whom God entered into a special covenant, and to whom he made many gracious promises, and granted peculiar privileges to his descendants, and separated the chosen race from all the world, and placed the seal of his covenant in their flesh.

But when the seed of Jacob had grown to be a great nation in Egypt, where they were held in abject and cruel bondage, God appeared unto Moses at mount Horeb, in the burning bush, and commissioned him to deliver his people, and by a series of wonderful miracles, to conduct them to Canaan, which land four hundred years before he had promised to Abraham. While in the wilderness, at the foot of mount Sinai, God appeared in dreadful majesty to all the people, and uttered his holy law in ten commandments, in the midst of thunder and lightning, and the sound of a trumpet, while the whole mountain burned with fire.

The moral law was binding on man by nature, but it had become so much obliterated, that it became necessary to republish it, that the people having the true standard of duty before them, might be convinced of their sins, and driven to seek refuge in the atoning blood, so copiously shed on the Jewish altar.

Besides the moral law, which was not only proclaimed by the voice of God, but engraved by the finger of God on two tables of stone, he gave many ritual laws to be observed, instituted a priesthood, and consecrated the family of Aaron to this service, and directed Moses to erect a tabernacle for worship, exactly according to a pattern showed him on the

mount, where he remained in the presence of God forty days, without eating or drinking, at two different times. All these institutions, of a ceremonial kind, were intended to be a shadow of good things to come.

This dispensation, administered by sacrifices, by types, and prophecies, continued, without essential change, until it was superseded by the more glorious dispensation of the gospel, introduced after the advent of the Messiah; who being the Mediator of the new covenant, and having answered all the types and fulfilled all the prophecies, brought that dispensation to an end. And the New Testament dispensation, with clearer light, greater liberty, more of the spirit of adoption, and a spiritual worship not confined to any particular place, nor burdened with external forms and rites, it is believed, will continue until the second advent of our Lord and Saviour Jesus Christ.



CHAPTER XVIII.

THE INCARNATION.

CHRIST did not come into the world until about four thousand years from the creation had elapsed. By this delay it clearly appeared how deep was the depravity of fallen man, as all nations, the Israelites only excepted, departed from God, and lost the knowledge of his true character. And having apostatized from the worship and service of their Creator, they

universally, with the exception already mentioned, addicted themselves to the most abominable idolatries, and to every species of degrading vice.

This apostasy was not owing to any defect of external light, for, as Paul teaches, "that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse. Because when they knew God they glorified him not as God, neither were they thankful; but they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." It was proper that the world should have the opportunity of making trial of their own wisdom before the device of infinite wisdom should be manifested. Opportunity had also been thus afforded to prepare the way for the advent of the Mediator, by a system of types and prophecies, which clearly designated his person and offices, and thus furnished indubitable evidence of his being indeed the Christ of God. The time selected for the advent of the Saviour was also suitable, because the world was then full of inhabitants; the human mind had been highly cultivated, and the intellectual faculties had attained their utmost vigour, and all the civilized world were subject to one government; and the Latin and Greek languages were understood through the whole extent of the Roman empire. And although in the previous age civil discord and desolating wars disturbed the empire, all was now

reduced to peace under Augustus Cæsar, so that a favourable opportunity was afforded for propagating the gospel among the nations. Besides, the time of Messiah's advent had been fixed in the distinct enunciations of prophecy. Shiloh was to come before the sceptre had entirely departed from Judah, which was now far on the wane. He was to fill the temple of Zerubbabel with his glory, which was soon after this destroyed. And the specified weeks of Daniel, when the Messiah should be cut off, were drawing to a close. The "fulness of time" was therefore come, when "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."

It had been predicted by Isaiah, that "a virgin should conceive and bring forth a Son, and that his name should be EMMANUEL, God with us." It was also foretold by the same prophet, that "a child should be born, who should be the MIGHTY GOD." There was, therefore, a general expectation among the Jews, that the advent of the Messiah was at hand; and this expectation was increased, when John the Baptist began to preach in the wilderness, saying, "the kingdom of heaven is at hand;" thus fulfilling the prophecy of Isaiah; "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God;" (Isaiah xl. 3,) and also the prediction of Malachi, "Behold, I will send my Messenger, and he shall prepare the way before me;" and again, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." (Mal. iii. 1; iv. 5.)

The place of the Messiah's birth had been explicitly named by the prophet Micah; so that when the

wise men from the east came to Jerusalem, and inquired where he was to be born who was King of the Jews, Herod the king called together a convention of all the priests and scribes, to determine this question, which they appear to have agreed upon unanimously, for they immediately answered, "in Bethlehem of Judea," and referred to the prophecy of Micah. The providence of God in bringing about the fulfilment of this prophecy was remarkable, for Mary and her husband resided at Nazareth. But it had been so ordered by an imperial edict, that every person should resort to the town to which his family properly belonged, to be registered, with a view to a general taxation; and thus the mother of our Lord was brought to Bethlehem at the very time when she was to be delivered of the child, conceived in her womb by the power of the Holy Spirit. And as there was not found room for them in the inn, the Son of God was born in a stable, and laid in a manger.

This glorious event for our lost world, was not suffered to take place without suitable notice: for however inattentive the great men of this world might be to this humble, but miraculous birth, the angels of God had their attention directed to it as the most important event which had ever occurred in our world. One of the heavenly host, probably Gabriel, appeared to a company of shepherds in the vicinity, who were watching their flocks by night, and said, "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born, this day, in the city of David, a Saviour, who is Christ the Lord." And as soon as he had delivered his message, "a multitude of the heavenly host was with the angel, praising God, and saying, Glory to God in the highest, on earth peace, and good will to men."

Until Christ was about thirty years of age, he lived in retirement at Nazareth. When John, his forerunner, had been for some time engaged in his public ministry preaching repentance, and baptizing the people, Jesus came forth, and was baptized in the river Jordan. Having voluntarily placed himself under the law, it was proper that he should comply with not only the moral precepts, but with all the ceremonial institutions then in force. For although he could not attend on these institutions as one who needed forgiveness, or purification, or repentance, yet as he came to take the sinner's place, he obeyed all the laws then obligatory on the people; for in infancy, he was circumcised, when grown up, he attended the Jewish worship at the temple, partook of the pass-over, joined in the worship of the synagogue, and, as John was commissioned of God to preach and baptize, he submitted to his baptism. John at first forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" But Jesus answered, and said, "Suffer it to be so now;" and assigned as a reason, "for thus it becometh us to fulfil all righteousness."

By the incarnation the divine and human natures were mysteriously united. "The word was made flesh, and dwelt among us." "God was manifest in the flesh." "He that was in the form of God, and thought it not robbery to be equal with God, made himself of no reputation, but took on him the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient unto death."

CHAPTER XIX.

THE EXPIATORY SUFFERINGS OF CHRIST; OR,
THE ATONEMENT.

AN atonement is that which expiates sin; which reconciles an offended party; which makes satisfaction for offences committed.

The reason why an atonement was necessary, was the inflexible nature of divine justice. This attribute leads the Ruler of the universe to render to every one his due; to treat every one according to his character. The justice of God was manifested in giving to man a righteous law, and annexing a penalty exactly proportioned to the demerit of every transgression. Such a penalty being annexed to the law, it is evident that to execute it is a righteous thing; and when this penalty is incurred by transgression, the Judge of all the earth, acting justly, must inflict it. He cannot deny himself. "He is not a man that he should lie, or the son of man that he should repent." If the penalty of the law might be set aside in one instance, it might in all, and then government would be at an end. Indeed, no reason can be assigned for a difference; if one sinner is exempted from punishment, the same treatment should be extended to all; for, in the administration of law and justice, there should be uniformity; though that principle does not apply to the dispensation of grace.

How then can any sinner be saved? This is a problem, which we are persuaded no finite intelli-

gence could have solved. But, what created wisdom could not discover, the wisdom of the Triune God was able to accomplish. The principle of an adequate atonement by a qualified Surety, was the one adopted. But who is sufficient to make the requisite satisfaction to law and justice? for, upon the principles already stated, such a satisfaction was necessary. No mere creature could be the substitute; for, beside, that such an one would owe obedience for himself to the full extent of his powers, the actions and sufferings of a mere creature could not possess that merit which could be accepted, to answer the demands of the law against millions. Neither could any person of the Godhead perform the work of redemption. The Deity can neither suffer nor obey. This mighty difficulty can only be overcome by the constitution of a *person*, in whom both natures shall be united; that is, by the second person in the glorious Trinity assuming human nature into such intimate union with himself, that the actions and sufferings of this nature shall be the actions and sufferings of the person of the Son of God. That such a substitution was admissible depended on the wisdom and will of God. Among men, there would exist strong reasons against permitting the innocent to die for the guilty; but when we inquire what these reasons are, we find, that not one of them applies to the redemption of Christ. He has a complete right to dispose of himself, and the power to qualify himself for the arduous work; and by admitting the substitution of Christ in the room of his chosen people, no injury is sustained in any quarter; for, though the Redeemer must endure an inconceivable weight of sorrow for a season, for this he will reap a glorious and endless reward. And though the guilty escape, yet the plan provides

for their complete reformation; and the mercy of God is illustriously displayed, and placed in a light in which it never could have been, if this plan had not been revealed.

And not only is mercy and condescension exhibited in a bright and peculiar light, which gives to all the intelligent creation new discoveries of the divine character; but justice, which would have appeared glorious in the punishment of the guilty in exact proportion to their demerit, yet shines forth with a far brighter lustre in the sufferings of the only begotten Son of God, than in the condign punishment of a world of guilty sinners. Here, then, we see what the nature of an atonement must be. It must remove those obstacles which stood in the way of the sinner's salvation. These arose from the law and justice of God, which demanded the life of the transgressor. The Redeemer, therefore, must make a full satisfaction to law and justice, or the sinner cannot be saved. He must render a meritorious obedience to the law which men had broken, and receive the punishment of their sins in his own person. The sufferings of Christ were, therefore, of a strictly vicarious nature. "He bare our sins in his own body, on the tree." "He died, the just for the unjust, to bring us to God." "He was wounded for our transgressions, he was bruised for our iniquities." "Our iniquities were laid upon him." No doubt he set us a glorious example of perfect patience and fortitude, in enduring so much pain and ignominy; but example was not the main end of these sufferings, which would place them on the same level with those of other martyrs. And, it is not disputed that the death of Christ is calculated to produce a moral impression on all intelligent minds, but even this was not the

direct end of Christ's sufferings, according to the Scriptures; but he died as an expiatory victim, a sacrifice to satisfy divine justice, as atonement for all the sins of his chosen, as a ransom to redeem them from their bondage; yea, as a curse, to redeem them that were under the curse. And this view of the atonement is vital to the Christian system. It is plainly the doctrine of the Old as well as the New Testament; and it ever has been the doctrine of every sound part of the Christian church; and it would be easy to show, that the objections to it are either frivolous, or they are such as subvert the gospel of Christ, and bring in another gospel, which exposes the abettors of it to the anathema of Paul. Gal. i. 8.

All the sufferings of Christ should be considered as expiatory, and as constituting the atonement which he undertook to make for his people; and, indeed, his whole state of humiliation, should be considered as belonging to his expiation. When he first felt the pangs incident to infancy, when he went about from day to day, "a man of sorrows, and acquainted with grief,"—when reproached, slandered, and reviled—when hungry, thirsty, and weary—when filled with grief at the hardness and perverseness of the people, which drew tears from his eyes—when bathed in his own blood in Gethsemane—when betrayed, bound, dragged to trial—when falsely accused, and condemned—when mocked and reviled—when scourged—when crowned with thorns—when fainting under the cross—when nailed to the tree—when exposed to the profane gaze of the multitude denuded of his garments—when exhausted with pain and thirst—and above all, when forsaken of God—and when he breathed out his soul in death, he was enduring the penalty of the law. And after he was taken from

the cross and laid in the sepulchre, though he suffered no positive pain, yet he was still bearing the curse or penalty of the law, which was death. And if it be asked for whom did the Redeemer bear all this, he has given the answer, "I lay down my life for the sheep." He loved his church and gave himself for it. But his atonement, considered in its intrinsic value and suitableness, is infinite, and sufficient if applied, to save the whole world.

The sufferings of Christ, being those of a divine person, have an infinite value; it follows, therefore, that although the punishment of the sinner was everlasting, yet Christ could exhaust the penalty of the law in a limited time; that is, his sufferings and death, though limited to a short period, were more than an equivalent for the eternal sufferings of those for whom he laid down his life. And in making this vicarious atonement, it was not at all necessary that the Mediator should be the subject of remorse and despair; for these are not essential to the penalty of the law, but merely incidental, arising from the circumstances and moral character of the sufferer. But it was necessary that our substitute should suffer a painful and accursed death, for this was specifically threatened. Some have supposed that Christ endured something of the torments of the damned after his death, as the creed says, "he descended into hell;" but the word *hell* here signifies no more than the place of departed spirits, or the grave. Christ's sufferings were finished on the cross; and on that very day his spirit entered into paradise. Luke xxiii. 43. It cannot be reasonably doubted, but that all those for whom Christ offered himself a sacrifice, will eventually be saved.

CHAPTER XX.

RESURRECTION AND ASCENSION OF CHRIST.

THE blessed Redeemer, having been three days in the grave, according to his own oft repeated prediction; that is, a part of three days, which, according to the usual method of computing time, was reckoned for three days, rose from the dead, and during forty days, which he remained upon the earth, appeared a number of times to his disciples, and gave them not only ocular but palpable evidence of the reality of his resurrection. And that there might remain no doubt of his identity, he showed them his hands and his feet, and even condescended to permit them to put their fingers into the print of the nails, and to thrust their hands into the opening made in his side by the soldier's spear, after his death. And, on one occasion, he appeared to above five hundred of his disciples convened in Galilee, on a mountain, where he had promised before his crucifixion to meet them. As the disciples had not understood his predictions respecting his death and resurrection, they were very slow to believe even their own senses. On this account, the risen Saviour took pains to remove every shadow of doubt, and in several instances ate and drank in their presence, just as before his death. This time was also improved to give the Apostles all needful instructions respecting their ministry, after he should leave them.

At the expiration of the forty days, he led his disciples out to mount Olivet, where he blessed them, and was parted from them, and carried up to heaven, in the midst of thousands of angels, according to what the Holy Ghost says, in the sixty-eighth Psalm, "The chariots of God are twenty thousand, even thousands of angels. The Lord is among them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive. Thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them;" which passage Paul expressly applies to Christ. (Ephes. iv. 8, 9.)

Until the time of his ascension, as far as appears, Christ's body remained the same as before his death; but as a body of flesh and blood, though free from every stain, is not suited to the heavenly state, it is reasonable to suppose, that Christ's body now underwent such a sudden change, as we are informed will pass on the bodies of the saints who shall be found alive upon earth when Christ shall make his second appearance. Before his ascension, he had flesh and bones, which could be handled and felt; but now he assumed that glorious body in which he appears in heaven, and in which every eye shall behold him when he shall come in the clouds of heaven, with all his holy angels, to judge the world.

That Christ appeared, after his resurrection, in the same body which was nailed to the cross, and laid in the sepulchre, is as evident from the sacred Scriptures, as words can make it. Luke gives the following explicit testimony: "Jesus himself stood in the midst of them and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your

hearts? Behold my hands and my feet, that it is I myself. Handle me and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet." And though the fact is not mentioned, we may certainly infer, that Christ's body underwent a change before he entered heaven; for we are assured that "flesh and blood do not inherit the kingdom of heaven;" and as this is true in regard to believers, it is equally so respecting Christ. Still it is the self same body which is now in heaven at the right hand of God, which suffered on the cross—but glorified.



CHAPTER XXI.

MEDIATORIAL OFFICES OF CHRIST.

THE offices of Christ have long been divided into three; the prophetic, sacerdotal, and regal; and this is not an arbitrary distinction, but is founded in the wants of men; for he who undertakes to save sinners must be qualified to deliver them from their ignorance, from their guilt, and from their depravity; and he must have power to protect them from all their enemies, and raise them from death and the grave, and bring them to the possession of eternal life. When Christ was upon earth, most of his time, during his public ministry, was spent in teaching. And in the exercise of this office, "He taught with authority, and not as the scribes." Even in the judgment of his enemies, "never man spake like this man." But, when about

to leave the world, he promised to his disciples another teacher, who should remain with them, and lead them into all truth, and who should bring to their remembrance whatever he had said to them. Thus, he now exercises the office of a prophet by his word and Spirit, by which agency all the children of God are taught of him; and through faith in the holy Scriptures, are made wise unto salvation. By the law they obtain the knowledge of sin; by the gospel they are made acquainted with the only remedy; and by the influence of the Holy Spirit are enabled "to grow in grace, and in the knowledge of the Lord Jesus Christ." As Moses prophesied that the Lord should raise up a prophet like unto him; that is, one who should be the author of a new dispensation; so, the same glorious person is predicted in the Psalms, as a priest, not after the order of Aaron, but after the order of Melchizedek; a priest who should have no predecessor nor successor, but should possess in himself an everlasting priesthood; and who, by the sacrifice of himself, should be able to accomplish what the Levitical priests never could. What they performed and exhibited in shadows, he executed in substance. As their sacrifices and oblations were to remove ceremonial guilt and uncleanness, he, by the one offering of himself, obtained eternal redemption for us. And as the high priest, on the great day of atonement, after slaying the sin-offering, both for himself and the people, carried the blood into the most holy place, and sprinkled it on the mercy seat; so Christ, the High Priest of our profession, having offered himself as a sacrifice on the cross, has entered into the most holy place, not made with hands, where he appears before God, to present, as it were, the "blood which cleanseth from all sin." "For Christ is not entered into the holy

places, made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us." "For by one offering he hath perfected for ever them that are sanctified," (Heb. ix. 24 ; x. 14.) Two things belong to the office of priesthood : first, oblation, or the offering a sacrifice ; secondly, the sprinkling the blood, or the presentment of the oblation before God. This, in Scripture, is called intercession ; because, on the ground of having complied with the stipulated conditions in the covenant of redemption, the Mediator has a right to claim the deliverance of those for whom he undertook. This, therefore, is a very necessary part of the mediatorial work. It is the moving cause of all that is done in the application of the purchased redemption. Therefore it is written, "that he is able to save to the uttermost all that come to God by him ; seeing he ever liveth to make intercession for them." And here we see the reason why the true believer never comes again into condemnation, notwithstanding all his sins and infirmities ; because he has an Advocate with the Father, who is the propitiation for his sins. As fast as he contracts guilt, his sins are blotted out ; or, rather, as he has the righteousness of Christ set down to his account, he cannot come into condemnation. "If God be for us, who can be against us?" "It is God that justifieth, who is he that condemneth ? Who shall lay any thing to the charge of God's elect ? Shall Christ, that died, or rather is risen again, who is even at the right hand of God, who also maketh intercession for us?"

The Christian then, in all his trials, under all his burdens, when tempted to despond or despair, should have recourse to the cross, and should look for com-

fort to the prevalent intercessions of his great High Priest.

In the second Psalm it is written, "I will set my king upon my holy hill of Zion." And Jesus Christ was born a king. He was lineally descended from David, to whose family the regal authority was promised for ever. When Pilate interrogated him, whether he was a king, he did not deny it, but admitted and asserted it, saying, "Thou sayest that I am a king. For this end was I born, and for this cause came I into the world, that I should bear witness to the truth." After his resurrection, he declared to his disciples, "all power in heaven, and in earth, is given unto me." And we read, "that angels and principalities are subject to him." He is made "head over all things for his church, which is his body." He is therefore called "the King of kings and Lord of lords." "For he must reign until he hath put all enemies under his feet." In the exercise of his regal office, he governs all providential events and revolutions, so as to promote the ultimate glory and triumph of his kingdom. He holds under restraint all those enemies, who would otherwise destroy his sheep. Over these he watches with a shepherd's care. In the exercise of his regal office he will judge the world in righteousness. "We must all stand before the judgment seat of Christ." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory. Then shall the King say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

CHAPTER XXII.

JUSTIFICATION.

CORRECT ideas on the subject of a sinner's justification are exceedingly important; because this is a cardinal point in the Christian system. A mistake here will be apt to extend its pernicious influence to every other important doctrine. There is in human nature a strong tendency to build on a false foundation; because man, when created, was placed under a covenant of works; and, by nature, he knows no other way, than "do and live." Human reason and the dictates of conscience, urge men to seek the favour of God by obeying his will. If we were able to render to the law such an obedience as would secure justification, this would still be the right way, and no other need be sought. "If there had been a law," says Paul, "which could have given life, verily righteousness (or justification) should have been by the law." "But what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

In most cases we should think it unnecessary and inexpedient to contend about the meaning of a word, when they who used it, explained the sense in which they take it; but, here it is exceedingly important, to ascertain the scriptural meaning of the word *justifica-*

tion; for this is the point from which men's opinions are most apt to diverge from the dictates of divine revelation. And if we put a wrong sense on the word, it will be sure to favour the dangerous doctrine of human merit.

We would, therefore, lay it down as a truth, capable of the clearest proof, that justification, as used in Scripture, does not mean any change wrought within us, but a change of our relation or standing under the law. As condemnation does not signify the making a man wicked, but declaring him guilty; so justification, which is the very opposite of condemnation, does not mean the infusion of holiness or justice into the hearts of men; but, it is the sentence of a judge, declaring that the person to whom it appertains, is acquitted from every charge, and stands right in the view of the law. It is then the act of the Judge of the universe, by which it is declared, that all condemnation is removed, and that the sinful man is accepted as righteous in the eye of the law. It is evident, that there can be no justification by any law, unless the person accused can plead a perfect righteousness; for if he has sinned but once, that one sin will prevent his justification as certainly as a thousand. After Adam had committed the first sin, it was impossible he should ever be justified by his own works. And thus the word is used in regard to human laws. If a man is arraigned before any just tribunal, and it is proved that he has committed one felonious act, the judge cannot justify him. And hence it appears evident to reason, and the same thing is repeatedly and emphatically taught in Scripture, "that by the deeds of the law no man can be justified in the sight of God." And the reason simply is, that no man's obedience to the law is perfect.

The idea entertained by some, that a sinner's imperfect obedience may be the ground of justification, is, therefore, evidently absurd. And the opinion, that the moral law is changed, and so relaxed as to be level to the capacity of sinful creatures, is false and unscriptural, and tends to introduce another gospel, entirely subversive of the true system of salvation. Man's sincere obedience, though imperfect, may be an evidence that he is in a justified state, but never can be the ground of the sentence of the Judge.

The question then returns, "How can any man be just with God, since all have sinned and come short of the glory of God?" To which we answer, that a man under the gospel is justified by faith, without the deeds of the law; that is, he is justified by the perfect righteousness of Christ, received by faith. This righteousness is imputed to the believing sinner; that is, God treats him as if he himself had wrought it out.

God, the Judge, views the sinner, considered in his own character, as he is, chargeable with innumerable transgressions of his holy law; but, when this ungodly man truly believes and becomes united to Christ, he imputes to him the perfect righteousness of his Surety, who has, in his stead, obeyed the precept and suffered the penalty of the law; and thus rendered a complete satisfaction to both law and justice. He can, therefore, be just, while he justifies the ungodly; for the sentence is not pronounced on the ground of any righteousness which the believing sinner has of his own, but entirely on the ground of the perfect righteousness of the Mediator, which is accepted, as though it had been rendered by himself. And in this transaction there is no erroneous judgment; for the Judge sees every thing as it is, and pardons the sinner and accepts his person,

because he is viewed, "not having his own righteousness, which is of the law, but the righteousness which is of the faith of Christ; even the righteousness which is of God by faith."

Some are willing to admit that the forgiveness of sin is on account of the atonement of Christ; but they are strongly opposed to the idea, that Christ's actual obedience to the law should be the ground of the believer's being adjudged to eternal life. But, if this be excluded, then the believer's own obedience must be the ground on which he receives life. But, here again, its imperfection renders it impossible that it should entitle him to any reward, much less to the reward of eternal life. The Scriptures, however, settle this dispute. Paul says, "As by the disobedience of one, many were made sinners; so by the obedience of one shall many be made righteous." Christ is, by the prophet, emphatically called, "THE LORD OUR RIGHTEOUSNESS."

This is charged upon the Jews as their fatal mistake, "that they went about to establish a righteousness of their own, and did not submit unto the righteousness of God." And it is then declared, that "Christ is the end of the law for righteousness to every one that believeth."

As it is said, "that faith is imputed for righteousness," many have adopted the opinion, that the act of faith is graciously accepted, instead of a legal righteousness. But this would be inconsistent with the scope of the apostle, whose main object is to show that justification is entirely gratuitous, on account of Christ's merit; but faith is as much our act and our work, as any thing else; and, if a man is justified by his own faith, then boasting is no more excluded, than when he seeks justification by many good acts. Besides, the Judge of all cannot declare, that the mere act of faith

answers all the demands of the law. Therefore, when it is said, that faith is imputed for righteousness, it must relate to the object of faith, even the perfect righteousness of Christ. If a condemned criminal should be pardoned by his prince, on account of the intercession of his own son, when the pardon is offered, the man gladly accepts it. This act of acceptance may be said to save him from death; but, the true ground of his deliverance is the intercession of the prince. In this way, as a mere instrument, faith justifies the sinner, and is imputed for righteousness, because it lays hold of and appropriates the righteousness of God, by which the law of God has been completely satisfied.

Others, considering faith as the root of every Christian virtue, and the spring of all good works, adopt the opinion, that to be justified by faith is the same as to be justified by our whole evangelical obedience, and that the works excluded by Paul, are either ceremonial observances, or "dead works," not proceeding from faith. To this theory the same objection lies, as has been already urged; namely, that this righteousness is imperfect, and no imperfect righteousness can justify. And another objection, which is fatal to this theory, is, that the sinner is justified completely when he first believes; "There is no condemnation to them that are in Christ Jesus;" "being justified freely by his grace;" "being justified by faith." But, if evangelical obedience is the ground of justification, no man can be justified in this life, for he will be engaged in working out this righteousness all his life. This consequence being inevitable, a learned commentator maintains, that there is no justification till the day of judgment.

There is nothing more difficult than to bring men

off from dependence, in some form, on their own righteousness. Therefore, the advocates of human merit, and justification by works, have seized with avidity upon the words of the apostle James, who declares that "a man is justified by works and not by faith alone." If he used the words "faith" and "justification" in the same sense as that in which they are used by Paul, there would be a flat contradiction between these two apostles. Thus Luther viewed the matter, at first, and, therefore, for a while, rejected the epistle of James. But, when the scope of this apostle is considered, and the whole discourse impartially weighed, it will be found, that in doctrine he and Paul did not disagree, though they employ the terms mentioned in a somewhat different sense. James was engaged in refuting the opinion of certain professors, who held that all that was necessary to justification was a speculative assent to the truth. He shows that such a faith, being dead, could not justify. His doctrine is, that a living, operative faith, is necessary; and, that our faith must be shown by our works; and this is the same thing which Paul taught. Moreover, he uses the word justification, in the passage referred to, not for a sinner's acceptance with God, at first, but by it he means that which showed his sincerity; those good works which the saints perform justify them in the eyes of men; and this is evident from the example of Abraham, for he asks, Was not Abraham justified by works, when he offered up his son? But the pious act of offering up Isaac, took place many years after God had accepted Abraham, and entered into covenant with him. This act, therefore, could not have been the ground of his justification in the sight of God; but it justified the sincerity of his profession, and showed that he was indeed a true believer. These apostles,

therefore, do not differ, but essentially agree in their doctrine.

By an impartial consideration of all the schemes of justification which have been devised, there is none which gives due honour to the divine law, except that which represents the righteousness of Christ imputed and received by faith, as the only ground of a sinner's pardon and acceptance. And, if God could have been just, and could have justified the sinner on any other ground, the whole Mediatorial work of Christ might have been dispensed with.

A common objection to this doctrine of gratuitous justification is, that it tends to negligence and licentiousness. This objection is as old as the time of Paul, for he states it distinctly and answers it effectually. "Do we make void the law through faith? nay we establish the law." "Shall we continue in sin that grace may abound? God forbid! how shall we that are dead to sin live any longer therein?" The faith which justifies, works by love and purifies the heart, therefore the justified person cannot be negligent of good works. And, if an appeal be made to facts, it will be found that those who maintain this doctrine, are not deficient in obedience, on a comparison with those who hold a different doctrine.

CHAPTER XXIII.

REGENERATION AND CONVERSION.

