



BV 273 . T55 1833

Timpson, Thomas, 1790-1860.
The sailors' and soldiers'
Christian friend, and

INQUIRY ON MISSIONS,

AND

THE STATE OF RELIGION.

Loc. of Inq
on Missions
961 - 610.



THE
SAILORS' AND SOLDIERS'
Christian Friend,
AND
POCKET COMPANION.

Dedicated, with Permission, to
ADMIRAL LORD GAMBIER
AND
GENERAL VISCOUNT LORTON.

BY
THOMAS TIMPSON,
Author of "A Companion to the Bible;" "Church
History through all Ages," &c. &c.

LONDON:
Book Society
FOR PROMOTING RELIGIOUS KNOWLEDGE,
19, Paternoster Row.
1833.

**CHARLES WOOD AND SON, PRINTERS,
Poppin's Court, Fleet Street.**

TO THE
RIGHT HON. LORD GAMBIER, G.C.B.
ADMIRAL OF THE FLEET :

TO THE
RIGHT HON. LORD VISC. LORTON,
GENERAL IN THE ARMY ;

TO
ALL THE PIOUS OFFICERS OF THE BRITISH
ARMY AND NAVY ;

AND TO
ALL THOSE NOBLE SOCIETIES,
WHOSE OBJECT IS THE

RELIGIOUS IMPROVEMENT OF SAILORS AND
SOLDIERS,

THIS VOLUME

IS
RESPECTFULLY DEDICATED

BY

THE AUTHOR.



PREFACE.

“THE Sailors’ and Soldiers’ Christian Friend” is intended to answer its significant title, and to serve as their “Pocket Companion.” But how far it is suitable and worthy of their reception, must be left to the judgment of those, for whom it has been written.

Intelligent observers of mankind have often remarked, that *those who are best qualified, are not always the most disposed to undertake the work for which their talents are adapted.* This will probably appear correct in relation to literature peculiarly suited to the profession of those in the Army and Navy.

Strange it must seem, that no one should have laboured in the preparation of a Manual of Christianity, as a

Pocket Companion for Sailors and Soldiers! The press has teemed for many years with publications of every description, and for all classes of readers reposing on shore, and at home; but exceedingly few, especially of a religious character, have been written for the edification of the brave Defenders of our country, in their privations at sea, in military stations, and on foreign lands.

To supply at least a measure of this deficiency, the present humble Work has been written. It was undertaken, after much inquiry and deliberation, partly at the request of several devoted friends of Sailors and Soldiers, by whom the Author was assured that no such volume existed; partly from a conviction that such a Manual was much needed; and partly from his having witnessed the habits of Sailors and Soldiers in the ports of London, Deptford, Greenwich, Woolwich, Gravesend, Chatham, Sheer-

ness, Portsmouth, and Liverpool, and several military barracks and stations.

Those noble and pious Officers in the Army and Navy, who have, honourably to themselves and with infinite benefit to others, acted as the zealous friends to the immortal interests of Sailors and Soldiers, it is confidently believed, will patronize the work thus submitted to their notice. The Author offers it to them, as a suitable present to all ranks of those for whom it is designed, assured that it will not be found to contain any sectarian peculiarities, while it embraces all the imperishable doctrines of the Protestant Reformation !

MISSIONARY SOCIETIES especially, so deeply interested in the principles and character of British Sailors and Soldiers, will find this Manual an auxiliary in their glorious work of evangelizing the world by the Gospel of Christ.

CONTENTS.

CHAP. I. AFFECTIONATE ADDRESS TO SAILORS AND SOLDIERS.

	Page
1. <i>Christian Sympathy with Sailors and Soldiers</i>	1
2. <i>The Nature of Personal Religion</i>	4
3. <i>The Importance of Personal Religion to Sailors and Soldiers</i>	6
4. <i>Circumstances of Danger and Temptation peculiar to Sailors and Soldiers</i>	10
5. <i>Importance of the Evidences of Christianity to Sailors and Soldiers</i>	17
6. <i>Right Views of Christian Doctrine</i>	19
7. <i>Christian Experience</i>	24
8. <i>Progress in Grace</i>	29

CHAP. II. THE EVIDENCES OF CHRISTIANITY.

1. <i>Christianity demands Examination</i>	32
2. <i>The Wise Adaptation of Christianity to the Necessities of Man proves its Divinity</i>	35
3. <i>The Evidences of Christianity arising from the Testimony of History</i>	39
4. <i>The Evidence of Christianity arising from the translation of the Scriptures</i>	45
5. <i>Evidence of Christianity from the Inspiration of the Scriptures</i>	44
6. <i>The Progress of Christianity</i>	48
7. <i>Miracles wrought by the Servants of God prove Christianity to be Divine</i> .	55

	Page
8. <i>The Morality of Christianity</i>	58
9. <i>Prophecy confirms the Divinity of Christianity</i>	61
10. <i>The Fruits of Christianity in the Lives of its Professors prove its Divinity</i> . .	67
11. <i>Personal Experience proves Christianity to be Divine</i>	69

CHAP. III. HEADS OF CHRISTIAN DOCTRINE.

1. <i>The Primitive Excellency of Man</i>	73
2. <i>The Fall of Man by Disobedience</i>	74
3. <i>The Misery of Mankind by Sin</i>	76
4. <i>The Danger and Deserved Punishment of Sinners</i>	78
5. <i>The Impossibility of Salvation by Imperfect Obedience</i>	81
6. <i>Salvation by Grace through Faith in Christ</i>	82
7. <i>Spiritual Regeneration</i>	88
8. <i>Repentance unto Salvation</i>	90
9. <i>Justification before God</i>	92
10. <i>Adoption into the Family of God</i>	93
11. <i>Sanctification of the Spirit</i>	95
12. <i>Christian Profession in the World</i>	96
13. <i>Evangelical Obedience</i>	99
14. <i>Divine Consolation</i>	101
15. <i>Death of the Body</i>	104
16. <i>Death of the Ungodly</i>	106
17. <i>Death of the Godly</i>	109
18. <i>The Resurrection to Life</i>	112
19. <i>Eternal Judgment</i>	116
20. <i>The Heavenly Glory</i>	123

CHAP. IV. A DIRECTORY TO PRAYER.

	Page
1. <i>The Nature of Prayer</i>	130
2. <i>The Duty of Prayer</i>	133
3. <i>The Gift of Prayer</i>	135
4. <i>The Grace of Prayer</i>	139
5. <i>The Gesture of Prayer</i>	141
6. <i>Motives to Prayer</i>	142
7. <i>Examples of Prayer</i>	144
<i>Before Reading the Scriptures</i>	144
<i>Before a Meal</i>	145
<i>After a Meal</i>	145
<i>Morning Prayer for a Soldier or Sailor</i>	145
<i>Evening Prayer for a Soldier or Sailor</i>	147

CH. V. A DIRECTORY TO THE LORD'S SUPPER.

1. <i>The Importance of a Right Knowledge of the Lord's Supper</i>	150
2. <i>Institution of the Lord's Supper</i>	152
3. <i>General Design of the Lord's Supper</i> ..	155
4. <i>Names given to the Lord's Supper</i>	159
5. <i>Posture for receiving the Lord's Supper</i>	166
6. <i>Special Design of the Lord's Supper</i> ..	167
7. <i>Qualified Partakers of the Lord's Supper</i>	168
8. <i>Causes of Neglecting the Lord's Supper</i>	170
9. <i>Benefits of Receiving the Lord's Supper</i>	172
10. <i>Preparation for a proper Receiving of the Lord's Supper</i>	173
11. <i>Subjects of Meditation at the Lord's Table</i>	174
12. <i>Return from the Lord's Table</i>	175
13. <i>Remembrance of the Lord's Supper</i> ..	176

CHAP. VI. A DIRECTORY TO THE BIBLE.

1. <i>The Bible to be read for Information</i> ..	180
---	-----

	Page
2. <i>The Bible to be read for Confirmation.</i> ..	182
3. <i>The Bible to be read for Sanctification.</i>	185
4. <i>The Bible to be read for Consolation.</i>	188
Observations on the several Classes of the Holy Scriptures.	
1. <i>Historical Books of the Bible</i>	189
2. <i>Doctrinal Books of the Bible</i>	190
3. <i>Prophetical Books of the Bible</i>	191
4. <i>Devotional Books of the Bible</i>	191
5. <i>Moral Books of the Bible</i>	192
Table I, <i>Historical Books</i>	193
Table II, <i>Doctrinal Books</i>	194
Table III, <i>Prophetical Books</i>	195
Table IV, <i>Devotional Books</i>	195
Table V, <i>Moral Books</i>	195

CHAP. VII. ANECDOTES OF SAILORS.

1. <i>The First Ship and the First Sailors.</i>	196
2. <i>Admiral Benbow at the House of his Nativity</i>	201
3. <i>The French and English Admirals.</i>	201
4. <i>Admiral Lord Duncan praying.</i>	202
5. <i>Earl of Marlborough's Last Thoughts.</i>	203
6. <i>The Captain who had Souls on Board.</i> ..	204
7. <i>The Officer's Proposition accepted</i>	205
8. <i>"My Father is the Pilot."</i>	206
9. <i>An Opinion of a Catholic Priest</i>	206
10. <i>The Ship-wrecked Lad and Bible</i>	207
11. <i>The Blind Sailor</i>	208
12. <i>The Norway Sailor</i>	211
13. <i>Reformed Sailors</i>	214
14. <i>Religious Sailors</i>	215
15. <i>Another Covey the Sailor</i>	216
16. <i>The Young Praying Sailor</i>	218

	Page
17. <i>The Sailor giving a Bible to his Son . . .</i>	219

CHAP. VIII. ANECDOTES OF SOLDIERS.

1. <i>The First Conflict and the First Slaughter</i>	220
2. <i>General Cornwallis and the Praying Soldier</i>	221
3. <i>Sir Philip Sydney at the Battle of Zutphen</i>	223
4. <i>Major General Burn</i>	224
5. <i>Colonel Gardiner's Kindness to his Men</i>	225
6. <i>The Colonel and the Lord's Supper</i>	226
7. <i>Capt. Macnamara and Col. Gardiner . .</i>	227
8. <i>The French Officer turning Protestant to obtain a Crown</i>	228
9. <i>The British Officer and American Indian</i>	229
10. <i>The Pious Officer and his Wife in a Storm</i>	230
11. <i>Blaspheming French Soldiers</i>	231
12. <i>The Highland Regiment and the Bible.</i>	232
13. <i>The Highland Soldiers in India</i>	233
14. <i>Three Soldiers in the Barracks</i>	234
15. <i>The Soldier preserved from a Bullet-shot by his Bible</i>	235
16. <i>The Soldier preserved from the Bayonet by his Bible</i>	236
17. <i>The Praying Soldier and the Mocking Lieutenant</i>	237
18. <i>A Soldier dying in joyful hope at Waterloo</i>	238

CHAP. IX. SELECT PERSONAL HYMNS.

CHAP. X. SELECT SOCIAL HYMNS.

THE
SAILORS' AND SOLDIERS'
CHRISTIAN FRIEND.

CHAP. I.
AFFECTIONATE ADDRESS
TO SAILORS AND SOLDIERS.

I. CHRISTIAN SYMPATHY WITH SAILORS
AND SOLDIERS.

BRITISH Sailors and Soldiers! You merit our esteem and affection. You are entitled to the respect of the whole nation. Your self-denying labours, your privations and sufferings by night and day, on land and on the mighty ocean, through every degree of longitude and latitude, and in every quarter of the globe, secure, under the Divine Providence, our peace and comfort at our beloved homes. Under the wise dispensation of Heaven, you contri-

bute largely to the perfection and permanence of our domestic tranquillity and happiness. You have a righteous claim upon the sincerest respect and the kindest sympathies of your countrymen. We confess that we are greatly your debtors. Many deeply feel their obligations to you, and desire most fully to discharge them in promoting your welfare both for time and eternity.

We cannot forget that we and our children securely enjoy the fruit of your constant and various toils. Your temporal circumstances of difficulty and privation excite our generous regard; but your spiritual condition especially presses upon our Christian consideration. Your immortal interests have engaged the benevolent solicitude of the servants of God, most noble proofs of which appear in the "Naval and Military Bible Society"—the "Port of London and Bethel Union Society"—and the "British and Foreign Seaman and Soldier's Friend Society"—together with several other kindred institutions, whose operations have been directed to the promotion of your present and future happiness, and the comfort of those whom you may be called to leave friendless, especially your orphan children.

Your spiritual interests have frequently engaged the attention of the writer of this address ; particularly after having had repeated profitable conversations with an estimable friend, a lieutenant-colonel, formerly of the king's guards, and one of the " heroes of Waterloo." But uniting in public worship on board the " Floating Chapel" in the river Thames, first in 1823, and especially attending a sailors' prayer meeting at Gravesend, in 1826, and the ardent and devout supplications of a pious lieutenant of the army, and of two naval captains, on that occasion, determined him, when leisure could be redeemed, to attempt something by his pen for your spiritual edification.

Never, while memory shall retain a trace of its impressions, can he forget the affecting petitions of one especially of those captains, who had then recently returned from the North Seas. His expressions referring to the " long, dark, cold, and stormy nights of winter;" and the extreme need in which sailors stood of the divine consolations of the Gospel on such occasions, were piercing. His earnest supplication for sailors was peculiarly impressive, that their souls might enjoy the inspiring edification and the rich comforts of the Holy Spirit to support

their minds in such perilous circumstances. He was then privileged to deliver an address to a company of British sailors, commending to their serious contemplation the inspired declaration of the Psalmist, "The mercy of the LORD is from everlasting to everlasting upon them that fear him." Psal. ciii, 17.

Since that period, your welfare has been repeatedly urged upon his attention: and at the request of several intelligent friends, whose active zeal has been manifested for many years, devoting themselves to further your best interests, he has employed himself in preparing this Manual, to serve as your "Pocket Companion."

Separated in a great degree from the ordinary means of Divine worship and instruction, your condition is peculiarly disadvantageous for advancement in knowledge of the will of God, and the observance of religious ordinances. Yet you are accountable to your Creator; and it is enjoined upon you, to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii, 18.

II. THE NATURE OF PERSONAL RELIGION.

Correct notions of pure, personal Christianity are indispensably necessary to

qualify men for happiness on earth, and for glory in heaven. In this place therefore shall be given a brief exhibition of true religion, as it is infallibly taught us in the Holy Scriptures.

Personal religion is a right disposition of the heart towards God our Creator, manifesting itself according to the various circumstances of its possessors. Religion is essentially the same in all the classes of rational creatures, both in heaven and on earth. As it exists in the holy angels, religion is a right disposition towards God, exercising itself in expressions of adoring gratitude, ardent love, and cheerful obedience. Isa. vi, 2, 3, 6; Ezek. i, 5; Luke ii, 9, 10, 13, 15; Rev. v, 11, 12. Their circumstances of innocence and integrity preclude the possibility of sorrow, and allow no occasion for repentance: they need neither faith nor hope, while they enjoy overflowing felicity in the immediate vision of God!