THE necessity of a change of moral character in man, arises from the fact, that by nature all men are "dead in trespasses and sins," and, therefore, if any of the human race are ever saved, they must be regenerated; for, even if a man could be justified and yet remain under the power of sin, he could not be happy, because sin contains in itself the seeds of misery, and such an one would certainly be incapable of participating in the joys of heaven, which require a holy nature to perceive or relish them. Therefore, our Lord said to Nicodemus, "except a man be born again, he cannot see the kingdom of God."

It is not necessary to be very exact in distinguishing between regeneration and conversion, especially as the Scriptures appear to speak of both together. But, it may not be amiss to remark, that regeneration, which is the communication of spiritual life, is the act of God; conversion, which is a turning from sin to God, is our act, in consequence of the divine influence exerted on our minds.

That God is the author of regeneration is evident from Scripture, and from the nature of the case. The same power that caused light to shine out of darkness must shine into our hearts, to give us the light of the knowledge of God. "Who are born, not of blood, nor of the will of the flesh, nor

of the will of man, but of God." And, as this work in the economy of salvation belongs to the Holy Spirit, it is said, "Except a man be born of water and the SPIRIT, he cannot see the kingdom of God." That man cannot regenerate himself is too evident to need a remark. Life, in all cases, is the gift of God. If spiritual life be extinct in man, none but the power of God is adequate to rekindle it. It would be as reasonable to suppose that the human body, when deprived of animal life, could restore itself to activity and animation, as that a soul dead in sin should be able to perform the acts which appertain to spiritual life.

It is said that we are "born again by the word of God, which liveth and abideth for ever," and, that God, of his own will, "begets us again by the word of truth." But the word, in this case, must be considered as an instrument in the hands of the Spirit; it can have no saving efficacy without a divine energy accompanying it. But how is the word a means of regeneration? To this two answers may be given, accordingly as we use the word regeneration in a stricter or wider sense. As the operation of God in the communication of life to the soul is an instantaneous act, there is no place for any instrumentality in producing the effect; and, as the word only produces a saving effect, when the heart is prepared by grace, the word is the means of regeneration only as God has connected the influences of the Spirit with the preaching and reading of the word. But, if we take the new birth in a wider sense, to include not merely the operation of God on the soul, but also the effects produced in the changed views and feelings of the soul, then we can easily understand how the word is a means of giving knowledge to the mind,

and of exciting those exercises and affections, in which the spiritual life essentially consists. The word, alone, can never generate a true faith; but, when the Spirit of God has operated on the blind mind, the glorious truths of the gospel begin to appear in their true light, and become the object of a saving faith. So, also, when the beauty of holiness is perceived by means of the word, love is excited; and, when sin is viewed as exhibited in the word of God, as odious and abominable, true repentance is enkindled; and thus of every other exercise of the renewed nature. It may, therefore, be truly said, that in every act of the spiritual life, the word of truth is concerned; it presents the proper object and supplies the persuasive motive. Indeed, if the mind were in a state free from blindness and corruption, the mere objective presentation of the truth, without any supernatural influences, would bring into exercise all holy acts and affections.

In regeneration there is no new faculty created, understanding by the word *faculty* some constituent power of the soul; for, as by the fall man did not cease to be a moral agent, but retained all the faculties which belonged to him as man; so in regeneration, no new faculty is produced. The loss was not of any physical power, but of the moral excellence in which man was created. The same soul may be in ignorance, or filled with knowledge; actuated by holy desires and affections, or the contrary. The moral character is a kind of clothing of the soul, which may be essentially changed, while the essence of the soul, and its natural faculties, remain unchanged.

Although Almighty power is exerted in the regeneration of a sinner, yet man is only conscious of the

effects, as they appear in the exercises of the renewed mind. And as the end accomplished in this change is the partial restoration of the lost image of God, or "knowledge" and "true holiness," the evidences of regeneration are the same as the evidences of a holy nature. And as spiritual or holy exercises are specifically different from all others, there would be no difficulty in discerning the characteristics of piety in ourselves, were it not for the feebleness of these exercises, and the sad mixture of feelings of an opposite nature. The best way, therefore, to obtain a comfortable assurance that we are regenerated, is, to press on with assiduity and alacrity in the divine life. That which is obscure in itself will not become clear by poring over it ever so long; but, if we emerge from our darkness, and come forth into the light, we shall be able to discern clearly, what was before involved in obscurity. If we would know whether our faith and love and hope are genuine, we must seek to bring these graces into lively exercise, and then we cannot avoid perceiving their true character. But as faith is really the apprehension and reception of offered mercy, it is by directly believing in Christ, or actually rolling our burdens on him, that we experience peace and confidence. Where a good work is begun, it will be carried on. None but they who persevere to the end shall be saved. In concluding this article, we may adopt the language of the beloved disciple, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

CHAPTER XXIV.

REPENTANCE TOWARD GOD AND FAITH IN OUR
LORD JESUS CHRIST.

PAUL gives "repentance toward God and faith in our Lord Jesus Christ," as a summary of his preaching, during his two years' ministry at Ephesus; and, as comprehending the whole counsel of God, and as including whatever was profitable to the people.

Repentance literally signifies a change of mind for the better; but, in our Shorter Catechism, it is defined to be, "A saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavour after new obedience." And in the same place, faith is defined to be, "A saving grace, whereby we receive and rest upon him (Jesus Christ) for salvation as he is freely offered in the gospel." Whatever difference of opinion there may be as to the precise meaning of these scriptural terms, all sound Christians will admit, that for popular and practical use, no language could be selected which would more perspicuously and properly convey to the reader a true notion of these fundamental graces. And, as to the precedence of one before the other, it is a question as impertinent, as whether a whole precedes one of its parts, or is preceded by it. No man can give a sound definition of evangelical repentance which will not include faith. But, if the word re

penitance be used in a more restricted sense, for godly sorrow for sin and hatred of it, it must be preceded by a true faith, for seeing in a rational mind goes before feeling. There must be a perception of the holiness of the divine law, before the turpitude of sin can be so seen as to occasion hatred of it, and grief on account of it. But, if by faith be meant that cordial reception of Christ, which is mentioned in the words cited from the Catechism, then, certainly, there must be some true sense of sin, before we can appreciate Christ as a Saviour from sin. But, it is altogether wrong to perplex the minds of serious Christians with useless questions of this sort. Let the schoolmen discuss such matters to their heart's content, but let the humble Christian rest in the plain and obvious meaning of the words of Scripture. The effect of divine truth on the heart is produced by general views, and not by nice and metaphysical distinctions.

Both faith and repentance must be proved to be genuine by their fruits. "Faith works by love and purifies the heart." "Faith overcomes the world." James says, "show me thy faith without thy works, and I will show thee my faith by my works." Repentance is itself a turning from sin unto God. It is the commencement of a reformation from all sin. John the Baptist, when he inculcated repentance, at the same time called upon the people "to bring forth fruits meet for repentance." Repentance is no atonement for sin; but it is indissolubly connected with the pardon of sin. Therefore it was said, "Repent and be converted, that your sins may be blotted out."

CHAPTER XXV.

SANCTIFICATION; OR GROWTH IN GRACE.

IN regeneration, spiritual life is communicated; but this incipient principle is in its infancy, when first implanted. The vigour of spiritual life seems to be analogous to natural life, very different in different subjects. But in all it is imperfect, and needs to be assiduously cherished and nurtured, that it may daily gain strength, and gradually rise to maturity. There are various means of divine appointment conducive to this end, in the use of which growth is as certain as in the body when supplied with nutriment. In the former as well as in the latter, there may be seasons of decay, arising from various untoward causes; but, it may be assumed as a fact, that where the principle of piety is really radicated in the soul, there will be growth; the steady tendency will be to a state of maturity. And, although perfection is never attained in this life, yet there is in all true Christians a sincere desire after it, and there may be a constant approximation toward it, as long as they live. And such a state of piety may be attained, as, comparatively, may be termed a state of perfection, and is so termed in Scripture. From what has been said, it will be apparent, that sanctification does not differ specifically from regeneration; the one is the commencement, the other the continuance and increase of the same principle.

Two things are commonly intended by the word sanctification. The first is, the mortification of sin; the last, the increase of the vigour and constancy of the exercises of piety. But, although these may be distinguished, yet there is no need to treat of them separately, because the advancement of the one cannot but be accompanied with progress in the other. Like the two scales of a balance, when one is depressed the other rises. Just so in the divine life in the soul, if pride is humbled, humility is of necessity increased; if the undue love of the creature is mortified, the love of God will be strengthened; and so of every other grace. Indeed, when we examine the subject accurately, we shall find, that all real mortification of sin is by the exercise of faith, and those holy affections which flow from it. By legal striving, however earnest, or by ascetic discipline, however rigid, very little headway is made against the stream of inherent corruption. It is right, indeed, to keep the body under, lest its blind appetites and impulses should hinder the exercises of religion; and occasional fasting, when free from superstition, does greatly aid the spiritual progress of the true Christian; and this is especially the fact, when he is in conflict with some fleshly lust, or easily besetting sin. A pampered body will ever be an enemy to growth in grace.

It must not be forgotten, that we are as dependent on the Holy Spirit for every holy act and exercise, as for the ability to put forth the first act of faith, when regenerated. We have no strength in ourselves, in consequence of our justification and conversion. Christ has said, "Without me ye can do nothing." He is the vine, and believers are the branches. "As the branch cannot bear fruit except it abide in the vine,

neither can ye except ye abide in me." Yet this does not take away or diminish our motives for exertion; so far from it, that it affords the only encouragement which we have for diligence in the use of means. For though the power is of God, that power is exerted through the means of divine appointment. Therefore, in Scripture, divine aid and human agency are constantly united. When Christians are exhorted "to work out their salvation," the reason assigned is, "for it is God that worketh in you both to will and to do, of his own good pleasure."

Where two opposite principles exist in the same person, there must be a conflict. When the whole current of the affections runs toward the world, there being no opposing principle, no conflict is experienced, except that which arises from the remonstrances of conscience; or from the discordant craving of conflicting desires of a sinful kind. But, in the true believer, "the flesh lusteth against the spirit, and the spirit against the flesh; so that he cannot do the things that he would." And often the spiritual man is made to groan in agony, and to cry out, "O, wretched man that I am, who shall deliver me from the body of this death?" Although, in this warfare, the principle of grace is generally victorious, for it is written, "sin shall not have dominion over you;" yet, sometimes, by the power of temptation, and negligence in watchfulness, the man of God is cast down and degraded, and unless raised up by the hand of the Captain of his salvation, he would rise no more. But, as the work of grace was begun without any merit or co-operation of the believer, the same love which at first effectually called him away from his sins and from the world, still pursues him, and will not suffer the enemy ultimately to tri-

umph over him. Satan shall never have the opportunity of boasting that he has accomplished the ruin of one whom God purposed to save, and to save whom Christ died, and who has been effectually called by the Holy Spirit. He may fall, but he shall rise again, for God hath said, "My grace is sufficient for thee," and, "I will never leave thee nor forsake thee." And not unfrequently, the very falls of the children of God are overruled for their more rapid progress in future. Nothing more tends to humble the soul, and destroy self-confidence, than being overtaken by such faults.

The means of sanctification may be comprehended under two general heads, the word of God and prayer. The first is the food which is provided for the nourishment of the soul, and by which it lives. Christ himself is indeed the bread of life—the manna that came down from heaven ; but it is only in the word, that we can find Christ : there he is revealed—there his dignity and glory are manifested—there we behold his holy life, his miracles, his sufferings, his death, his resurrection, ascension, and intercession. The whole object of faith, and love, and hope, is found in the word of God. Therefore, it is by the assiduous study of the word, and meditation on its truths, that we are to expect an increase of faith, and a real growth in grace.

The other principal means of growth is prayer ; especially, prayer for the influences of the Holy Spirit. Without the Spirit, as we have seen, there can be no progress ; but this sum of blessings is graciously promised in answer to prayer. And these two means are harmonious ; for the word is the "sword of the Spirit." The Spirit operates only by the word. Therefore, though we read that sanctifi-

cation is of the Spirit, we also read that effectual prayer of Jesus Christ, "Sanctify them through thy truth; thy word is truth."

Although all the means of sanctification may be comprehended under the word of God and prayer, yet there are many subordinate means, which have a powerful efficacy in giving application and force to these. In this light may be considered the ministry, the reading of good books, attendance on the sacraments, and fasting. There is one means of grace of this class which we are not required to resort to, but which is often employed by our heavenly Father with great effect, in promoting the sanctification of his children; I mean the chastisements of his rod. The benefit of affliction is often celebrated in Scripture; and almost every child of God can, after a few years' experience, adopt the language of the royal Psalmist, and say, "It was good for me that I was afflicted." And Paul testifies, that though "no chastisement for the present is joyous but grievous, yet afterwards it worketh the peaceable fruits of righteousness in them who are exercised thereby." Afflictions are often used as the means of recovering the children of God from a state of backsliding; as says David, "Before I was afflicted, I went astray, but now I keep thy testimonies."

Though Christians do not arrive at sinless perfection in this life, yet it is a state to which every humble child of God shall attain at death. Christ will present his whole body before his Father's throne, "without spot, or wrinkle, or any such thing." "We shall be like him, for we shall see him as he is."

CHAPTER XXVI.

GOOD WORKS ; OR, CHRISTIAN DUTIES.

“TRUTH is in order to goodness;” and the great touchstone of truth, is, its tendency to promote holiness, according to the Saviour’s rule, “By their fruits shall ye know them.”

Good works are such as the law of God requires to be performed by all persons, according to the relations in which they stand, and the positive precepts which he has enjoined, and which are in force at the time. They have been commonly divided into three classes, the duties which we owe to God, to our neighbour, and to ourselves ; but in strict propriety of speech, all our duties, whoever may be the object, are due to God. He is our Lawgiver, and we are under the moral government of no other.

Though Christ fulfilled the preceptive part of the law in the room of God’s chosen people, yet he did not thereby free them from the obligation of obedience to the moral law. Such a release from moral obligation is inconceivable ; for it is impossible that a creature should not be under obligations to love and honour his Creator ; but if such exemption from law were possible, it would be no blessing but a curse ; for our happiness consists in conformity to the law of God. “In keeping thy commandments, there is a great reward.”

As the obligation to obedience cannot be removed, so neither can the requisitions of the law, as some

suppose, be lowered. Man must ever be as much bound to love God with the whole heart, as to love him at all. If man had fulfilled the condition of the first covenant, which required perfect obedience during his probation, he would not have been free from moral obligation to obedience, in consequence of his justification. Angels, who are supposed to be now confirmed in happiness, are as much under obligation to love God as ever. Indeed, as has been hinted, holiness and happiness are inseparable. The Holy Scriptures abound in exhortations to Christians to be diligent, zealous, and persevering in the performance of the respective duties of their stations; in the performance of which, divine aid may be asked, and confidently expected.

Some duties are incumbent on all classes of people; such as the worship of God, doing good to men, and abstaining from every thing which would have a tendency to dishonour Christ, to injure our neighbour, or hinder our own usefulness and improvement. Two things especially are incumbent on all, in relation to their fellow-creatures residing on the earth with them. The first is, the communication of saving knowledge to such as are so unfortunate as to be destitute of this precious treasure. This is a duty of universal obligation, though the means proper to be used by different persons will vary, according to the variety of the circumstances in which they are placed. It is the duty of all Christians to "let their conversation be always with grace, seasoned with salt, that it may minister grace to the hearers." It is also made their duty to exhort and admonish one another, and that daily, lest any be hardened through the deceitfulness of sin. All Christians are bound also to teach by example as well as by precept, by exhibiting to

the view of all who see them a holy life. "Let," says Paul, "your conversation be such as becometh the gospel." And our blessed Lord in his sermon on the mount, commands: "Let your light so shine, that others seeing your good works, may glorify your Father who is in heaven." It is evident from the very nature of this duty, which arises from our obligation to love our neighbour as ourselves, that all Christians are bound to send the gospel to those who are destitute of this necessary means of salvation; for, "how can they hear without a preacher, and how can they preach except they be sent?" All, therefore, according to their ability, should contribute toward this object, by supporting missionaries, aiding in the printing and circulation of Bibles and evangelical tracts, and maintaining institutions of learning for the training of ministers. But this duty of diffusing abroad the precious seed of divine truth, devolves especially on those who have been called to the holy ministry, who have been ordained for this very purpose, to publish to every creature the gospel of the grace of God. When a dispensation of the gospel is committed to any one, he will incur a fearful load of guilt if he turn aside to any secular employment. This may be learned from many things left on record by the apostle Paul. He calls God to witness that he was free from the blood of all men at Ephesus, because he had not ceased to declare unto them repentance toward God and faith in our Lord Jesus Christ; evidently intimating, that if he had not been thus faithful and diligent, he would have incurred the guilt of their destruction; which is exactly in accordance with what is said respecting the unfaithful watchman in Ezekiel.* The duty of preaching, to

* xxxiii. 1—9.

those who are called and have undertaken the office, is not optional, which is evident from what Paul says, in another place, "Wo is me, if I preach not the gospel."

Others, who have the instruction of youth committed to them, are under peculiar obligations to instil into their opening minds the doctrines of God's holy word. Parents, guardians of orphans, masters of servants or apprentices, and teachers of schools of every kind, are bound by this obligation, from which no human laws can exempt them.

Another duty of universal obligation is, to pray to God for his blessing on all the nations of the earth; and especially on kings and all that are in authority, not only that they may obtain salvation, but that Christians under a wise and equitable administration of law, "may lead quiet and peaceable lives in all godliness and honesty." All are bound to join cordially and fervently in the public prayers of the church, and not to neglect the assembling themselves together, as the manner of some is. We have encouragement also to agree together in smaller associations for prayer; and are assured that Christ will be present in such meetings, and that the concordant prayers there offered, will be graciously answered. And who can doubt, that, as we are commanded "to pray without ceasing," and "to pray every where, lifting up holy hands," family prayer is an incumbent duty? But in addition to all these, "we should enter into our closets, and shut the door, and pray to our Father in secret; and our Father who seeth in secret will reward us openly."

Among the prescribed duties of Christians, there is none which is more solemnly and emphatically inculcated, than a compassionate regard to the poor and

afflicted. Indeed, the phrase "good works," is most commonly employed in Scripture, in relation to this single thing. In this we follow the example of Christ, "who went about doing good," by preaching the gospel to the poor, and by relieving the distresses of the afflicted. And it is the assiduous performance of this duty which recommends the gospel to the judgment and conscience of men, more than any thing else. "Pure religion and undefiled before God and the Father, is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Nothing more is necessary to convince us of the importance of this duty, than the representation given by our Saviour, of the process of the judgment recorded in Matt. xxv., where the destiny of the assembled race of men is made to turn upon the kindness shown to the disciples of Christ. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And, in answer to their inquiry, when they had done any of these things to him? he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And to the wicked, the neglect of this duty is alone mentioned as the ground of condemnation.

Among the good works which Christians are required to perform, relative duties hold a very conspicuous place. These, indeed, in number, greatly exceed all other Christian duties, and no day passes in which every one has not duties of this kind to per-

form. But, as the relations of men are very much diversified by their condition in life, and standing in society, these duties are not the same to all persons. One is a parent, another a child ; one is a magistrate, another a citizen ; one is a pastor, another a member of his flock ; one is a master, another a servant ; one is a husband, another a wife. Besides these, there are particular professions and occupations in life ; or offices in the church and state, all which relations give rise to duties, which are incumbent on all who sustain these various relations. It behoves the Christian to be conscientious and faithful in the discharge of all relative duties. And, as there is a necessity for intercourse and commerce among men, the virtues of justice and veracity should be constantly practised, "doing unto others as we would have them do unto us." And, in social intercourse, to promote good fellowship, there should be real kindness, respectfulness, candour, and courtesy, assiduously cultivated. The standing rule should be, to do nothing and say nothing which would tend to the injury of our neighbour ; but continually to seek to promote his best interests.

Man is utterly unable to perform works of supererogation. When he has done all that is commanded, he must acknowledge himself to be an unprofitable servant ; having done no more than it was his duty to do.

CHAPTER XXVII.

PRAYER.

PRAYER is a duty dictated by reason. If a child is hungry and wants bread, nature impels it to go to its parent for a supply; and the natural affections of parents to their offspring render them prompt to answer such requests. And, even if they intended beforehand to give the necessary food, in proper season; it is nevertheless pleasing to them that the child should feel its dependence, and come and ask for what it needs. And if this is seen by all to be reasonable and becoming in children toward earthly parents, how much more reasonable and becoming that we should feel our dependence for every good thing on our heavenly Father, and should go to him and ask him to grant to us such things as are necessary for our present and eternal welfare. And on this very principle does our Lord urge upon his disciples the duty of praying for the Holy Spirit, in which gift all spiritual blessings are comprehended. His words are, "And I say unto you, ask and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg will he offer him a scorpion? If ye then being evil, know how to give good gifts unto your children, how much

more shall your heavenly Father give the Holy Spirit to them that ask him?"

Prayer is no more inconsistent with the unchangeable purposes of God, than the use of any other means; for God in forming his purposes had respect to all appropriate means of producing the intended ends, and among these prayer has an important place.

It is a low idea of the efficacy of prayer, to confine it to the good effect which it is adapted to produce on the feelings of the person who offers it. Indeed, if this were believed to be the whole benefit derived from prayer, a great part of the good impression which it makes on the petitioner would be lost. As we obtain the things which we need from earthly parents, by asking; so also, we receive the blessings which we need from our heavenly Father, by praying for them.

In how many instances did Moses, by his prayers, avert the judgments of God from the Israelites. The prophet Samuel also, by prayer, obtained a signal victory for the people of Israel over their enemies. But no single instance of the efficacy of prayer, recorded in Scripture, is more remarkable, than that of the prophet Elijah. This case is referred to, by the apostle James, in the following manner. "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

In prayer may be properly comprehended all devotional acts of the mind, and the suitable expression of these sentiments in external gestures and words.

Adoration is one of the most suitable and solemn

feelings of which a creature is capable, when he comes into the presence of the august majesty of Heaven.

Godly fear, or reverence is another feeling which must be experienced when any just idea is entertained of the Almighty power, terrible majesty, and awful holiness of the Creator. Penitent confession is so appropriate to sinners, in their approaches to God, that no one can have any sense of the divine character and presence, without falling down before him, under a deep impression of entire unworthiness. Even the holiest men, such as Isaiah, Daniel, and the apostle John, were overwhelmed with a feeling of unworthiness, when God manifested himself to them, with something of his majesty and glory.

Praise and thanksgiving are exercises of devotion which must be excited into lively exercise, in every pious mind, by the consideration of the wonderful works and munificent dispensations of our heavenly Father; and especially our praise and thanksgiving are due for redeeming love. This part of our devotional exercises will be continued through eternity. The song begun here, will rise to its noblest strains, when the saints in heaven, redeemed by the blood of Christ, and saved by his power, shall, in one grand chorus, sing, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion, forever and ever, amen."

But, that which is more properly denominated prayer, is petition. We approach the throne of grace to ask for such things as we need—Prayer has therefore, been very correctly defined to be "the offering up of our desires unto God, in the name of Christ, for things agreeable to his will." Desire itself is not prayer, but the expression of our desires to God, is the essence

of prayer. In this there are several things to be considered.

When there is strong desire, there is a feeling of want. Man has nothing for which he is not dependent. He needs many things for the welfare and comfort of his body. These wants are supplied by the beneficent dispensations of divine providence. For these blessings he is permitted to ask: "Give us day by day our daily bread." As to the extent of earthly blessings, he should ask only for what is necessary, and may be for his own good, and the glory of God. When deprived of health or other temporal blessings, he may seek for deliverance and for a restoration of such favours as have been withheld; but as it is good to be afflicted, he should rather pray to have his sufferings sanctified, than removed.

But our prayers should be chiefly offered for spiritual blessings, for ourselves and others. Here, we cannot be too importunate. We are taught, indeed, that it is importunity in prayer, which secures the blessing. This includes earnestness and perseverance. We should pray and not faint; be instant in prayer; yea, pray without ceasing. Prayer, to the spiritual life, is like breathing to the life of the body. We cannot live without prayer. Our prayers should not be confined to ourselves and our immediate connexions. These may properly hold a first place in our petitions; but we are bound to pray for rulers, and for all that are in authority, and for all sorts of men, that God would be merciful to them, and show them his salvation.

Prayer should be in the name of Christ. Faith is absolutely necessary in acceptable prayer, and faith always has respect to the Mediator. The humble penitent feels that he is unworthy to approach the

throne of God in his own name, for he is defiled with sin. He can only come with liberty and confidence, when he beholds his great High Priest standing between him and the divine Majesty. The prayers of believers are rendered acceptable and efficacious, only through the intercession of Jesus Christ our advocate. This is the precious incense, which is offered with the prayers of all saints.

But faith has respect also to the promises of God. On these it firmly relies, believing that what He hath said, he will faithfully perform. The person who prays in faith, confidently expects to receive whatever God has promised to give, in answer to prayer. Christians should therefore watch for the answer to their petitions. They should be attentive to the providences of God, by which prayer is often answered.

Prayer was never intended to supersede the use of other means; effort should always follow our prayers. The more faithfully we labour, the better reason have we to expect an answer to prayer.



CHAPTER XXVIII.

ASSURANCE OF SALVATION.

WE read in the Epistle to the Hebrews, both of the “assurance of faith,” and the “assurance of hope.” As faith is itself a belief of the truth, the assurance of faith can signify nothing else than a strong faith, an undoubting conviction of the truth. And, as hope is an expectation of future good, which may be more or

less strong, as the evidence that the good hoped for shall be ours, the assurance of hope is a full persuasion that in due time we shall realize the blessing which we desire. According to this interpretation, the assurance of hope does not differ from the assurance of salvation.

The relation between the assurance of faith and the assurance of hope, is hence manifest. The former is the necessary foundation of the latter. Unless we are fully persuaded that there is a full and suitable salvation in Christ, it is impossible that we should be assured that we shall obtain salvation through Him. But as God promises eternal life to every one who believes in Christ, when we do sincerely believe, and when our faith is strong, it is easy to draw the inference, that the salvation of the gospel is ours. The thing stands thus. God says, "he that believeth shall be saved." I am conscious that I believe, therefore, I know that I shall be saved. The strength of this conclusion, or the assurance that I shall obtain salvation, depends first on the assurance which I have that there is salvation in Christ for every one that believes. If I receive this declaration with some degree of dubiety, then there being no assurance of faith, of course, there can be no assurance of salvation. But if this truth be received, without any wavering, then there is a solid foundation on which the assurance of hope may rest.

In the next place, having believed in the promise of God, I must know certainly that I have believed, and that my faith is genuine. For although I believe ever so certainly in the truth of God's promise of eternal life to him that believeth, yet, if I doubt whether I have believed, or am uncertain whether my faith is of that kind to which the promise is made,

I cannot possess assurance of salvation. And there seems to be some ground for a doubt of this kind, as we read of several kinds of faith which were not connected with salvation. And one species of faith which was not saving, is represented as being accompanied with joy and every appearance of being genuine, until being put to the trial, it was found to be deficient.

Again, it ought to be remarked here, that many persons have entertained a strong persuasion that they were the heirs of salvation, and yet their confidence was founded in error or delusion. Therefore, although at first view, it would seem the easiest thing in the world, for a true believer to arrive at assurance of salvation, yet, when we take into view the deceitfulness of the heart, and the power of Satan to transform himself into an angel of light, and also the numerous cases of actual deception which have occurred, we are so far from thinking it easy to arrive at assurance, that we are disposed to believe that an infallible, unwavering assurance, on solid scriptural grounds, can be acquired by no one, without the special witness of the Holy Spirit. Most Christians, at least in our day, do not possess an assurance of salvation which excludes all doubt and fear, as to their future destiny. They have attained to a comfortable hope, but not to the assurance of hope; except at some favoured moments, when the love of God is shed abroad in their heart, by the Holy Ghost sent down from heaven. Then the Spirit witnesses with their spirits, that they are the children of God.

How this witness is given, is a matter concerning which there are different opinions. But as there are spurious joys which may be very extatic, it is safest to believe, that this assurance is commonly given, by

bringing into lively exercise, faith, love, and joy ; so that there can be no doubt of the existence of these exercises, as there can be none, that they are feelings peculiar to the children of God. The Spirit not only enlightens the mind to discern the beauty of holiness in the word, but to discern also, the image of the truth made on the heart, so that by his illumination, the believer is enabled to look back on his past experience, and to see, that, from time to time, he has exercised true faith, love, &c.; or, that he now actually is in the exercise of these graces. I do not, however, see any reason to doubt that God may sometimes, without any examination or comparison of its exercises with the marks of his word, fill the soul of the believer with a joyful persuasion of his love, and may so pour into it the spirit of adoption, that it shall be enabled, with filial confidence, to cry, Abba, Father. Many testimonies to this purpose might be collected from the experience of saints.