Religion in man, as well as in angels, is a right disposition of mind towards God: but as he is a fallen, sinful creature, it is not natural to him. Religion in man is a state of mind produced by supernatural influence; it is the fruit of the regenerating grace of the Holy Spirit recovering the soul to holiness, by the

knowledge of Christ, and faith in him as the incarnate Son of God, the only Saviour of sinners. Religion in fallen man, therefore, must necessarily include those exercises of mind, which are suitable to a state of guilt, and to a dispensation of divine mercy, assured in the written word of God. Religion is variously defined in the Holy Scriptures, corresponding with spiritual exercises: it is "repentance towards God, and faith toward our Lord Jesus Christ." Acts xx, 21;—"the life of God in the soul," Eph. iv, 18;—"the kingdom of God within you." Luke xvii, 21.

This kingdom of God, therefore, "is not meat and drink:" it does not consist in ceremonials, or external services, but in "righteousness, and peace, and joy in the Holy Ghost." Rom. xiv, 17.

Religion, consequently, must constitute the moral dignity—the spiritual beauty—the richest treasure—and the principal happiness of man.

III. THE IMPORTANCE OF PERSONAL RELIGION TO SAILORS AND SOLDIERS.

But what mortal tongue, or even inspired pen, can worthily describe the immense importance of religion to a dying sinner?

Religion constitutes the moral glory even of the Cherubim and Seraphim around the throne of God in heaven. The possession of it qualifies an afflicted mortal on earth for the glorious society of angels—for “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for believers.” 1 Pet. i, 4. It prepares them for the ineffable vision of their Creator, for a seat in the celestial Paradise, and the eternal enjoyment of the infinite God in the regions of immortality and perfect bliss.

An irreligious mind, however intelligent, and destined to live for ever, being alienated from God on earth, and in a state of enmity against him, is unfitted for a blissful, a holy immortality. It is qualified only to be banished from the Divine presence, and from all the pleasures of his friendship, into a state of self-reproach and torment in “the blackness of darkness for ever!”

Religion being thus important to persons in general, how much more important must it be to sailors and soldiers, whose circumstances of danger and of death are so much more threatening! Many have happily felt this consideration in all its magnitude; and, by the grace of God, “have fled for refuge to lay hold on

the hope set before them" in the Gospel. Heb. vi, 18.

But suppose an unhappy being, who lived in sin and died in impenitence, to have been the son of godly parents, born, cradled, and instructed in an element of religion; one who had trod the ground and breathed the atmosphere of piety; what must be his condition of misery in the eternal world? Privileges, instructions, warnings, admonitions, and reproofs received from infancy, but all in vain! A venerable father's earnest prayers—and a tender mother's affecting tears—parental instruction and ministerial counsel—all slighted, rejected, despised! How will all these rise up in remembrance, and aggravate the anguish of the tormented soul! And are not many of our sailors and soldiers children of prayer?

Pagan idolators, in remote regions of the earth, who, in their blindness of heart, had hewn down a tree and made a god of its wood, worshipping the monstrous and contemptible deity which their own hands had fashioned—deluded Mohammedans, Turks, and Arabs of Asia and Africa, who had lived in ignorance and superstition, calling upon the name of their false prophet, and indulging in lust, impurity, and rapine, and even har-

dened infidels, whose deistical fathers had taught them to deride the Holy Scriptures, can none of them be stung with the like remorse in that world of woe—as they will not have to reflect upon the abused advantages of a religious, a Christian education, founded upon the inspired word of God, and enforced by the consistent example of godly parents!

Mr. James, in his “Christian Father’s Present,” eloquently appeals to young persons in the following awakening terms: “But were my pen dipped in the gall of celestial displeasure, I could not describe the weight of the *sentence*, nor the *misery* which it includes, that will fall upon the ungodly child of righteous parents. Who shall pourtray the hell of such a fallen spirit, or set forth the torments with which it will be followed to the regions of eternal night? We all know that no sufferings are so dreadful as those which are self-procured; and that self-reproach infuses a bitterness into the cup of woe, which exasperates the anguish of despair. Disappointment of long and fondly-cherished hopes is dreadful: but if there be no reason for self-reproach, even this is tolerable; but to suffer through eternal ages, in the bottomless pit, with no prospect but of

misery, no employment but that of numbering over the advantages once possessed for escaping from the wrath to come—THIS IS HELL! My children! my children! my heart agonizes as I write. I groan over these lines of my book—these pictures of my fancy. Do take warning. Harken to these sentiments. Let them have their due weight with your souls. Treasure up this conviction in your minds—that of all lands on the earth, it is the most dreadful to travel to the bottomless pit from a Christian country; and of all the situations in that country, it is the most awful to reach the bottomless pit from the house of godly parents. *Let me be any thing in the day of judgment, and in eternal misery, rather than the irreligious child of religious parents!*”

IV. CIRCUMSTANCES OF DANGER AND TEMPTATION, PECULIAR TO SAILORS AND SOLDIERS.

Considering the peculiarly trying occupation and duties of sailors and soldiers, personal religion must be of superior importance to them. Exposed to dangers, sufferings, and death, arising necessarily from their circumstances, on land, at sea,

and in foreign climes, they especially need, to prepare them for their various trials, the inspiring influence of the Gospel of Christ.

1. The previous habits of sailors and soldiers are generally unfavourable to personal religion, All acknowledge, that those who are ambitious for employment in the ARMY or NAVY, are not of the most religious or even virtuous class. "Young men of spirit," daring, bold, and fearless, are those who most commonly engage in military and naval service; men whose genius leads them to dislike the spiritual exercise of devotion, and in many instances, whose "consciences are hardened through the deceitfulness of sin:" those who have thus been prepared to brave all dangers, and to face "the king of terrors" in every form of death.

2. *Sailors in Port* are unfavourably circumstanced as regards religion. "Sailors in port" are supposed to be entitled to a kind of license to indulge in sensualities. Hence, through the force of depraved nature, wickedness in every form of grossness and impurity, many species of which decency will not allow us to mention by name, is exhibited in sea-port towns, which are crowded by numbers of the most abandoned of human beings.

Numerous are the bewitching scenes of temptation in these places, which invite and delude our meritorious mariners. Many are the unprincipled wretches, whose wealth is increased by preying upon inexperienced sailors, and whose support in a great degree arises from their ruin of both body and soul. Deceived by their tempters, during their stay upon shore, the brave defenders of our country are led into all evil, and are known to "work all uncleanness with greediness." Eph. iv, 19. Yet there are some, and we trust their number is greatly increasing, from what we have seen and heard, who, by the grace of the Holy Spirit, have escaped the fatal snares—men exposed to all the hardships and privations of their shipmates, who truly "fear God," while they "honour the king" in his service, and rejoice in the salvation which they experience in Christ Jesus.

3. *Sailors at sea* are disadvantageously circumstanced in relation to religion. "They that go down to the sea in ships, that do business in great waters, these see the works of the LORD, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to

the heaven, they go down again to the depths; *their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress.* He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. O that men would praise the LORD for his goodness, and for his wonderful works to the children of men!" Psalm cvii, 23—31.

How instructively descriptive is this beautiful passage of Holy Scripture, relating to dangers of the mighty ocean! Stormy winds, raging tempests, and terrible squalls, with all their frightful attendants and consequences, appal and even "*melt*," as the Psalmist speaks, the stoutest hearts, with the threatening death. Omitting to enumerate other various circumstances of difficulty and distress, with which every mariner is familiar, no condition surely can be imagined, in which the consolatory religion of the Son of God can be more needful and important to a Sailor.

4. *Sailors in Foreign Ports* stand peculiarly in need of all the resources and

succours of true religion. Temptations to various kinds of wickedness are powerfully felt in foreign ports by our sailors. They are ignorant in general of other languages; cut off from the means of religious instruction and divine worship, and exposed to the most corrupt practices: but we forbear to enumerate or particularize the prevailing abominations, by which thousands of our hardy tars have been hurried to an untimely grave, and ruined for eternity. By the gratification of their lusts, and the unrestrained indulgence of their sensual appetites, even British sailors have been regarded as atheists by superstitious Roman catholics; and by ignorant, idolatrous pagans with the deepest horror! while their shocking and dreadful habits have occasioned the heathen to abhor even the Christian name! But the grace of Christ and the power of his Spirit can inspire the believing sailor with moral dignity and courage corresponding with his condition, and lead him to victory over his evil passions and propensities; and, by his purity of manners and uprightness of life, to appear as an angel of mercy, and a common blessing to men of all nations.

5. *Soldiers in Barracks* are unfavourably circumstanced in relation to religion.

Some leisure is found for intercourse with their comrades; but how truly shocking is much of their conversation! We are exceedingly unwilling to bring accusations against our brave and self-denying defenders, or to utter the least expression of censure upon men who have so many weighty claims upon our gratitude and esteem; but we may be permitted to discharge the duties of friendship and religion, in making a reference to things and practices existing among them, which they themselves will be among the first to condemn. We will therefore adopt the language of an officer of large experience, and now a pious and public-spirited Christian. He says, "We have been too often chargeable with the crimes of drunkenness, swearing, lewdness, Sabbath-breaking, &c. &c. We have not, like some around us, external decency and outward propriety of conduct to rest upon: we have, in the fullest sense, destroyed ourselves and ruined our own souls." How important, under temptations inseparable from barrack society, for a soldier to possess religion, which shall enable him "to deny ungodliness and worldly lusts, and live soberly and righteously in this present world; looking for that blessed hope, and the glorious appearing of the

great God and our Saviour Jesus Christ!"
Titus ii, 12, 13.

6. *Soldiers in Foreign Stations* are in circumstances of extreme difficulty as regards religion. British colonies and possessions are numerous and extensive in all the great divisions of the globe; and many of them are in climates, East, West, and South, exceedingly unfriendly, and even fatal to the health and life of Europeans, and of our athletic soldiers. Pious chaplains and devoted missionaries are now found in some of these remote stations, and they have been hailed by many a sick and dying soldier as the messengers of peace and of heavenly mercy. Cut off from the ordinances of divine worship, and destitute in many instances of the blessed word of God, thousands of British soldiers have sunk under disease, with a mind dejected and desponding with conscious guilt, and passed into eternity unconsolated with the sound of salvation, and ignorant of the glorious gospel of Christ.

Dr. Buchanan says, "Of the whole number of Europeans who come out to India, a tenth part do not return." And he further observes, "Of a thousand soldiers in sickly India, there will generally be a hundred who are in a declining

state of health ; who, after a long struggle with the climate and with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on their distant homes, their absent families, and on the indiscretions of past life." Surely nothing can be so desirable to a soldier, under the circumstances which we have described, as the possession of true religion, to console him in closing his career on earth, and to prepare him for the bliss of an eternal state in heaven.

V. IMPORTANCE OF THE EVIDENCES OF
CHRISTIANITY BEING CONSIDERED BY
SAILORS AND SOLDIERS.

Christianity demands of all its professors, the most rigid and scrupulous examination of its claims. No inquiry can be more worthy of a British soldier or sailor ; and though he may not have a large portion of time for reading, he may yet be able to gain a satisfactory assurance, that the religion which he professes, or which he is invited to seek, has God for its author. No subject is better adapted for the general cultivation of the mind, or for the improvement of the heart, than that

which is afforded by the evidences of Christianity. And in our speculative age, when every thing is questioned, and a solid reason required for every popular system, and for every principle, it well becomes every believer in the Holy Scriptures to be well furnished with unanswerable arguments for his most holy profession.

However Deists may sneer or rave, no professor of the Gospel of Christ need be the least apprehensive for the safety and honour of his religion. It is divine: "it has God for its author;" and the more it is examined, the more glorious its divinity will appear. On account of its importance, we have given this subject a distinct chapter, containing a brief summary of the Evidences of Christianity, to which we refer our naval and military readers. Soldiers and sailors should give particular attention to this subject, on account of the scepticism which is known to prevail among many of their profession, that they may be able to offer an intelligent reason for the hope which they profess, and justify their seeking "the salvation which is in Christ Jesus with eternal glory." 2 Tim. ii, 10.

VI. RIGHT VIEWS OF CHRISTIAN DOCTRINE.

These are most important to sailors and soldiers. True religion is founded in right sentiments. These are essential, therefore, to the sanctification, the peace, and the salvation of the Christian. Pilate, the Roman governor, propounded a most important question, when he asked our Saviour, "What is truth?" John xviii, 38. His busy or trifling mind did not allow him to wait for the Divine answer, not considering the value of the principles which it involved. It becomes us, however, to institute the same inquiry, and to regard the answer as sacred. Inspired by the Holy Spirit, the pious Psalmist cherished the sentiment in the proud Roman's question; and he prayed, "Let my heart be sound in thy statutes, that I be not ashamed." Psalm cxix, 80. The same solicitude, in that becoming temper of mind, we earnestly recommend to all our naval and military friends.

To have no settled opinions indicates a weak and wavering mind. All human sciences have their axioms or first principles, from which their various branches and parts are deduced: and such is the

case with the divine science of religion. But it has been objected, that diversity of sentiments are entertained by eminent men professing Christianity, and that therefore it is impossible to attain to any certainty in religious truth.

We grant that diversity of opinion does, as it will necessarily exist, while the human mind, in its fallen state, is but partly illuminated, and imperfectly sanctified. Sufficient would it be for us in reply to ask, on what subject are wise and learned men perfectly agreed in opinion? Deists, who profess to study the science of Theology in the open volume of universal nature, are divided in opinion more than any other class of persons. Indeed there is no subject contemplated by the mind of man, however plain, and apparently incapable of being the occasion of a diversity of opinion, that is not viewed by different persons in contrary lights. Even amongst the most eminent lawyers, there exists great diversity of opinion concerning the precise meaning of the words in a statute, which has been drawn up with the most anxious solicitude to avoid occasion of litigation: how then can it be otherwise than that there should be differences of judgment relating to religion

and eternal things ; more especially when many professors study its doctrines with an undevout mind ?

As to the differences of religious opinion, which at present exist among professing Christians, there is more plausibility than truth in the objection. We acknowledge that diversity of sentiment exists, as the long-predicted period has not yet arrived, in which the ministers of true religion “ see eye to eye.” Isa. lii, 8. Still the existing diversity is infinitely less than is commonly imagined among pious men. Wyckliffe and Luther, Calvin and Zwingle, Cranmer and Knox, the chief Protestant Reformers in different nations, though differing in some minor points or modes of expression, were agreed with the apostles and martyrs of Christ in every age. They believed the inspiration of the Holy Scriptures, which they regarded as the sufficient, and only authoritative standard in religion—the infinite perfections of the only true God, Father, Son, and Holy Spirit, whose universal, wise, and righteous providence extends to every being in the creation—the criminal apostacy of man from God, and his consequent guilt, depravity, and mortality—God’s eternal purposes of mercy towards sinners of mankind—the incarnation of

the Son of God to accomplish those gracious purposes ; as the Mediator between God and man, by his obedience honouring the Divine law, which man had transgressed, and by his death satisfying the awful claims of justice, thereby making the atonement for sin, and bringing in everlasting righteousness by which sinners might be saved—the gracious operations of the Holy Spirit, applying the work of Christ in the regeneration and sanctification of sinners, qualifying and disposing them to glorify God in holiness of life, walking in the appointed ordinances of Christ—and the resurrection of the body from death, and its reunion with the holy soul, to inherit mansions of blessedness and glory in the presence of God in heaven.

These are the doctrines which were delivered by the apostles, and sealed with their blood,—which “ the noble army of martyrs ” testified,—which bold confessors preached,—which the Protestant Reformers recovered from superstition,—and which are now held by the pious of all Christian denominations. They are essential to the holiness, peace, comfort, and salvation of the soul ; and they require, therefore, to be studied with devotion, in their beauty, fulness, and har-

mony, as they are taught in the Holy Scriptures See more at large in chap. iii.

Dr. J. Pye Smith gives the following wise and salutary rules, as the means of guarding against errors in religion, and "the erroneous tendencies of the human heart."

1. The maintenance of *right affections*.
2. A habit of entire *subjection* to the authority of the Holy Scriptures.
3. The use of all proper methods of acquiring and improving the art of *just reasoning*.
4. Establishment in the evidence and influence of *primary truths*.
5. *Living under the benign and purifying influence of divine truth*.
6. Cautious observations of the *effects of particular sentiments* upon ourselves or others.
7. Keeping in mind, that what has been adopted on impartial inquiry and sufficient evidence, is *not to be lightly given up* on the mere occurrence of some new objection.
8. Fervent prayer. The constant, serious, and affectionate practice of this great and necessary duty," he observes, "will have the most happy effect in obtaining and preserving the rational and scriptural satisfaction of the truth of our sentiments, if they be indeed true; and, if otherwise, of leading us to the timely and beneficial discovery of our errors. Through prayer, the hallowed medium of intercourse with

heaven, the devout mind ascends to its closest enjoyment of communion with the Lord God of truth; and from him descend the returns of prayer, every good and every perfect gift."

VII. CHRISTIAN EXPERIENCE.

This is most necessary for sailors and soldiers. From the knowledge and devout religious reception of the doctrines of Christianity, there must necessarily arise a state of feeling and of enjoyment altogether peculiar. Proud infidels and worldly formalists unite in denouncing *Christian experience* as *fanatic delirium* or *enthusiastic extravagance*; and some injudicious, ignorant Christians, speak of it as consisting principally of a state of mind characterized by *depression*, *fear*, and *doubting* — of *groaning under the consciousness of guilt and corruption*!

Against all this we utter our decided protest, as a libel on our most holy religion. We know that Christianity is a divine blessing, whose nature is holiness, joy, and love. With the utmost confidence we declare,

“ 'Tis religion that can give
Sweetest pleasures while we live :
'Tis religion will supply
Solid comfort when we die.”

Doubtless a Christian may be delirious, fanatical, enthusiastic, or extravagant: but what has any of this *experience* to do with Christianity? Are there not persons so distinguished who make no pretensions to religion? Are these things taught and enjoined in the New Testament as part of Christianity? They are not only not inculcated, but forbidden to the servants of Christ, as inimical to our divine religion.

Christians may indeed be depressed—fearful—doubting—and groaning under guilt and corruption; and instances may be found recorded in the Scriptures, of holy men of God sometimes distinguished by such experience: but in no part of the word of God are we informed that such a state of mind is Christian experience. Those exercises of mind are inseparable from the guilty and corrupted condition of mankind, and they are found more or less in every child of man: nor can it be otherwise, until the only antidote is realized, which is true Christian experience—that which the New Testament describes as Christian experience.

We have already seen in what terms

the sacred writers describe personal religion. They define Christian experience as "the kingdom of God" — or "the life of God in the soul"—as "the fruit of the Spirit," which is the only sovereign remedy against *fear* and *guilt*, despondency and fanaticism. Christian experience, or "the kingdom of God," says the inspired Apostle, is "righteousness, and peace, and joy in the Holy Ghost." Rom. xiv, 17. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v, 22, 23. What connection can any one imagine to exist between such a state of mind and those fancies or evils with which weak or foolish men libel Christianity?

"Experience," Dr. Johnson defines as "knowledge gained by trial." Christian experience, therefore, must be Christian knowledge gained by trial; and to this a thousand passages in the word of God invite the guilty and the wretched children of men. "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price. Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. lv, 1, 2. "O taste," says

one that had large experience, “and see that the LORD is good: blessed are all they that trust in him.” Psalm xxxiv, 9. Or, as Dr. Watts renders this verse,

“ O sinners, come and taste his love,
Come learn his *pleasant ways* ;
And let your *own* EXPERIENCE prove
The *sweetness* of his grace.”

Dr. Owen, the “prince of divines,” defines Christian experience as “a spiritual sense, taste, or relish of the goodness, sweetness, useful excellency of truths, endearing our hearts to God, and causing us to adhere to him with delight and constancy. All this *experience*, which is of so great use and advantage, consists of three things: — 1. A thorough mixture of the promises with faith. It is that lively acting of faith, which gives a real incorporation of the things we are made partakers of. When faith assiduously acts upon the promises, so that the mind is filled with their contents, then the foundation of this experience is laid. 2. It consists in a spiritual sense of the excellency of the things believed, wherewith the affections are touched and filled. No tongue can express that satisfaction which the soul receives in the gracious commu-

nications of a sense of the Divine goodness in Christ, whence it rejoiceth with joy unspeakable and full of glory. 3. It consists in experiments of the power of the word on all occasions, especially as it is the word of righteousness. This gives peace with God. This believing in and feeling of the authority of the word satisfies the heart, in its preferring spiritual, invisible, and eternal things, before those that are present."

Well-meaning but injudicious Christians have denominated such a state of mind "*joyful* Christian experience;" and the gloomy, sorrowful, dejected frame of heart, "*distressing* Christian experience." Distressing this latter state may be; but it is not Christian: it dishonours Christ; and it caricatures his holy, happy, heavenly religion, that commands, "Rejoice in the Lord always." Phil. iv, 4. "Rejoice evermore." 1 Thes. v, 16. "Be careful (anxious) for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the *peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.*" Phil. iv, 6, 7.

Scripturally speaking, such is Christian experience: but its purity, peacefulness,

sweetness, and constancy, are grievously interrupted by our guilt and ignorance, our worldliness and unbelief; and the only way of realizing the full measure of the happiness of pure religion is to walk with God by faith in Jesus Christ.

VIII. PROGRESS IN GRACE.

This is also important to soldiers and sailors. This sentiment is denied by some professors of the Gospel; but however it may disagree with their religious system, it is in full accordance with reason and the analogy of nature, and at the same time it is a doctrine of the word of God. Divine grace in the heart is "incorruptible seed," which being sown by the Holy Spirit, by means of the preaching of the truth of Christ, germinates, springs up, and bears fruit; "first the blade; then the ear; after that, the full corn in the ear. So is the kingdom of God" in the heart of man, Mark iv, 26, 27. Christians are first "babes in Christ," "little children;" then they "grow in grace," and become "young men;" and having grown to maturity in the divine life, they are called "fathers!" 1 John ii, 12, 13.

Growth in grace manifests itself by increasing spiritual light, and advancement

in divine knowledge,—by greater humility before God, while contemplating his infinite glories,—by discovering more fully the adaptation of Christ as a Saviour, and renouncing all self-confidence, depending more unreservedly on his all-sufficiency—by becoming more spiritual in keeping the commandments of Christ—by increasing in habitual resignation under trials, and in thankfulness for mercies—by more firm conviction of the truth of the Gospel, and delight in it as a revelation of God to sinners—by rising superior to ordinary temptation—by being less attached to the world, and more disposed to anticipate with delight the loveliness and happiness of heaven:—all this is not only purely evangelical in sentiment, but it is in perfect accordance with the dictates of sound reason.

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But *grow in grace*, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and ever. Amen.” 2 Pet. iii, 17, 18.

To promote this growth in grace, “God has given to us exceeding great and precious promises; that by these we might

be partakers of the divine nature." 2 Pet. i, 4. How reasonable then, for believers generally, and for sailors and soldiers, though disadvantageously situated, "giving all diligence to add to your 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. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind." 2 Pet. i, 5—9.

Growth in grace, as enjoined in the Holy Scriptures, qualifies believers to live in the most delightful enjoyment of "fellowship with the Father, and with his Son Jesus Christ," 1 John i, 3; to "adorn the doctrine of God our Saviour in all things," Tit. ii, 10, recommending religion to the world; being thus blessed and made a common blessing. Many of our British sailors and soldiers glorify God in this manner: and their advantage and felicity are not limited to the present state of warfare: "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i, 11.

CHAPTER II.

THE EVIDENCES OF CHRISTIANITY.

I. CHRISTIANITY DEMANDS EXAMINATION.

JOHN SELDEN, one of the most distinguished men of the seventeenth century, and on account of his extraordinary abilities called "*the glory of the English nation*," left the following as his dying declaration.—“I have surveyed most of the learning of the sons of men; my study is full of books and papers upon most subjects in the world; yet at this time, I can recollect no passage out of the multitude of books and manuscripts that I am master of, wherein I can rest my soul, except in the Holy Scriptures; one passage of which affords me the most substantial consolation: it is taken from the apostle Paul's epistle to Titus, chap. ii, 13, 14, “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who

gave himself for us." This testimony was given to Archbishop Usher, and Dr. Langbaine, when they visited him a short time before his decease; and it deserves our consideration as the testimony of a lawyer, so eminent as SELDEN.

But Christianity demands from all its professors the most scrupulously careful examination of its character and claims. It calls upon all, with seriousness and reverence, to investigate it, that each may be thoroughly convinced of its divinity, and prepared to answer objectors. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear." 1 Pet. iii, 15. In this respect it differs essentially from all the various systems of false religion, which have been in any age or country proposed to the attention of mankind. They will not endure an intelligent scrutiny. Framed by the crafty ingenuity of a designing priesthood, to serve their ambitious purposes, they could not bear the light of knowledge, nor the test of holiness and truth. Ignorance was indispensable to the continuance of their influence; and the deluded

population have been thus held in the fatal bondage of a gloomy superstition.

Christianity, unlike to human inventions, is the religion of light and knowledge: it is the religion of the wondrous volume of Holy Scripture. Christianity is founded solely on the revealed mercy of God, proclaimed to dying sinners, and flowing to them through the only Mediator between God and man, Immanuel, Christ Jesus. The devoted authors of these writings declare, that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16. They assure us, that "the prophecy came not in old time by the will of man, but that holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i, 21.

Nothing can be more necessary in a work designed for sailors and soldiers, than to give a brief outline of the principal branches of that abundant evidence, on which we receive Christianity as the provision of the Divine mercy, and as the gracious revelation of God.

II. THE WISE ADAPTATION OF CHRISTIANITY TO THE NECESSITIES OF MAN, PROVES ITS DIVINITY.

Christianity contemplates man as a sinner against his Creator, a transgressor of his holy laws, and liable to eternal condemnation. But it proclaims a reconciliation, and invites every guilty offender to accept the provisions of sovereign mercy. The commissioned apostles of Christ unanimously declare, that "in this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv, 9, 10. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God: for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v, 18, 21.

Christianity regards man as an unholy,

a polluted creature, and provides for his recovery from that state of impurity and alienation of heart, by regeneration and sanctification. An apostle, speaking of his own previous character, and that of his fellow Christians, says, "But we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Tit. iii, 3, 6. "Ye are washed," says Paul to the once abominable Corinthians, "but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi, 10.

Christianity contemplates man as an unworthy alien from God, and provides for his divine adoption. Provision is made, not only for the honourable dignity but for the possession of a suitable disposition of heart by every child of God. "This is the covenant that I will make with the house of Israel after those days,

saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. viii, 10. "I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." 2 Cor. vi, 18. "For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. viii, 14—17.

Christianity contemplates man as a dying creature, revealing a future life of eternal felicity, and a glorious resurrection to immortality. All the pious patriarchs passed their lives on earth, believing on the Messiah, promised from the beginning of the world. "They confessed that they were strangers and pilgrims upon the earth. For they that say such things, declare plainly that they seek a country. But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. xi, 13—16. "Verily, verily, I say unto you," says our Saviour, "He that heareth my word, and believeth on

him that sent me, hath everlasting life, and shall not come into condemnation." John v, 24. "And this is the will of Him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day." John vi, 40. "Jesus saith unto her, I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live." John xi, 25. "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.—Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. v, 1, 5.

Such is the substance of Christianity, as taught us in the Holy Scriptures ; and concerning its adaptation to the guilty, polluted, unworthy, perishing condition of man we must say, that it demonstrates its divine character in all its wondrous provisions ; as the apostle declares of it— "God hath abounded towards us in all wisdom and prudence." Eph. i, 8.

"What if we trace the globe around,
And search from Britain to Japan,
There shall be no religion found
So just to God, so safe for man !

How well thy blessed truths agree !

How wise and holy thy commands !

Thy promises, how firm they be !

How firm our hope and comfort stands !

Should all the forms that men devise

Assault my faith with treacherous art,

I'd call them vanity and lies,

And bind the gospel to my heart."

Dr. Watts.

III. THE EVIDENCE OF CHRISTIANITY ARISING FROM THE TESTIMONY OF HISTORY.

Every intelligent person knows that the Bible is the most ancient book in existence. It consists of two collections of writings, called "The Old Testament," and the "New Testament." The former collection comprises *thirty-nine* books, containing a history of the world for nearly *four thousand years* from the creation: the latter contains *twenty-seven* books, including a history of the establishment of Christianity, for about a *hundred years*.

The books of the New Testament were written by the persons whose names they bear, within a few years after the death of Christ, *about eighteen hundred years ago*: of which there is abundant evidence, furnished backwards from our own age,

up to the period in which those writings were published. Many of the facts which are mentioned in the New Testament, are recorded by the Roman historians of that period; and we have no such certain proof of the early transactions in our own nation, such as Julius Cæsar the Roman emperor conquering Britain, and the Druids being the priests in our country at that period, as we have for the certainty of the things which we read in the writings of the apostles of Christ.

The Roman historians, in the next age after the apostles, declare, that the Christians arose in Judea, whose founder, Jesus Christ, was crucified by order of Pontius Pilate, the Roman governor of that province. They testify, that the disciples of Christ became numerous in their times, so as to injure the interests of idolatry, and threaten its destruction. Nero, a Roman emperor, a man of the most flagitious character, caused the apostle Paul to be beheaded for preaching the gospel of Christ; and having, in his licentious enormities, caused the city to be set on fire, that he might witness the awful grandeur of such a conflagration, he having heard of the destruction of Troy, in Greece, to turn away the hatred of the populace from himself, he laid it to

the charge of the Christians, whose numbers had then so greatly increased; and multitudes of them were punished on pretence of their being its perpetrators.