But alas ! many serious, conscientious persons are always more or less under a cloud of doubt and uncertainty, respecting their spiritual condition. These broken reeds must not be crushed, nor this smoking flax quenched, by any doctrine of ours ; for often among these are found the truly contrite and humble spirits with whom Jehovah delights to take up his abode. Where doubting does not arise from any want of confidence in the truth of God's word, but altogether from diffidence of the genuineness of our own faith, it does not partake of the nature of unbelief ; for there is so much reason to distrust our own hearts, that this timidity and uncertainty is often rather an evidence of self-knowledge and humility, than of unbelief. Still, such persons are deprived of much comfort, which Christians ought to enjoy.

These doubts are very distressing, and do not qualify the person to exhibit the bright side of religion to those around him. No person should be contented to remain under this dark cloud which so obscures his future prospects. Assurance of salvation is attainable by all true believers who assiduously seek it. Let all then strive to obtain this inestimable blessing.

The true doctrine of assurance is taught in the Westminster Larger Catechism, and is clearly expressed in the following words, "Such as truly believe in Christ, and endeavour to walk in all good conscience before Him, may, without extraordinary revelation, by faith grounded on the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in a state of grace, and shall persevere therein unto salvation."

Again, "Assurance of grace and salvation, not being of the essence of faith, true believers may wait long before they obtain it; and after the enjoyment thereof, may have it weakened and intermitted through manifold distempers, sins, temptations and desertions; yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair."

That assurance of salvation is attainable in this life, is very evident from the Scriptures, both of the Old and New Testaments. Indeed, all the saints, of whom any expression of their spiritual state is recorded, appear to have possessed a full sense of their reconciliation and acceptance with God. The only doubt is, whether they owed their assurance to that supernatural inspiration which they possessed, or to

clear revelations to them personally, that they were the adopted and beloved children of God. We know, that in some cases such communications were made to individual saints, as to Abel, Noah, Abraham, Isaiah, and Daniel: but the mere possession of miraculous gifts furnished no decisive evidence of the spiritual state of the persons who had received these gifts. We know that Balaam, who loved the wages of unrighteousness, prophesied by the inspiration of God; and Judas, the traitor, received the same commission, to heal the sick, to cast out devils, and to raise the dead, as the other disciples. Moreover, our Lord assures us, that at the last day, some will make this a plea for admittance into his heavenly kingdom, that, in his name, they had cast out devils, and done many wonderful works; but He will say unto them, "Depart from me, ye workers of iniquity, I never knew you."

Paul's strong assurance seems to have been the effect of that faith which he possessed in common with other Christians. And he felt it to be necessary to work out his salvation with fear and trembling, and to keep his body under, lest after preaching to others, he himself should become a castaway. His assurance of a crown of life at the appearing of Christ, was founded on the consciousness of having fought a good fight and kept the faith. The faith of the apostles was of the same kind with that of Christians at the present time: the only difference was in its strength. And as the apostles had nothing but what they had gratuitously received, there is no reason known to us, why God may not grant as great grace to some persons, in modern times, as was bestowed on the primitive Christians, or even on the apostles.

From the view of assurance which has been given

above, it may be inferred, that the true reason why so many sincere Christians, in our day, live without assurance, is the feebleness of their faith. They need, therefore, to be exhorted, in the language of the apostle Peter, "Wherefore, the rather, brethren, give all diligence to make your calling and election sure." The apostle John teaches us how we may obtain this precious grace of assurance. "We know that we have passed from death unto life, because we love the brethren." "If our heart condemn us not, then have we confidence towards God." "My little children let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him."

Some exercised Christians fail to obtain assurance by mistaking the evidences of true piety; or rather by supposing that the working of inward corruption, of which they are conscious, is inconsistent with a state of grace. A correct knowledge of the marks and evidences of true religion, is of great importance, in order to our obtaining a settled assurance. And some humble Christians possess the blessing without giving it its proper name. The writer recollects a conversation which passed in his presence, between an eminent minister of the gospel, and an old lady who had been converted under the ministry of the Rev. Samuel Davies. This old lady had given indubitable evidence of eminent piety for more than half a century; but she said to the clergyman who was conversing with her, "I have never attained to the faith of assurance—mine is only the faith of reliance." To which the clergyman answered, "if you know you have the faith of reliance, you have the faith of assurance."

Some persons seem to expect assurance in some

extraordinary way, by an immediate divine revelation, or by a voice from heaven. But this is enthusiasm. Mr. Flavel makes mention of a young man who most earnestly sought for some extraordinary evidence of his acceptance with God ; and as he walked in the fields vainly hoped, that the very stones would speak, that he might know whether he was a child of God. But afterwards, convinced of his error, he sought this blessing in the way of self-examination, reading the Scriptures, and other appointed means, and was not disappointed ; for, in the use of instituted means, he attained to a settled and comfortable assurance of his interest in Christ. It may be remarked here, that assurance is not always accompanied with joy. There may be a scriptural conviction, that a work of divine grace has been experienced ; and at the same time there may be no high raised affections ; nor any very vigorous actings of faith, at the moment. This may be called habitual assurance. But there is in the experience of many, at times, a joyful persuasion of the mercy and favour of God. This is probably what is meant by having “the love of God shed abroad in our hearts by the Holy Ghost sent down from heaven.” Such seasons are very precious, but never last long.

It is a sad case, when assurance for a while enjoyed, is through sin or carelessness lost. This is often experienced by backsliders. Assurance can never be enjoyed by those who depart from God, even although the root of the matter be in them. And when a comfortable sense of the divine favour is lost, it is hard to be recovered. Such Christians often walk mournfully, with their heads bowed down as a bulrush, to the close of life. David after his woful lapse, cries, “Cast me not away from thy presence, nor take thy

Holy Spirit from me. Restore to me the joys of thy salvation, and uphold me by thy free Spirit.”—“Make me to hear joy and gladness, that the bones which thou hast broken may rejoice.”

Many pious souls, there is reason to believe, are depressed, and their evidences beclouded, by a melancholy temperament. Physical causes necessarily have a powerful effect on the exercises of the mind; and this is felt in religion, as well as in other things



CHAPTER XXIX.

PERSEVERANCE OF THE SAINTS.

THIS subject is intimately connected with the assurance of salvation. For if true believers may lose their faith, and totally and finally fall away, then, manifestly, there can be no such thing as assurance of salvation. A person may know assuredly that he is a child of God, and at present free from all condemnation; but upon this hypothesis, he cannot possibly be assured that he will continue in this happy state. In the exercise of his own free will, he may depart from God, renounce Christ and become a reprobate. If this doctrine be admitted, that all saints are liable to apostatize, and that there is no such thing promised as the grace of perseverance, then Paul's declarations, in which he expresses the fullest confidence that he should possess a crown of life, must be understood conditionally; provided he should persevere to the end. And in the same manner we must construe

those triumphant expressions at the close of the eighth chapter of his epistle to the Romans. "For I am persuaded, that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." According to this theory, we must understand the apostle to mean, that if he continued in the faith, none of these things should be able to separate him from the love of God in Christ Jesus. But who knows, whether Paul did persevere to the end? Who knows, but that his faith failed in the last extremity? We have no account, in the New Testament, of the circumstances of his death. Indeed, if the standing of believers depends on themselves, it would not be surprising, that any one should be overcome by temptation, and should finally fall from a state of grace. It is possible, then, that all the apostles might have fallen away in the time of persecution; for although Christ promises to go and prepare a place for them, and that they should sit on thrones in his kingdom, yet all this must be understood on condition they persevered to the end!

Those who maintain, that all true believers will certainly persevere, do not ground their opinion on any ability which any of them have to stand. Left to themselves, they believe, that all of them would be sure to apostatize.

They attribute perseverance in grace, as they do the first conversion of the soul, to the love of God. They believe that the same power which brings the soul from death to life, is able to preserve it in life; and that the gifts and callings of God are without repentance, that is, without change of purpose.

Again, as believers are intimately and spiritually united to Christ, so as to be members of his mystical body, and since in virtue of this union, they receive continual supplies of grace and strength as they need these blessings, they are of opinion, that Christ the Head, will never suffer any member actually united to Him, to be severed from his body and to perish for ever.

Surely the Spirit of all grace which dwells in believers, is sufficient to keep up that spiritual life which He has generated in them; and is able to keep them from the danger of apostacy; and if He can do it, he will do it; for whom he loves, he loves to the end.

Those whose names are written in heaven, in the Lamb's Book of Life, before the foundation of the world, will at last reach heaven. The kingdom which the saints shall inherit, was prepared for them before the foundation of the world.

Not one link of Paul's glorious chain of salvation can be broken. "Whom He did foreknow, them he did predestinate to be conformed to the image of his Son, and whom he predestinated, them he also called, and whom he called, he glorified."

The apostle Paul was confident that He who had begun a good work in the Philippians would perform it until the day of Jesus Christ.

Can it be believed, that the same love and power which effectually called believers from their death in sin, will not preserve them in a state of spiritual life when it has been commenced?

In the days of the apostles there were many apostates; but John, in his first Epistle, clearly teaches, that such had never been sincere Christians. "They went out from us, but they were not of us; for if they had been of us, they no doubt would have continued

with us; but they went out that it might be made manifest, that they were not all of us.”

And the apostle Paul, in his second epistle to Timothy, treating of the success of heretics in subverting the faith of some; that is, seducing them to embrace false doctrines; will by no means agree, that these persons who were thus led astray, or their teachers, had ever belonged to the foundation of God, or were among his approved people; for he says, “Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.”

But it is said, by the impugners of this doctrine, that though God will not forsake his people, yet they may forsake Him; that the promises are made to the people of God, but when they cease to be his people, they cut themselves off from the blessings of the covenant of grace, which are all conditional, and made to *believers*. Now, we admit, that if any should cease to believe, they would be thus cut off; but what we maintain is, that their faith shall never fail. If God has made promises to this effect, then they are safe. Well, we know that Christ by his intercession did keep Peter's faith from utterly failing; for He said, “I have prayed for thee, that thy faith fail not.” And his intercessions were not only for Peter and the apostles, but for all who should through their word believe on his name. And in Jer. xxxii. 40. we find an explicit promise, and solemn covenant, in which God engages to preserve his people from falling: “And I will make an everlasting covenant with them, that I will not turn away from them, to do them good.” This seems to be a very full promise, and a covenant in all things well-ordered and sure: but this is not all: He immediately adds, “And I will put my fear in their hearts, THAT THEY SHALL

NOT DEPART FROM ME.” And this seems to be implied, when He promised, “I will put my laws in their mind, and write them in their hearts.”

In the xth. chapter of John’s Gospel, our blessed Lord speaks of himself as the good Shepherd. And he gives as the chief characteristic of a good shepherd, that he loves his sheep. And in his own case, his love was so great, that he was willing to lay down his life for the sheep. And he informs us, that those who were truly of the number of his sheep would hear his voice and follow him, while they would not hear the voice of strangers. His attention to the flock as their Shepherd, was so kind and compassionate, that he calls each one by his name and goes before the sheep, and leads them in the right way. From this description it might be inferred, that Christ would not forsake those on whom he had set his love ; and that he would not suffer their enemies to carry them off. Those persons who were specially the purchase of his blood and his dying agonies, he would certainly be disposed to save from perdition. There can be no doubt of the desire of the great Shepherd, that these objects of his love, and for whom he had paid a price above all estimation, should not perish. But we are not left to our own inferences on this subject. Our blessed Lord has anticipated our conclusions, by his clear and positive declarations. His gracious words should never be forgotten. “My sheep hear my voice, and they know me, and follow me. And I give unto them eternal life ; AND THEY SHALL NEVER PERISH, nor shall any pluck them out of my hand. My Father which gave them me, is greater than all ; and none is able to pluck them out of my Father’s hand.” I do not know how the doctrine of the saints’ perseverance could be expressed in stronger

language. It must be evident, that if God is able to keep them from perishing, they will be saved. And who will dare to call in question the ability of Christ and his Father, to preserve whom he will, from apostatizing? Surely God is able to cause even the weakest of them to stand. Suppose the contrary; suppose that one of these given by the Father to his only begotten Son to be redeemed, should be overcome by Satan the enemy of God and his people, and should perish eternally. What a triumph to the grand adversary, and what a dishonour to the Redeemer! Shall it ever be said, in the world of wo, 'Here is one of the beloved of God—one specially given to the Son—one purchased with the blood of the Son of God—one raised from the death of sin by the power of his Spirit—one that heard his voice, loved and followed Him,—such an one is eternally lost! The Saviour was not able to preserve this soul from falling under the power of temptation. Satan in this contest gained the victory, and tore away one of Christ's beloved sheep—yea, dismembered his mystical body; for this soul, now damned, was once a member of the body of Christ. Reader, can you believe this? Do not these arguments convince you that such a thing as this never can occur?

Again, does not Christ appear in heaven, as the Advocate of his people? And does not the Father hear him always? And shall not his intercessions be effectual to obtain persevering grace for all those whose cause he pleads? "He is able to save to the uttermost all that come unto God by Him; seeing he ever liveth to make intercession for them." It is the continual intercession of Christ which preserves his disciples from falling away totally and finally. Peter in his self-confidence fell into an enormous and disgraceful sin; and if he had

been left to himself, Satan would undoubtedly have overcome him and ruined him.

And that Christ intercedes for believers as he does not for others, we learn from that remarkable intercessory prayer, which he offered before he left the world. "I pray for them, I pray not for the world, but for them, which thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. While I was in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, except the son of perdition." Those who oppose the doctrine which we defend, think that in this last clause, the nerves of the argument drawn from this passage, are cut; and that as Judas was one of those given to Christ by his Father, and he perished, therefore believers may eternally perish. But can any impartial, intelligent Christian believe, that Judas was really included in the number of those given to Christ by the Father, and for whom he prayed? This construction would not only be dishonourable to Christ, but it would destroy the force and consistency of all that Christ uttered in this remarkable prayer. If Christ prayed not for the world, how came he to pray for Judas, who was a thief, and covetous from the time of his being first called to be an apostle? And Christ had perfect knowledge of his hypocrisy. And if he specially prayed for him, as much as for the other disciples, how came it to pass, that this prayer, in his case, was ineffectual? And if his special intercessions may be ineffectual, what solid ground have we to trust in him, and why was it declared that the Father hears him always? But it will be asked, how we get over the difficulty which this clause presents. If the original Greek be construed agreeably to the

common usage of the language, there will remain no difficulty. The sentence is elliptical, and the true import undoubtedly is, And none of them is lost : but the son of perdition is lost, who was not of the number given. The very same construction is used, where our Lord says, "There were many widows in Israel in the days of Eliseus, but to none of them was he sent, but unto a widow of Sarepta." The *but* here excludes the widow of Sarepta, for she was not a widow of Israel, but belonged to the Canaanitish nation. And in the same connexion, "For there were many lepers in Israel, in the days of Eliseus, but to none of them was he sent, but unto Naaman the Syrian." Luke iv. 27. Naaman was not one of the lepers of Israel, but a man of a foreign nation, just as Judas was not one whom the Saviour had kept, but was the son of perdition. This text, therefore, properly understood, furnishes no objection whatever, to the doctrine of the saints' perseverance, derived from this intercessory prayer of our Lord. And this prayer alone affords an impregnable foundation for this precious doctrine.

It is hard to believe, that those whose names were written in the Lamb's book of life before the foundation of the world, shall utterly and eternally perish. It is, indeed, promised to the saints of the church of Sardis, that their names shall not be blotted out of the book of life ; and it is reasonable to think that the same promise is applicable to all true believers. If these names might be blotted out, there would be no great cause of rejoicing that they were written in heaven ; but our Lord teaches his disciples to rejoice in this, above all things. (Luke x. 20.)

It is indeed said, "That if any one shall take away from the words of this prophecy, God will take away his part out of the book of life, and out of the holy

city, and from the things written in this book." Rev xxii. 19. 'The meaning is not that such a person ever had any part in this book, but that he never should have. It is not said, that the names of such were written in the book of life; but it is declared that it was a privilege of which they should never partake.

There is one view of this subject which I have not seen given by the authors which I have consulted. All accountable creatures are placed, when created, in a state of probation. When this probation is ended, they are confirmed in a state of holiness and happiness, and are never more exposed to any peril of their eternal life. Thus, when a part of the angels fell, the remaining hosts were confirmed, and are therefore called "elect angels." Whether they stood by their own inherent strength, or whether some gratuitous aid was afforded to them, which was not granted to those who fell, as some suppose, we cannot certainly tell. But all seem to be agreed, that the holy angels are exposed now to no danger of perishing.

In the case of mankind, if our federal head and representative had retained his innocence and finished his obedience, even to the end of the time appointed for his trial, it seems to be agreed by most, that there would have been no trial of each individual, but all the race would have been brought into existence in a justified state; not only in a state of innocence, but in a state of confirmed holiness, and liable to no danger of sinning or perishing. Now since the second Adam, the Representative and Surety of his chosen seed, has rendered a complete righteousness to the law, when the same is imputed to his people for their justification, will they not stand at least in as safe a condition, as they would have been in, had their first representative fulfilled the condition of the covenant

of works? It appears reasonable to think, that no justified persons ever can fall away: that is, God is engaged to grant them eternal life, and has covenanted to prevent them, by his confirming grace, from falling into sin and ruin.

Adam before he sinned was not in a justified state, though in a state of innocence, because his probation was not yet ended. So also we suppose, that the fallen angels were never in a justified state; they fell also before their probation was finished. We know of no instance of a justified person ever perishing. And as believers are perfectly justified in Christ, they are no longer on probation for life; that is finished, and, therefore, they are included in the bonds of a covenant so well ordered, and so sure, that they can never perish.

Again, the sins of penitent believers are fully and absolutely pardoned; and it is promised that these sins shall be forever buried, and blotted out. But suppose one of these pardoned sinners to fall away from a state of grace, what will be his condition, in regard to the innumerable transgressions already pardoned? Will the guilt of these be laid upon the apostate, or not?

They who maintain the doctrine that true believers may finally fall away and perish, do also hold that God does all he consistently can to preserve them from apostatizing, and sincerely desires to bring them to the possession of eternal life. Now, I would ask, how is this consistent with acknowledged facts? Some Christians, while in the world, are exposed to much greater temptations than others. As God foreknew that certain persons would be unable to resist certain temptations by which they are supposed to be overcome, and caused finally to perish, why were they not by the divine providence preserved from such ex-

posure? But this is not all: some Christians are called away by death soon after their conversion, and their salvation is secured; while others are left to be buffeted or seduced by temptations for many years, by which they are finally overcome, and are lost. Now if these had been taken out of the world at as early a period of their christian pilgrimage as the former, they would also have been saved. Where is the impartiality of which so much is said, in relation to these?

This doctrine has been opposed on the principle that the belief of it tends to breed presumption, and to encourage negligence, in working out our salvation.

We do not assert that this doctrine has never been abused by unholy men: but what doctrine may not be thus abused? Certainly none more so, than the love and mercy of God. In answer to this objection, we would observe, that our doctrine is the perseverance of the saints in *faith* and *holiness*. Just so far as any professor fails in the exercise of faith, and practice of holiness, he loses the evidence that he is a true Christian. According to this view of the subject, he never can persuade himself that he will persevere, unless he is in the exercise of grace, without which he cannot possess the evidences of being a true believer. Again, fear is not the only, nor the most efficacious motive which urges the Christian to activity and energy in running the gospel race. Hope has more influence on him, than fear; and when his hope of final success arises to assurance, he is animated with the liveliest zeal, and impelled by the strongest motives, to lay aside every weight, and run with patience the race set before him. And this is consonant with experience in temporal matters. Suppose a man to have in prospect a journey, through a very difficult

and dangerous country. If he could be assured, before setting out, that however many obstacles and enemies he should encounter, yet he would certainly reach the end of his journey, and come off triumphantly, how would such assurance encourage his heart, and nerve his body to go on courageously ! whereas, if he entertained but small hope of success, discouragement would weaken all his efforts.

It is acknowledged there are some texts of Scripture, which viewed separately, seem to teach that true believers may fall from a state of grace ; but the doctrine is so contrary to the great principles of the covenant of grace, that such an interpretation of any text as would favour it, cannot consistently with the analogy of divine truth be admitted. We must compare scripture with scripture, and thus endeavour to ascertain the mind of the Spirit. The apparent testimony of some texts of Scripture in favour of the apostacy of believers, led Augustin to adopt the opinion, that some persons, not of the number of the elect, were really converted ; but that such never persevered to the end, but fell from the gracious state to which they had attained. He firmly maintained, however, that none of the elect could perish. Probably this opinion was adopted by Luther and some of his followers. And some few have believed, that though the saints might for a season fall totally away, which they suppose must have been the case with David, Solomon and Peter ; yet they are always recovered, and never finally apostatize. It is not necessary to make any remarks on this opinion, as it has been held by few. There are no instances in Scripture of the final fall of real saints. To such professors as will be found at the left hand of the Judge at the last day, it will be said, however great their gifts, or high their

privileges, "Depart from me, ye workers of iniquity; I NEVER KNEW YOU." How could this be said, if some of them had once been in union with Christ?

The texts of Scripture which seem to favour the final apostacy of real Christians, we have not time nor space, to consider in detail. We think, however, that they may all be explained in consistency with the true doctrine, upon one or other of the following principles. First, that the persons spoken of as righteous, or as believers, are described according to the opinion which they entertained of themselves, and the profession which they made; or secondly, that the cases are hypothetical, not declaring that, in fact any should fall away; but stating what would be the consequence if such an event should take place: or thirdly, that the cases described are of those who under the external light of divine revelation, and under the common influences of the Holy Spirit, had advanced far in the doctrinal knowledge of Christianity, and had experienced lively impressions from the truth, without having undergone a radical change of heart. Such a case is described by our Saviour, in the parable of the sower, in regard to such as are represented by the seed which fell on stony ground; such as hear the word with joy, and for a season, give pleasing evidence of piety; but having *no root in themselves*, in the time of temptation fall away.

And to the above cases, we may add that of those, who in apostolic times, received the miraculous gifts of the Holy Ghost; for these were not conferred only on real Christians, as we know from the case of Judas, and from the account given by our Lord, of the plea which will be made by some whom he will condemn at the last day. They are represented as saying, "Have we not in thy name cast out devils, and

done many wonderful works?" Combine these two last cases, and you have a satisfactory explanation of the character of those described in the sixth chapter of the epistle to the Hebrews. In all ages of the church, there are persons, who greatly resemble true saints, not only in outward profession, but who have feelings and exercises which are well devised counterfeits of the genuine piety of the heart.

But surely it never can be, that one of those who were chosen in Christ, before the foundation of the world, and in time effectually called, and united to Christ, so as to become living members of his mystical body; and whose sins he bore on the cross, and to whom he has promised the constant indwelling of the Holy Spirit, and whose names are in the book of life, should be finally lost. The enemy of God and man shall never, in the dark dominions over which he reigns, have it in his power, triumphantly to boast, that he has plucked from the hands of the great Shepherd one of the dear lambs of his flock. No: the elect of God can not be deceived to their ruin. Those whose names are in the book of life shall never be cast into outer darkness. "THEY SHALL NEVER PERISH."

CHAPTER XXX.

THE SACRAMENTS.

SACRAMENTS are visible signs of invisible grace. They are also seals of God's covenant with men; just as in more solemn transactions among men, besides the words in which the substance of the compact, or treaty, or deed of conveyance is contained, it has been customary from the earliest times to have certain signs superadded, to give solemnity to the transaction, and to deepen the impression of the obligations or stipulations into which the parties had entered. And, frequently, such actions were performed as symbolically represented the consequences which would ensue from a violation of the contract, or a neglect of the duty promised. Thus, it was customary, not only in treaties between nations, but in the more important transactions among individuals, to have seals appended to bonds and contracts. So, of joining right hands, and other ceremonies in marriage, and wearing ribands or stars, as a sign of some military order. We learn from Scripture, that it was customary, anciently, in forming solemn covenants, to divide slaughtered animals, and to cause the parties to pass between the dissected parts, by which it would seem, an imprecation was implied, that if either of the contracting parties should prove unfaithful, he would in like manner, be cut to pieces. In accommodation to the nature and customs of men, God has, under every dispensation, appointed certain external rites, which have no

signification but in connexion with the covenant to which they are appended. For these signs or symbolical actions, are never found but in connexion with solemn covenants, which they are intended to confirm, or render the ratification more solemn and impressive.

Another frequent use of institutions of this kind is, to serve as memorials of events and transactions, which it was important should not be forgotten. Many such we have in the Old Testament.

But as there is a resemblance, readily conceived, between certain objects or actions and certain truths, which is the foundation of figurative language; so this resemblance is the principle, on which particular signs are adopted. Every body, even a child, can see that washing the body, or a part of it, with pure water, fitly represents the moral purification of the soul. And, as truth is gradually received, while some important things are future, it has pleased God to furnish a kind of faint prefiguration of such events, which would serve to give some vague idea of the matter. Thus, by the presentment of an animal of a certain species before the altar, and then by the offerer confessing his sins over its head before it was slain, and by the sprinkling of blood by the priest, the vicarious atonement for sin was prefigured for ages before the real efficacious sacrifice was offered. And by this ceremony kept up daily before the eyes of the people, they were taught typically, to look for redemption by the shedding of blood, and to obtain pardon by having their sins transferred to another who would bear them away. Under the new dispensation there was less occasion for these ritual services; and, therefore, while the old ceremonial law was abolished,

no new sacraments were instituted, except Baptism and the Lord's Supper.

According to the universal testimony of Jewish writers, baptism was practised by the Jews on the admission of proselytes, long before the advent of Jesus Christ. And, though circumcision was restricted to males, the ceremony of baptism was extended also to females, and, like circumcision, was administered to infants.

When John, the harbinger of Messiah, was sent of God, he commenced his ministry by preaching repentance and baptism for the remission of sins. The object of his mission was "to prepare the way of the Lord," by arousing the attention of the people, and bringing about a reformation in the nation. His baptism was a national baptism. It was the duty of all the people to repent and submit to this rite, which they generally did. The pharisees and lawyers, however, rejected the counsel of God, not being baptized of John.

The disciples of Christ also, by his direction, administered baptism to such as acknowledged him to be the Messiah. But baptism, as a rite of the Christian church, was not in existence until the new dispensation commenced, which was not until after Christ's resurrection. Then a new commission was given to the apostles, "to go and make disciples of all nations, baptizing them in the name of the Father, Son and Holy Ghost." This was properly the institution of Christian baptism; and differed from the rite as formerly administered, in two respects: first, in being in the name of the adorable Trinity, and, secondly, in being made a badge of discipleship in the Christian church, or a formal initiation into the visible church of Christ. "Baptism is not to be administered to any

that are out of the visible church until they profess their faith in Christ and obedience to him ; but the children of such as are members of the visible church are to be baptized.”



CHAPTER XXXI.

BAPTISM.

THERE has always been a tendency to make too much of these external rites, and to depend unduly upon them, as a ground on which to hope for salvation. Thus, the Jews so exalted the importance of the rite of circumcision, that they seem to have thought that being descended from Abraham, and having this sign in their flesh, insured their salvation : which false confidence Christ and his apostles laboured to overthrow. It is not wonderful, therefore, that the same error should arise in regard to baptism. In the New Testament, baptism is both a duty and a privilege ; but no undue importance is given to it, nor any undue efficacy ascribed to it. Paul, indeed, spent little of his time in administering this rite. He avoided it at Corinth, where there were divisions and factions, lest any should say that he baptized in his own name. And he says expressly, that Christ sent him “not to baptize but to preach the gospel ;” which single declaration is a refutation of the opinion that internal grace, or regeneration, always accompanies baptism ; for in that case, baptism was far more important than preaching. For Paul certainly could not convey grace by preaching ; but if he could have regenerated all to whom he

administered baptism, he should have given himself up entirely to this work. These sacramental institutions are not intended to be the means of conveying grace to the subjects in some mysterious manner, but they are intended to operate on adults by the word of truth, which accompanies the ordinance.

Some lay a great stress on the mode in which baptism is administered, insisting that a total immersion of the body in water is essential to the right administration. In the ceremonies of a sacrament, some things belong to its essence, because they represent symbolically the truth intended to be impressed on the mind; other things are indifferent, because they are merely incidental, and do not affect the import of the sacrament. If it could be proved that the act of immersion was the thing in the ceremony which is principally significant of the truth intended to be inculcated, it would be essential; but if the mode of applying water has nothing to do with the emblematical signification of the ordinance, it is an indifferent circumstance; as much so as whether baptism be administered in a vessel or in a river; or whether in the Lord's Supper, leavened or unleavened bread be used; or whether we recline or sit upright in partaking of this ordinance. And in regard to indifferent, incidental circumstances, which do not enter into the essence of the sacrament, there is no obligation to follow what all know was the practice of Christ and the apostles; as it is certain that in the first institution of the sacred supper, they reclined on couches, used unleavened bread, and partook of it in the evening, but we do not feel bound to imitate any of these things.

The baptism of the children of those who themselves were in covenant with God, though not ex-

pressly mentioned in Scripture, is a practice supported by good and sufficient reasons. It cannot be supposed that under the gospel dispensation, the privileges of the offspring of believers are less than under the Jewish. But we know that by God's command, circumcision, the sign of the covenant, was administered to all the males. They were thus brought externally within the bonds of the covenant; and although the external rite of initiation has been changed, there is no intimation given that the children of believers were to be henceforth excluded from the visible church.

Christ was displeased with his disciples for hindering little children to come unto him, "for," said he, "of such is the kingdom of heaven. And he took them in his arms and blessed them."

Household baptism was practised by the apostles, and children form a part of most households.

Infants are depraved and need the washing of regeneration, and are capable of being regenerated; and this renovation baptism does strikingly represent. The practice may be traced up to the earliest period of the church, and was then universal in all parts of the world. It is scarcely credible that so great a change should have become universal, in the church, without being noticed by any writer of ecclesiastical history.

CHAPTER XXXII.

THE LORD'S SUPPER.

WHEN Christ celebrated the passover for the last time with his disciples, at the close of the feast, he instituted another sacrament, bearing a strong analogy to this Jewish festival, to be perpetually observed in his church until he should come again. While they were reclining around the table, he took of the bread which remained and blessed it and brake it, and gave it to his disciples, saying, "This is my body which is broken for you; this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my blood, which is shed for you." As this ordinance was intended to be social, that is, to be celebrated by the church when assembled, Paul calls it a communion; "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Nothing can be plainer than the nature of the duty enjoined upon the disciples, and intended to be obligatory on all Christians to the end of the world; for the apostle Paul, who was not present at the institution of the eucharist, but received it, as he did the gospel, by immediate revelation, when he recites the words of institution, adds an important clause, "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." From

which it is evident, that it was intended to be a standing memorial of the death of Christ until his second advent.

When Christ says, "this is my body," to suppose that he meant to teach, that the piece of bread which he held in his hand, was literally his material body, is an opinion so monstrous, and involving so many contradictions, that it never could have originated but in a dark and superstitious age. In the first place, it was contradicted by all the senses, for the properties of bread and wine remained after the words were spoken, just the same as before. In all other cases of miracles, the appeal is to the senses: no example can be adduced of men being required to believe any thing contrary to the testimony of their senses. But if the bread which Christ held in his hand was literally his body, he must have had two bodies; and if he partook of the bread, he must have eaten his own body. He says, "This is my body, which is broken for you." "This is my blood, which is shed for you:" if these words are taken literally, then Christ was already slain, and his blood already shed; he was, therefore, crucified before he was nailed to the cross. Moreover, if the bread is transubstantiated every time this sacrament is celebrated, Christ must have as many bodies as there are officiating priests: and while his body is glorified in heaven, it is offered as a sacrifice on earth, in thousands of different places. And while the glorified body in heaven is no longer composed of flesh and blood, the body made out of the bread and wine, is a real body of flesh containing blood, as when he tabernacled among men. And if the thing were possible, what spiritual benefit could be derived, from devouring flesh? From its nature, being material, it could not nourish the spiritual life. And when re-

ceived into the stomach as food, what becomes of it? is it incorporated, like common food, into our bodies? —But I will not pursue the subject further. Before a man can believe in transubstantiation, he must take leave both of his reason and his senses.

The withholding the cup from the laity is an open violation of our Lord's command, and a manifest mutilation of the ordinance; and the pretence for this presumptuous departure from the express command of Christ is both superstitious and impious; for it implies that Christ, in the institution of the cup was wanting in wisdom, or that he was regardless of the danger of having his blood desecrated, by being spilt.

As the Lord's Supper is a memorial of the death of Christ, it should be celebrated often, that this great sacrifice, on which our salvation depends, may not be forgotten, but kept in lively remembrance in the Christian church.

If it be inquired, in what sense is Christ present in the eucharist? we answer, spiritually, to those who by faith apprehend and receive him. The idea of a bodily presence in, with, or under the bread and wine, is little less absurd than the doctrine of transubstantiation. Indeed, in some respects, it is even more impossible, for it requires and supposes the ubiquity of Christ's body. The truth then is, that only they who exercise faith in Christ, as exhibited in the eucharist, eat his flesh and drink his blood. A participation of the instituted signs, without faith to discern the Lord's body, is so far from being beneficial, that it involves the guilt of an awful crime; for "he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself." He is guilty of the body and blood of the Lord. "Let a man examine himself, therefore,

and so let him eat of this bread and drink of this cup.”

To make a matter of importance of mere indifferent circumstances in the celebration of the sacraments, has been the cause of useless and hurtful contentions; and to insist on any thing as necessary to a sacrament, which Christ has not expressly enjoined, is a wicked usurpation of his authority, by adding human inventions to divine ordinances.

The value of the Lord's Supper is incalculable. It is admirably adapted to our nature. It is simple, and its meaning easily apprehended by the weakest minds. It is strongly significant and impressive. It has been called an epitome of the whole gospel, as the central truths of the system, in which all the rest are implied, are here clearly exhibited. And it ever has been signally blessed to the spiritual edification and comfort of the children of God. They, therefore, who neglect this ordinance, do at the same time, disobey a positive command of Christ, and deprive themselves of one of the richest privileges which can be enjoyed on this side of heaven.

CHAPTER XXXIII.

THE LORD'S DAY AND DIVINE WORSHIP.

REASON teaches that there is a God, and that He ought to be worshipped. Had man remained in his primeval state of integrity, social worship would have been an incumbent duty. But, from a survey of the constitution of man, it is evident that continual worship, whatever may be the fact in heaven, would not have been required of him while on the earth. The book of nature was spread out before him; and it would have been his duty to read daily those lessons which were taught by the heavens and the earth, the animal, vegetable, and mineral worlds. And we know, from express revelation, that it was appointed unto him to keep the garden of Eden, and dress it; and this would have required much attention, and vigorous exertion. It was never intended that man should lead an idle or inactive life. Employment would in innocency have been as necessary to his happiness, as it is now to the human race. He was also constituted lord of the inferior animals; and the exercise of this dominion would of necessity occupy a portion of his time and attention. From a deliberate consideration of the circumstances in which man was placed, it may be legitimately inferred, that in order to perform the primary duty of worshipping his Creator in that manner which was becoming and proper, he must have had some portion of his time appropriated to that service.

The worship due to the great Creator requires time for the contemplation of his attributes, as revealed in his glorious works. It requires time, also, to recollect all the manifestations of his wisdom and goodness in the dispensations of his Providence, and to give vocal expression to feelings of gratitude for the benefits received, and the happiness bestowed. No doubt, devotional feelings were habitual in the hearts of our first parents. No doubt, they sent up, more formally, their morning and evening orisons; but more time is needed to draw off the thoughts from visible things, and to concentrate them on the great invisible First Cause—the Giver of existence, and of all its capacities and enjoyments. Short snatches of time are not sufficient to perform this noblest of all duties in a proper manner. A whole day, at certain periods, was needed, so that there might be time for the contemplation of divine things, and for the full and free exercises of devotion. And as man is a social being, and so constituted, that by uniting with others who have the same views and feelings, his own through sympathy are rendered more animating and pleasing, it is evident that it was intended that mankind should worship and praise God in a general and public, as well as in an individual and private capacity. Now, it is too obvious to need proof, that social worship requires stated times, known to all the people, on which they may assemble for this divine employment. What proportion of time should be consecrated to this service, the reason of man, prior to experience, could not have determined. If it had been left free by the law of God, it would have been difficult to agree on the proportion; and if agreed upon, the obligation to set apart the due proportion of time would not have been so binding and sacred, as if the

Almighty Creator should designate the day which should be employed in his service. And behold the amazing condescension of God! With some view to this very thing, He was pleased to perform the work of creation in six days, and to rest on the seventh; thus setting an example to his creature man; for He not only rested on the seventh day, but *sanctified* it; that is, set it apart to a holy use—to be employed, not in bodily labour or converse with the world, but in the contemplation of the works and attributes of God, and in holding delightful communion with his Maker. God could have commanded the world into existence, with all its various furniture, and with all its species of living creatures, in a single moment; but for man's sake, He created the heavens, and the earth, and the sea, the light, and the air, and vegetables, and animals, in six successive days, and then ceased to work; not that the Almighty could be weary or need rest; but for the purpose of teaching man that whilst he might lawfully spend six days in worldly employments, he must rest on the seventh day. This day, from the beginning, was a holy day. As the worship of God is the highest duty of man, the first express indication of the divine will in relation to man was, that the seventh part of his time should be sacred to the service of his Creator.

The sabbath thus instituted, as the very first provision for man's religious services, was the seventh from the commencement of the work of creation; but as man was made on the sixth day, the sabbath was his first day, after he saw the light, and breathed the air of heaven. This deserves particular notice; for it may have a connexion with the change of the day of rest after the resurrection of Christ. The supposition is—and it is

not given for a clearly revealed truth—that the first day of the week, according to human computation, was the day of rest from Adam to Moses; but that then, for some special reason, the day was changed to the seventh. Afterwards, when the Mosaic economy was terminated, at the resurrection of Christ, the original day, appointed at first to be the sabbath, was restored as a matter of course. Let every one exercise his own judgment on this point: it is no article of faith; but merely a probable conjecture.

It is wonderful to find learned commentators trying to prove that no day was sanctified at the beginning; but that Moses mentions it in his history of the creation, by way of *prolepsis*, or anticipation. But this is an unnatural and forced construction, and invented without any cogent reason; for what absurd consequence follows the obvious meaning of the text? No: the absurdity, as far as there is one, cleaves to this hypothesis: for when the fourth commandment was proclaimed from Sinai, and written by the finger of God on one of the stone tables, the reason given for sanctifying the sabbath day is, that “in six days God made the heavens and the earth, and the sea, and all that in them is, and rested on the sabbath day, and hallowed it.” If the contemplation of the work of creation was the object of setting apart this day, is it not far more reasonable to suppose that it would be observed from the very commencement of the world, than that this should commence two thousand years afterwards? The omission of any distinct mention of the sabbath during the period between Adam and Moses, furnishes no argument against the plain interpretation of Gen. ii. 2, 3; for many other things were omitted in the concise history which we have;

and institutions which are regularly observed, do not require to be mentioned. Or, if we should suppose that, in the wickedness of antediluvian times, this original appointment was neglected, and not revived until Moses, this will account for its omission in the sacred history.

If, then, the sabbath was given to man while in Paradise, it is surely in force ever since; at least, where divine revelation has been enjoyed. It is also a well-ascertained fact, that in very ancient times, the seventh day was, among the heathen, reckoned sacred. The division of the week into seven days among all ancient nations, can only be accounted for by supposing an original institution of this kind. That the days of the week were named, among the heathen, from the sun, moon, and planets, does by no means furnish a satisfactory account of the division of time into weeks of seven days. The number of persons who knew any thing of the planets was small; and they never could have had influence, from the circumstance that there were seven celestial bodies, to have introduced the division of time into weeks of seven days. The true state of the fact no doubt was, that this division was received by tradition, as a thing of this kind can be handed down through numerous ages, without the aid of written records. And when the nations turned to idolatry, their principal deities were the sun, moon, and planets; to each of which they assigned a residence, and worshipped them on stated days of the week: in consequence of which, they gave the names of their gods to those days on which they were respectively worshipped.

When the sabbath is first mentioned by Moses, after

the exodus, there is no appearance of its being a new institution; but it is referred to as a day accustomed to be observed; or, at least, as one on which it was not lawful to perform the common labours of the week. The mention of it occurs in the account of the descent of the manna. It is said, "On the sixth day, they gathered twice as much as on other days. And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the sabbath; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morrow. And Moses said, Eat that to-day, for to-day is a sabbath unto the Lord. And so the people rested on the seventh day."—Exod. xvi. 23. Evidently, this was no part of the ceremonial law, which was not yet given; and no new institution was ever established in this incidental manner. It seems clear, that the reference is to a day of rest, of which the people had some knowledge.

The decisive argument for the perpetual obligation of the sabbath is the fourth commandment. The ten commandments, as being of a moral nature, and therefore always binding, were promulgated in a very different manner from the other institutions of Moses. They were first uttered in a voice of thunder, from the midst of the fire on Sinai, and were then inscribed by the finger of God on two tables of hewn stone. Now, it is admitted, that all the other precepts of the Decalogue are moral; and would it not be an unaccountable thing that a ceremonial, temporary commandment should be inserted in the midst of these moral precepts? This is the law which Christ says he came not to destroy, but to fulfil. None of these commandments have been abrogated; and therefore the fourth, as well as the others,

remains in full force. And it is remarkable that the prophets, in denouncing the sins of the people, always mention the violation of the sabbath in the same catalogue with the transgression of moral precepts.

It may seem to cursory readers of the New Testament, that our Lord abrogated the sabbath, and in his own conduct disregarded it. But this is far from being a correct view of the fact. The Pharisees insisted on such a rigid observation of the day of rest, as to prohibit works of real necessity and mercy. This superstitious and over-scrupulous opinion, our Saviour denounced, and showed, that healing the sick, and satisfying the cravings of hunger, were things lawful to be done on the sabbath. And what renders it certain that this is a correct view of the matter is, that our Lord justifies his conduct by the practice of the saints in ancient times, when the sabbath was in full force by the acknowledgment of all, and by the provisions of the Levitical law itself, which required the priests to perform double labour on the sabbath. And he, moreover, showed, that the accusation against him, for a violation of the sabbath, was hypocritical; because, the very persons who made it, would pull an ox or sheep out of a pit into which it had fallen, on the sabbath day; and also, because they thought it no violation of the sacredness of the sabbath, to lead an ox or ass to watering, though they objected to the disciples satisfying their hunger on that day.

Our Lord was as much opposed to the perversion of the commandment as to disobedience. He had no respect for the superstitious and unduly rigorous opinions and practices of the self-righteous Pharisees. He taught—and exemplified it in his own conduct—that “the sabbath was made for man, and not man for the

sabbath." One of his expressions has evidently been misunderstood, by some interpreters. It is where he says, that "the Son of Man is Lord also of the sabbath." They have interpreted this to mean, that Christ claimed the right to do those things on the sabbath, which would be unlawful to others on that day. But this cannot be the meaning; for Christ was made under the law, and had bound himself to obey it. He came not to destroy the law, but to fulfil it. A breach of the fourth commandment would have been sin in him, as much as in any other. I take the meaning to be, that as he appointed the sabbath, so he best knew how to interpret his own law.

There is a text in Paul's epistle to the Romans, which has been supposed to teach that it is a matter of indifference whether we observe the sabbath or not.—"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." But evidently, the question here discussed relates to the ceremonial law. It relates not to the sabbath; which, as we have seen, was no part of the ceremonial law, but belonged to the moral code. The ceremonial law was virtually abrogated by the death of Christ; but all Christians were not yet enlightened to understand their Christian liberty; and such were indulged in their continued observance of these rites. The apostle is treating here of meats and drinks and festival days, the binding obligation of which had ceased.

But in the epistle to the Colossians, Paul says, "Let no man, therefore, judge you, in meat or drink, or in respect of a holy day, or of the new moon, or the sabbath *days*." Here, again, the ceremonial law is obviously the subject of discourse. He is speaking of "meats," "drinks," "new moons," and "sabbath days."

And the word *sabbath* relates to the numerous sabbaths of the ceremonial law, distinct from the weekly sabbath. Whenever a festival of the law continued eight days, the first and last were always kept as sabbaths. Or the reference might be to the sabbatical year, for the word *days* is not in the original.

But on supposition that the weekly sabbath was intended, the meaning might be that the Jewish sabbath, namely, the seventh day of the week, was no longer obligatory on Christians, since they had, by divine direction, adopted the first day for their day of sacred rest and of holding public assemblies for the worship of God. This leads to the inquiry, what evidence have we that such a change was ever made by divine authority? The uniform practice of Christians, to meet on the first day of the week, from the very time of Christ's resurrection, is strong evidence that this change was introduced by Christ and the apostles. It was suitable, that as the worship of God by his people, would have principally respect to the work of redemption, it should be celebrated on that day on which it was made manifest that this glorious work was completed. Accordingly, Christ having risen from the dead, always met his disciples on this day. And afterwards, the apostles and the churches were accustomed to come together on this day, "to break bread," that is to celebrate the Lord's supper. And when the apostle wrote his first epistle to the Corinthians, it was already established as a custom, not only in the church of Corinth, but in the churches of Macedonia and Galatia, that their contributions for the poor, should be collected on this day. From the apostolical practice, we rightly infer the divine authority for this change.

So generally was the first day of the week ob-

served, in commemoration of Christ's resurrection, and for the celebration of religious worship, that in the times of the apostles, it had obtained the significant denomination of the LORD'S DAY. That this appellation really was applied to the first day of the week by the apostle John, in the Apocalypse, is evident, because it can, with no appearance of reason, be applied to any other day; and also, because this became a common appellation of that day among Christians in all subsequent ages to this time, as appears by the testimony of Justin Martyr, and others.

It may still seem strange to some that, if the fourth commandment was of perpetual obligation, it should never have been expressly inculcated in the New Testament, nor the violation of this precept be placed in the many catalogues of immoralities found in the writings of the apostles.

To remove this difficulty, it may be observed, that without a divine revelation, the heathen could not know what portion of time, or what particular day should be observed. They were bound to appropriate a due proportion of time to the worship of God, but what that proportion should be, reason could not determine. It can scarcely be considered, therefore, that they sinned in not observing the sabbath. Though this is, by the prophets, always charged on the Jews as a great sin, yet they do not denounce the Gentiles on account of their neglect of the sabbath. Yet such strangers as lived in Judea were bound to regard this day.

Again, at the time of our Saviour's advent, the external violation of the sabbath was not common among the Jews; but, on the contrary, their principal teachers—the Scribes and Pharisees—had inculcated a degree of rigour in keeping the sabbath which was

contrary to its design, which superstition our Lord condemned, and showed, both by his discourses and his actions, that the sabbath was made for man, and not man for the sabbath.

And in regard to converts to Christianity from among the heathen, they would be so desirous to hear the word, and attend on the ordinances which were administered on this day, that they stood in no need of admonition on this subject. When any, however, began to grow cold, and to decline in their religious zeal, as was the case with many of the Hebrews, to whom Paul wrote, they also began to neglect the public assemblies, which were held on this day, and were admonished, by the apostle, in the following words:—"Not forsaking the assembling of yourselves together, as the manner of some is."

Unless we had a particular day set apart, by divine authority for the worship of God, this important duty could never be performed in an edifying manner; and public worship would, for the most part, fall into disuse. And if a certain day should be agreed upon by the church, or by the civil government, it would want that authority and sanctity which are necessary to its general observance. As it is, we find how difficult it is to get men to cease from their earthly cares and pursuits on this day, although it has been almost demonstrated that they are rather losers than gainers, even in a worldly point of view, by the breach of this holy commandment. It was, therefore, wisely placed among the most binding precepts of the moral law.

It is unnecessary to dilate on the manifold blessings which the institution of the sabbath confers on man. This has been done, of late, in the clearest manner, by a reference to facts, derived in part from the experience of worldly men.

This chapter shall, therefore, be concluded by a few directions for the observance of the Lord's day.

1. Let the whole day be consecrated to the service of God, especially in acts of worship, public and private. This weekly recess from worldly cares and avocations, affords a precious opportunity for the study of God's word, and for the examination of our own hearts. Rise early, and let your first thoughts and aspirations be directed to heaven. Meditate much and profoundly on divine things, and endeavour to acquire a degree of spirituality on this day which will abide with you through the whole week.

2. Consider the Lord's day an honour and delight. Let your heart be elevated in holy joy, and your lips be employed in the high praises of God. This day more resembles heaven, than any other portion of our time; and we should endeavour to imitate the worship of heaven, according to that petition of the Lord's prayer—"Thy will be done on earth as it is in heaven." Never permit the idea to enter your mind, that the sabbath is a burden. It is a sad case, when professing Christians are weary of this sacred rest, and say, like some of old, "When will the sabbath be gone, that we may sell corn, and set forth wheat?" As you improve this day, so probably will you be prospered all the week.

3. Avoid undue rigour, and Pharisaic scrupulosity, for nothing renders the Lord's day more odious. Still keep in view the great end of its institution; and remember that the sabbath was instituted for the benefit of man, and not to be a galling yoke. The cessation from worldly business and labour is not for its own sake, as if there was any thing morally good in inaction, but we are called off from secular pursuits on this day, that we may have a portion of our time

to devote uninterruptedly to the worship of God. Let every thing then be so arranged in your household, beforehand, that there may be no interruption to religious duties, and to attendance on the means of grace. There was undoubtedly a rigour in the law of the sabbath, as given to the Jews, which did not exist before ; and which does not apply to Christians. They were forbidden to kindle a fire, or to go out of their place on the sabbath ; and for gathering a few sticks, a presumptuous transgressor was stoned to death. These regulations are not now in force.

As divine knowledge is the richest acquisition within our reach, and as this knowledge is to be found in the word of God, let us value this day, as affording all persons an opportunity of hearing and reading the word. And as the fourth commandment requires the heads of families to cause the sabbath to be observed by all under their control, or within their gates, it is very important that domestic and culinary arrangements should be so ordered, that servants and domestics should not be deprived of the opportunity of attending on the word and worship of God which this day affords, by being employed in preparing superfluous feasts, as is often the case. The sabbath is more valuable to the poor and unlearned than to others, because it is almost the only leisure which they have, and because means of public instruction are on that day afforded them by the preaching of the gospel. If we possess any measure of the true spirit of devotion, this sacred day will be most welcome to our hearts ; and we will rejoice when they say, "Let us go unto the house of the Lord." To such a soul, the opportunity of enjoying spiritual communion with God will be valued above all price,

and be esteemed as the richest privilege which creatures can enjoy upon earth.

4. Whilst you conscientiously follow your own sense of duty in the observance of the rest of the sabbath, be not ready to censure all who may differ from you in regard to minute particulars, which are not prescribed or commanded in the word of God. The Jews accused our Lord as a sabbath-breaker, on many occasions, and would have put him to death for a supposed violation of this law, had he not escaped out of their hands. Beware of indulging yourself in any practice which may have the effect of leading others to disregard the rest and sanctity of the sabbath. Let not your liberty in regard to what you think may be done, be a stumbling-block to cause weaker brethren to offend, or unnecessarily to give them pain, or to lead them to entertain an unfavourable opinion of your piety.

5. As, undoubtedly, the celebration of public worship and gaining divine instruction from the divine oracles, is the main object of the institution of the Christian sabbath, let all be careful to attend on the services of the sanctuary on this day. And let the heart be prepared by previous prayer and meditation for a participation in public worship, and while in the more immediate presence of the Divine Majesty, let all the people fear before him, and with reverence adore and praise his holy name. Let all vanity, and curious gazing, and slothfulness, be banished from the house of God. Let every heart be lifted up on entering the sanctuary, and let the thoughts be carefully restrained from wandering on foolish or worldly objects, and resolutely recalled when they have begun to go astray. Let brotherly love be cherished, when joining with others in the worship of God.

The hearts of all the church should be united in worship, as the heart of one man. Thus, will the worship of the sanctuary below, be a preparation for the purer, sublimer worship in the temple above.



CHAPTER XXXIV.

DEATH.

ALL the doctrines and duties of religion have relation to a future state. All religion is founded on the supposition that man will live after the death of the body. The importance of any doctrine or religious institution, depends very much on its bearing on the future destinies of men. Religion, therefore, teaches its votaries to be much occupied with the contemplation of the unseen world. It is especially the province of faith to fix the attention of the mind on these awful but invisible realities, and by this means to draw off the too eager affections from the objects of the present world. Of whatever else men may doubt, they cannot be sceptical in regard to death. The evidences of the certainty of this event to all, are so multiplied, and so frequently obtruded on our attention, that all know that it is appointed for them once to die; and yet, notwithstanding this certainty, and the frequent mementos which we have, most men are but slightly impressed with their mortality, until death actually comes near, and eternity, with its awful realities, begins to open before them.

Death is, according to Scripture, "the wages of

sin." By sin death entered into the world. The death of the body is a part of the punishment of sin; except in the case of the believer, who is freed from the condemnation of the law; and to whom death, though frightful and painful, is no curse, but rather a blessing. For, by the death of Christ, as his Surety, the penalty of the law, has been exhausted. "There is no condemnation to them who are in Christ Jesus." To them "it is a gain to die." To them, the monster has no sting. To them, death is a deliverance from sin and suffering, and an entrance into perfect holiness and happiness. As soon as the true Christian departs, he is with Christ, and is like him, and beholds his glory. Therefore, Paul in his inventory of the rich possessions of the saints, reckons death as one: "For all things are yours, whether Paul or Apollos, or Cephas, or things present, or things to come, or life or *death*, all are yours, and ye are Christ's, and Christ is God's."

All we know of death is, that it is a separation of the soul from the body; the consequence of which to the latter is, an immediate disorganization and corruption. As it was taken from the dust, so it returns to dust again. But as to the soul, being essentially living and active, it continues its conscious exercises, but in what way, when deprived of its usual organs, we cannot tell. As all our experience has been in connexion with bodily organs, we of course can know nothing of the exercises of mind in a state where no such organs are possessed. All attempts, therefore, to imagine what the condition of the soul in a separate state is, must be vain.

But we need not be perplexed or troubled on account of our ignorance of the future state. We may well trust, in this case, as in others, our divine Re-

deemer and faithful Friend, to arrange all matters for his own glory, and for our benefit. The gracious declaration, that "all things work together for good to them who love God, and are the called according to his purpose," is not only true, in relation to their pilgrimage on earth, but also in regard to their passage through the valley of the shadow of death; so that they need fear no evil, for the great Shepherd has promised to be with them, and to comfort them, with his rod and his staff; "When heart and flesh fail, he will be the strength of their heart, and their portion for ever." "Precious in the sight of the Lord is the death of his saints."

Although little is revealed respecting the mode of existence and enjoyment in a separate state, for the plain reason, that no description could be understood by us; yet we may confidently trust our blessed Redeemer to provide for the guidance and comfort of the soul, when it enters an unknown world. When Lazarus died, angels stood ready to receive and convey his departing spirit; and we have no reason to think that this favour was peculiar to this saint; but rather that it was recorded in this instance, to teach us, that the same might be expected in every case of the death of a true believer.

CHAPTER XXXV.

THE RESURRECTION.

LEAVING, therefore, the intermediate state between death and judgment, in that obscurity in which revelation has left it, let us proceed, briefly to contemplate those important events connected with our future existence, concerning which the Scriptures speak plainly; I mean the resurrection and judgment. The redemption purchased by the merit and death of Christ, respects the body as well as the soul. The redemption of the body is one of those things for which believers wait in hope. Although the threatening, that unto dust it shall return, will be verified; yet, the body itself shall rise again. Christ is "the resurrection and the life." "For," said Christ to the Jews, "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." "Since by man came death, by man also came the resurrection of the dead; for, as in Adam all die, even so in Christ shall all be made alive." "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus."

When it is asserted, that all must die, and be raised again, those must be excepted who shall be alive upon the earth when Christ shall come; for, "behold," says Paul, "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in

the twinkling of an eye, at the last trump," "For the Lord himself shall descend from heaven, with a shout and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

As to the difficulties which reason may suggest in regard to the resurrection of the same body, we need give ourselves no trouble. Let us believe, that "with God all things are possible, and that what he hath promised he is able to perform." "Why," says Paul, in his speech before Agrippa, "why should it be thought a thing incredible with you, that God should raise the dead?"



· CHAPTER XXXVI .

THE JUDGMENT.