Josephus, the Jewish historian, lived at the time of the apostles, and saw the destruction of Jerusalem, as foretold by Christ, in Matthew xxiv, and Luke xxi. Josephus was a learned priest, and became an officer in the army, in the last Jewish war against the Romans. Providence seems evidently to have raised him up in a special manner, for the purpose of bearing testimony to the facts of the Christian Scriptures, particularly in relation to those remarkable predictions of our Saviour.

The Old and New Testaments mutually depend on each other; and that which proves one to be true, proves at the same time the truth of the other in like manner. All the books of the New Testament, it should be remarked, were written by Jews converted to Christianity; and while the Christians have in every age continued holding and preserving both of the parts with affectionate solicitude, the unbelieving Jews, rejecting the latter part of the sacred volume, have preserved the Old Testament with the most jealous care, while they have cherished the most

deadly hatred towards the Christians. Yet there is found the most perfect agreement between the copies of the Old Testament writings in the hands of both parties.

That the Jews had preserved their sacred books of the Old Testament with the most watchful anxiety, is well known. They regarded them with a scrupulous jealousy, and with a veneration for its words and letters, bordering on superstition; by which they demonstrated their regard for them as divinely inspired. In copying the sacred writings, printing in those early ages not having been invented, the Hebrews were never guilty of negligence: for they used to transcribe and compare them with such care, that they could tell how often every letter occurred in making copies of the Old Testament.

IV. THE EVIDENCES OF CHRISTIANITY ARISING FROM THE TRANSLATION OF THE SCRIPTURES.

The Old Testament was written in the Hebrew language, and the New Testament was written in the Greek. Observe John xix, 19, 20. Both parts were translated into English, at the time of the

Reformation from Popery, in the reign of Henry VIII, by William Tindal, assisted by several learned Englishmen. Several attempts had been previously made, especially by Wyckliffe, about *two hundred years* before, and by King Alfred, about *four hundred years* still earlier : but though some of their works remain, among which is the whole of the Bible translated by Wyckliffe, yet the art of printing not having been discovered, their valuable labours were comparatively ineffectual.

Efforts of a similar kind were made in several nations on the continent, especially in Germany and France. The French had a translation of the Bible made into their language, by Peter Waldo, the pious and celebrated leader of the Waldenses, about A. D. 1160.

So numerous were the Christians at Rome, and throughout Italy, whose language was called *Latin*, that the New Testament books were soon translated for their use. Within about *three hundred years*, several translations of the whole Bible had been made into Latin ; and about A. D. 384, Jerome made a more accurate translation of the whole, called, from the language of the common people, the *Vulgar*, or *Vulgate*, which is to this day the only authorized version of the

Romish church. The Old Testament was translated from Hebrew into Greek, nearly *three hundred years* before the birth of Christ. This translation was made as a matter of necessity, for the use of the Jews; whose fathers, having been dispersed through the cities of Greece and the eastern nations who used the Greek language, were but little acquainted with the sacred Hebrew of their ancestors.

Thus Providence prepared the way for the introduction of the new dispensation of the Gospel, by the preaching of the apostles: and we find, that whenever they went into the Grecian cities, they found synagogues of the Jews, possessing the Scriptures of the Old Testament. Some of these are particularly mentioned in the Acts of the Apostles and other places. Acts xiii, 14, 15; xvii, 1—3, 10—13; xviii, 1—5, 24—28; xx, 28—32; xxviii, 23—31; 1 Cor. xi, 1—4. In all these places reference is made to the books of the Old Testament.

V. EVIDENCE OF CHRISTIANITY FROM THE INSPIRATION OF THE SCRIPTURES.

Dryden, the poet, a Roman Catholic, reflecting on the Holy Scriptures, and

the sufferings the apostles endured for the doctrine of Christ, reasonably asks,

“Whence but from heaven could men
unskill’d in arts,
In different ages born, in different parts,
Weave such agreeing truths? or how? or
why,
Should all agree to cheat us with a lie?
Unask’d their pains, unwelcom’d their
advice,
Starving their gains, and martyrdom their
price?”

“Inspiration of God,” signifies being supernaturally influenced by the Holy Spirit; and thus the ancient prophets are said to have spoken by inspiration. “No prophecy of the Scripture is of any private interpretation: for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” 2 Pet. i, 20, 21.

But the Prophets, Evangelists, and Apostles were inspired of God to write the several books contained in the Bible. “All Scripture,” says the apostle, “is given by inspiration of God.” 2 Tim. iii, 16. Those holy men were excited by the Spirit of God, and infallibly moved to undertake their work: they were furnished by special revelation from God with the

knowledge of things which they had not previously possessed : they were directed in the choice of proper words to express their conceptions ; and they were guided in all things to write according to the will of God.

That the books of Scripture were divinely inspired, must be evident from their perfect agreement and harmony in facts and doctrines ;—from the glorious character under which they represent Almighty God ;—from the majestic simplicity of their style ;—from the purity and reasonableness of their morality ;—from the manifest faithfulness and disinterestedness of the writers ;—from the miracles by which they confirmed their doctrines ;—from the transforming efficiency of those doctrines on the minds of believers ;—from the astonishing preservation of the sacred books down to our times ;—and from the fulfilment of their numerous and various prophecies.

The inspiration of the Scriptures extends to all their books, and to all the writers of them. All that is contained in them, however, is not good, proceeding from God, and inspired by him : as the words of Satan, the speeches of wicked men, and even of good men ; in which some things not right are said concerning

God, as was the case of Job, and of his friends. Still the books in which these things are contained, were written by the Divine direction, and the evil things were recorded, partly for the truth of historic facts, and partly to show the malice of devils and wicked men, as well as the weakness and frailties of good men, and all are to be read by us for our instruction, admonition, and sanctification.

Besides, it is proper to observe, that inspiration belongs only to the original writings. No one contends for any degree of inspiration to the transcribers and printers in different ages. Accuracy in the copies which they have made has been however, by the good providence of God, secured by the fidelity of the keepers of the sacred books. For even if there had been a disposition in any to corrupt the Scriptures, the several parties watching each other, as the Jews and Christians, for example; the various sects of professed Christians; the multiplication of the copies, and their translation into many languages, which took place in the early ages, would have been the means of preserving them in their purity. The agreement among the ancient manuscripts, which are now existing, both of the Old and New Testament, has been

ascertained by the strictest examination, by learned men of different denominations: as to facts and doctrines, and all points of importance, the agreement is exact even to astonishment.

Learned infidels have made every possible effort to disprove the inspiration of the Scriptures: but all who have been employed in this unholy labour have been confounded by the reasonableness, purity, and excellency of their doctrines, and the harmony and evident faithfulness of their writers; and not a few of this class have been converted to the doctrine of the Gospel, by the power and grace of God accompanying his blessed truth.

VI. THE PROGRESS OF CHRISTIANITY PROVES ITS DIVINITY.

Christianity perfectly accords with the religion of Isaiah, David, Moses, and Abraham, as is evident from the Scriptures, and especially the Epistle to the Hebrews. The patriarchs and prophets were Christians, looking forward through intervening ages to the coming of Christ: yet the Jews misinterpreted the writings of the ancient prophets, corrupted their doctrines, and became the most deter-

mined and bitter enemies of Christ and of his apostles. Counsels the most crafty were taken by the Jewish priests; and efforts the most vigorous were employed by their rulers and magistrates, to cut off the founders of the church of Christ, and effectuate its destruction. Some of these devoted men of God sealed his truth with their own blood. Acts vii, 59; xii, 2. Still the Gospel prevailed; and "the number of the disciples was increased greatly." Thousands were added to the church of Christ, even in Jerusalem; "and a great company of the priests were obedient to the faith." Acts vi, 7.

But infidelity and its fruits of wickedness were the ruin of the Jews. Jerusalem was destroyed on account of its guilty citizens having "filled up the measure of their iniquity:" yet not one Christian is known to have perished in that calamity. Christianity advanced beyond the boundaries of Canaan: it passed over the Mediterranean, and entered into Europe. Greece received its preachers: but her learned, proud, and philosophic sons hated its spirituality. The wise men of the world, who dwelt in that far-famed portion of the earth, were confounded by its ministers, and made to blush over the absurdity of their idolatries; so that even

in the most corrupt cities, many were the disciples of Christ, turned from the evil of their ways, and prepared to adorn the doctrine of God their Saviour. Paul, the apostle, could address the once depraved though polished Corinthians in this instructive language: "Know ye not that the unrighteous shall not inherit the kingdom of God? But be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed; but ye are sanctified; but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 9—11.

Such an alteration of their principles and characters, as exhibited by the Corinthians, had taken place in thousands of instances throughout the Grecian cities. Flourishing churches had also been organized, of men who had been recovered from their corrupt courses of life, and who were prepared to become blessings to the world by their personal holiness, glorifying their Lord and Saviour.

Rome, the metropolis of the world, received the doctrines of Christ, and very

numerous were they who were known to be Christians in that city in the time of the apostles. Besides what is recorded in the Acts of the Apostles, and the notices of individuals in the Epistle to the Romans, Tacitus, a Roman historian of that age, says, "In Nero's days there was a vast multitude of Christians at Rome." Nero, the brutal emperor, employed every imaginable device to torture and destroy the servants of Christ. Incensed especially at the conversion of one of his concubines by the ministry of Paul, while a prisoner in the palace, he ordered the faithful apostle to be beheaded, and multitudes more to be sacrificed to his enmity against the Gospel of Christ. Yet the Christians increased: for, as it was said by one of those noble confessors of the truth, "*the blood of the martyrs was the seed of the church.*" Within about *thirty years* after our Lord's ascension, the Gospel had spread, not only throughout most parts of the Roman empire, but even to India, and into villages as well as cities.

Pliny, a persecuting Roman governor of Bythinia, in a letter to the emperor Trajan, A. D. 107, complained of the extreme danger to which the established forms of idolatry were exposed by the increase of the Christians. "Many,"

says he, "of every age and rank, and of both sexes, are brought into danger. Nor are the cities only overrun with that baneful superstition," which he calls Christianity; "but the villages and country. The temples are nearly forsaken. The sacred solemnities have been neglected for a long time. Scarcely a purchaser can be found for the victims."

Justin, who suffered martyrdom, A. D. 167, in an "Apology" addressed to the reigning emperor, on behalf of the persecuted Christians, says, "There is no nation of men, whether Greeks or Barbarians, not excepting those savages that wander in clans from one region to another, and have no fixed habitations; who have not learnt to offer prayers and thanksgivings to the Father and Maker of all, in the name of Jesus who was crucified."

Tertullian, in an "Apology," about A. D. 200, appeals to the Pagan persecutors, by saying, "We are but of yesterday, and yet fill all that you call yours! Your cities, islands, forts, towns, assemblies, camps, wards, divisions, palaces, senate, courts; nothing remains to you but your temples alone! Our abandoning you would be your punishment."

From these passages it is evident, how

great was the progress which Christianity had made in those early ages, notwithstanding the opposition of enemies so powerful.

Pagan priests and officers of the idolatrous temples, enriched by the immense contributions of the ignorant, superstitious, and deluded populace, uniting with corrupt magistrates and rulers, who were offended and condemned by the holiness of the Gospel, employed every species of oppression and cruelty to extirpate Christianity: but all their devices were in vain. Though requiring the abandonment of the ancient superstitions of the people, and the sacrifice of their dearest vices, Christianity continued to make progress, and the number of its professors became so greatly increased, that Constantine the Great, whose mother Helena was a zealous Christian, and who himself is supposed to have been born in England, judging it to be the wisest policy for him to secure possession of the imperial throne, about A. D. 313, declared himself a convert to the faith of Christ. Thus Christianity was adopted by the emperor, then by his courtiers, and thus it soon became the generally-professed religion of the Roman empire.

No form of religion ever made such

rapid progress in the world, except that of Mohammed: but the nature and all the circumstances of the two systems of religion were altogether different. "While Mohammed," as Bishop Porteus correctly remarks, "perpetually transgressed even those licentious rules which he had prescribed to himself, and laid claim to a special permission from Heaven to riot in the most unlimited sensuality; Christ was 'holy, harmless, undefiled, separate from sinners.' Mohammed became the head of a fierce banditti, men of cruelty and violence; living by rapine, murder, and plunder." — "Every year after his flight to Medina was marked by battles and assassinations. In the *nine* following years of his life, he commanded his army in *eight* general engagements, and undertook, by himself, or his lieutenants, fifty military engagements!" On the contrary, Christ selected *twelve* of his disciples, unlearned, poor, and friendless, whom he sent forth to establish his authority in all the world: but he required them to employ no cunning; to use no artifice; to resort to no methods of violence, in establishing his claims among men: they were to be examples of purity and benevolence, of peace and meekness, to walk in his footsteps, che-

rishing and manifesting his kind and lovely spirit!

That a religion so holy; by means so simple; in opposition to the venerated traditions of the Jews, the philosophic refinement of the Greeks, the military terror of the Romans, the savage fierceness of the Barbarians, and the corruption of manners in all; should succeed in sanctifying the heart and life, and be adopted and professed as the religion of the whole empire, and be still increasing as knowledge advances in the world, must be admitted as proving that Christianity is from God!

VII. MIRACLES WROUGHT BY THE SERVANTS OF GOD, PROVE CHRISTIANITY TO BE DIVINE.

Dr. Johnson defines a "miracle" to be a "wonder; something above human or natural powers:" it is in effect contrary to the established constitution of things, or a sensible deviation from the laws of nature. None but the special messengers of God, have ever proved their mission by miracles; and the religion of the Bible is the only one existing, which

claims to have been ushered into the world by miracles.

Prophets and Apostles were authorized by God to confirm their mission to men and their doctrine, by wondrous works of judgment and of mercy. Under the Old Testament dispensation, Moses, the deliverer of Israel from Egypt, and their lawgiver, Exod. iv to xviii; Joshua, the successor of Moses, Josh. iii to vii; Elijah and Elisha, the reformers of Israel, 1 Kings xvii, xviii—2 Kings i to viii;—were most celebrated for their astonishing miracles.

Under the New Testament dispensation, miracles were wrought especially by Jesus Christ, in confirmation of his claims as the Messiah. A great number of our Saviour's miracles are not particularly specified: but many are mentioned, together with the circumstances under which they were wrought. He gave sight to the blind; hearing to the deaf; speech to the dumb; soundness to the lame; health to the diseased; and even life to the dead. He walked on the sea; stilled the tempest; fed the multitudes with a very little food, which augmented to a sufficiency; and inspired his apostles to speak in the languages of all people, to

supply their want of a learned education. See Matt. ix, 27—29 ; xii, 22 ; Mark vii, 32—37 ; Matt. xv, 30, 31 ; ix, 20—22 ; xviii, 25 ; Luke vii, 12—15 ; John ix, 39—44 ; Matt. xiv, 24—33 ; Luke viii, 22—24 ; Matt. xiv, 19—21 ; xv, 16—38 ; Acts ii, 32—34 ; Eph. iv, 7, 8.