IMMEDIATELY after the resurrection, comes the judgment of men and devils. The time of this event is called, the "LAST DAY," and the "DAY OF JUDGMENT," (2 Pet. iii. 7.)

"For he hath appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained." Acts xvii. 31. "It is appointed unto men once to die, but after this the judgment." Heb. ix. 27. "For we must all appear before the judgment seat of Christ, that every one may receive

the things done in his body, according to that he hath done, whether it be good or bad." 1 Cor. v. 10. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and kingdom." 2 Tim. iv. 1. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in chains under darkness unto the judgment of the great day." Jude 6. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14.

The end of appointing a day of judgment is, that the justice of God may be manifested, in his treatment of his creatures, and that the righteous may be vindicated from all those calumnies which, in this world, were heaped upon them. When the conduct of the wicked shall be disclosed, and all their secret motives and purposes brought to light, it will be manifest to the whole universe, that their condemnation is just, and especially, when it is seen, that punishment is exactly proportioned to the guilt of the offender. But the degree of guilt will not be measured by the enormity of the outward act alone; but the light and privileges enjoyed by some, will give such crimson colour to their crimes, that their punishment will be greater than that of much more atrocious sinners, who lived in ignorance of the truths of God; according to the wo pronounced by our Saviour, against Chorazin, Bethsaida, and Capernaum, when he says, that it will be more tolerable for Tyre and Sidon in the day of judgment, than for the first two cities, and more tolerable for Sodom than for the last.

Every one must perceive the fitness of appointing Christ to be the Judge, since all power in heaven and earth is committed unto him, and he is made head

over all things to his church. As he was arraigned at a human tribunal and unjustly condemned, it is suitable that his enemies should behold him on the throne of his glory. It is on many accounts suitable that they who pierced him should see him coming in the clouds of heaven ; and that all those who conspired his death, and who with wicked hands crucified the Prince of life, should be brought to answer for their atrocious crimes at the tribunal of Him whom they maliciously accused, unjustly condemned, and cruelly put to death. Another reason why God manifest in the flesh should be constituted Judge of quick and dead, is, that he can appear visibly in his proper person, which the Father cannot. And as his disciples can only be pronounced acquitted on account of his perfect righteousness, it is altogether suitable that he should be on the judgment-seat to acknowledge them. Their conduct will, also, be exhibited, not as answering the demands of the law, but as evidence of their sincere faith in his name ; and also, because the reward bestowed on them will be measured by their good works. Whether their secret sins will on that day be brought to light, has been disputed ; but, as the glory of the Redeemer will be enhanced in proportion to the guilt and misery of the redeemed, there is no solid reason why the sins of believers should be kept secret, especially as many of their sins must be known even to the wicked. Those texts which speak of the sins of God's people as blotted out, as buried in the sea, as covered, &c., do all relate to the pardon of sin ; but not to its concealment at the day of judgment.

CHAPTER XXXVII.

HEAVEN; OR, THE STATE OF GLORIFICATION.

SOME things are hard to be believed, they are so good and glorious. That such poor, ignorant, imperfect, and unworthy creatures, should ever arrive at a state, in which they shall "know as they are known," and shall be free from all imperfection in their moral exercises, and shall be continually as happy as they are capable of being, is hard for us in our present state distinctly to conceive of; and therefore the glorious realities of another world make, commonly, but a feeble impression on the minds of Christians. Perhaps a more deep and vivid impression of the nearness and glory of the heavenly state would so absorb their minds as to render them unfit to perform the common business of this life. It is, however, exceedingly desirable, that the children of God should think more of the heavenly state, and have a more habitual impression of the felicity and purity of the celestial world, than they commonly possess. In this brief summary, our object shall be, in the simplest manner, to exhibit, without exaggeration or amplification, what is revealed in the sacred Scriptures respecting the condition of the righteous after the judgment is brought to a close. And may the Spirit of God enlighten our blind minds to perceive the reality, felicity, and glory of the heavenly state!

The righteous, at the day of judgment, will be openly acknowledged and acquitted; and shall re-

ceive from the Judge a gracious welcome into his kingdom and glory; for then shall the King say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Their minds will, no doubt, be wonderfully enlarged; and it is no extravagant idea, and is altogether consistent with analogy, to suppose, that we have now in our mental constitution, the germ of faculties which have never been developed in this world, because here their exercise was not needed; but which, upon our transition into the celestial world, will be brought into full activity, and will qualify us to participate in the social intercourse, and in the employments of the heavenly state. There, the glorious attributes of God will be clearly exhibited to the understanding. There, the whole current of the affections will be concentrated on Christ, through whom the Father manifests himself. There, every desire, every volition, every thought, will be in conformity with the divine will. Nothing will be wanting to that perfection of sublime and pure enjoyment, of which each individual is capable; for although the happiness of every one will be complete, yet there will be many degrees, as some will have larger capacities than others; as many vessels of different dimensions, cast into the sea, will all be full, yet their contents may be vastly different.

As all rational happiness is founded in knowledge of objects suited to satisfy and fill the rational mind, it is reasonable to think, that in heaven there will be a gradual progress in knowledge; and as the object, even the divine attributes, is infinite, this progress may, indeed must, go on progressively through eternity. And hence we can understand why it is that the joys of heaven admit of no alloy from their long

continuance, or constant repetition. New and interesting discoveries of celestial objects, will furnish continual novelty and variety to entertain the spiritual taste of the rational mind.

The exercise of the social affections will be a source of pure and unspeakable felicity. There, no envious, narrow, or selfish feelings will exist, to interrupt the sweet communion of kindred spirits. The unity and harmony of spirit in the continual praise of God, will be a source of the most pure and elevated enjoyment, far above what tongue can express or heart conceive. There, indeed, all believers will be melted down, as it were, into one, and will constitute one glorious body, Christ being the Head.

The bodies of the saints will be exactly suited to the celestial world, and its delights and employments. These bodies of flesh and blood, created from the dust, will, at the resurrection, be so changed, that they will be fashioned like unto Christ's body, which undoubtedly, is the most glorious visible object in the universe. It would be vain and presumptuous for us to imagine what will be the structure, the organs, and the habiliments of the glorified bodies of the saints. The nearest approximation which we can make to a conception of this matter, will consist merely in removing from our minds all those weaknesses and imperfections which cleave to these earthly bodies. Paul has, with the pen of inspiration, written nothing more sublime, than in his discourse respecting the resurrection of the bodies of the saints: 1 Cor. xv. "It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body:" Further on, the Apostle adds, "So, when this corruptible shall have put on

incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." In heaven there is no sickness, no tears, no death, no sin, no weariness, no alloy, no sleep, no fear; but everlasting joy and glory shall crown the heads of the redeemed. And this felicity will not only be uninterrupted, but eternal in its duration; for while the wicked shall go away into everlasting punishment the righteous shall go into LIFE ETERNAL.



CHAPTER XXXVIII.

HELL; OR, THE STATE OF FUTURE MISERY.

THE most incomprehensible of all mysteries is, that moral evil should have a place in the universe of an infinitely wise, holy, and powerful God. We could construct a very plausible argument, *a priori*, to prove from the above premises, that moral evil never could be permitted to exist in the world. But how futile are all reasonings against facts experienced every moment, and by every man. The philosopher who undertook to demonstrate that there could be no such thing as motion, received the right answer, when the person addressed, uttered not a word, but rose up and walked. So we may answer all arguments against the possibility of the existence of evil, by pointing to the prison, the hospital, and the grave. We need not go so far; we need only refer the sophist to his own experience. Now, if moral evil have an existence, it is evident that pain or natural evil must follow it.

No conviction of the human mind is clearer or stronger than that crime should be visited by punishment. Every judgment of the moral faculty, every feeling of disapprobation at unprovoked injury, every twinge of remorse, furnishes indubitable proof that moral evil should be visited with punishment. From this law, written on the heart, no man can escape. "The wages of sin is death:" and the very practice of moral evil, involves misery in the very exercise.

But some who cannot but admit that moral evil exists, and that as long as it does exist, there must be misery; yet cannot be reconciled to the doctrine of eternal misery, which seems to be clearly taught in the word of God. That any of God's rational creatures should be doomed to a state of everlasting sin and misery, is indeed an appalling idea; from which the benevolent sympathetic mind would gladly shrink; but as far as reason is concerned, the chief difficulty is admitted, when it is conceded, that sin and misery have an actual existence in the world, and have had from a period near its commencement. For if evil may exist, as it has done, consistently with the Divine attributes, it may exist hereafter—it may exist for ever. When it is argued that sin cannot deserve such a punishment, something is assumed which cannot be known to be true. If sin may exist and be punished for ages, no man can prove that it may not exist for ever, and for ever be the cause of misery. The idea is indeed so painful to our feelings, that unless the will of God had been revealed too clearly to be mistaken, the doctrine of eternal misery would never have been received by any considerable number of persons; but revolting as it is to our sensibilities, it has been from the beginning, the belief of the whole Christian church, with a very few exceptions. We

believe this doctrine, simply because we find it plainly written in innumerable passages of Scripture. If there is any art by which this array of testimony can be set aside, then it will be a legitimate inference, that no doctrine is or can be proved from the sacred word.

It is not intended to adduce all the Scripture proofs of this awful doctrine. They may be met with on almost every page of the New Testament. It may not be amiss, however, to cite a few passages, that the reader may have a specimen of the proof texts which may be adduced. There is a sin for which there is no forgiveness, neither in this world nor in the world to come. There was a person, concerning whom our Saviour said, it had been good for him if he had never been born ; which can only be true on the supposition, that punishment will be eternal. There were some of whom Christ said, "ye shall die in your sins, and where I am thither ye cannot come." It is said, that many "shall seek to enter into life and shall not be able." Besides, we have not the least intimation that the lost can ever be rendered meet for the heavenly state. Certainly, the society and blasphemy of devils, have no tendency to fit the souls of the damned for the pure joys of the celestial world. And, in confirmation of the common doctrine, we have in Scripture every form of expression which could express eternity of misery. The same terms which are employed to teach the eternal existence of God, and the perpetuity of the happiness of the righteous, are also used to teach the endless sufferings of the finally impenitent. And, for aught we know, eternity is an immutable state of existence ; and he who is doomed to punishment in another world, must suffer eternally, because the successions of time may have no existence there.

We are not more certainly assured of the perpetuity of future misery, than of the intensity of the torments which must be endured by the wretched creatures who shall be doomed to everlasting banishment from the comfortable presence of God. Whether the fire of hell is a material fire, is an inquiry of no importance. It matters not whether excruciating pain proceeds from a material or immaterial cause. The misery of lost sinners must be inconceivably dreadful, if they should be abandoned to their own feelings of remorse, despair, and the raging of malignant passions, then free from all restraint. This state of misery is spoken of as a place of outer darkness; a lake of fire and brimstone; and a place where the worm dieth not, and where the fire is not quenched. Let every one who is within the reach of mercy, flee from the coming wrath, and take refuge under the outstretched wings of the DIVINE MERCY.

PART III.



THE WESTMINSTER
SHORTER CATECHISM.



PART III.



THE SHORTER CATECHISM.

Question, 1. WHAT is the chief end of man?

Answer, Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. 4. What is GOD?

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. What are the decrees of God ?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. 8. How doth God execute his decrees ?

A. God executeth his decrees in the works of creation and providence.

Q. 9. What is the work of creation ?

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. How did God create man ?

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 11. What are God's works of providence ?

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created ?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

Q. 13. Did our first parents continue in the estate wherein they were created ?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person for ever.

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us by his word and Spirit, the will of God for our salvation.

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right-hand of God the Father, and in coming to judge the world at the last day.

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ by the effectual application of it to us by his Holy Spirit.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery,

enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. What benefits do believers receive from Christ at their death?

A. The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man, for his obedience, was the moral law.

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in

these words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. Which is the first commandment?

A. The first commandment is, "Thou shalt have no other gods before me."

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God, to be the only true God, and our God; and to worship and glorify him accordingly.

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving that worship and glory to any other, which is due to him alone.

Q. 48. What are we specially taught by these words, "before me," in the first commandment?

A. These words, "before me," in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Q. 49. Which is the second commandment?

A. The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the

earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments."

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word.

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. Which is the third commandment?

A. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

Q. 55. What is forbidden in the third commandment ?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

Q. 56. What is the reason annexed to the third commandment ?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. Which is the fourth commandment ?

A. The fourth commandment is, "Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it."

Q. 58. What is required in the fourth commandment ?

A. The fourth commandment requireth the keeping holy to God, such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath ?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is a promise of long life and prosperity, (as far as it shall serve for God's glory, and their own good,) to all such as keep this commandment.

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, "Thou shalt not kill."

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, "Thou shalt not commit adultery."

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, "Thou shalt not steal."

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbour's wealth or outward estate.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, "Thou shalt not bear false witness against thy neighbour."

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions or affections to any thing that is his.

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace whereby, a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of

building them up in holiness and comfort through faith unto salvation.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them, that by faith receive them.

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are baptism and the Lord's Supper.

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him: but the infants of such as are members of the visible church, are to be baptized.

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called "The Lord's Prayer."

Q. 100. What doth the preface of the Lord's prayer teach us ?

A. The preface of the Lord's prayer, which is, "Our Father which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us ; and that we should pray with and for others.

Q. 101. What do we pray for in the first petition ?

A. In the first petition which is, "Hallowed be thy name," we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. 102. What do we pray for in the second petition ?

A. In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened:

Q. 103. What do we pray for in the third petition ?

A. In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. 104. What do we pray for in the fourth petition ?

A. In the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. What do we pray for in the fifth petition ?

A. In the fifth petition, which is, “And forgive us our debts, as we forgive our debtors,” we pray that God, for Christ’s sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, “And lead us not into temptation, but deliver us from evil,” we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. What doth the conclusion of the Lord’s prayer teach us?

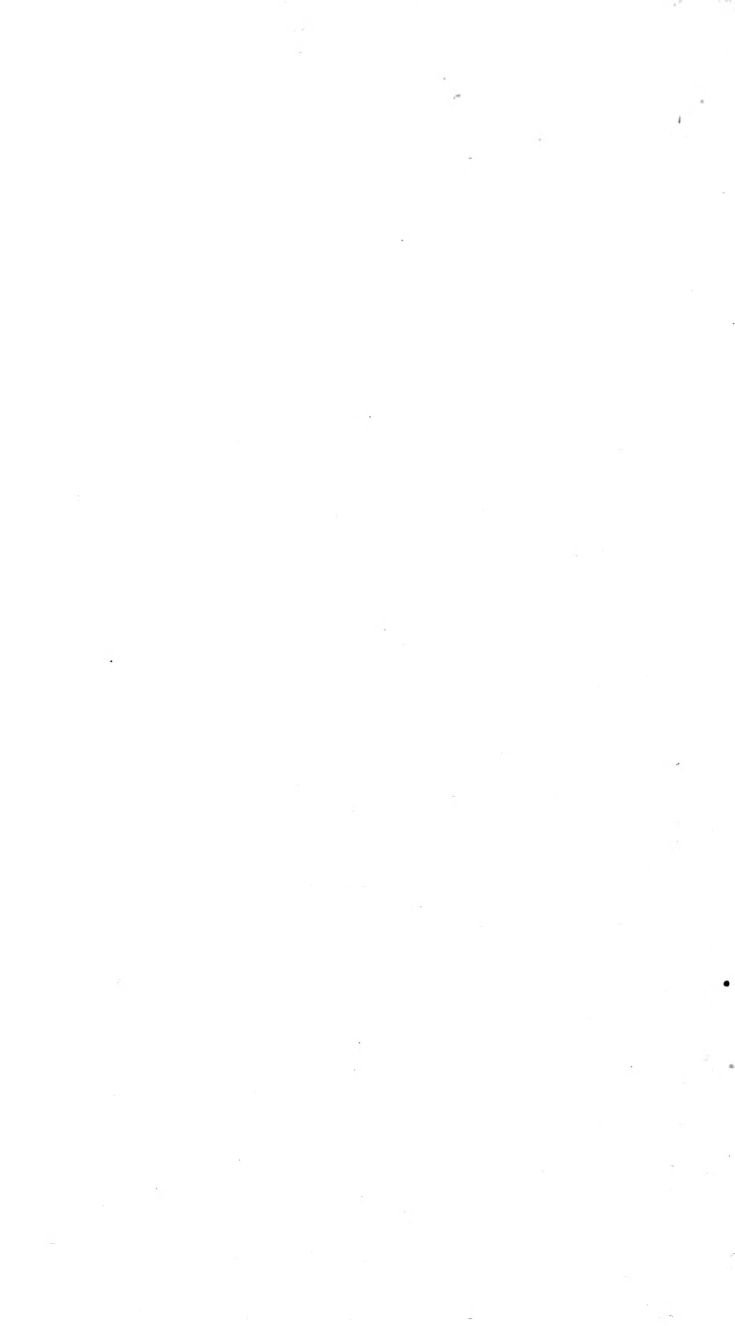
A. The conclusion of the Lord’s prayer, which is, “For thine is the kingdom, and the power, and the glory for ever, Amen,” teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

PART IV.



A SELECTION

PSALMS AND HYMNS.



P A R T I V .

A SELECTION OF PSALMS AND HYMNS.

1 *Public Worship.* L. M.

- How pleasant, how divinely fair,
O Lord of hosts, thy dwellings are ;
With long desire my spirit faints,
To meet th' assemblies of thy saints.
- 2 My flesh would rest in thine abode ;
My panting heart cries out for God ;
My God ! my King ! why should I be
So far from all my joys and thee !
- 3 The sparrow chooses where to rest,
And for her young provides her nest ;
But will my God to sparrows grant
That pleasure which his children want ?
- 4 Blest are the saints who sit on high,
Around thy throne above the sky ;
Thy brightest glories shine above,
And all their work is praise and love.
- 5 Blest are the saints who find a place
Within the temple of thy grace ;
There they behold thy gentler rays,
And seek thy face, and learn thy praise.

- 6 Blest are the men whose hearts are set
 To find the way to Zion's gate ;
 God is their strength ; and through the road,
 They lean upon their helper, God.
- 7 Cheerful they walk with growing strength,
 Till all shall meet in heaven at length ;
 Till all before thy face appear,
 And join in nobler worship there.



2 *The Gospel.* C. M.

- Blest are the souls who hear and know
 The gospel's joyful sound ;
 Peace shall attend the path they go,
 And light their steps surround.
- 2 Their joy shall bear their spirits up,
 Through their Redeemer's name ;
 His righteousness exalts their hope,
 And fills their foes with shame.
- 3 The Lord, our glory and defence,
 Strength and salvation gives ;
 Israel, thy king for ever reigns,
 Thy God for ever lives.



3 *Grace and Glory.* L. M.

- Th' Almighty reigns, exalted high,
 O'er all the earth, o'er all the sky ;
 Though clouds and darkness veil his feet,
 His dwelling is the mercy-seat.

- 2 O ye that love his holy name,
 Hate every work of sin and shame ;
 He guards the souls of all his friends,
 And from the snares of hell defends.
- 3 Immortal light, and joys unknown
 Are for the saints in darkness sown ;
 Those glorious seeds shall spring and rise,
 And the bright harvest bless our eyes.
- 4 Rejoice, ye righteous, and record
 The sacred honours of the Lord ;
 None but the soul that feels his grace
 Can triumph in his holiness.



4 *A Song of Praise.* L. M.

- Ye nations round the earth, rejoice
 Before the Lord, your sovereign King ;
 Serve him with cheerful heart and voice,
 With all your tongues his glory sing.
- 2 The Lord is God ; 'tis he alone
 Doth life, and breath, and being give ;
 We are his work, and not our own ;
 The sheep that on his pastures live.
- 3 Enter his gates with songs of joy,
 With praises to his courts repair ;
 And make it your divine employ
 To pay your thanks and honours there.
- 4 The Lord is good, the Lord is kind ;
 Great is his grace, his mercy sure ;
 And the whole race of man shall find
 His truth from age to age endure.

5 *The Perfections of God.* C. M.

Great is the Lord; his works of might
 Demand our noblest songs;
 Let his assembled saints unite
 Their harmony of tongues.

2 Great is the mercy of the Lord,
 He gives his children food;
 And, ever mindful of his word,
 He makes his promise good.

3 His Son, the great Redeemer, came
 To seal his covenant sure;
 Holy and reverend is his name,
 His ways are just and pure.

4 They that would grow divinely wise,
 Must with his fear begin;
 Our fairest proof of knowledge lies
 In hating every sin.

6 *Salvation by Christ.* S. M.

See what a living stone
 The builders did refuse:
 Yet God hath built his Church thereon
 In spite of envious Jews.

2 The scribe and angry priest
 Reject thine only Son;
 Yet on this Rock shall Zion rest,
 As the chief corner-stone.

- 3 The work, O Lord, is thine,
And wondrous in our eyes :
This day declares it all divine,
This day did Jesus rise.
- 4 This is the glorious day
That our Redeemer made ;
Let us rejoice, and sing, and pray ;
Let all the church be glad.
- 5 Hosanna to the King
Of David's royal blood :
Bless him, ye saints ; he comes to bring
Salvation from your God.
- 6 We bless thy holy word,
Which all this grace displays ;
And offer on thine altar, Lord,
Our sacrifice of praise.



7 *Providence.* C. M.

- God moves in a mysterious way,
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm.
- 2 Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will.

- 3 Ye fearful saints, fresh courage take ;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
- 4 Judge not the Lord by feeble sense,
But trust Him for his grace ;
Behind a frowning providence,
He hides a smiling face.
- 5 His purposes will ripen fast,
Unfolding every hour :
The bud may have a bitter taste,
But sweet will be the flower.
- 6 Blind unbelief is sure to err,
And scan his work in vain ;
God is his own interpreter,
And He will make it plain.



8 *Invitation.* C. M.

- Let every mortal ear attend,
And every heart rejoice ;
The trumpet of the gospel sounds,
With an inviting voice.
- 2 Ho ! all ye hungry, starving souls,
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind :

- 3 Eternal wisdom has prepared
A soul-reviving feast,
And bids your longing appetites,
The rich provision taste.
- 4 Ho! ye that pant for living streams,
And pine away and die:
Here you may quench your raging thirst,
With springs that never dry.
- 5 Rivers of love and mercy here
In a rich ocean join;
Salvation in abundance flows,
Like floods of milk and wine.
- 6 Ye perishing and naked poor,
Who work with mighty pain,
To weave a garment of your own,
That will not hide your sin;
- 7 Come naked, and adorn your souls
In robes prepared by God,
Wrought by the labours of his Son,
And dyed in his own blood.
- 8 Great God, the treasures of thy love
Are everlasting mines,
Deep as our helpless miseries are,
And boundless as our sins.
- 9 The happy gates of gospel grace
Stand open night and day
Lord, we are come to seek supplies,
And drive our wants away.

9 *Come and Welcome.* 8s, 7s, & 4s.

Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power:
He is able,
He is willing; doubt no more.

2 Ho! ye needy, come and welcome,
God's free bounty glorify;
True belief and true repentance.
Every grace that brings us nigh,
Without money,
Come to Jesus Christ and buy.

3 Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth,
Is to feel your need of Him;
This He gives you;
'Tis the Spirit's rising beam.

4 Come, ye weary, heavy laden,
Lost and ruined by the fall:
If you tarry, till you're better,
You will never come at all.
Not the righteous,
Sinners Jesus came to call.

5 Agonizing in the garden,
Lo! your Maker prostrate lies;
On the bloody tree behold Him;
Hear Him cry, before He dies;

“ It is finished ! ”

Sinner, will not this suffice ?

- 6 Lo ! the incarnate God ascended,
 Pleads the merits of his blood ;
 Venture on Him, venture wholly,
 Let no other trust intrude ;
 None but Jesus
 Can do helpless sinners good.
- 7 Saints and angels, joined in concert,
 Sing the praises of the Lamb ;
 While the blissful seats of heaven
 Sweetly echo with his name ;
 Hallelujah !
 Sinners here may sing the same.



10 *Praise to God.* L. M.

- All people that on earth do dwell,
 Sing to the Lord with cheerful voice :
 Him serve with mirth, his praise forth tell ;
 Come ye before Him and rejoice.
- 2 Know that the Lord is God indeed,
 Without our aid He did us make :
 We are his flock, He doth us feed,
 And for his sheep He doth us take.
- 3 O ! enter then his gates with praise,
 Approach with joy his courts unto ;
 Praise, laud and bless his name always,
 For it is seemly so to do.

- 4 Because the Lord our God is good,
His mercy is for ever sure :
His truth at all times firmly stood,
And shall from age to age endure.



11 *Salvation.* C. M.

Salvation ! O the joyful sound !
'Tis pleasure to our ears ;
A sovereign balm for every wound,
A cordial for our fears.

- 2 Buried in sorrow and in sin,
At hell's dark door we lay ;
But we arise by grace divine,
To see a heavenly day.

- 3 Salvation ! let the echo fly
The spacious earth around ;
While all the armies of the sky
Conspire to raise the sound.



12 *Prayer for Grace.* L. M.

Come, gracious Lord, descend and dwell,
By faith and love in every breast ;
Then shall we know, and taste and feel
The joys that cannot be expressed.

- 2 Come, fill our hearts with inward strength,
Make our enlarged souls possess,
And learn the height, and breadth, and length
Of thine immeasurable grace.

- 3 Now, to the God whose power can do
 More than our thoughts or wishes know,
 Be everlasting honours done,
 By all the church, through Christ his Son.



13 *Before Sermon.*

- Lord, we come before thee now,
 At thy feet we humbly bow;
 O! do not our suit disdain;
 Shall we seek thee, Lord, in vain?
- 2 Lord, on thee our souls depend;
 In compassion, now descend;
 Fill our hearts with thy rich grace;
 Tune our lips to sing thy praise.
- 3 In thine own appointed way,
 Now we seek thee, here we stay;
 Lord, we know not how to go,
 Till a blessing thou bestow.
- 4 Send some message from thy word,
 That may joy and peace afford;
 Let thy Spirit now impart
 Full salvation to each heart.
- 5 Comfort those who weep and mourn,
 Let the time of joy return;
 Those who are cast down, lift up,
 Make them strong in faith and hope.
- 6 Grant that all may seek and find
 Thee a God supremely kind:
 Heal the sick, the captive free;
 Let us all rejoice in thee.

14 *Before Sermon.* L. M.

Thy presence, gracious God, afford
Prepare us to receive thy word ;
Now let thy voice engage our ear,
And faith be mixed with what we hear.

2 Distracting thoughts and cares remove,
And fix our hearts and hopes above ;
With food divine may we be fed,
And satisfied with living bread.

3 To us thy sacred word apply,
With sovereign power and energy ;
And may we in true faith and fear,
Reduce to practice what we hear.

15 *Before or After Sermon.* C. M.

Almighty God, thy word is cast,
Like seed into the ground ;
Now let the dew of heaven descend,
And righteous fruits abound.

2 Let not the foe of Christ and man
This holy seed remove ;
But give it root in every heart,
To bring forth fruits of love.

3 Let not the world's deceitful cares
The rising plant destroy ;
But let it yield, a hundred-fold,
The fruits of peace and joy,

- 4 Oft as the precious seed is sown,
 Thy quickening grace bestow,
 That all, whose souls the truth receive,
 Its saving power may know.



16 *Close of Worship.* L. M.

- Dismiss us with thy blessing, Lord,
 Help us to feed upon thy word ;
 All that has been amiss forgive,
 And let thy truth within us live.
- 2 Though we are guilty, thou art good ;
 Wash all our works in Jesus' blood :
 Give every fettered soul release,
 And bid us all depart in peace.



17 *Love of the Scripture.* C. M.

- O how I love thy holy law !
 'Tis daily my delight :
 And thence my meditations draw
 Divine advice by night.
- 2 My waking eyes prevent the day
 To meditate thy word :
 My soul with longing melts away,
 To hear thy gospel, Lord.
- 3 Thy heavenly words my heart engage,
 And well employ my tongue,
 And in my tiresome pilgrimage
 Yield me a heavenly song.

- 4 Am I a stranger, or at home,
'Tis my perpetual feast ;
Not honey dropping from the comb
So much allures the taste.
- 5 No treasures so enrich the mind ;
Nor shall thy word be sold
For loads of silver well refined,
Nor heaps of choicest gold.
- 6 When nature sinks, and spirits droop,
Thy promises of grace
Are pillars to support my hope,
And there I write thy praise.



18 *Greatness of God.* C. M.

- Great God ! how infinite art thou !
What worthless worms are we !
Let the whole race of creatures bow,
And pay their praise to thee.
- 2 Thy throne eternal ages stood,
Ere seas or stars were made ;
Thou art the ever living God,
Were all the nations dead.
- 3 Eternity, with all its years,
Stands present in thy view ;
To thee, there's nothing old appears ;
Great God ! there's nothing new.

4 Our lives through various scenes are drawn,
 And vexed with trifling cares,
 While thine eternal thought moves on
 Thine undisturbed affairs.

5 Great God! how infinite art thou!
 What worthless worms are we!
 Let the whole race of creatures bow,
 And pay their praise to thee.



19 *The Holy Trinity.* 6s & 4s.

Come, thou Almighty King,
 Help us thy name to sing,
 Help us to praise.
 Father all glorious,
 O'er all victorious,
 Come, and reign over us,
 Ancient of days.

2 Jesus our Lord, arise,
 Scatter our enemies,
 And make them fall.
 Let thine Almighty aid
 Our sure defence be made;
 Our souls on thee be staid;
 Lord, hear our call.

3 Come, thou incarnate Word,
 Gird on thy mighty sword;
 Our prayer attend.
 Come, and thy people bless,
 And give thy word success;
 Spirit of holiness,
 On us descend.

- 4 Come, Holy Comforter,
 Thy sacred witness bear,
 In this glad hour.
 Thou, who almighty art,
 Now rule in every heart,
 And ne'er from us depart,
 Spirit of power.
- 5 To the great One in Three,
 The highest praises be,
 Hence evermore.
 His sovereign majesty,
 May we in glory see,
 And to eternity,
 Love and adore.



20 *The Lord will provide.* 10s & 11s.

- Though troubles assail and dangers affright;
 Though friends should all fail, and foes all unite;
 Yet one thing secures us, whatever betide;
 The Scripture assures us, the Lord will provide.
- 2 The birds without barn or store-house, are fed;
 From them let us learn to trust for our bread:
 His saints what is fitting shall ne'er be denied;
 So long as 'tis written, the Lord will provide.
- 3 We may, like the ships, by tempests be tossed
 On perilous deeps, but cannot be lost:
 Though Satan enrages the wind and the tide,
 The promise engages, the Lord will provide.

- 4 His call we obey, like Abram of old,
Not knowing our way, but faith makes us bold;
For though we are strangers, we have a good guide,
And trust in all dangers, the Lord will provide.
- 5 When Satan appears to stop up our path,
And fills us with fears, we triumph by faith:
He cannot take from us, though oft he has tried,
This heart-cheering promise, the Lord will provide.
- 6 He tells us we're weak, our hope is in vain:
The good, that we seek, we ne'er shall obtain;
But when such suggestions our spirits have plied,
This answers all questions, the Lord will provide.
- 7 No strength of our own, or goodness we claim,
Yet since we have known the Saviour's great name,
In this our strong tower for safety we hide:
The Lord is our power, the Lord will provide.
- 8 When life sinks apace, and death is in view,
This word of his grace shall comfort us through:
No fearing or doubting, with Christ on our side,
We hope to die shouting, the Lord will provide.



21 *Thanks for Divine Care.* C. M.

O Thou, my light, my life, my joy,
My glory, and my all;
Unsent by thee, no good can come,
Nor evil can befall.

- 2 Such are thy schemes of providence,
And methods of thy grace,
That I may safely trust in thee,
Through all the wilderness.
- 3 'Tis thine outstretched and powerful arm
Upholds me in the way;
And thy rich bounty well supplies
The wants of every day.
- 4 For such compassions, O my God!
Ten thousand thanks are due;
For such compassions, I esteem
Ten thousand thanks too few.



22 *Sovereign Grace.* S. M.

- Grace! 'tis a charming sound,
Harmonious to mine ear:
Heaven with the echo shall resound,
And all the earth shall hear.
- 2 Grace first contrived the way
To save rebellious man;
And all the steps *that* grace display,
Which drew the wondrous plan.
- 3 Grace first inscribed my name
In God's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took.

- 4 Grace led my roving feet
To tread the heavenly road ;
And new supplies each hour I meet,
While pressing on to God.
- 5 Grace taught my soul to pray,
And made my eyes o'erflow :
'Twas grace that kept me to this day,
And will not let me go.
- 6 Grace all the work shall crown,
Through everlasting days ;
It lays in heaven the topmost stone,
And well deserves the praise.



23 *God reconciled in Christ.* C. M.

- Dearest of all the names above,
My Jesus and my God,
Who can resist thy heavenly love,
Or trifle with thy blood ?
- 2 'Tis by the merits of thy death
The Father smiles again ;
'Tis by thine interceding breath
The Spirit dwells with men.
- 3 'Till God in human flesh I see,
My thoughts no comfort find ;
The holy, just and sacred Three
Are terrors to my mind.

- 4 But if Immanuel's face appear,
My hope, my joy begins,
His name forbids my slavish fear,
His grace removes my sins.
- 5 While Jews on their own law rely,
And Greeks of wisdom boast,
I love the incarnate mystery,
And there I fix my trust.



24 *The Righteousness of Christ.* L. M.

- No more, my God, I boast no more
Of all the duties I have done ;
I quit the hopes I held before,
To trust the merits of thy Son.
- 2 Now for the love I bear his name,
What was my gain, I count my loss ;
My former pride I call my shame,
And nail my glory to his cross.
- 3 Yes, and I must and will esteem
All things but loss for Jesus' sake ;
O ! may my soul be found in Him,
And of his righteousness partake.
- 4 The best obedience of my hands
Dares not appear before thy throne ;
But faith can answer thy demands,
By pleading what my Lord has done.

25 *Adoption.* S. M.

Behold what wondrous grace
The Father has bestowed
On sinners of a mortal race,
To call them sons of God.

2 'Tis no surprising thing,
That we should be unknown ;
The Jewish world knew not their King,
God's everlasting Son.

3 Nor doth it yet appear
How great we must be made ;
But when we see our Saviour here,
We shall be like our Head.

4 A hope so much divine
May trials well endure ;
May purge our souls from sense and sin,
As Christ the Lord is pure.

5 If in my Father's love
I share a filial part,
Send down thy Spirit like a dove,
To rest upon my heart.

6 We would no longer lie
Like slaves beneath the throne ;
My faith shall Abba, Father, cry,
And thou the kindred own.

26 *Perseverance.* S. M.

To God the only wise,
Our Saviour and our King,
Let all the saints below the skies
Their humble praises bring.

2 'Tis his almighty love,
His counsel and his care,
Preserves us safe from sin and death,
And every hurtful snare.

3 He will present our souls,
Unblemished and complete,
Before the glory of his face,
With joys divinely great.

4 Then all the chosen seed
Shall meet around the throne ;
Shall bless the conduct of his grace,
And make his wonders known.

5 To our Redeemer God,
Wisdom and power belongs,
Immortal crowns of majesty,
And everlasting songs.

27 *Safety of the Believer.* L. M.

How oft have sin and Satan strove
To rend my soul from thee, my God !
But everlasting is thy love,
And Jesus seals it with his blood.

- 2 The oath and promise of the Lord
 Join to confirm his wondrous grace :
 Eternal power performs the word,
 And fills all heaven with endless praise.
- 3 Amidst temptations sharp and long,
 My soul to this dear refuge flies ;
 Hope is my anchor, firm and strong,
 While tempests blow and billows rise.
- 4 The gospel bears my spirit up ;
 A faithful and unchanging God
 Lays the foundation for my hope,
 In oaths, and promises, and blood.



28 *Christ's Intercession.* C. M.

- With joy we meditate the grace
 Of our High Priest above ;
 His heart is made of tenderness,
 His bowels melt with love.
- 2 Touched with a sympathy within,
 He knows our feeble frame ;
 He knows what sore temptations mean,
 For he has felt the same.
- 3 But spotless, innocent and pure,
 The great Redeemer stood,
 While Satan's fiery darts he bore,
 And did resist to blood.

- 4 He in the days of feeble flesh,
 Poured out his cries and tears ;
And in his measure feels afresh,
 What every member bears.
- 5 He'll never quench the smoking flax,
 But raise it to a flame ;
The bruised reed he never breaks,
 Nor scorns the meanest name.
- 6 Then let our humble faith address
 His mercy and his power :
We shall obtain delivering grace,
 In the distressing hour.



29 *The Rock of Ages.* 7s.

- Rock of ages, cleft for me,
Let me hide myself in thee :
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure ;
Cleanse me from its guilt and power.
- 2 Not the labour of my hands
Can fulfil the law's demands ;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone,
Thou must save, and thou alone.
- 3 Nothing in my hand I bring,
Simply to thy cross I cling ;

Naked, come to thee for dress,
 Helpless, look to thee for grace;
 Vile, I to the fountain fly,
 Wash me, Saviour, or I die.

- 4 While I draw this fleeting breath,
 When my heart-strings break in death,
 When I soar to worlds unknown,
 See thee on thy judgment-throne,
 Rock of ages, cleft for me,
 Let me hide myself in thee.



30 *Christ's Dying Love.* C. M.

How condescending and how kind
 Was God's eternal Son!
 Our misery reached his heavenly mind,
 And pity brought him down.

- 2 When justice by our sins provoked,
 Drew forth its dreadful sword,
 He gave his soul up to the stroke,
 Without a murmuring word.
- 3 He sunk beneath our heavy woes,
 To raise us to his throne:
 There's ne'er a gift his hand bestows
 But cost his heart a groan.
- 4 This was compassion like a God,
 That though the Saviour knew
 The price of pardon was his blood,
 His pity ne'er withdrew.

- 5 Now, though he reigns exalted high,
His love is still as great ;
Well he remembers Calvary,
Nor lets his saints forget.
- 6 Here let our hearts begin to melt,
While we his death record,
And, with our joy for pardoned guilt,
Mourn that we pierced the Lord.



31 *The Death of Christ.* S. M.

- Like sheep we went astray,
And broke the fold of God ;
Each wandering in a different way,
But all the downward road.
- 2 How dreadful was the hour,
When God our wanderings laid,
And did at once his vengeance pour
Upon the Shepherd's head !
- 3 How glorious was the grace
When Christ sustained the stroke !
His life and blood the Shepherd pays,
A ransom for the flock.
- 4 His honour and his breath
Were taken both away ;
Joined with the wicked in his death,
And made as vile as they.
- 5 But God shall raise his head
O'er all the sons of men,
And make him see a numerous seed,
To recompense his pain.

- 6 "I'll give him," saith the Lord,
 "A portion with the strong;
 He shall possess a large reward,
 And hold his honours long."



32 *Praise to the Lamb.* C. M.

Come, let us join our cheerful songs,
 With angels round the throne;
 Ten thousand thousand are their tongues,
 But all their joys are one.

- 2 "Worthy the Lamb that died," they cry,
 "To be exalted thus."
 "Worthy the Lamb," our lips reply,
 "For he was slain for us."

- 3 Let all that dwell above the sky,
 And air, and earth, and seas,
 Conspire to lift thy glories high,
 And speak thine endless praise.

- 4 The whole creation join in one,
 To bless the sacred name
 Of Him who sits upon the throne,
 And to adore the Lamb.



33 *Vanity of the World.* C. M.

How vain are all things here below!
 How false, and yet how fair!
 Each pleasure has its poison too,
 And every sweet a snare.

- 2 The brightest things below the sky,
Give but a flattering light;
We should suspect some danger nigh,
Where we possess delight.
- 3 Our dearest joys, and nearest friends,
The partners of our blood,
How they divide our wavering minds,
And leave but half for God!
- 4 The fondness of a creature's love,
How strong it strikes the sense!
Thither the warm affections move,
Nor can we call them thence.
- 5 Dear Saviour, let thy beauties be
My soul's eternal food;
And grace command my heart away
From all created good.



34 *Doubts and Fears.* 7s.

- 'Tis a point I long to know,
Oft its causes anxious thought;
Do I love the Lord, or no?
Am I his, or am I not?
- 2 If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse,
Who have never heard his name.

- 3 Could my heart so hard remain,
Prayer a task and burden prove,
Every trifle give me pain,
If I knew a Saviour's love?
- 4 When I turn my eyes within,
All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?
- 5 If I pray, or hear, or read,
Sin is mixed with all I do;
You who love the Lord indeed,
Tell me—is it thus with you?
- 6 Yet I mourn my stubborn will,
Find my sin a grief and thrall;
Should I grieve for what I feel,
If I did not love at all?
- 7 Could I joy his saints to meet,
Choose the ways I once abhorred,
Find at times the promise sweet,
If I did not love the Lord?
- 8 Lord, decide the doubtful case;
Thou who art thy people's Sun,
Shine upon thy work of grace,
If it be indeed begun.
- 9 Let me love thee more and more,
If I love at all, I pray;
If I have not loved before,
Help me to begin to-day.

35 *Not ashamed of Christ.* C. M.

I'm not ashamed to own my Lord,
Nor to defend his cause,
Maintain the honour of his word,
The glory of his cross.

2 Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.

3 Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour.

4 Then will he own my worthless name,
Before his Father's face,
And in the new Jerusalem,
Appoint my soul a place.

36 *Not ashamed of Christ.* L. M.

Jesus, and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee, whom angels praise,
Whose glories shine through endless days!

2 Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine,
O'er this benighted soul of mine.

- 3 Ashamed of Jesus! just as soon
 Let midnight be ashamed of noon;
 'Tis midnight with my soul, till he,
 Bright morning Star, bid darkness flee.
- 4 Ashamed of Jesus! that dear Friend
 On whom my hopes of heaven depend!
 No, when I blush, be this my shame,
 That I no more revere his name.
- 5 Ashamed of Jesus! Yes, I may,
 When I've no guilt to wash away,
 No tear to wipe, no good to crave,
 No fears to quell, no soul to save.
- 6 Till then—nor is my boasting vain—
 Till then, I boast a Saviour slain:
 And O! may this my glory be,
 That Christ is not ashamed of me.



37 *The Cross.* 8s & 7s.

- Sweet the moments, rich in blessing,
 Which before the cross I spend,
 Life, and health, and peace possessing,
 From the sinner's dying Friend.
- 2 Here I'll sit for ever viewing
 Mercy stream in streams of blood;
 Precious drops, my soul bedewing,
 Plead and claim my peace with God.

- 3 Truly blessed is this station,
 Low before his cross to lie ;
While I see divine compassion
 Floating in his languid eye.
- 4 Here it is I find my heaven,
 While upon the cross I gaze ;
Love I much ? I'm much forgiven ;
 I'm a miracle of grace.
- 5 Love and grief my heart dividing,
 With my tears, his feet I bathe ;
Constant still in faith abiding,
 Life deriving from his death.



38 *Refuge in Christ.* 7s.

- Jesus, Lover of my soul,
 Let me to thy bosom fly,
While the raging billows roll,
 While the tempest still is high.
Hide me, O my Saviour, hide,
 Till the storm of life is past ;
Safe into the haven guide ;
 O! receive my soul at last.
- 2 Other refuge have I none,
 Hangs my helpless soul on thee ;
Leave, ah ! leave me not alone,
 Still support and comfort me ;
All my trust on thee is staid,
 All my help from thee I bring ;
Cover my defenceless head,
 With the shadow of thy wing.

- 3 Thou, O Christ, art all I want ;
 All in all in thee I find ;
 Raise the fallen, cheer the faint,
 Heal the sick, and lead the blind :
 Just and holy is thy name,
 I am all unrighteousness ;
 Vile and full of sin I am,
 Thou art full of truth and grace.
- 4 Plenteous grace with thee is found,
 Grace to pardon all my sin ;
 Let the healing streams abound,
 Make and keep me pure within.
 Thou of life the fountain art,
 Freely let me take of thee :
 Spring thou up within my heart.
 Rise to all eternity.



39 *Joy in Christ.* 8s & 7s.

- Come, thou Fount of every blessing,
 Tune my heart to sing thy grace ;
 Streams of mercy never ceasing,
 Call for songs of loudest praise.
 Teach me some melodious sonnet,
 Sung by flaming tongues above ;
 Praise the mount—O ! fix me on it,
 Mount of God's unchanging love.
- 2 Here I raise my Ebenezer,
 Hither by thy help I'm come ;
 And I hope by thy good pleasure,
 Safely to arrive at home.

Jesus sought me when a stranger,
 Wandering from the fold of God ;
 He, to rescue me from danger,
 Interposed with precious blood.

- 3 O! to grace how great a debtor
 Daily I'm constrained to be !
 Let that grace, Lord, like a fetter,
 Bind my wandering heart to thee.
 Prone to wander, Lord, I feel it ;
 Prone to leave the God I love ;
 Here's my heart, Lord, take and seal it,
 Seal it from thy courts above.



40 *Crowning Christ.* C. M.

- All hail the power of Jesus' name !
 Let angels prostrate fall ;
 Bring forth the royal diadem,
 And crown him Lord of all.
- 2 Ye chosen seed of Israel's race,
 Ye ransomed from the fall ;
 Hail him, who saves you by his grace,
 And crown him Lord of all.
- 3 Sinners, whose love can ne'er forget
 The wormwood and the gall :
 Go, spread your trophies at his feet,
 And crown him Lord of all.
- 4 Let every kindred, every tribe,
 On this terrestrial ball,
 To him all majesty ascribe,
 And crown him Lord of all.

- 5 O! that with yonder sacred throng,
 We at his feet may fall ;
 We'll join the everlasting song,
 And crown him Lord of all.



41 *The Lord's Day.* S. M.

- Welcome, sweet day of rest,
 That saw the Lord arise ;
 Welcome to this reviving breast,
 And these rejoicing eyes.
- 2 The King himself comes near,
 And feasts his saints to-day ;
 Here we may sit, and see him here,
 And love, and praise, and pray.
- 3 One day amidst the place
 Where my dear God hath been,
 Is sweeter than ten thousand days
 Of pleasurable sin.
- 4 My willing soul would stay
 In such a frame as this,
 And sit and sing herself away
 To everlasting bliss.



42 *Lord's-Day Evening.* C. M.

- Frequent the day of God returns,
 To shed its quickening beams ;
 And yet how slow devotion burns ;
 How languid are its flames !

- 2 Accept our faint attempts to love ;
 Our frailties, Lord, forgive :
 We would be like thy saints above,
 And praise thee while we live.
- 3 Increase, O Lord, our faith and hope,
 And fit us to ascend,
 Where the assembly ne'er breaks up,
 The Sabbath ne'er shall end.
- 4 Where we shall breathe in heavenly air,
 With heavenly lustre shine ;
 Before the throne of God appear,
 And feast on love divine.



43 *Awakening.* S. M.

- My former hopes are fled,
 My terror now begins ;
 I feel, alas ! that I am dead
 In trespasses and sins.
- 2 Ah whither shall I fly !
 I hear the thunder roar :
 The law proclaims destruction nigh,
 And vengeance at the door.
- 3 When I review my ways,
 I dread impending doom ;
 But sure a friendly whisper says,
 " Flee from the wrath to come."
- 4 I see, or think I see,
 A glimmering from afar ;
 A beam of day that shines for me,
 To save me from despair.

5 Forerunner of the sun,
 It marks the pilgrim's way:
 I'll gaze upon it while I run,
 And watch the rising day.

44 *Christ smitten.* 8s & 7s.

"Stricken, smitten and afflicted,"
 See him dying on the tree!
 'Tis the Christ by man rejected!
 Yes, my soul, 'tis he! 'tis he!
 'Tis the long expected Prophet,
 David's Son, yet David's Lord;
 Proofs I see sufficient of it:
 'Tis a true and faithful word.

2 Tell me, ye who hear him groaning,
 Was there ever grief like his?
 Friends through fear his cause disowning,
 Foes insulting his distress:
 Many hands were raised to wound him,
 None would interpose to save;
 But the awful stroke that found him,
 Was the stroke that justice gave.

3 Ye who think of sin but lightly,
 Nor suppose the evil great:
 Here may view its nature rightly,
 Here its guilt may estimate.
 Mark the sacrifice appointed!
 See who bears the awful load!
 'Tis the Word, the Lord's Anointed,
 Son of man, and Son of God.

- 4 Here we have a firm foundation :
 Here's the refuge of the lost :
 Christ's the rock of our salvation :
 His the name of which we boast :
 Lamb of God for sinners wounded !
 Sacrifice to cancel guilt !
 None shall ever be confounded
 Who on him their hope have built.



45 *Amazing Love of Christ.* 7s.

- Lord, dissolve my frozen heart,
 By the beams of love divine ;
 This alone can warmth impart,
 To dissolve a heart like mine.
- 2 Should thy love produce no change,
 Should my heart resist thy love,
 Awful would it be and strange ;
 Then the case must hopeless prove.
- 3 O that love, how vast it is !
 Vast it seems, though known in part ;
 Strange indeed if love like this
 Should not melt the frozen heart.
- 4 Savionr, let thy love be felt,
 Let its power be felt by me ;
 Then my frozen heart shall melt,
 Melt in love, O Lord, to thee.

46 *God our Defence.* C. M.

My God, how many are my fears!
How fast my foes increase!
Conspiring my eternal death,
They break my present peace.

2 The lying tempter would persuade
There's no relief in heaven,
And all my growing sins appear
Too great to be forgiven.

3 But thou, my glory and my strength,
Shalt on the tempter tread:
Shalt silence all my threatening guilt,
And raise my drooping head.

4 I cried, and from his holy hill,
He bowed a listening ear;
I called my Father, and my God,
And he subdued my fear.

5 He shed soft slumbers on mine eyes,
In spite of all my foes:
I woke and wondered at the grace
That guarded my repose.

6 What though the hosts of death and hell,
All armed, against me stood:
Terrors no more shall shake my soul;
My refuge is my God.

7 Arise, O Lord, fulfil thy grace,
While I thy glory sing:

My God hath broke the serpent's teeth,
And death has lost his sting.

- 8 Salvation to the Lord belongs ;
His arm alone can save :
Blessings attend thy people here,
And reach beyond the grave.



47 *Amidst Enemies.* C. M.

Help, Lord, for men of virtue fail,
Religion loses ground ;
The sons of violence prevail,
And treacheries abound.

- 2 Their oaths and promises they break,
Yet act the flatterer's part :
With fair deceitful lips they speak,
And with a double heart.

- 3 If we reprove some hateful lie,
They scorn our faithful word !
"Are not our lips our own ?" they cry,
"And who shall be our Lord ?"

- 4 Scoffers appear on every side,
Where a vile race of men
Is raised to seats of power and pride,
And bears the sword in vain.

- 5 Lord, when iniquities abound,
And blasphemy grows bold,
When faith is rarely to be found,
And love is waxing cold ;

- 6 Is not thy chariot hastening on ?
Hast thou not given the sign ?
May we not trust and live upon
A promise so divine ?
- 7 "Yes," saith the Lord, "now will I rise,
And make the oppressors flee ;
I shall appear to their surprise,
And set my servants free."
- 8 Thy word, like silver seven times tried,
Through ages shall endure ;
The men that in thy truth confide
Shall find thy promise sure.



48 *Christ our Shepherd.* S. M.

- The Lord my Shepherd is,
I shall be well supplied ;
Since he is mine, and I am his,
What can I want beside ?
- 2 He leads me to the place
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows.
- 3 If e'er I go astray,
He doth my soul reclaim,
And guides me in his own right way,
For his most holy name.

- 4 While he affords his aid,
I cannot yield to fear ;
Tho' I should walk thro' death's dark shade,
My Shepherd's with me there.
- 5 Amid surrounding foes
Thou dost my table spread,
My cup with blessings overflows,
And joy exalts my head.
- 6 The bounties of thy love
Shall crown my following days ;
Nor from thy house will I remove,
Nor cease to speak thy praise.



49 *Longing for the Sanctuary.* C. M.

- With earnest longings of the mind,
My God, to thee I look ;
So pants the hunted hart to find
And taste the cooling brook.
- 2 When shall I see thy courts of grace
And meet my God again?
So long an absence from thy face
My heart endures with pain.
- 3 Temptations vex my weary soul,
And tears are my repast ;
The foe insults without control,
“ And where's your God at last ?

- 4 'Tis with a mournful pleasure now
I think on ancient days:
Then to thy house did numbers go,
And all our work was praise.
- 5 But why, my soul, sink down so far
Beneath this heavy load?
My spirit, why indulge despair,
And sin against my God?
- 6 Hope in the Lord, whose mighty hand
Can all thy foes remove;
For I shall yet before him stand,
And sing restoring love.



50 *The Penitent's Psalm.* L. M.

- Show pity, Lord; O Lord, forgive;
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?
- 2 My crimes are great, but don't surpass
The power and glory of thy grace;
Great God, thy nature hath no bound,
So let thy pardoning love be found.
- 3 O wash my soul from every sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offences pain my eyes.

- 4 My lips with shame my sins confess,
Against thy law, against thy grace ;
Lord, should thy judgments grow severe,
I am condemned, but thou art clear.
- 5 Should sudden vengeance seize my breath,
I must pronounce thee just in death ;
And if my soul were sent to hell,
Thy righteous law approves it well.
- 6 Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.



51 *Contrition.* C. M.

- O God of mercy, hear my call,
My loads of guilt remove ;
Break down this separating wall,
That bars me from thy love.
- 2 Give me the presence of thy grace ;
Then my rejoicing tongue
Shall speak aloud thy righteousness,
And make thy praise my song.
- 3 No blood of goats nor heifers slain,
For sin could e'er atone ;
The death of Christ shall still remain
Sufficient and alone.

- 4 A soul oppressed with sin's desert
My God will ne'er despise ;
An humble groan, a broken heart
Is our best sacrifice.



52 *Daily Devotion.* S. M.

- Let sinners take their course,
And choose the road to death ;
But in the worship of my God
I'll spend my daily breath.
- 2 My thoughts address his throne,
When morning brings the light ;
I seek his blessing every noon,
And pay my vows at night.
- 3 Thou wilt regard my cries,
O my eternal God !
While sinners perish in surprise,
Beneath thine angry rod,
- 4 Because they dwell at ease,
And no sad changes feel,
They neither fear, nor trust thy name,
Nor learn to do thy will.
- 5 But I, with all my cares,
Will lean upon the Lord ;
I'll cast my burden on his arm,
And rest upon his word.
- 6 His arm shall well sustain
The children of his love ;
The ground on which their safety stands,
No earthly power can move.

53 *Safety in God.* S. M.

When overwhelmed with grief,
My heart within me dies,
Helpless and far from all relief,
To heaven I lift mine eyes.

2 O lead me to the Rock
That's high above my head,
And make the covert of thy wings
My shelter and my shade.

3 Within thy presence, Lord,
For ever I'll abide ;
Thou art the tower of my defence,
The refuge where I hide.

4 Thou givest me the lot
Of those that fear thy name ;
If endless life be their reward,
I shall possess the same.

54 *The Lord's Day.* L. M.

Sweet is the work, my God, my King,
To praise thy name, give thanks and sing ;
To show thy love by morning light,
And talk of all thy truth at night,

2 Sweet is the day of sacred rest ;
No mortal care shall seize my breast ;
O may my heart in tune be found,
Like David's harp of solemn sound !

- 3 My heart shall triumph in my Lord,
And bless his works and bless his word;
Thy works of grace how bright they shine!
How deep thy counsels! how divine!
- 4 Fools never raise their thoughts so high;
Like brutes they live, like brutes they die:
Like grass they flourish, till thy breath
Blast them in everlasting death.
- 5 But I shall share a glorious part,
When grace hath well refined my heart,
And fresh supplies of joy are shed,
Like holy oil to cheer my head.
- 6 Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again.
- 7 Then shall I see, and hear, and know
All I desired or wished below:
And every power find sweet employ
In that eternal world of joy.



55 *Psalm before hearing the Word.* S. M.

Come, sound his praise abroad,
And hymns of glory sing;
Jehovah is the sovereign God,
The universal King.

- 2 He formed the deeps unknown ;
He gave the seas their bound ;
The watery worlds are all his own,
And all the solid ground.
- 3 Come, worship at his throne,
Come, bow before the Lord ;
We are his works, and not our own ;
He formed us by his word.
- 4 To-day attend his voice,
Nor dare provoke his rod ;
Come, like the people of his choice,
And own your gracious God.
- 5 But if your ears refuse
The language of his grace,
And hearts grow hard, like stubborn Jews,
That unbelieving race :
- 6 The Lord, in vengeance drest,
Will lift his hand and swear,
“You that despise my promised rest,
Shall have no portion there.”



O bless the Lord, my soul,
Let all within me join,
And aid my tongue to bless his name,
Whose favours are divine.