Pretensions to miraculous powers, we are well aware, have been made by many others. Without mentioning the numerous absurdities of Pagans, impious jugglers and irreligious priests have pretended to work miracles ; but all these have been wicked impositions upon the ignorance and credulity of a superstitious people. There are two general rules by which a safe judgment may be formed concerning all reported miracles. *First*, All pretended miracles are false, if the accounts of them were not published at the time and in the place where they are said to have been performed. *Secondly*, If in the time when, and at the place where, they took their rise, they were suffered to pass without a rigid and scrupulous examination. No reported miracles, besides those of the Scriptures, will bear to be tried by these short and rational rules. But the miracles of Moses, Joshua, Elijah, Elisha, of Jesus Christ and his apostles, were, in their nature, worthy of the cha-

racter of God: they were scrutinized at the time in which they were performed, by those who were deeply interested in their consequences; and they will still bear the most severe and critical examination, as they are recorded in the Holy Scriptures.

VIII. THE MORALITY OF CHRISTIANITY
PROVES ITS DIVINITY.

Our blessed Lord declared the unalterable character of the *moral law* of God; and that the doctrines and precepts of all his commissioned servants rested upon its pure and righteous claims. Jesus said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. xxii, 37—40.

To the listening multitude, our Saviour said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." Matt. v, 17. His own unspotted purity of life and character was the most lovely illustration

of his doctrine. This shone most conspicuously, in every expression of his thoughts, both in his language and in his behaviour. He was not only blameless in his general conduct, but diligent in the practice of every virtue. His piety, humility, and self-government; his patience, his zeal for the worship and honour of God; and his generous forgiveness of the deadliest injuries, were the most exemplary, for they were absolutely perfect. As it is declared of him by the apostles, "He did no sin, neither was guile found in his mouth." 1 Pet. ii, 22. "He was holy, harmless, undefiled, and separate from sinners." Heb. vii, 26.

The moral precepts of Christianity may be divided into three classes. *First*, Those which relate to God, requiring that we should love Him supremely with all our faculties. Matt. xxii, 37. That we should worship him in spirit and truth. John iv, 24. That we should do all things to his glory. 1 Cor. x, 31. And hope in Him for protection, and mercy, and heaven. Matt. vii, 11; Isaiah lv, 6, 7; Psalm lxxiii, 23—26. *Secondly*, Those precepts which respect our neighbour require, that we should exercise towards him the most cordial good-will, in all the acts of justice, truth, and charity; and that we should

act towards him in the same manner as we can reasonably desire he should do to us. Matt. v, 43—48 ; vii, 12. *Thirdly*, Those precepts which refer to ourselves require that we should be temperate, chaste, and sober, presenting ourselves to God a living sacrifice. Matt. v, vi, vii ; Rom. xii ; that “denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ;” while we are “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Tit. ii, 12—14. Indeed, Christianity enjoins upon its professors, “whatsoever things are true, honest, just, pure, lovely, and of good report” among men, in the practice of virtue, or things deserving praise. Phil. iv, 3.

Soame Jenyns, a learned infidel, as many others have been, was converted to Christianity by considering this subject, and wrote a valuable book in commendation of the excellency of the Christian precepts, which he considered as a sufficient proof of their divine origin. Speaking of the New Testament, he says truly, “From this book may be extracted a

system of ethics, in which every moral precept, founded on reason, is carried to a higher degree of perfection than in any other of the wisest philosophers of preceding ages." Happy would our world be if mankind were governed by these holy rules of living! And we cannot but receive the incomparable morality of Christianity, as taught in the New Testament, for a certain proof of its divinity.

IX. PROPHECY CONFIRMS THE DIVINITY OF CHRISTIANITY.

Prophecy is a branch of evidence in support of our holy religion of the most astonishing kind; but its field is so vast, that we can notice only some of its principal heads, and those only in a brief manner. The coming and mediation of Christ formed the subject of the first prophecy, designed to prevent despair from seizing the minds of Adam and Eve after their fatal disobedience. Gen. iii, 15. This prophecy was renewed with additional light to the patriarchs, and to the church, in after-ages. Gen. xii, 3; xxii, 18; xlix, 10; Deut. xviii, 18; Psalm ii, 12; xxii, lxxii, cx; Isaiah ix, 6, 7; xi, 1; xxxii, 1; lli, 13; liii; Jer. xxiii, 5, 6; Dan. ix,

25, 26 ; Mic. v, 2. " But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal iv, 4, 5.

The increase and continuance of the descendants of Ishmael, in Arabia, was remarkably foretold, Gen. xvi, 10—12 ; and while every other people upon earth have been overcome and brought into subjection, and their families scattered, mingled, or lost, the Ishmaelites have never been fully overcome or dispersed. Through all ages, they have continued in their own country, Arabia, robbers by land and pirates by sea, according to the Divine prediction concerning their progenitor Ishmael. " He will be a wild man : his hand will be against every man, and every man's hand against him ; and he shall dwell in the presence of all his brethren." Thus the Arabs have continued to " dwell in the presence of all their brethren," though constituting some of the most powerful nations.

The succession of *five* universal monarchies, foretold by the prophet Daniel, has been most astonishingly fulfilled. Dan. ii, 36—47. These monarchies were the *Assyrian*, under Nebuchadnezzar ; the

Persian, under Cyrus; the *Grecian*, under Alexander; and the *Roman*, under the Cæsars: in whose time, God did "set up a (fifth) kingdom" in Christ, the promised Messiah, which "shall never be destroyed;" but "shall stand for ever." Dan. ii, 44. Christianity has continued, notwithstanding every effort to destroy it, ever since its first promulgation: it is increasing in every quarter of the earth, and it evidently will increase, until "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." Isaiah xi, 9.

On account of the wickedness of the people, Nineveh, "that great city," said to be sixty miles in compass, with its multitudes of inhabitants, was destroyed, as foretold in glowing language by the prophet Nahum; and its deep foundations, with the surrounding country, are now a frightful waste, exhibiting the vestiges of an awful destruction.

Babylon, larger than Nineveh, "the glory of the kingdoms," Isaiah xiii, 19—"the golden city," xiv, 4—"the praise of the whole earth," Jer. li, 41—with all its unequalled magnificence, has been, on account of the wickedness of its rulers and people, brought to heaps of ruins and pools of stagnant water; so that its pre-

cise situation and limits, like those of Nineveh, can with difficulty be ascertained: but all this was foretold by the inspired prophets of God. Isaiah xiii, 19 — 22; xxi, 9; xlvii, 1, &c.; Jer. li, 1, &c.

Egypt is one of the first and most celebrated countries mentioned in profane or sacred history. Monuments of its ancient riches and grandeur still exist in its Pyramids, to the surprise and astonishment of the most intelligent travellers. The present inhabitants of the country are ignorant of the origin and use of those enormous masses of architecture; and though it is difficult accurately to measure those mountains of human ingenuity and industry, a French engineer has ascertained that the largest is 560 feet high; 746 square at its base, covering *fourteen acres* of land; and containing stone sufficient to build a wall *one foot* thick and *ten feet* high all round the kingdom of France, which is computed to be about 1,800 miles!

On account of the wickedness of the people, God declared by his prophet, "Egypt shall be a base kingdom: it shall be the basest of the kingdoms: neither shall it exalt itself any more above the nations." Ezek. xxix, 15; xxx, xxxi.

Egypt has long been a base province of Turkey, which is itself a base kingdom : the manners of its inhabitants are the basest—a disgrace to human nature !

The destruction of Jerusalem, the desolation of Judea, and the degradation of the Jewish people, in their dispersion among all nations, form a series of the most awfully-instructive prophecies. God illuminated the mind of Moses to foresee, and inspired him to foretel, the ruin of the Israelites, on account of their wickedness (See Deut. xxviii). Our blessed Saviour also renewed these predictions, on account of the iniquities of the Jews. Matt. xxiv ; Luke xxiv. Jerusalem was taken and destroyed during that generation. After unparalleled sufferings, the Jews were scattered into all nations ; and, as Moses foretold, they have, as every one knows, “ become an astonishment, a proverb, and a by-word, among all nations.” Deut. xxviii, 37.

The preservation of the Jews a distinct people, under such circumstances, is one of the most illustrious displays of the providence of God, proving the truth of Christianity. Especially when we consider their mingling with all nations, and that while all other people have united

with those by whom they have been conquered, or among whom they have dwelt, these have preserved their national peculiarities, though exposed to a succession of the most dreadful persecutions, oppressions, and even massacres !

The increase of the kingdom of Christ upon earth, and its finally blessing all nations, is foretold by many of the inspired writers in the most glowing language. Gen. xii, 3 ; xlix, 10 ; Psalm xxii, 27 ; lxxii, 8, 11, 17 ; Isaiah ii, 1—4 ; ix, 6 ; xi, 9 ; Dan. ii, 44, 45 ; Rom. xi, 25, 26. That these predictions are certain of fulfilment, the present operations of the servants of Christ, in their various societies, evidently declare. By the voluntary and liberal contributions of the several denominations of Christians, missionaries have been sent, and they are still supported, in all quarters of the world ; and the Holy Scriptures have been translated, printed, and circulated, in more than *one hundred and fifty* languages ! These works of beneficence and mercy have been effected by the free expression of benevolence, on the part of those “ who love our Lord Jesus Christ in sincerity ;” and they afford the certain pledges, under the blessing of the Holy Spirit, that “ the earth shall be full

of the knowledge of the LORD, as the waters cover the sea;" and that all nations shall be blessed with the knowledge of salvation by Christ our Redeemer!

IX. THE FRUITS OF CHRISTIANITY IN THE LIVES OF ITS PROFESSORS, PROVE ITS DIVINITY.

Our Lord called his disciples the "salt of the earth," and the "light of the world." Matt. v, 13, 14. These striking images have been justified by their active virtues of purity, justice, and benevolence, corresponding with their divine principles. Christianity originated hospitals for the sick, asylums for the friendless, schools for the ignorant, and provision of means for the relief of every form of human sorrow, distress, and wretchedness. We once witnessed an intelligent infidel confounded and enraged by the following appeal to him, while boasting of emancipation from the impositions of Christianity:—"There are now, Sir, *more than three hundred public institutions* in London, formed to relieve the wretched and miserable of every class; to clothe the naked; to instruct the ignorant; to educate the deaf and

dumb ; to provide for the orphan ; to comfort the aged, directing them to immortality and eternal life ; to establish schools throughout our own land ; and to send compassionate men to preach the Gospel of salvation to mankind through every nation. But which of all these institutions has been founded or supported by the rejectors of Christianity ? It is a fact well known, that all of these were founded, and that all of them are still supported, only by those who are true believers in the Gospel of Jesus Christ, or by those who have professed and called themselves Christians !”

Every man of common sense judges of principles by their manifest fruits ; and according to this rule he estimates their utility and their value. The fruits of personal holiness in the lives of genuine Christians, and the beneficial influence which their example and actions have upon society in general, are sufficient to prove to every reflecting mind, the excellency, the truth, and consequently the divinity of the religion of our Lord and Saviour Jesus Christ.

XI. THE PERSONAL EXPERIENCE OF EVERY TRUE CHRISTIAN PROVES CHRISTIANITY TO BE DIVINE.

Evangelical truth, cordially received by the believer, is attended with a peculiar influence, which satisfies the Christian of its divinity. As the apostle John declares, "He that believeth on the Son of God hath the witness in himself." 1 John ii, 10. But believing on the Son of God means, not merely an acknowledgment of the truth and divinity of Christianity; it consists in receiving the doctrines of Christ into the affections and the heart;—in other words, perceiving the suitability of Jesus Christ as the saviour of sinners, approving of his method of redemption, and trusting in him for salvation and life everlasting, according to his promise in the Gospel. Now the peculiar experience of a believer on the Son of God is, peace of conscience, confidence in God and delight in his service, with enlarged benevolence of heart towards all mankind for his sake, and an especial affection for those who appear to be true disciples of the Saviour.

Unlearned believers depend principally on the transforming and consoling influences of the Gospel, in proof of its divinity. Many of them can obtain no

other proof; and this evidence especially has made thousands of illiterate Christians confident even to martyrdom.

Dr. Watts, speaking of this "inward witness to Christianity," says, "the weak as well as the strong enjoy this inward evidence in some measure and degree. It is a strong and powerful witness, and ever ready to baffle the most learned sophisms and the boldest temptations. It lies so near, and is always at hand, that it is a present shield against every flying arrow from the camp of infidelity. It is such a witness to the truth of the Christian religion, as does not depend on the truth of letters and syllables; nor on the critical knowledge of the copies of the Bible; nor on this old manuscript or on the other new translation. And though there are many and sufficient arguments drawn from criticism, history, and human learning, to prove the sacred authority of the Bible, and such as may give abundant evidence to an honest inquirer, and full satisfaction that it is the word of God; yet this is the chief evidence that the greatest part of Christians can ever attain of the divine original of the Holy Scripture itself, as well as the doctrines contained in it. This is a universal witness to the truth of the Gospel; for it belongs to every Christian!"

CHAPTER III.

HEADS OF CHRISTIAN DOCTRINE.

DIVINITY is not generally regarded as the necessary profession of sailors or soldiers. But they are candidates for immortality; and religion is a subject in which they are equally interested with their fellow-men; for which reason they ought to be well furnished with the principal "Heads of Christian Doctrine."

Man's present condition, as a sickly, erring, unhappy mortal, cannot possibly be the state in which he was created. Almighty God, the essence and fountain of goodness, could not have made a creature unholy and miserable. Even the Heathen, by the mere light of nature, perceived and taught this doctrine; but being destitute of a special revelation from God, the wisest of them, both in ancient and in modern times, have been ignorant of the true origin of human misery, and of the true history of man's fall

from the excellency and dignity of his creation : consequently, they could not know the means of relief and of immortality. They sighed, therefore, for a Divine Instructor.

Deistical sceptics, who affect to deny the divinity of the Holy Scriptures, are nevertheless necessitated to admit the fact of human depravity, misery, and mortality, while they know no divine remedy : for in their rooted enmity to the holy law of God, and to his righteous government, they reject the rich provision of eternal mercy published in the Gospel. In reviewing the chief "*Heads of Christian Doctrine,*" several important considerations will be necessary for us to entertain. We must contemplate the original perfection of man ; his fall from that state of holiness and happiness ; his present misery and mortality as a sinner ; his danger and liability to punishment for transgression ; and his inability to recover himself to the Divine image and favour, without the merciful intervention of a Saviour, and the regenerating influence of his Almighty Creator. Thus we shall be better prepared to understand and to admire the mystery of redeeming grace, revealed in "*the glorious gospel of the blessed God.*"

I. THE PRIMITIVE EXCELLENCY OF MAN.

Dignity and excellency, holiness and happiness, eminently distinguished man at his creation. But with our sinful nature, our darkened minds can form but imperfect notions of his bright original: for "God created man in his own image, in the image of God created he him; male and female created he them." Gen. i, 27, 28. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii, 7.

Man, originally, being an innocent, a happy creature, not liable to pain, sickness, sorrow, and death, but excellent in his nature and worthy of his Maker, needed not a Saviour to redeem him. Being made in "the image of God," after his most glorious "likeness," he was perfect "in righteousness and true holiness," Eph. iv, 24; filled with wisdom and knowledge, and had dominion over the creatures, as the rightful representative of his Creator. Encircled with the magnificence and beauty of the new creation, safe without, peaceful within, and conscious of immortality, uninterrupted fellowship with God, the most blissful privilege, was enjoyed by man, and he

needed nothing more to complete his high felicity. "The Tree of Life" planted in Paradise, was appointed as a kind of sacramental pledge, assuring the Divine favour to our first parents. Gen. ii, 9; Rev. ii, 7. To prove their obedient loyalty to their Creator and Sovereign, an easy, a light, and reasonable test was imposed upon the first human pair, which was abstinence, both in act and desire, from one tree only—"the Tree of Knowledge of Good and Evil." "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. ii, 16, 17. This command extended, of course, to both of our parents; for Eve observed, "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. iii, 3.

II. THE FALL OF MAN BY DISOBEDIENCE.

We have seen the original glory of man: but how long he continued in its possession and enjoyment, we have no means of information. He fell from his high elevation of loyalty and honour, of purity

and happiness. A serpent, actuated by a malignant spirit, Satan, who is called "that old serpent, which is the devil," Rev. xx, 2; "A liar, and the father of it, a murderer from the beginning," John viii, 44; tempted Eve to question the reasonableness of the command of God, and the certainty of that punishment which had been threatened as the consequence of disobedience. By this means she was fatally seduced by the tempter, and led to eat of the forbidden fruit, in the vain hope of attaining a wondrous increase of knowledge. Having herself sinned, she excited Adam to follow her example; and thus they both fell from their original holiness, happiness, and immortality, by violating the righteous precepts of their bountiful Creator. Gen. iii.

All mankind being the offspring of Adam and Eve, and necessarily connected with them by the constitution of nature, were involved with them in their dreadful fall, and in all its mournful consequences of mortality and of inclination to evil. Adam's children bore their sinful father's depraved image. Abel indeed became a penitent believer in the promised Messiah, and a faithful, spiritual worshipper of God: but Cain was an infidel: a Deist

indeed, but a worker of iniquity, a murderer of his pious, his younger brother! Gen. iv, 1—15; 1 John iii, 12.

This account of the fall and sinful nature of man, as given by Moses in the book of Genesis, is confirmed by the inspired apostles of Christ in the New Testament. Paul says, “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.” Rom. v, 12—14. Here we find the true origin of all the evils of mankind, and of that most dreadful of all evils—DEATH.

III. THE MISERY OF MANKIND BY SIN.

1. Through the fall of Adam, all mankind, being born of sinful parents, derive a nature which is unclean, and powers which are depraved.

“Man that is born of a woman, is of few days, and full of trouble.—Who can bring a clean thing out of an unclean? not one.” Job xiv, 1—4. “What is man

that he should be clean? and he who is born of a woman, that he should be righteous? Job xv, 14.

“Behold, I was shapen in iniquity: and in sin did my mother conceive me.” Psalm li, 5.

2. By the love and practice of sin, man’s intellectual powers, his understanding and judgment, are so blinded, as not to perceive the excellency, but to exclude the light of divine truth; and his memory and conscience are so perverted as to resist its sacred influence.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” 1 Cor. ii, 14.

“And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.” John iii, 19.

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.” Eph. iv, 18.

“If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the

glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv, 3, 4.

3. By nature, the affections of man are alienated from God; his will is opposed to the will of God; his heart is enmity against him: full of deceit, and inclined only to evil.

"Being alienated from the life of God." Eph. iv, 18.

"And you that were sometime alienated, and enemies in your minds by wicked works." Col. i, 21.

"The carnal mind is enmity against God." Rom viii, 7.

"The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart." Jer. xvii, 9, 10.

"And the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." Gen. viii, 21.

IV. THE DANGER AND DESERVED PUNISHMENT OF SINNERS.

1. In the present world, impenitent sinners are separated from the spiritual enjoyment of God.

“At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise,, having no hope, and without God in the world.” Eph. ii, 12.

2. Impenitent persons are objects of the righteous displeasure, and of the revealed wrath of God.

“The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” Rom. i, 18.

“For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity.” Psalm v, 4, 5.

3. Impenitent and unbelieving men are under the awful curse of God.

“Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.” Jer. xvii, 5.

“Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Gal. iii, 11.

4. Wicked men are oftentimes given up to their own lusts, and suffered to fulfil the desires of their reprobate minds, without restraint or check of conscience.

“And as they did not like to retain God

in their knowledge, God gave them up to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God." Rom. i, 29, 30.

"Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they might believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 10, 11, 12.

5. Sinners are liable to death, with all its agonies and terrors.

"When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James i, 15.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. Rom. vi, 21, 23.

6. Sinners dying impenitent will be raised at the last day to condemnation, and driven to the torments of hell.

"Marvel not at this: for 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

unto the resurrection of life ; and they that have done evil to the resurrection of damnation." John v, 28, 29.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment." Matt. xxv, 41.

V. THE IMPOSSIBILITY OF SALVATION BY IMPERFECT OBEDIENCE.

Men, being transgressors of God's holy law, which requires perfect obedience, are not able to recover themselves from a state of guilt: nor can they procure justification in the sight of God by any works of new obedience, which are necessarily imperfect. Besides, man, as a depraved creature, loves evil; and by custom, its influence over him is greatly strengthened; so that sinners, however circumstanced, have no inclination, nor strength of mind, to turn from folly and sin to serve God.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our

iniquities, like the wind, have taken us away." Isai. lxiii, 2.

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. iii, 19, 20.

For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii, 10.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, who are accustomed to do evil." Jer. xiii, 23.

VI. SALVATION BY GRACE, THROUGH JESUS CHRIST.

1. The sovereign good pleasure, or free grace, of God, is the original cause of his choosing sinners of mankind in his Son Jesus Christ, before the foundation of the

world, predestinating them to holiness and immortal felicity.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace; wherein he hath made us accepted in the Beloved.—Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.” Eph. i, 3, 6, 9.

2. It was infinite, unmerited love, from which the Father sent his only begotten Son into this world, to die for the ungodly as a propitiation for their sins: and it was the same love which influenced the Son of God to become a man, and to lay down his life for the guilty, to reconcile them to God, and to purge away their sins by his own precious blood.

“In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein

is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv, 9, 10.

"Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. Eph. vi, 2.

"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 for ever and ever. Amen." Rev. i, 5, 6.

3. The loving-kindness and tender mercy of God constitute the only cause why depraved sinners are regenerated by the Holy Spirit, and by his illuminating and sanctifying influences called out of darkness to the light and knowledge of the gospel, thus created unto good works.

"But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour." Tit. iii, 4—6.

"But God, who is rich in mercy, for

his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph. ii, 4—10.

4. It is solely by the rich mercy and free grace of God, that he justifies the guilty, delivers them from condemnation, pardons all their sins, blots out their iniquities, and accepts them as righteous through faith in his Son Jesus Christ.

“ But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but

the free gift is of many offences unto justification. For if by one man's offence death reigned by one, much more they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." Rom. v, 16, 17.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii, 12.

"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee." Isa. xlv, 22.

5. The unspeakable love of God is the only cause why he adopts unworthy aliens into his family by Jesus Christ, and treats them as his dear children.

"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." 1 John iii, 1, 2.

6. It is from the riches of divine grace that God grants his people freedom from the dominion of sin; progressive sanctification; perseverance in his service; and final perfection in his holiness.

"Sin shall not have dominion over you:

for ye are not under the law, but under grace. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi, 14, 23.

"Christ also loved his church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." Eph. v, 25, 27.

7. It is to the abundant mercy and grace of God, that believers owe their joyful hope of an incorruptible inheritance in heaven, and their sure anticipation of its enjoyment in immortal bliss.

"God even our Father hath loved us, and hath given us everlasting consolation, and good hope through grace." 2 Thess. ii, 16.

"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." 1 Pet. i, 3, 4, 5.

"For the wages of sin is death; but

the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi, 23.

VII. SPIRITUAL REGENERATION.

Regenerated means *rebegotten, reborn, or born again*. The loveliness of creation exhibits a natural regeneration in the season of spring, when life, beauty, and fruitfulness reappear on the earth after the death of winter. Spiritual regeneration is manifested by the holy life, heavenly tempers, devotedness to God, and fruits of righteousness, which characterize true believers. Spiritual regeneration is not mere reformation, change of opinions, or water baptism; it consists in that transformation which the mind of a sinner undergoes, in which, by the influence of the Holy Spirit, the soul is quickened to the life of God. As Dr. Watts observes :

The Spirit, like some heavenly wind,
Blows on the sons of flesh ;
New models all the carnal mind,
And forms the man afresh.

1. The necessity of spiritual regeneration arises from our natural alienation of heart from God; our affections being

dead to the excellencies of his character, and delighting only in those things which nourish our enmity against his being and perfections.

“Alienated from the life of God.”
Eph. iv, 18.

“Dead in trespasses and sins.” Eph. ii, 1.

“The carnal mind is enmity against God.” Rom. viii, 7.

“Except a man be born again, he cannot see the kingdom of God.” John iii, 3.

2. The nature of spiritual regeneration is being born of God; the recovery to the soul of the image of God which had been destroyed by sin; giving a new heart; writing the law of God in the mind; that so the man becomes a new creature, and like his Saviour Jesus Christ.

“Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John i, 13.

“He saved us by the washing of regeneration.” Tit. iii, 5.

“I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh.” Ezek. xi, 19.

“I will put my laws into their minds,

and write them in their hearts, and I will be to them a God, and they shall be to me a people." Heb. viii, 10.

"If any man be in Christ, he is a new creature." 2 Cor. v, 17.

3. The author of spiritual regeneration is the Holy Spirit, and the instrumental means is the word of God.

"Born of the Spirit." John iii, 6.

"Renewing of the Holy Ghost." Tit. iii, 5.

"Of his own will begat he us with the word of truth," James i, 18.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. i, 23.

VIII. REPENTANCE UNTO SALVATION.

Repentance is a change of mind, from conviction of having done wrong. Thus Judas manifested repentance, when, on reflecting upon his awful criminality in betraying his Lord, he threw down the thirty pieces of silver, the reward of his iniquity. Matt. xxvii, 3—5. Esau repented when he found that Jacob had obtained his father's blessing of the birthright, which he had formerly despised, and sold

for "one morsel of meat." Gen. xxvii, 34, 38, 41; Heb. xii, 16, 17. Still it is manifest, that the repentance of Esau and of Judas was only the workings of a guilty conscience, stung with remorse; producing, not hatred of evil, but gloomy desperation. It was "the sorrow of the world," which "worketh death." "Repentance unto life," — "repentance towards God" — "repentance unto salvation," is a very different state of mind, as it produces hatred to sin, turning to God, and hope in the Divine mercy. This "repentance unto salvation" is the gift of God, a fruit of regeneration, and inseparably connected with immortal felicity.

"Turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned I repented: and after that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded, because I did bear the iniquity of my youth." Jer. xxxi, 19.

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx, 21.

"Him hath God exalted with his right hand to be a Prince and a Saviour, to give

repentance to Israel, and forgiveness of sins." Acts v, 31.

"Then hath God also to the Gentiles granted repentance unto life." Acts xi, 18.

"If God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. ii, 25.

"Now I rejoyce, not that ye were sorry, but that ye sorrowed to repentance. For godly sorrow worketh repentance to salvation, not to be repented of." 2 Cor. vii, 9, 10.

IX. JUSTIFICATION BEFORE GOD.

"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."—*Assembly's Catechism*.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our works and deserving."—*Article of the Church of England*.

To impute is to *reckon, charge, or place* to the account of any one: thus the righteousness of Christ is reckoned to the

account of believing sinners for their salvation.

“Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works.” Rom. iv, 6.

“He hath made us to be accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” Eph. i, 6, 7.

“For he hath made him to be sin for us who knew no sin : that we might be made the righteousness of God in him.” 2 Cor. v, 21.

“As by one man’s disobedience many were many sinners ; so by the obedience of one shall many be made righteous.” Rom. v, 19.

“This is the name whereby he shall be called, the LORD our RIGHTEOUSNESS.” Jer. xxiii, 6.

X. ADOPTION INTO THE FAMILY OF GOD.

“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.”—*Assembly’s Catechism.*

Many and great are the privileges of the adopted children of God ; some of which are,—his paternal protection from

spiritual and temporal evils;—provision of all things needful both for the soul and body;—fatherly correction;—divine instruction;—audience in prayer and a return of blessing;—a sure title to eternal glory;—and infallible direction to the kingdom of heaven.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John iii, 1.

“As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” John i, 12.

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ.” Rom. viii, 14—16.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and ye shall be my sons and my daughters, saith the Lord Almighty.” 2 Cor. vi, 17, 18.

XI. SANCTIFICATION OF THE SPIRIT.

“ Sanctification is the work of God’s Spirit, 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.”—*Assembly’s Catechism.*

As the righteousness of Christ imputed to the believer in justification constitutes his right to the kingdom of heaven, so in like manner the holiness of Christ, imparted to him by the Holy Spirit in sanctification, constitutes the qualification and preparation of a believer for that state of purity and glory.

“ God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth ; whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.” 2 Thess. ii, 13.

“ And that ye put on the new man, which after God is created in righteousness and true holiness.” Eph. iv, 24.

“ But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Rom. vi, 22.

“ And the very God of peace sanctify

you wholly : and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v, 23.

"There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." Rom. viii, 1.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i, 30.

"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." Col. i, 12.

XII. CHRISTIAN PROFESSION IN THE WORLD.

Christians are ordained, by the Sovereign of the World, to be a blessing to society ; and, by their principles and virtues, to be "the salt of the earth," and "the light of the world." The profession of a Christian is his confession and public avowal of his principles as a believer in the Gospel of Jesus Christ, and his observance of the appointed ordinances of his Lord, according to their institution in the

Scriptures. While true religion makes its possessors modest and retiring in their general habits of life, it requires them to exhibit to the world their loyal attachment to their Creator and Redeemer.

“ For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph. ii, 10.

“ Ye are our epistle, written in our hearts, known and read of all men : manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God.” 2 Cor. iii, 2, 3.

“ And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.” Acts ii, 42, 46, 47.

“ Seeing, then, that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession.” Heb. iv, 14.