- 2 O bless the Lord, my soul,
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.
- 3 'Tis he forgives thy sins,
'Tis he relieves thy pain,
'Tis he that heals thy sicknesses,
And makes thee young again.
- 4 He crowns thy life with love,
When ransomed from the grave ;
He that redeemed my soul from hell
Hath sovereign power to save.
- 5 He fills the poor with good ;
He gives the sufferers rest ;
The Lord hath judgments for the proud,
And justice for th' oppressed.
- 6 His wondrous works and ways
He made by Moses known ;
But sent the world his truth and grace
By his beloved Son.



57 *Love to Enemies.* C. M.

God of my mercy and my praise,
Thy glory is my song ;
Though sinners speak against thy grace
With a blaspheming tongue.

- 2 When in the form of mortal man
Thy Son on earth was found ;
With cruel slanders false and vain
They compassed him around.
- 3 Their miseries his compassion move,
Their peace he still pursued ;
They render hatred for his love,
And evil for his good.
- 4 Their malice raged without a cause,
Yet with his dying breath
He prayed for murderers on his cross,
And blessed his foes in death.
- 5 Lord, shall thy bright example shine
In vain before my eyes ?
Give me a soul a-kin to thine,
To love mine enemies.
- 6 The Lord shall on my side engage,
And in my Saviour's name
I shall defeat their pride and rage,
Who slander and condemn.



58 *Daily Devotion.* C. M.

To thee, before the dawning light,
My gracious God I pray ;
I meditate thy name by night,
And keep thy law by day.

- 2 My spirit faints to see thy grace ;
 Thy promise bears me up,
 And while salvation long delays,
 Thy word supports my hope.
- 3 Seven times a day I lift my hands,
 And pay my thanks to thee ;
 Thy righteous providence demands
 Repeated praise from me.
- 4 When midnight darkness veils the skies,
 I call thy works to mind,
 My thoughts in warm devotion rise,
 And sweet acceptance find.



59 *Sorrows.* C. M.

- Consider all my sorrows, Lord,
 And thy deliverance send ;
 My soul for thy salvation faints,
 When will my troubles end ?
- 2 Yet I have found 'tis good for me
 To bear my Father's rod ;
 Afflictions make me learn thy law,
 And live upon my God.
- 3 This is the comfort I enjoy
 When new distress begins ;
 I read thy word, I run thy way,
 And hate my former sins.

- 4 Had not thy word been my delight
 When earthly joys were fled,
My soul, oppressed with sorrow's weight,
 Had sunk amongst the dead.
- 5 I know thy judgments, Lord, are right,
 Though they may seem severe :
The sharpest sufferings I endure
 Flow from thy faithful care.
- 6 Before I knew thy chastening rod,
 My feet were apt to stray ;
But now I learn to keep thy word,
 Nor wander from thy way.



60 *God all, and in all.* S. M.

- My God, my life, my love ;
 To thee, to thee I call ;
I cannot live if thou remove,
 For thou art all in all.
- 2 Thy shining grace can cheer
 This dungeon where I dwell ;
'Tis paradise when thou art here ;
 If thou depart, 'tis hell.
- 3 The smilings of thy face,
 How amiable they are !
'Tis heaven to rest in thine embrace,
 And no where else but there.

- 4 To thee, and thee alone,
The angels owe their bliss;
They sit around thy gracious throne,
And dwell where Jesus is.
- 5 Not all the harps above
Can make a heavenly place,
If God his residence remove,
Or but conceal his face.
- 6 Nor earth, nor all the sky,
Can one delight afford;
No, not a drop of real joy,
Without thy presence, Lord.
- 7 Thou art the sea of love,
Where all my pleasures roll;
The circle where my passions move,
And centre of my soul.
- 8 To thee my spirits fly,
With infinite desire;
And yet how far from thee I lie!
Dear Jesus, raise me higher.



61 *God never forsakes.* 11s.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?

- 2 In every condition—in sickness, in health,
 In poverty's vale, or abounding in wealth,
 At home and abroad, on the land, on the sea,
 "As thy days may demand, shall thy strength ever be.
- 3 "Fear not, I am with thee, O! be not dismayed,
 I, I am thy God, and will still give thee aid;
 I'll strengthen thee, help thee, and cause thee to stand,
 Upheld by my righteous, omnipotent hand.
- 4 "When through the deep waters I call thee to go,
 The rivers of woe shall not thee overflow;
 For I will be with thee, thy troubles to bless;
 And sanctify to thee, thy deepest distress.
- 5 "When through fiery trials thy pathway shall lie,
 My grace all-sufficient shall be thy supply;
 The flame shall not hurt thee; I only design
 Thy dross to consume, and thy gold to refine.
- 6 "E'en down to old age, all my people shall prove
 My sovereign, eternal, unchangeable love;
 And when hoary hairs shall their temples adorn,
 Like lambs they shall still in my bosom be borne.
- 7 "The soul that on Jesus hath leaned for repose,
 I will not, I will not, desert to his foes;
 That soul, though all hell should endeavour to shake,
 I'll never, no never, no never forsake!"



62 *Repentance at the Cross.* C. M.

Alas! and did my Saviour bleed,
 And did my Sovereign die?
 Would he devote that sacred head
 For such a worm as I?

- 2 Thy body slain, dear Jesus, thine,
And bathed in its own blood,
While all exposed to wrath divine,
The glorious sufferer stood!
- 3 Was it for crimes that I had done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!
- 4 Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker, died,
For man, the creature's sin.
- 5 Thus might I hide my blushing face,
While his dear cross appears,
Dissolve my heart in thankfulness,
And melt my eyes to tears.
- 6 But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away;
'Tis all that I can do.
-

63 *Faith in the Lamb.* S. M.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

- 2 But Christ, the heavenly Lamb,
Takes all our sins away:
A sacrifice of nobler name,
And richer blood than they.
- 3 My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.
- 4 My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.
- 5 Believing, we rejoice
To see the curse remove ;
We bless the Lamb with cheerful voice,
And sing his bleeding love.



64 *God our Leader.* S. M.

- Arise, ye saints, arise,
The Lord our Leader is ;
The foe before his banner flies,
For victory is his.
- 2 Behold ! he leads the way,
We'll follow where he goes ;
We cannot fail to win the day,
Since he subdues our foes.

- 3 Lead on, Almighty Lord,
Lead on to victory ;
Encouraged by the bright reward,
With joy we'll follow thee.
- 4 We'll follow thee our Guide,
Our Saviour and our King ;
We'll follow thee, through grace supplied
From heaven's eternal spring.
- 5 We hope to see the day
When toil and strife shall cease ;
We then shall cast our arms away,
And dwell in endless peace.
- 6 This hope supports us here,
It makes our burdens light ;
'Twill serve our drooping hearts to cheer,
Till faith shall end in sight :
- 7 Till of the prize possést,
We hear of war no more ;
And, O sweet thought ! for ever rest
On yonder peaceful shore.



65 *Morning* C. M.

Once more, my soul, the rising day
Salutes thy waking eyes ;
Once more, my voice, thy tribute pay
To Him that rules the skies.

- 2 Night unto night his name repeats,
 The day renews the sound,
 Wide as the heaven on which he sits,
 To turn the seasons round.
- 3 'Tis he supports my mortal frame ;
 My tongue shall speak his praise ;
 My sins would rouse his wrath to flame,
 And yet his wrath delays.
- 4 On a poor worm thy power might tread,
 And I could ne'er withstand ;
 Thy justice might have crushed me dead,
 But mercy held thy hand.
- 5 How many wretched souls are fled
 Since the last setting sun !
 And yet thou lengthenest out my thread,
 And yet my moments run.
- 6 Great God, let all my hours be thine,
 Whilst I enjoy the light :
 Then shall my sun in smiles decline,
 And bring a pleasant night.



66 *Evening.* C. M.

- Dread Sovereign, let my evening song
 Like holy incense rise ;
 Assist the offerings of my tongue,
 To reach the lofty skies.
- 2 Through all the dangers of the day,
 Thy hand was still my guard ;
 And still to drive my wants away,
 Thy mercy stood prepared.

- 3 Perpetual blessings from above,
 Encompassed me around ;
 But O ! how few returns of love
 Has my Creator found !
- 4 What have I done for him who died
 To save my wretched soul ?
 How are my follies multiplied,
 Fast as my minutes roll !
- 5 Lord, with this guilty heart of mine,
 To thy dear cross I flee,
 And to thy grace my soul resign,
 To be renewed by thee.
- 6 Sprinkled afresh with pardoning blood,
 I'll lay me down to rest,
 As in the embraces of my God,
 Or on my Saviour's breast.



67 *Morning.* S. M.

See how the rising sun
 Pursues his shining way ;
 And wide proclaims his Maker's praise,
 With every brightening ray.

- 2 Thus would my rising soul
 Its heavenly Parent sing :
 And to its great Original
 The humble tribute bring.

- 3 Serene I laid me down,
 Beneath his guardian care ;
I slept, and I awoke and found
 My kind Preserver near.
- 4 Thus does thine arm support
 This weak defenceless frame ;
But whence these favours, Lord, to me
 All worthless as I am ?
- 5 O ! how shall I repay
 The bounties of my God ?
This feeble spirit pants beneath
 The pleasing, painful load.
- 6 Dear Saviour, to thy cross
 I bring my sacrifice ;
Tinged with thy blood, it shall ascend,
 With fragrance to the skies.
- 7 My life I would anew
 Devote, O Lord, to thee ;
And in thy service I would spend
 A long eternity.
-

68

Evening. S. M.

The day is past and gone,
 The evening shades appear ;
O ! may we all remember well,
 The night of death draws near.

- 2 We lay our garments by,
 Upon our beds to rest ;
 So death will soon disrobe us all
 Of what is here possessed.
- 3 Lord, keep us safe this night,
 Secure from all our fears ;
 May angels guard us, while we sleep,
 Till morning light appears.
- 4 And when we early rise,
 And view the unwearied sun,
 May we set out to win the prize,
 And after glory run.
- 5 And when our days are past,
 And we from time remove,
 O ! may we in thy bosom rest,
 The bosom of thy love.



69 *Missionary Hymn.* 7s. & 6s.

- From Greenland's icy mountains,
 From India's coral strand ;
 Where Afric's sunny fountains
 Roll down their golden sand ;
 From many an ancient river,
 From many a palmy plain,
 They call us to deliver
 Their land from error's chain.
- 2 What, though the spicy breezes
 Blow soft o'er Ceylon's isle,
 Though every prospect pleases,
 And only man is vile ;

- In vain with lavish kindness,
 The gifts of God are strown ;
 The heathen, in his blindness,
 Bows down to wood and stone.
- 3 Shall we, whose souls are lighted
 With wisdom from on high,
 Shall we, to men benighted,
 The lamp of life deny ?
 Salvation ! O Salvation !
 The joyful sound proclaim,
 Till earth's remotest nation
 Has learned Messiah's name.
- 4 Waft, waft, ye winds, his story,
 And you, ye waters, roll,
 Till, like a sea of glory,
 It spreads from pole to pole ;
 Till o'er our ransomed nature,
 The Lamb for sinners slain,
 Redeemer, King, Creator,
 In bliss returns to reign.



70 *Morning Psalm.* S. M.

- Behold, the lofty sky
 Declares its Maker, God !
 And all the starry works on high
 Proclaim his power abroad.
- 2 The darkness and the light
 Still keep their course the same ;
 While night to day, and day to night,
 Divinely teach his name.

- 3 In every different land,
 Their general voice is known ;
 They show the wonders of his hand,
 And orders of his throne.
- 4 Ye Christian lands, rejoice,
 Here he reveals his word ;
 We are not left to nature's voice,
 To bid us know the Lord.
- 5 His statutes and commands
 Are set before our eyes ;
 He puts his gospel in our hands,
 Where our salvation lies.
- 6 His laws are just and pure,
 His truth without deceit ;
 His promises for ever sure,
 And his rewards are great.
- 7 Not honey to the taste
 Affords so much delight ;
 Nor gold that has the furnace passed,
 So much allures the sight.
- 8 While of thy works I sing,
 Thy glory to proclaim ;
 Accept the praise, my God, my King,
 In my Redeemer's name.



- 71 *Hope of Victory.* L. M.
 Now may the God of power and grace
 Attend his people's humble cry !
 Jehovah hears when Israel prays,
 And brings deliverance from on high.

- 2 The name of Jacob's God defends,
When bucklers fail and brazen walls :
He from his sanctuary sends
Succour and strength when Zion calls.
- 3 Well he remembers all our sighs,
His love exceeds our best deserts ;
His love accepts the sacrifice
Of humble groans and broken hearts.
- 4 In his salvation is our hope,
And in the name of Israel's God
Our troops shall lift their banners up,
Our navies spread their flags abroad.
- 5 Some trust in horses trained for war,
And some of chariots make their boasts ;
Our surest expectations are
From thee, the Lord of heavenly hosts.
- 6 Now save us, Lord, from slavish fear,
Now let our hopes be firm and strong,
Till thy salvation shall appear,
And joy and triumph raise the song.



- 72 *Psalm for those who watch.* C. M.
If God to build the house deny,
The builders work in vain ;
And towns without his wakeful eye,
A useless watch maintain.
- 2 Before the morning beams arise,
Your painful work renew,
And till the stars ascend the skies
Your tiresome toil pursue.

- 3 Short be your sleep, and coarse your fare ;
 In vain, till God has blest ;
 But if his smiles attend your care,
 You shall have food and rest.
- 4 Nor children, relatives, nor friends,
 Shall real blessings prove,
 Nor all the earthly joys he sends,
 If sent without his love.



73 *Midnight Thoughts.* L. M.

- Great God, indulge my humble claim ;
 Thou art my hope, my joy, my rest ;
 The glories that compose thy name,
 Stand all engaged to make me blest.
- 2 Thou great and good, thou just and wise,
 Thou art my Father and my God ;
 And I am thine by sacred ties ;
 Thy son, thy servant, bought with blood.
- 3 With heart, and eyes, and lifted hands,
 For thee I long, to thee I look,
 As travellers, in thirsty lands,
 Pant for the cooling water brook.
- 4 With early feet I love t' appear
 Among thy saints and seek thy face ;
 Oft have I seen thy glory there,
 And felt the power of sovereign grace.
- 5 Amidst the wakeful hours of night,
 When busy cares afflict my head,
 One thought of thee gives new delight,
 And adds refreshment to my bed.

74 *Devotion by Night.* C. M.

- Ye that obey th' immortal King,
Attend his holy place ;
Bow to the glories of his power,
And bless his wondrous grace.
- 2 Lift up your hands by morning light,
And send your souls on high ;
Raise your admiring thoughts by night
Above the starry sky.
- 3 The God of Zion cheers our hearts
With rays of quickening grace ;
The God that spreads the heavens abroad,
And rules the swelling seas.
-

75 *On Watch.* C. M.

- Lord, when I count thy mercies o'er,
They strike me with surprise ;
Not all the sands that spread the shore
To equal numbers rise.
- 2 My flesh with fear and wonder stands,
The product of thy skill ;
And hourly blessings from thy hands
Thy thoughts of love reveal.
- 3 These on my heart by night I keep ;
How kind, how dear to me !
O may the hour that ends my sleep,
Still find my thoughts with thee !

76 *On Watch.* L. M.

My God, permit me not to be
 A stranger to myself and thee ;
 Amidst a thousand thoughts I rove,
 Forgetful of my highest love.

2 Why should my passions mix with earth,
 And thus debase my heavenly birth ?
 Why should I cleave to things below,
 And let my God, my Saviour go ?

3 Call me away from flesh and sense ;
 One sovereign word can draw me thence ;
 I would obey the voice divine,
 And all inferior joys resign.

4 Be earth, with all her scenes, withdrawn ;
 Let noise and vanity be gone ;
 In secret silence of the mind,
 My heaven, and there my God, I find.

77 *Watchman, tell us of the Night.* 7s.

Watchman, tell us of the night,
 What its signs of promise are.
 Traveller, o'er yon mountain's height,
 See that glory-beaming star.
 Watchman, does its beauteous ray
 Aught of hope or joy foretell ?
 Traveller, yes, it brings the day,
 Promised day of Israel.

- 2 Watchman, tell us of the night ;
 Higher yet that stars ascends.
 Traveller, blessedness and light,
 Peace and truth, its course portends.
 Watchman, will its beams alone
 Gild the spot that gave them birth?
 Traveller, ages are its own,
 See it bursts o'er all the earth.
- 3 Watchman, tell us of the night,
 For the morning seems to dawn.
 Traveller, darkness takes its flight,
 Doubt and terror are withdrawn.
 Watchman, let thy wanderings cease ;
 Hie thee to thy quiet home.
 Traveller, lo ! the Prince of peace,
 Lo ! the Son of God is come.



- 78 *Pillar of Cloud.* D. S. M.
 Where is the Hebrews' God
 Who kept them night and day ?
 Where is the heavenly fire and cloud
 Which showed thy church their way ?
 No symbol visible
 We of thy presence find ;
 Yet all who would obey thy will,
 Shall know thy Father's mind.
- 2 Father, thou still dost lead
 The children of thy grace,
 Thy spiritual, believing seed
 Throughout this wilderness ;

Our chart thy written word
Thy Spirit is our guide,
And Christ, the glory of the Lord,
Doth in our hearts reside.

- 3 Thy providential care,
Lord, we with joy confess,
Assured thou wilt our paths prepare,
And order all our ways :
Thy presence shall direct
Our journeys here beneath,
And convoy home thine own elect
Through a triumphant death.



79 *Consolation in Sickness.* C. M.

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond my pains,
And long to fly away.

- 2 Sweet to look inward, and attend
The whispers of his love ;
Sweet to look upward, to the place
Where Jesus pleads above.
- 3 Sweet to look back, and see my name
In life's fair book set down ;
Sweet to look forward, and behold
Eternal joys my own.

- 4 Sweet to reflect how grace divine
My sins on Jesus laid ;
Sweet to remember that his blood
My debt of suffering paid.
- 5 Sweet in his righteousness to stand,
Which saves from second death ;
Sweet to experience, day by day,
His Spirit's quickening breath.
- 6 Sweet on his faithfulness to rest,
Whose love can never end ;
Sweet on his covenant of grace,
For all things to depend.
- 7 Sweet in the confidence of faith,
To trust his firm decrees ;
Sweet to lie passive in his hands,
And know no will but his.
- 8 If such the sweetness of the streams,
What must the fountain be ;
Where saints and angels draw their bliss
Immediately from thee !



80 *After Sickness.* C. M.

I love the Lord : he heard my cries,
And pitied every groan ;
Long as I live, when troubles rise,
I'll hasten to his throne.

- 2 I love the Lord : he bowed his ear,
And chased my griefs away :
O let my heart no more despair
While I have breath to pray.
- 3 My flesh declined, my spirits fell
And I drew near the dead,
While inward pangs and fears of hell
Perplexed my wakeful head.
- 4 " My God," I cried, " thy servant save,
Thou ever good and just ;
Thy power can rescue from the grave,
Thy power is all my trust."
- 5 The Lord beheld me sore distress,
He bade my pains remove ;
Return, my soul, to God thy rest,
For thou hast known his love.
- 6 My God hath saved my soul from death,
And dried my falling tears ;
Now to his praise I'll spend my breath,
And my remaining years.



81 *Happiness in Death.* C. M.

Hear what the voice from heaven proclaims
For all the pious dead ;
Sweet is the savour of their names,
And soft their sleeping bed.

- 2 They die in Jesus, and are blest ;
How calm their slumbers are !
From sufferings and from sin released,
And freed from every snare.
- 3 Far from this world of toil and strife,
They're present with the Lord ;
The labours of their mortal life
End in a large reward.
-

82

Death. C. M.

- Death! 'tis a melancholy day
To those who have no God ;
When the poor soul is forced away
To seek her last abode.
- 2 In vain to heaven she lifts her eyes ;
But guilt, a heavy chain,
Still drags her downward from the skies,
To darkness, fire and pain.
- 3 He is a God of sovereign love,
Who promised heaven to me,
And taught my thoughts to soar above,
Where happy spirits be.
- 4 Prepare me, Lord, for thy right hand ;
Then come the joyful day ;
Come death, and some celestial band,
To bear my soul away.

83 *Peace in Death.* S. M.

O! for the death of those,
 Who slumber in the Lord!
 O! be, like theirs, my last repose,
 Like theirs, my last reward!

2 Their bodies in the ground
 In silent hope may lie,
 Till the last trumpet's joyful sound
 Shall call them to the sky.

3 Their ransomed spirits soar,
 On wings of faith and love,
 To meet the Saviour they adore,
 And reign with him above.

4 With us their names shall live
 Through long succeeding years,
 Embalmed with all our hearts can give,
 Our praises and our tears.

5 O! for the death of those,
 Who slumber in the Lord!
 O! be, like theirs, my last repose,
 Like theirs, my last reward!

84 *Triumph over Death.* C. M.

O! for an overcoming faith
 To cheer my dying hours,
 To triumph o'er the monster, death,
 And all his frightful powers!

- 2 Joyful with all the strength I have,
My quivering lips should sing,
"Where is thy boasted victory, grave?
And where the monster's sting?"
- 3 If sin be pardoned, I'm secure;
Death has no sting beside;
The law gives sin its damning power;
But Christ, my ransom, died.
- 4 Now to the God of victory
Immortal thanks be paid,
Who makes us conquerors while we die,
Through Christ our living head.



85 *Hope of Resurrection.* S. M.

- And must this body die,
This mortal frame decay?
And must these active limbs of mine
Lie mouldering in the clay?
- 2 God my Redeemer lives,
And often from the skies,
Looks down and watches all my dust,
Till he shall bid it rise.
- 3 Arrayed in glorious grace,
Shall these vile bodies shine,
And every shape and every face
Look heavenly and divine.

- 4 These lively hopes we owe
 To Jesus' dying love :
 We would adore his grace below,
 And sing his power above.
- 5 Dear Lord, accept the praise
 Of these our humble songs,
 Till tunes of nobler sound we raise
 With our immortal tongues.



86 *Warning of Death.* L. M.

- That awful hour will soon appear,
 Swift on the wings of time it flies,
 When all that pains or pleases here,
 Will vanish from my closing eyes.
- 2 Death calls my friends, my neighbours hence,
 And none resist the fatal dart :
 Continual warnings strike my sense ;
 And shall they fail to strike my heart ?
- 3 Think, O my soul ! how much depends
 On the short period of a day :
 Shall time, which heaven in mercy lends,
 Be negligently thrown away ?
- 4 Thy remnant minutes strive to us ;
 Awake ! rouse every active power !
 And not in dreams and trifles lose
 This little, this important hour !

- 5 Lord of my life ! inspire my heart
 With heavenly ardour, grace divine ;
 Nor let thy presence e'er depart,
 For strength, and life, and death are thine.
- 6 O teach me the celestial skill,
 Each awful warning to improve !
 And while my days are shortening still,
 Prepare me for the joys above !



87 *Resurrection.* L. M.

- Lord, I am thine ; but thou wilt prove
 My faith, my patience, and my love :
 When men of spite against me join,
 They are the sword, the hand is thine.
- 2 Their hope and portion lie below ;
 'Tis all the happiness they know ;
 'Tis all they seek, they take their shares,
 And leave the rest among their heirs.
- 3 What sinners value, I resign ;
 Lord, 'tis enough that thou art mine :
 I shall behold thy blissful face,
 And stand complete in righteousness.
- 4 This life's a dream, an empty show ;
 But the bright world to which I go,
 Hath joys substantial and sincere ;
 When shall I wake and find me there ?

- 5 O glorious hour ! O blest abode !
 I shall be near, and like my God ;
 And flesh and sin no more control
 The sacred pleasures of the soul.
- 6 My flesh shall slumber in the ground,
 Till the last trumpet's joyful sound ;
 Then burst the chains with sweet surprise,
 And in my Saviour's image rise.



88 *Heaven.* C. M.

- Jerusalem, my happy home,
 Name ever dear to me !
 When shall my labours have an end,
 In joy, and peace, and thee ?
- 2 When shall these eyes thy heaven-built walls
 And pearly gates behold ;
 Thy bulwarks, with salvation strong,
 And streets of shining gold ?
- 3 O ! when, thou city of my God,
 Shall I thy courts ascend,
 Where congregations ne'er break up,
 And Sabbaths have no end ?
- 4 There happier bowers than Eden's bloom,
 Nor sin nor sorrow know :
 Blest seats, through rude and stormy scenes,
 I onward press to you.

- 5 Why should I shrink at pain and woe,
Or feel at death, dismay ?
I've Canaan's goodly land in view,
And realms of endless day.
- 6 Apostles, martyrs, prophets there
Around my Saviour stand ;
And soon my friends in Christ below,
Will join the glorious band.
- 7 Jerusalem, my happy home,
My soul still pants for thee ;
Then shall my labours have an end,
When I thy joys shall see.



89 *Assurance of Heaven.* C. M.

- When I can read my title clear,
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.
- 2 Should earth against my soul engage,
And hellish darts be hurled,
Then I can smile at Satan's rage,
And face a frowning world.
- 3 Let cares like a wild deluge come,
And storms of sorrow fall ;
May I but safely reach my home,
My God, my heaven, my all.

- 4 There shall I bathe my weary soul
 In seas of heavenly rest,
 And not a wave of trouble roll
 Across my peaceful breast.



90 *Judgment.* L. C. M.

- Lo! on a narrow neck of land,
 'Twixt two unbounded seas I stand,
 Yet how insensible!
 A point of time, a moment's space,
 Removes me to yon heavenly place,
 Or shuts me up in hell.
- 2 O God, my inmost soul convert,
 And deeply on my thoughtless heart,
 Eternal things impress:
 Give me to feel their solemn weight,
 And save me ere it be too late;
 Wake me to righteousness.
- 3 Before me place in bright array,
 The pomp of that tremendous day,
 When thou with clouds shalt come
 To judge the nations at thy bar:
 And tell me, Lord, shall I be there,
 To meet a joyful doom?
- 4 Be this my one great business here,
 With holy trembling, holy fear,
 To make my calling sure;
 Thine utmost counsel to fulfil,
 And suffer all thy righteous will,
 And to the end endure.

Then, Saviour, then my soul receive,
Transported from this vale, to live
And reign with thee above ;
Where faith is sweetly lost in sight,
And hope, in full, supreme delight,
And everlasting love.



- 91 *The Mariner's Psalm.* C. M.
- Thy works of glory, mighty Lord,
That rule the boisterous sea,
The sons of courage shall record,
Who tempt the dangerous way.
- 2 At thy command the winds arise,
And swell the towering waves !
The men, astonished, mount the skies,
And sink in gaping graves,
- 3 Again they climb the watery hills,
And plunge in deeps again :
Each like a tottering drunkard reels,
And finds his courage vain.
- 4 Frighted to hear the tempest roar,
They pant with fluttering breath ;
And, hopeless of the distant shore,
Expect immediate death.
- 5 Then to the Lord they raise their cries ;
He hears the loud request,
And orders silence through the skies,
And lays the floods to rest.

- 6 Sailors rejoice to lose their fears,
And see the storm allayed :
Now to their eyes the port appears ;
There let their vows be paid.
- 7 'Tis God that brings them safe to land :
Let stupid mortals know,
That waves are under his command,
And all the winds that blow.
- 8 O that the sons of men would praise
The goodness of the Lord !
And those that see thy wondrous ways,
Thy wondrous love record.



92 *After a Storm.* L. M.

- Would you behold the works of God,
His wonders in the world abroad ?
With the bold mariners survey
The unknown regions of the sea.
- 2 They leave their native shores behind,
And seize the favour of the wind ;
Till God command, and tempests rise,
That heave the ocean to the skies.
- 3 Now to the heavens they mount amain,
Now sink to dreadful deeps again ;
What strange affrights young sailors feel,
And like a staggering drunkard reel !

- 4 When land is far and death is nigh,
Lost to all hope, to God they cry;
His mercy hears their loud address,
And sends salvation in distress.
- 5 He bids the winds their wrath assuage,
And stormy tempests cease to rage;
The gladsome crew their fears give o'er,
And hail with joy their native shore.
- 6 O may the sons of men record
The wondrous goodness of the Lord!
Let them their private offerings bring,
And in the church his glory sing.



93 *Praise for Deliverance.* C. M.

- Lord, thou hast heard thy servant cry,
And rescued from the grave;
Now shall he live, and none can die,
If God resolve to save.
- 2 Thy praise, more constant than before,
Shall fill his daily breath;
Thy hand, that hath chastised him sore,
Defends him still from death.
- 3 Open the gates of Zion now,
For we shall worship there,
The house where all the righteous go,
Thy mercy to declare.