“ Therefore, holy brethren, partakers of the heavenly calling, consider the

Apostle and High Priest of our profession, Christ Jesus." Heb. iii, 1.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses." 1 Tim. vi, 12.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi, 13.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." Rom. i, 16.

"For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." 2 Tim. i, 12.

XIII. EVANGELICAL OBEDIENCE.

Sincere Christian profession is accompanied by evangelical obedience; which is that course of practical regard to the will of God, that is the fruit of genuine faith, and the evidence of regeneration in every true believer. Chiefly by evangelical obedience, under the constraining influence of love to God in Christ, Christians answer the end of the Divine purpose in the work of redemption, which was to “purify unto himself a peculiar people zealous of good works;” thus to glorify God, and to be the means of happiness to the world.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” 1 Pet. i, 2.

“And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.” 1 John ii, 3—5.

“Know ye not, that to whom ye yield

yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked, that (though) ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness." Rom. vi, 16—18.

“Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God.” 1 Thess. i, 3, 4.

“I know thy work, and thy labour, and thy patience, and how thou canst not bear them who are evil: and thou hast tried them who say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen; and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. He that hath an ear, let him hear

what the Spirit saith unto the churches ;
To him that overcometh will I give to eat
of the tree of life, which is in the midst
of the paradise of God." Rev. ii, 2, 3, 4,
5, 7.

XIV. DIVINE CONSOLATION.

Divine consolation is that inward, spiritual satisfaction, which arises from the love of God shed abroad in the heart by the gracious influence of the Holy Spirit. As the author of all divine consolation, and in reference to his office, the Holy Spirit of God, in the New Testament, is designated the " Comforter : " and he fulfils that office of love and mercy, by his delightful operations on the minds of believers.

A wise writer has truly said, " No man by enjoying the Holy Spirit as the Comforter can find any ground for being less afraid of sinning, or of its consequences, than he was before ; for he no sooner indulges evil affections, or any thought opposite to charity, than he loses that enjoyment." Aware that persons who have tasted of this divine delight may, by indulging dispositions opposite to charity, provoke the Holy Spirit, and so lose that

sacred joy, the apostle Paul admonishes believers, "Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption." Eph. iv, 30. They who thus grieve the blessed Spirit will reap the fruit of their folly, and must seek mercy and forgiveness in the same way of humiliation before God, as they at first obtained that favour; and their faith and love must be left to work in the same way of humiliation, till it be again crowned with enjoyment.

"Comfort ye, comfort ye, my people, saith your God." Isaiah xl, 1.

"I will not leave you comfortless: I will come unto you. But the Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John xiv, 18, 26, 27.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith

we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. i, 3—5.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost given unto us." Rom. v, 1—5.

"There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety." Psalm iv, 6—8.

"O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall

praise thee. Thus will I bless thee while I live ; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise thee with joyful lips ; when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help : therefore in the shadow of thy wings will I rejoice." Psalm lxxiii, 1—7.

XV. DEATH OF THE BODY.

Death is not the termination of man's existence, by the extinction of his being ; but only the dissolution of his nature in the separation of the soul and the body. Tracing this awful subject, in its resistless and destructive course, through all the successive generations of men, we are compelled to regard death as truly the " King of Terrors." Death is not natural to man, but the penalty consequent on sin : its existence originated in the transgression of our first parents. In every point of view, death is the " wages of sin ;" and the dread of it, by which the guilty mind is haunted, arises from the universal presumption, that death is a penal evil ; and that it is the judgment of

God, that they who live in a course of disobedience to his holy law "are worthy of death." The righteous sentence of the Divine law is most explicit, "The soul that sinneth shall die."

Infidelity suggests various methods of stifling this fear in the guilty mind. Some live in brutish ignorance, and their chief care is to avert the conviction of sin, of judgment, and of eternity. Others put off the thoughts of a future state, under the senseless resolution to shut their eyes, and rush upon death when necessity impels them; and so to take the tremendous leap in the dark! Many delude themselves with the groundless hope of deliverance, they know not how; and thus, by various pernicious subterfuges, cheat their souls of that eternal salvation which may be secured by embracing the Gospel of Christ.

One great end of the mission of the Son of God was, to deliver believers from the fear of death; and, by his atonement, to prepare them to exult in victory over the grave, in the prospect of immortality in glory.

"Then shall the dust return to the dust as it was; and the spirit shall return unto God who gave it." Eccles. xii, 7.

"But of the tree of knowledge of good

and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Gen. ii, 17.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii, 19.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v, 12.

"It is appointed to all men once to die; but after this the judgment." Heb. ix, 27.

XVI. DEATH OF THE UNGODLY.

I. Death is the most terrible consideration that enters the minds of the ungodly; and by their infidelity the cup of their highest joys is poisoned. Death bereaves them of their only portion of good things; it degrades them from all their honours; terminates all their irreligious delights; overwhelms them with terrors; and drives them in their guilt out of the present world.

"Wherefore do the wicked live, become old, yea, are mighty in power?"

They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us ; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him ? and what profit should we have, if we pray unto him ? 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. And 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." Job xxi, 7, 13, 14, 15, 23, 24, 25, 26.

"The rich man said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool ! this night thy soul shall be required of thee : then whose shall those things be which thou hast provided ? So is he that layeth up treasure for himself, and is not rich towards God." Luke xii, 18, 19, 20, 21.

"He shall be driven from light into darkness, and chased out of the world." Job xviii, 18.

“The wicked is driven away in his wickedness.” Prov. xiv, 32.

II. The death of the ungodly closes the period of respite from punishment, and deprives them of any further opportunity for hearing the Gospel of Peace, repenting of their sins, bearing fruit unto God, and preparing for eternal judgment.

“Except ye repent, ye shall all likewise perish. He spake also this parable:—A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down: why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down.” Luke xiii, 5—9.

III. The death of the wicked introduces their guilty spirits to their own place in hell, in which they are shut up in hopeless despair and torment.

“Judas by transgression fell, that he might go to his own place.” Acts i, 25.

“The wicked shall be turned into hell.” Psalm ix, 17.

“The rich man also died, and was

buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom : and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame." Luke xvi, 22—24.

XVII. DEATH OF THE GODLY.

I. Death, to believers in Christ, is a conquered enemy : it is constituted a new-covenant blessing ; and, instead of being a dread calamity, it is a positive and an incalculable gain.

"Therefore let no man glory in men : for all things are yours ; whether the world, or life, or DEATH, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's." 1 Cor. iii, 21—23.

"Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain." Phil. i, 20, 21.

II. When the righteous die, they are taken away from the evil of the present world, and blessed with rest in heaven from all their sins and labours.

“ And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” Rev. xiv, 13.

III. The death of the saints is precious in the sight of the LORD, as they die in obedience to him, and in their departure he is glorified.

“ Precious in the sight of the LORD is the death of his saints.” Psalm cxvi.

“ This spake he, signifying by what death he should glorify God.” John xxi, 19.

“ According to my earnest expectation and my hope, that in nothing I shall be ashamed; but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death.” Phil. i, 20.

IV. Christians die cheerfully, in faith, in peace, and in the lively hope of immortal glory.

“ These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” Heb. xi, 13.

“ For I am now ready to be offered, and the time of my departure is at hand. I

have fought a good fight ; I have finished my course ; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day : and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 6—8.

V. The souls of believers at death are carried by angels into the heavenly paradise, where they enjoy the society of departed saints, with their adored glorified Lord.

" And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom." Luke xvi, 22.

" And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise." Luke xxiii, 43.

" 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. Now he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the Spirit." 2 Cor. v, 1—5.

" O death, where is thy sting ? O grave, where is thy victory ? 1 Cor. xv, 56.

" Let me die the death of the righteous, and let my last end be like his." Num. xxiii, 10.

XVIII. THE RESURRECTION TO LIFE.

Resurrection is the recovery of the body from death, and its re-union with the soul. "That there shall be a resurrection of the dead, both of the just and the unjust," Acts xxiv, 15, followed with an immortality either of happiness or misery, has been believed by the people of God in all ages, by the pious Jews and patriarchs, and it forms a principal article of the Christian faith. Of the resurrection of the dead, we know nothing independently of divine revelation: the wisest philosophers of ancient times had not discovered it; yet this doctrine is a fundamental principle of all true religion.

Fully to explain the resurrection, as to the identity of the body, is impossible. Whatever sameness may attend the body at that glorious event, it is clear, from the Scriptures, that in many respects it will be very different. The bodies of the righteous will be raised incorruptible. Hunger and thirst, weakness and declension, sickness and corruption, are bounded by the tomb. They will be raised immortal. God has been pleased to ordain the constitution of the bodies of his people, that in defiance of time they shall live eternally

with him. They will be raised in power. Instead of being quickly exhausted or weakened in the service of God, the vigour of the body is ordained to increase throughout eternal ages. They will be raised in glory and beauty. "We know not what we shall be:" but we are assured that the body will be fashioned like to the glorious body of Christ. The body will be raised spiritual. Of this also we can form no adequate conception: but instead of a heavy, cumbrous, sluggish burthen to the spirit, needing constant supplies of natural nourishment,—in the resurrection, the bodies of the saints will be spiritualized, beautified, immortal, and glorified, as a fit habitation, and adapted to the capacities, activities, and elevated services of the purified and perfected soul.

"Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods; because he preached to them Jesus and the resurrection." Acts xvii, 18.

"Why should it be thought a thing incredible with you, that God should raise the dead." Acts xxvi, 8.

"The children of this world marry, and

are given in marriage ; but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage ; neither can they die any more ; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xxi, 34—36.

" Marvel not at this ; for 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, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." John v, 28, 29.

" But if there be no resurrection of the dead, then is Christ not risen ; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. But 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." 1 Cor. xv, 13, 16, 20, 23.

"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." 1 Cor. xv, 42—44.

"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 the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 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." 1 Cor. xv, 50—54.

"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to

subdue all things unto himself." Phil. iii, 20, 21.

"But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we who 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. Wherefore comfort one another with these words." 1 Thess. iv, 13—19.

XIX. ETERNAL JUDGMENT.

Reason, in every reflecting man, approves and expects a day of final, universal, eternal judgment. Revelation declares the inevitable certainty of that tremendously-awful event. The dispensations of Provi-

dence are frequently so mysterious, that the wisest of mankind are not able to solve the difficulties with which they are surrounded: while, therefore, virtue is persecuted by a long series of afflictions, in the persons of holy men, and vice is successful—crowned with health, riches, and honour—the impious, holding a course of injustice and wickedness—no relief can be obtained by the sufferers, except in reference to a future state of rewards and punishments, after the resurrection from the dead.

From the word of God we learn, that nothing of terror or magnificence ever yet beheld by human eyes—no glory of the rising sun after a night of tempestuous darkness—no convulsions of nature—no conflagration of cities—no partial, nor even the universal deluge—no blazing comet, dragging its flaming train over half the circle of heaven—nor all together, can convey to our minds an adequate conception of that terrible brightness of the firmament, and the irresistible devastation of nature, which will attend the final judgment. God will uncreate his great creation. “The heavens passing away with a great noise; the elements melting with fervent heat; the earth and

all the works therein being burnt up :” the Lord, in the splendours of his Godhead, being revealed in flaming fire, attended with his mighty angels—the awful trumpet sounding—the graves of earth and sea giving up their dead—the great white throne placed—the judgment set—the books opened—all that ever lived on earth standing before the Divine presence, while innumerable angels look on with wonder. Infidels, despisers, and neglecters of the Gospel, convicted of their guilt and criminal folly, are speedily separated from the righteous ; and divine, inflexible justice, so often derided and defied on earth, pronounces and executes their eternal doom to outer darkness and remediless despair ! What mind, however enlarged, can fully imagine this dreadful scene ? And while the oracles of God foreshow it, and the human conscience anticipates it, what folly, madness, and criminality in the sons of men, to neglect so great salvation as that revealed in the Gospel !

I. God has unalterably fixed, though he has not revealed, the period and the day in which he will judge both the living and the dead by Jesus Christ, who will appear in his own and in his Father’s glory.

“ Because he hath appointed a day, in the which he will judge the world in righteousness.” Acts xvii, 31.

“ For the Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honour the Son, even as they honour the Father.” John v, 22, 23.

“ God will recompense tribulation to them that trouble you : and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.” 2 Thess. i, 6, 7.

“ When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” Matt. xxv, 31.

“ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away.” Rev. xx, 11.

II. All mankind being gathered before the judgment-seat of Christ, the righteous placed on his right hand, and the wicked on his left, will be judged with strictness, according to their works: the Heathen according to the law of nature ; and those who have been favoured with the Scriptures, according to their advantages, the secrets of all hearts being revealed.

“ For we must all appear before the judgment-seat of Christ ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.” 2 Cor. v, 10.

“ And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats ; and he shall set the sheep on his right hand, but the goats on the left.” Matt. xxv, 32, 33.

“ For as many as have sinned without law shall also perish without law ; and as many as have sinned in the law, shall be judged by the law ;—in the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.” Rom. ii, 12—16.

“ And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works.” Rev. xx, 12.

III. Jesus Christ, the Judge, will pronounce a gracious sentence in favour of the righteous ; honouring them before the assembled universe with his high approbation ; acknowledging their sincere obe-

dience in the performance of good works, and advancing them to the immediate enjoyment of their celestial reward.

“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.—And the righteous shall go into life eternal.” Matt. xxv, 34, 46.

IV. The righteous Judge will afterwards denounce an awful sentence of wrath against the ungodly: convincing them of their wickedness, he will put them to silence, expose them to shame, and pour contempt on their anguish: the sentence of wrath will be executed upon them immediately and irreversibly; and, together with Satan and his guilty accomplices, they will be banished from God into everlasting torment.

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment.” Matt. xxv, 41—46.

“The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who

shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints." 2 Thess. i, 7—10.

"And the angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude 6.

"And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. xx, 15.

V. Banished from the presence and felicity of the Redeemer and his saints, the wicked will be cast into outer darkness; shut up in the infernal prison; associated with the devil and his angels; tormented with unquenchable fire and brimstone, and their misery aggravated by an upbraiding conscience, as the gnawing of a worm that never dieth; the avenging wrath of God Almighty will abide on them without the least forbearance or mercy: while their unutterable anguish will cause them to weep and wail with gnashing of teeth, their extreme sorrows continuing throughout eternity.

"But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be

weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke xiii, 27, 28.

"So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. xiii, 49, 50.

"And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever." Rev. xiv, 10, 11.

"Their worm dieth not, and the fire is is not quenched." Mark ix, 44.

XX. THE HEAVENLY GLORY.

Immortality and eternal life in glory everlasting, inspire the Christian with the most delightful anticipations. This principle of hope is the heritage of the godly on earth: so that while enduring privations, persecutions, and afflictions the most grievous, as the apostle comforted himself so can they, saying, "These light afflictions which are but for a

moment, work out for us a far more exceeding and eternal weight of glory." But fully to describe the glory yet to be revealed, human language absolutely fails. Images the most splendid which the grandeur of the world can supply are employed by the inspired writers to represent the personal glory, and the perfect felicity of the saints in heaven: and yet after all their descriptions they assure us, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii, 9.