- 4 Among the assemblies of thy saints
Our thankful voice we raise ;
There we have told thee our complaints,
And there we speak thy praise.



94 *In dangerous Undertakings.* C. M.

To heaven I lift my waiting eyes,
There all my hopes are laid :
The Lord that built the earth and skies
Is my perpetual aid.

- 2 Their steadfast feet shall never fall,
Whom he designs to keep ;
His ear attends the softest call ;
His eyes can never sleep.

- 3 He will sustain our weakest powers
With his almighty arm,
And watch our most unguarded hours
Against surprising harm

- 4 Israel rejoice, and rest secure,
Thy keeper is the Lord ;
His wakeful eyes employ his power
For thine eternal guard.

- 5 Nor scorching sun, nor sickly moon,
Shall have its leave to smite ;
He shields thy head from burning noon,
From blasting damps at night.

- 6 He guards thy soul, he keeps thy breath,
Where thickest dangers come ;
Go and return, secure from death,
Till God command thee home.



95 *Seaman's Prayer in Danger.* 12s.

- 2 When through the torn sail the wild tempest is
streaming,
When o'er the dark wave the red lightning is
gleaming,
Nor hope lends a ray, the poor seaman to cherish,
We fly to our Maker; "Save, Lord, or we perish."
- 2 O Jesus, once rocked on the breast of the billow,
Aroused by the shriek of despair from thy pillow,
Now seated in glory, the mariner cherish,
Who cries in his anguish, "Save, Lord, or we
perish."
- 3 And, O! when the whirlwind of passion is raging,
When sin in our hearts his wild warfare is waging,
Then send down thy grace, thy redeemed to cherish,
Rebuke the destroyer; "Save, Lord, or we perish."



96 *The Traveller's Hymn.* C. M.

How are thy servants blest, O Lord,
How sure is their defence !
Eternal Wisdom is their guide,
Their help Omnipotence.

- 2 In foreign realms, and lands remote,
Supported by thy care,
Through burning climes they pass unhurt,
And breathe in tainted air.
- 3 When by the dreadful tempest borne
High on the broken wave,
They know thou art not slow to hear,
Nor impotent to save.
- 4 The storm is laid, the winds retire,
Obedient to thy will ;
The sea, that roars at thy command,
At thy command is still.
- 5 In midst of dangers, fears, and deaths,
Thy goodness we'll adore ;
We'll praise thee for thy mercies past,
And humbly hope for more.
- 6 Our life, while thou preserv'st that life,
Thy sacrifice shall be :
And death, when death shall be our lot,
Shall join our souls to thee.



97 *Prayer for Protection.* C. M.

O God of Bethel, by whose hand
Thy people still are fed :
Who through this weary pilgrimage
Hast all our fathers led ;

- 3 Our vows, our prayers, we now presents
 Before thy throne of grace :
God of our fathers, be the God
 Of their succeeding race.
- 3 Through each perplexing path of life
 Our wandering footsteps guide :
Give us each day our daily bread,
 And raiment fit provide.
- 4 O spread thy covering wings around,
 Till all our wanderings cease,
And at our Father's loved abode
 Our souls arrive in peace.
- 5 Such blessings from thy gracious hand
 Our humble prayers implore ;
And thou shalt be our chosen God,
 And portion evermore.



98 *The Voyage.* H. M.

- Jesus, at thy command
 I launch into the deep,
And leave my native land,
 Where sin lulls all asleep :
For thee I would the world resign,
And sail to heaven with thee and thine.
- 2 Thou art my pilot wise ;
 My compass is thy word :
My soul each storm defies,
 While I have such a Lord !

I trust thy faithfulness and power
To save me in the trying hour.

3 Though rocks and quicksands deep
Through all my passage lie ;
Yet Christ will safely keep
And guide me with his eye :
My anchor Hope, shall firm abide,
And I each boisterous storm outride.

4 By faith I see the land—
The port of endless rest :
My soul, thy sails expand,
And fly to Jesus' breast !
O may I reach the heavenly shore,
Where winds and waves distress no more.

5 Whene'er becalmed I lie,
And storms forbear to toss ;
Be thou, dear Lord, still nigh,
Lest I should suffer loss :
For more the treacherous calm I dread,
Than tempest bursting o'er my head.

6 Come, Holy Ghost, and blow
A prosperous gale of grace ;
Waft me from all below
To heaven—my destined place !
Then, in full sail, my port I'll find,
And leave the world and sin behind.

99 *Sailor's Hymn.* L. P. M.

Ye who are doomed from shore to shore
The trackless ocean to explore ;
With joyful hearts adore his name,
His wonders in the deep proclaim ;
At his command the tempest lowers,
And all its fury round you pours.

2 The winds contend, the billows rise,
And your tall vessels touch the skies ;
Till dashed from the tremendous height,
Low in the deep ye look for fate ;
From side to side impetuous tost,
All hope of human aid is lost :

3 And every heart becomes the prey
Of wild affright, or cold dismay ;
In pale despair, on heaven ye gaze,
To heaven your ardent vows ye raise ;
And He who bade the tempest rave,
Is still omnipotent to save !

100 *The desired Port.* L. M.

The Christian navigates a sea
Where various forms of death appear ;
Nor skill, alas ! nor power has he,
Aright his dangerous course to steer.

- 2 Sometimes there lies a treacherous rock
 Beneath the surface of the wave!
He strikes, but yet survives the shock,
 For Jesus is at hand to save.
- 3 But hark ! the midnight tempest roars !
 He seems forsaken and alone ;
But Jesus, whom he then implores,
 Unseen preserves and leads him on.
- 4 On the smooth surface of the deep,
 Without a fear he sometimes lies :
The danger then is lest he sleep,
 And ruin seize him by surprise.
- 5 His destined land he sometimes sees,
 And thinks his toils will soon be o'er ;
Expects some favourable breeze
 Will waft him quickly to the shore.
- 6 But sudden clouds obstruct his view,
 And he enjoys the sight no more ;
Nor does he now believe it true,
 That he had even seen the shore.
- 7 Though fear his heart should overwhelm,
 He'll reach the port for which he's bound ;
For Jesus holds and guides the helm,
 And safety is where He is found.

101 *The Soldier.* H. M.

Hark ! 'tis a martial sound !
 To arms, ye saints, to arms !
Your foes are gathering round,
 And peace has lost its charms ;
Prepare the helmet, sword and shield,
The trumpet calls you to the field.

2 No common foes appear
 To dare you to the fight,
But such as own no fear,
 And glory in their might :
The powers of darkness are at hand ;
Resist, or bow to their command.

3 An arm of flesh must fail
 In such a strife as this ;
He only can prevail,
 Whose arm immortal is :
'Tis heaven itself the strength must yield,
And weapons fit for such a field.

4 And heaven supplies them too ;
 The Lord, who never faints,
Is greater than the foe,
 And he is with his saints :
Thus armed they venture to the fight ;
Thus armed they put their foes to flight.

- 5 And when the conflict's past,
 On yonder peaceful shore
 They shall repose at last,
 And see their foes no more :
 The fruits of victory enjoy,
 And never more their arms employ.



102 *The Christian Soldier.* 7s.

- Much in sorrow, oft in woe,
 Onward, Christians, onward go ;
 Fight the fight, and, worn with strife,
 Steep with tears the bread of life.
- 2 Onward, Christians, onward go,
 Join the war, and face the foe ;
 Faint not—much doth yet remain ;
 Dreary is the long campaign.
- 3 Shrink not, Christians—will ye yield ?
 Will ye quit the painful field ?
 Fight till all the conflict's over,
 Nor your foemen rally more.
- 4 But when loud the trumpet blown
 Speaks their forces overthrown,
 Christ, your Captain, shall bestow
 Crowns to grace the conqueror's brow.

103 *Alarm for Conflict.* S. M. D.

Hark! how the watchmen cry!
Attend the trumpet's sound;
Stand to your arms! the foe is nigh!
The powers of hell surround!
Who bow to Christ's command,
Your arms and hearts prepare;
The day of battle is at hand!
Go forth to glorious war!

2 Go up with Christ your head,
Your Captain's footsteps see;
Follow your Captain, and be led
To certain victory.
All power to him is given:
He ever reigns the same:
Salvation, happiness, and heaven
Are all in Jesus' name.

3 Only have faith in God;
In faith your foes assail;
Not wrestling against flesh and blood,
But all the powers of hell:
From thrones of glory driven,
By flaming vengeance hurled,
They throng the air, and darken heaven,
And rule the lower world.

104 *Victory from God.* C. M.

- We love thee, Lord, and we adore ;
Now is thine arm revealed :
Thou art our strength, our heavenly tower ;
Our bulwark and our shield.
- 2 We fly to our eternal rock,
And find a sure defence :
His holy name our lips invoke,
And draw salvation thence.
- 3 When God our leader shines in arms,
What mortal heart can bear
The thunder of his loud alarms ?
The lightning of his spear ?
- 4 He rides upon the winged wind ;
And angels in array,
In millions, wait to know his mind,
And swift as flames obey.
- 5 He speaks, and at his fierce rebuke
Whole armies are dismayed ;
His voice, his frown, his angry look
Strike all their courage dead.
- 6 He forms our generals for the field,
With all their dreadful skill ;
Gives them his awful sword to wield,
And makes their hearts of steel.
- 7 He arms our captains to the fight,
(Tho' there his name's forgot)
He girded Cyrus with his might,
When Cyrus knew him not.

- 8 Oft has the Lord whole nations blest
For his own children's sake :
The powers, that give his people rest,
Shall of his care partake.



105 *The Conqueror's Song.* C. M.

- To thine almighty arm we owe
The triumphs of the day ;
Thy terrors, Lord, confound the foe,
And melt his strength away.
- 2 'Tis by thine aid our troops prevail,
And break united powers :
Or burn their boasted fleets, or scale
The proudest of their towers.
- 3 How have we chased them through the field,
And trod them to the ground,
While thy salvation was our shield,
And they no shelter found !
- 4 In vain to idol saints they cry,
And perish in their blood :
Where is a rock so great, so high,
So powerful as our God ?
- 5 The Rock of Israel ever lives,
His name be ever blest ;
'Tis his own arm the victory gives,
He gives his people rest.

106 *After Engagement.* C. M.

The Lord appears my helper now,
Nor is my soul afraid
Of what the sons of earth can do,
Since heaven affords its aid.

2 'Tis safer, Lord, to hope in thee,
And have my God my friend,
Than trust in men of high degree,
And on their truth depend.

3 'Tis through the Lord my heart is strong,
In him my lips rejoice ;
While his salvation is my song,
How cheerful is my voice !

4 Like angry bees they girt me round ;
When God appears, they fly ;
So burning thorns with crackling sound,
Make a fierce blaze and die.

5 Joy to the saints, and peace belongs ;
The Lord protects their days ;
Let Israel tune immortal songs
To his almighty grace.

107 *The Spiritual Combat.* C. M.

Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name ?

- 2 Must I be carried to the skies,
On flowery beds of ease ;
While others fought to win the prize,
And sailed through bloody seas ?
- 3 Are there no foes for me to face ?
Must I not stem the flood ?
Is this dark world a friend to grace,
To help me on to God ?
- 4 Sure I must fight, if I would reign ;
Increase my courage Lord ;
I'll bear the toil, endure the pain,
Supported by thy word.
- 5 Thy saints in all this glorious war,
Shall conquer, though they die ;
They see the triumph from afar,
With faith's discerning eye.
- 6 When that illustrious day shall rise,
And all thine armies shine,
In robes of victory through the skies,
The glory shall be thine.
-

108 *Prospect of Death.* 8s & 7s.

Gently, Lord, O! gently lead us,
Through this lonely vale of tears ;
Through the changes thou'st decreed us,
Till our last great change appears.

When temptations's darts assail us,
 When in devious paths we stray,
 Let thy goodness never fail us,
 Lead us in thy perfect way.

- 2 In the hour of pain and anguish,
 In the hour when death draws near,
 Suffer not our hearts to languish,
 Suffer not our souls to fear.
 And when mortal life is ended,
 Bid us in thine arms to rest,
 Till by angel bands attended,
 We awake among the blest.



109 *The Armour of God.* S. M. D.

Soldiers of Christ, arise
 And put your armour on,
 Strong in the strength which God supplies,
 Through his eternal Son ;
 Strong in the Lord of Hosts,
 And in his mighty power ;
 Who in the strength of Jesus trusts,
 Is more than conqueror.

- 2 Stand then in his great might,
 With all your strength endued,
 But take, to arm you for the fight,
 The panoply of God :
 That having all things done,
 And all your conflicts past,
 Ye may o'ercome through Christ alone,
 And stand entire at last.

3 Stand then against your foes,
 In close and firm array :
 Legions of wily fiends oppose
 Throughout the evil day :
 But meet the sons of night,
 And mock their vain design,
 Armed in the arms of heavenly light,
 Of righteousness divine.

4 Leave no unguarded place,
 No weakness of the soul ;
 Take every virtue, every grace,
 And fortify the whole :
 Indissolubly joined,
 To battle all proceed ;
 But arm yourselves with all the mind,
 That was in Christ your head.



110 *The Army of Martyrs.* 8s.

The martyrs and saints of our God,
 Who stand round his heavenly throne,
 Who through this vast wilderness trod,
 The path of affliction alone :
 They hid not from Jesus their face,
 Nor feared they the sword or the flame,
 They felt the sweet power of his grace,
 And scorned to dishonour his name.

2 Blest spirits ! from danger and pain,
 From prisons and racks they are free ;
 They never shall suffer again,
 Nor sin, nor temptation shall see :

Their torments and anguish are o'er,
 They see their Redeemer above ;
 They flamed as his martyrs before,
 Now only they burn with his love.

- 3 Time ! hasten that rapturous day,
 When we shall partake in their songs ;
 Drive swiftly, each moment away,
 Which our separation prolongs :
 We sigh, and lament us in vain,
 While through this wild desert we roam ;
 Soon, soon, may we triumph to gain
 Our peaceful, unchangeable home !



111 *The Warrior's Crown.* C. M.

- Hark ! 'tis our heavenly Leader's voice
 From his triumphant seat :
 'Midst all the war's tumultuous noise,
 How powerful and how sweet !
- 2 " Fight on, my faithful band, (he cries)
 Nor fear the mortal blow !
 Who first in such a warfare dies
 Shall speediest victory know.
- 3 " I have my days of combat known,
 And in the dust was laid ;
 But thence I mounted to my throne,
 And glory crowns my head.
- 4 " That throne, that glory you shall share ;
 My hands the crown shall give ;
 And you the sparkling honours wear,
 While God himself shall live."

- 5 Lord, 'tis enough ; our bosoms glow
 With courage, and with love :
 Thy hand shall bear thy soldiers through,
 And raise their heads above.
- 6 My soul, while death besets me round,
 Erects her ardent eyes,
 And longs, through some illustrious wound,
 To rush and seize the prize.



112 *Praise.* L. M.

- Praise ye the Lord ; all nature join
In work and worship so divine ;
Let heaven and earth unite, and raise
High hallelujahs to his praise.
- 2 While realms of joy, and worlds around,
 Their hallelujahs high resound ;
 Let saints below and saints above,
 Exulting sing redeeming love.
- 3 As instruments well tuned and strung,
 We'll praise the Lord with heart and tongue ;
 While life remains we'll loud proclaim
 High hallelujahs to his name.
- 4 Beyond the grave, in nobler strains,
 When freed from sorrow, sin, and pains,
 Eternally the church will raise
 High hallelujahs to his praise.

113 *Praise to Christ.* 6s & 4s.

Glory to God on high!
Let earth and skies reply,
Praise ye his name;
His love and grace adore,
Who all our sorrows bore;
Sing loud for evermore,
Worthy the Lamb!

2 Jesus our Lord and God;
Bore sin's tremendous load;
Praise ye his name;
Tell what his arm has done,
What spoils from death he won:
Sing his great name alone,
Worthy the Lamb!

3 While they around the throne,
Cheerfully join in one,
Praising his name;
Those who have felt his blood
Sealing their peace with God,
Sound his dear fame abroad;
Worthy the Lamb!

4 Join, all ye ransomed race,
Our holy Lord to bless;
Praise ye his name;
In him we will rejoice,
And make a joyful noise,
Shouting with heart and voice,
Worthy the Lamb!

DOXOLOGIES.

C. M.

Let God the Father, and the Son,
 And Spirit be adored,
 Where there are works to make him known,
 Or saints to love the Lord.

C. M.

To Father, Son, and Holy Ghost,
 The God whom we adore,
 Be glory as it was, is now,
 And shall be evermore.

L. M.

Praise God from whom all blessings flow ;
 Praise him, all creatures here below ;
 Praise him above, ye heavenly host ;
 Praise Father, Son, and Holy Ghost.

L. M.

To God the Father, God the Son,
 And God the Spirit, Three in One,
 Be honour, praise, and glory given,
 By all on earth, and all in heaven.

S. M.

Ye angels round the throne,
 And saints that dwell below,
 Worship the Father, love the Son,
 And bless the Spirit too.

S. M.

Give to the Father praise,
 Give glory to the Son,
 And to the Spirit of his grace
 Be equal honour done.

H. M.

To God the Father's throne,
 Perpetual honours raise :
 Glory to God the Son ;
 To God the Spirit praise :
 With all our powers, eternal King,
 Thy name we sing, while faith adores.

L. P. M.

Now to the great, the sacred Three,
 The Father, Son, and Spirit, be
 Eternal power and glory given,
 Through all the worlds where God is known,
 By all the angels near the throne,
 And all the saints in earth and heaven.

7s.

Sing we to our God above,
 Praise eternal as his love ;
 Praise him all ye heavenly host,
 Father, Son, and Holy Ghost.

7s.

Praise the name of God most high,
 Praise him, all below the sky,
 Praise him, all ye heavenly host,
 Father, Son, and Holy Ghost :
 As through countless ages past,
 Evermore his praise shall last.

8s.

All praise to the Father, the Son,
 And Spirit, thrice holy and blest,
 The eternal, supreme Three in One,
 Was, is, and shall still be addressed.

8s & 7s.

Praise the Father, earth, and heaven ;
 Praise the Son, the Spirit praise ;
 As it was, and is, be given
 Glory through eternal days.

8s & 7s.

May the grace of Christ our Saviour,
 And the Father's boundless love,
 With the Holy Spirit's favour,
 Rest upon us from above.
 Thus may we abide in union
 With each other and the Lord,
 And possess, in sweet communion,
 Joys which earth cannot afford.

11s.

O Father Almighty to thee be addressed,
 With Christ and the Spirit, one God, ever blest,
 All glory and worship from earth, and from heaven,
 As was, and is now, and shall ever be given.

Chorus.

Glory, honour, praise, and power,
 Be unto the Lamb for ever ;
 Jesus Christ is our Redeemer,
 Hallelujah ! Hallelujah ! Hallelujah !
 Praise the Lord.

INDEX OF FIRST LINES OF PSALMS AND HYMNS.

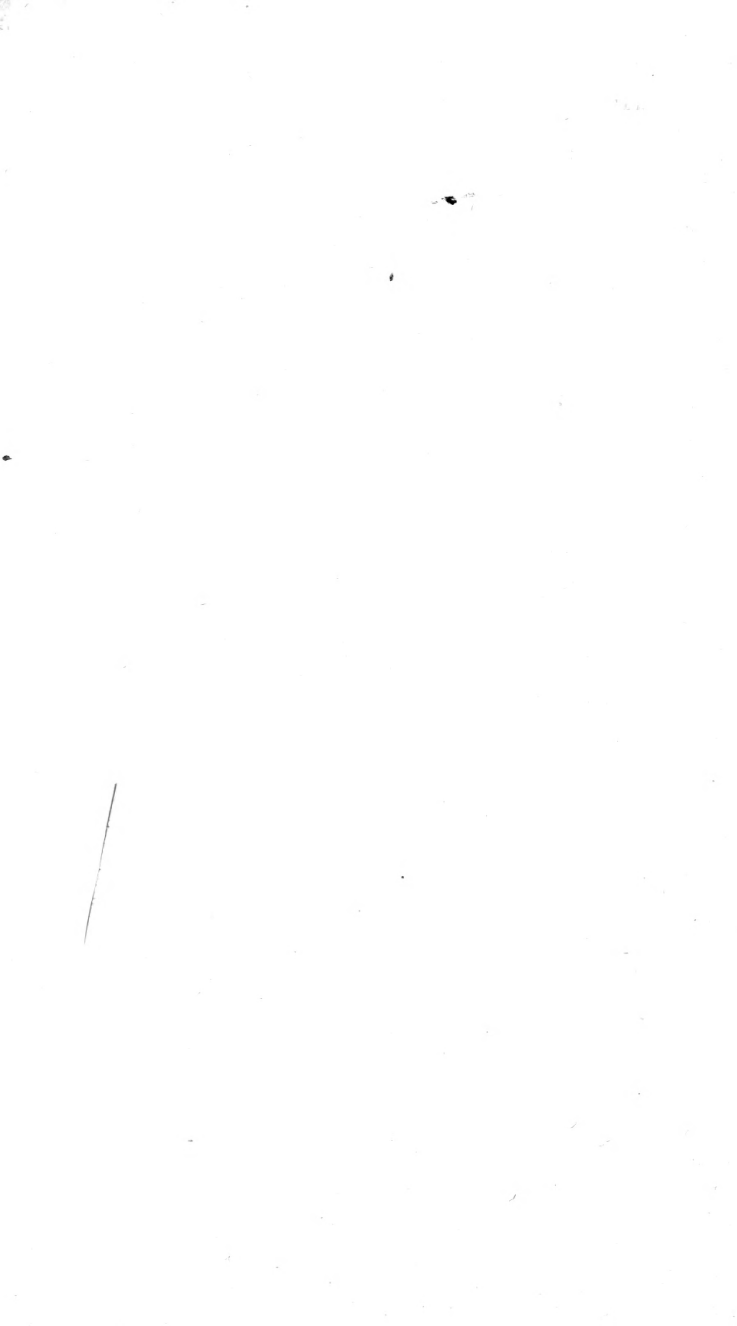
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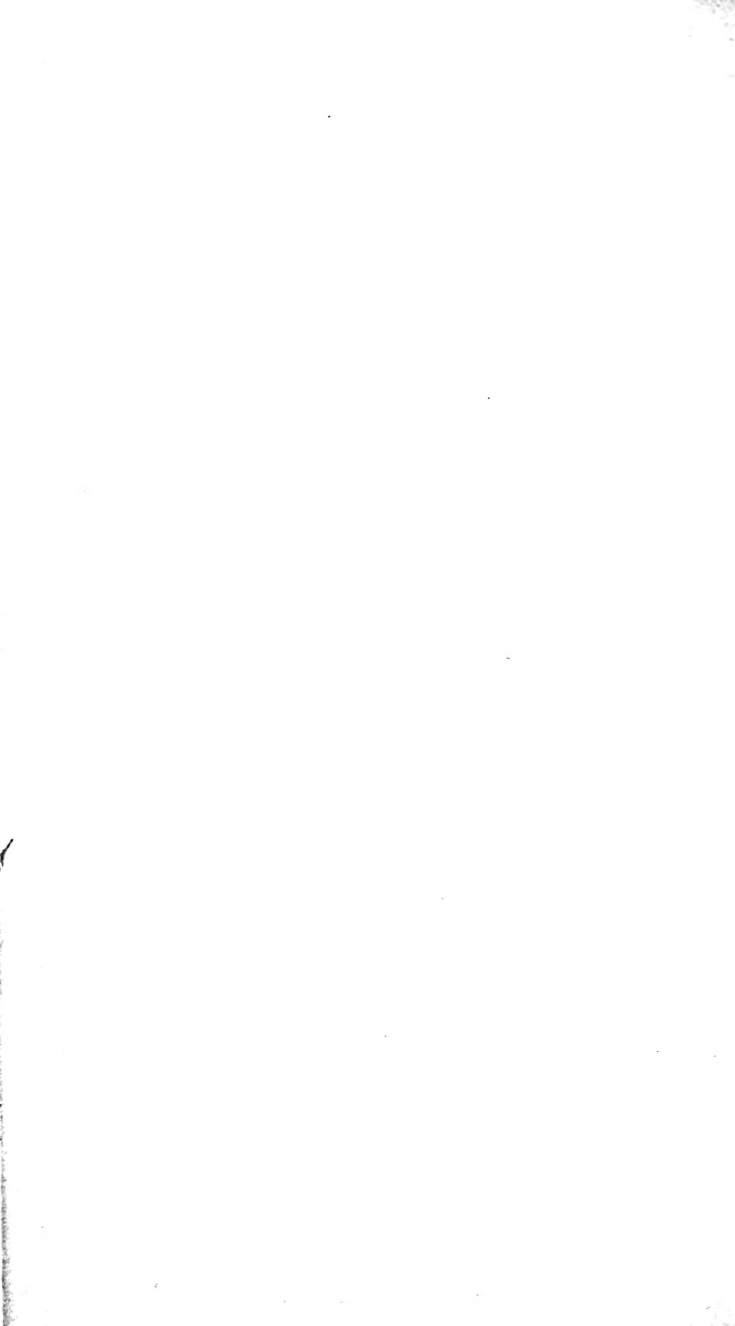
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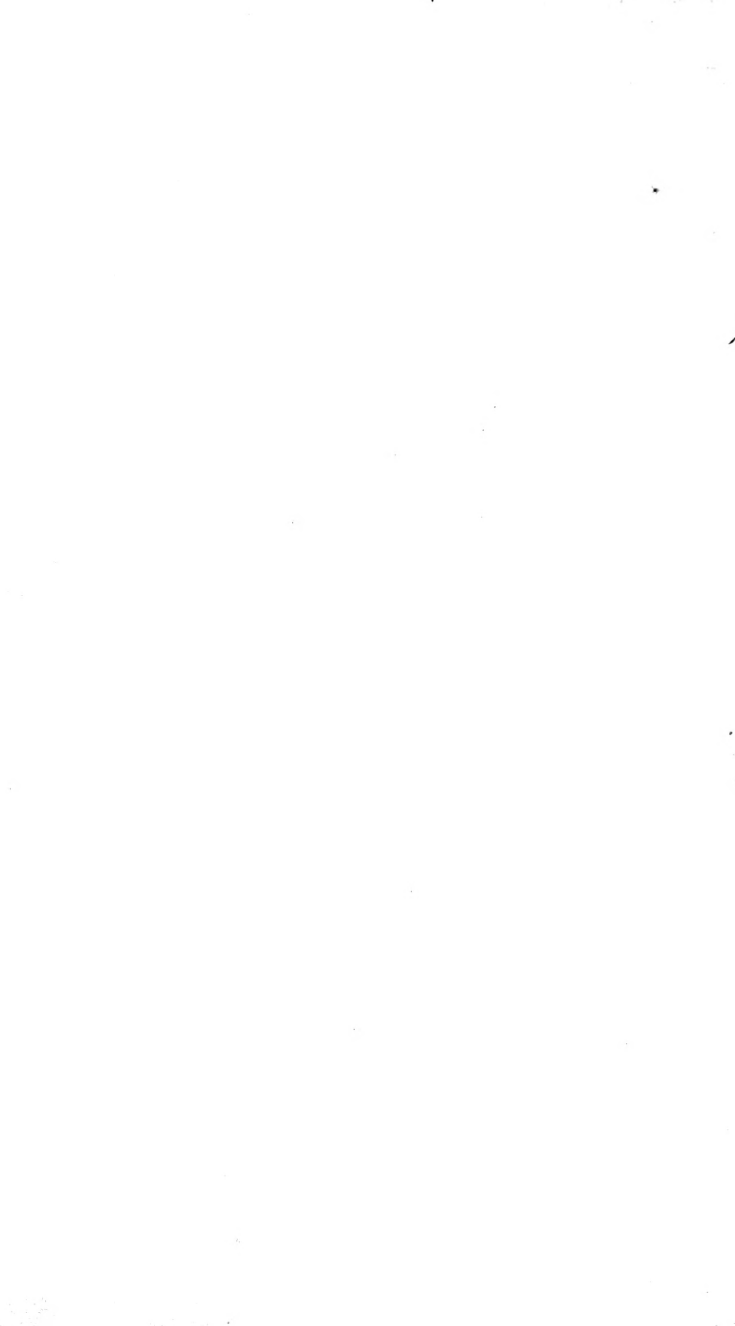
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