I. In the heavenly glory, the redeemed will be elevated to the paradise and city of God; honoured as his children through Christ; filled with the knowledge of celestial mysteries, and adorned with crowns of righteousness.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii, 7.

"But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. xi, 16.

"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." 1 John iii, 2.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 8.

II. The redeemed in heaven will dwell for ever with their Saviour, beholding his glory in their Father's house ; satisfied in the possession of their divine inheritance ; freed from terrestrial sorrow, and filled with the enjoyment of the presence of God and the Lamb, before his glorious throne.

"Then we who 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." 1 Thess. iv, 17.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall

wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful. And the city had no need of the sun, neither of the moon to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi, 2, 3, 4, 5, 23.

III. The individual happiness of the heirs of glory will be perfected by intercourse with the saints, redeemed by Christ from every age and nation, with an innumerable company of holy angels, and with God. They will bear the divine image, impressed upon their whole nature, made gloriously manifest to each, as if written on their foreheads ; while they enjoy inconceivable felicity eternally, in the service of God their Creator and Redeemer.

“ But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just

men made perfect, and to Jesus the Mediator of the new covenant." Heb. xii, 22, 24.

"And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : and they shall see his face ; and his name shall be in their foreheads. 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." Rev. xxii, 3, 4, 5.

"These are they who came out of great tribulation, and washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes." Rev. vii, 14, 17.

CHAPTER VI.

A DIRECTORY TO PRAYER.

MAJOR GENERAL BURN will be regarded by soldiers and sailors as eminently qualified to give his testimony concerning the subject of prayer; especially if they are acquainted with his excellent volumes, entitled "*The Christian Officer's Complete Armour*," and "*Who Fares Best, the Christian, or the Man of the World?*" In the latter admirable work, the venerable general recommends the privilege and duty of prayer, from the consideration of the advantages and the happiness which it secures to the Christian. This experience derived from "the throne of grace," he observes, is "peculiar only to the heaven-born soul, and it consists in this;—that he knows he has a covenant God and Father, to whom he may, and constantly does approach with holy boldness in every time of need. To this impregnable rock David, in the hour of his greatest danger and distress, fled for refuge, and was safe. Here Luther could have whatever he asked, because he

asked in faith, agreeably to the will of God. Here, on his knees, an honest countryman of mine (John Knox, the Reformer of Scotland) was more dreaded by a proud queen, than an army of twenty thousand men. Here the saints, in all ages, have performed wonders; stopped the bottles of heaven, and opened them again; subdued kingdoms; conquered armies; overturned the counsels of the wicked; averted national judgments and procured national blessings: and here, in the present day, thousands of happy souls find inexpressible delight, in spreading all their various complaints, cares, and concerns, before a faithful, promise-fulfilling God; confidently assured, that what they commit to his charge, will be wisely managed for their best interests. What they cannot disclose to their dearest friend on earth they can freely unbosom to their heavenly Father. A pleasure this, of which you men of the world are never permitted to taste: neither did you ever find an earthly benefactor, however generous, able, and willing to help you, that could help like the Christian's God!"

"What can be so truly becoming a *dependent state*," says that excellent clergyman, Mr. Hervey, "as to pay our adoring homage to the AUTHOR of all

perfection, and profess our devoted allegiance to the Supreme Almighty Governor of the Universe. Can there be a more sublime pleasure, than to dwell in fixed contemplation on the beauties of the ETERNAL MIND? Can there be a more advantageous employ, than to present our requests to the Father of Mercies?"

1. *The Nature of Prayer.*—“Prayer is the soul’s sincere desire.” Prayer is the application of necessity to HIM, who alone can give relief: the confession of sin to HIM, who alone can grant forgiveness: the expression of gratitude to HIM, from whom alone we derive our life, and breath, and all things. Prayer includes all the exercises of the mind of man in its intercourse with heaven. By prayer, the divinely-ordained means of glorifying and enjoying God, his servants approach Him as their heavenly Father, in the name of Jesus Christ, their High Priest and Intercessor, to ask the blessings of his Spirit and grace, for themselves and others, offering praise for their mercies, both as creatures and as redeemed sinners.

Prayer does not consist of eloquence in speech, or of accuracy in words, but of earnestness in the heart. Prayer is seen in the urgent cry of the drowning disciples on the sea of Tiberias, “Lord, save

us, we perish!" Mat. viii, 25. In the impressive exclamation of the self-condemned publican, "God be merciful to me a sinner." Luke xviii, 13. In the dying supplication of the penitent malefactor, "Lord, remember me when thou comest into thy kingdom." Luke xxiii, 42. Montgomery has most happily defined the true nature of prayer ;

Prayer is the soul's sincere desire,
Utter'd or unexpress'd ;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burthen of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try ;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword in the hour of death ;
He enters heaven by prayer.

Prayer is the contrite sinner's voice
Returning from his ways ;
While angels in their song rejoice,
And say—" Behold, he prays !"

Prayer is an exercise of the understanding with the best affections of the heart: the enlightened mind embracing the revealed character of God as exhibited in the gospel, the gracious representation of Himself as the Father of mercies in Christ Jesus. By this means, men are qualified for spiritual worship, as required by our Saviour—"God is a spirit: and they that worship Him, must worship Him in spirit and in truth." John iv, 24; and as the apostle professes, "I will pray with the spirit, and I will pray with the understanding also." 1 Cor. xiv, 15.

"Prayer is the fruit of an intelligent faith in the Divine promises in Christ Jesus: and these promises, under the influences of the Holy Spirit, are at once the *warrant* for all the approaches of a sinful creature to his Maker, and the *assurance* of all spiritual blessings on earth, and of eternal salvation in heaven.

Prayer has been very accurately described as consisting in several parts:—of *Invocation*, in which we address God by one or more of his glorious titles; of *Adoration*, in which we express our sense of the infinite majesty and overflowing goodness of God:—of *Confession*, in which we acknowledge our sinfulness

and unworthiness; of *Supplication*, in which we implore pardon, grace, and every blessing;—of *Intercession*, in which we pray for divine mercies to ourselves and others;—of *Dedication*, in which we voluntarily surrender ourselves to God;—and of *Thanksgiving*, in which we express our gratitude for all the Divine mercies and favours. Dr. Watts has ingeniously summed up the several heads of prayer, to aid our memory, in these four lines—

Call upon God, adore, confess,
 Petition, plead, and then declare
 You are the Lord's, give thanks and bless,
 And let Amen confirm the prayer.

2. *The Duty of Prayer*.—Prayer is a natural duty, necessarily binding upon every rational creature. By this means, God has wisely and mercifully appointed, that his creatures should acknowledge their dependence on Him, and their obligations to Him, for their existence, and for their enjoyments every moment. Many persons altogether neglect prayer. Towards performing this duty, they cherish the most decided dislike: but this impiety demonstrates their enmity against God, while it shows the folly and madness of sin. Dr. Johnson spoke justly on this subject, when he said of Smart,

the poet:—"Madness frequently discovers itself merely by unnecessary deviation from the usual modes of the world. My poor friend Smart showed the disturbance of his mind by falling upon his knees, and saying his prayers in the street, or in any other unusual place. Now although, rationally speaking, *it is greater madness not to pray at all*, than to pray as Smart did, I am afraid there are so many who do not pray, that their understanding is not called in question."

Prayer is also an *evangelical* duty: it is inseparably connected with all the dearest privileges of the Christian. It is the ordinance of God, to be the most powerful means of resisting temptation, of mortifying sin, and of advancing in personal holiness. Prayer is commended to our practice by the example of our divine Master, Christ, and by the testimony of the people of God through all ages of the church. Christians are reminded of their *duty*, their *privilege*, and their *happiness* in this respect, by the apostle's address to the primitive believers. "Rejoice evermore. Pray without ceasing: in every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. v, 16, 18. "Be careful for (or anxious about) nothing; but in

every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv, 6, 7.

3. *The Gift of Prayer.*—Written forms of prayer are doubtless useful as helps to direct our devotion: but they are universally acknowledged to be insufficient for all the purposes of daily intercourse with God. To obtain forms exactly suitable to all the varying necessities of the Christian, is found impossible: nor is it necessary; as it is plain that the prayers of the saints, as recorded in the Scriptures, were *extemporary*, offered at the throne of grace from a sense of necessities at the time then present. Nor have we any examples of written forms of prayer, as used by the Christians of the first three centuries, except the Lord's Prayer, either for public or private worship. We should therefore seek the *Gift of Prayer*.

No rational man can doubt the propriety of our endeavouring to attain the ability to express our desires and to offer our thanksgivings to God, in the most suitable language. Paul teaches to "pray with the spirit, and with the understand-

ing also ;” and charges us to “covet earnestly the best gifts.” Of all the various gifts of the Holy Spirit, the *Gift of Prayer* surely must be one of the most desirable. Our own minds receive considerable edification from the proper expressions which we ourselves use in our own prayers: but especially as parents and heads of families, in leading the devotions of others—at the domestic altar—with Christian friends in the social meetings—or by the bed-side of the afflicted and dying, it must be of the greatest advantage to possess, in a good degree, the *Gift of Prayer*.

Bishop Williams remarks, as to the utility of written forms: “For any one to sit down and satisfy himself with his *book-prayer*, or some prescript from, and to go no farther, this were still to remain in his infancy, and not to grow up in his new creature: this would be, as if a man who had once need of crutches, should always afterwards make use of them, and so necessitate himself to a continual impotency. Prayer by book is commonly of itself something flat and dead, floating for the most part too much in generalities, and not particular enough for each several occasion. There is not that life and vigour in it, to engage the affections, as

when it proceeds immediately from the soul itself, and is the natural expression of those particulars whereof we are most sensible. In the use of prescript forms, to which a man hath been accustomed, he ought to be narrowly watchful over his own heart, for fear of that lip-service and formality, which in such cases we are more especially exposed unto. It is not easy to express, what a vast difference a man may find, in respect to inward comfort and satisfaction, betwixt those private prayers that are thus conceived from the affections, and those prescribed forms which we say by rote or read out of books."

Bishop Hall's observations will afford much encouragement to the timid. He says, "God is a free Spirit, and so should ours be, in pouring out our voluntary devotions upon all occasions. Let the full soul freely pour out itself in gracious expressions of its holy thoughts into the bosom of the Almighty; let both the sudden flashes of our quick ejaculations, and the constant flames of our more fixed conceptions, mount up from the altar of a zealous heart unto the throne of grace; and if there be some stops or solecisms, in the fervent utterance of our private wants, these are so far from being offen-

sive, that they are the most pleasing music to the ears of that God unto whom our prayers come; let them be broken off with sobs and sighs, and incongruities of delivery, our good God is no otherwise affected to this imperfect elocution, than an indulgent parent is to the clipped and broken language of his dear child, which is more delightful to him than any other's smooth oratory."

For our attainment of the *Gift of Prayer*, God has graciously caused to be written the various devotional parts of Holy Scripture. Many of the Psalms are *prayers*, expressive of almost every exercise of a pious mind, and peculiarly suitable to be stored up in memory by the Christian for his daily use. The admirable form called the Lord's Prayer, given by our Saviour as a pattern to his disciples, may be used by us, as well as regarded as a platform of perfect simplicity, though not expressing the peculiarities of Christian sentiment, which were not fully revealed before the Redeemer's ascension to heaven. This form was sometimes used by the first Christians at the beginning of their devotions, and sometimes at the close. The holy desires of the apostles, inspired by the blessed Spirit, as contained in their epistles, are

admirably adapted to promote our edification, and to assist us in attaining the *Gift of Prayer*. See particularly, Rom. xv, 13; 1 Cor. i, 3, 8; Eph. i, 17, 23; iii, 14, 21; Phil. i, 9, 11; Col. ii, 1, 3; 2 Thess. i, 11, 12; Heb. xiii, 20, 21; 1 Pet. v, 10.

4. *The Grace of Prayer*.—Gifts are not grace. Men may eloquently honour God with their lips while the heart is far from him. Matt. xv, 7, 9. It is manifest that some, whose names are recorded in the Scriptures, as endowed with eminent gifts, were graceless persons. Balaam, Saul, and Judas, are fearful examples of this kind. "Many," says our Saviour, "will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. vii, 22, 23. Such affecting cases of men endowed with talents, yet enemies of piety, are supposed by the apostle, when he says, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. xiii, 1. How seasonable then is the awakening admonition, "Let us have *grace*, whereby we may serve

God with reverence and godly fear: for our God is a consuming fire." Heb. xii, 28, 29.

The grace of prayer is not any single act or habit of the mind, but the right state of the heart—holy affections of the soul—sincere and reverential affection for God, and delight in his service—faith in his holy word—seriousness of spirit—heavenly-mindedness—uprightness of intention, and determined purpose to serve the Lord in the strength of Christ.

God has mercifully promised "the Spirit of grace and of supplication." Zech. xii, 10. "Be strong," says Paul, "in the grace that is in Christ Jesus." 2 Tim. ii, 1. "Out of his fulness," says John, "have we all received, and grace for grace." John i, 16.

The grace of prayer should be sought with diligence, as essential to the safety and happiness of the soul. This can be obtained only by a sincere surrender of the heart to God through Christ, remembering that "all things are naked and opened unto the eyes of Him with whom we have to do." Heb. iv, 13. Sincerity, therefore, as exemplified in the Psalmist, is indispensable. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked

way in me, and lead me in the way everlasting." Psalm cxxxix, 23, 24. While this sincerity is cherished, depending on the influences of the Holy Spirit, reflecting upon the glorious greatness and holiness of God, and our dependence, sinfulness, and meanness, and the inestimable love of God in the redemption of Christ Jesus, through whom we enjoy the honour of divine adoption, and the privilege of fellowship with the Father, the soul of the Christian will most certainly "grow in grace," and in the possession of the *Gift of Prayer*.

5. *Gesture of Prayer*.—Kneeling is unquestionably the most suitable posture for prayer, indicating our dependence and our humility of mind. This was the posture most frequently observed by the people of God, as mentioned in the Scriptures. So Solomon kneeled, 2 Chron. vi, 13; Daniel, Dan. vi, 10; Ezra, Ez. ix, 5; our Saviour, Luke xxii, 41; Paul, Acts xx, 36; xxi, 5; Eph. iii, 14. This posture is most proper in private, in the family, and on social occasions. Prostration of the whole body was common on extraordinary occasions. Gen. xvii, 3. But standing seems most proper for public worship, as it was usually observed in the

examples found in the Scriptures : hence our Saviour says to his disciples, "When ye stand praying." Mark xi, 25 ; Luke xviii, 13 ; 2 Chron. xx, 4, 5, 13.

6. *Motives to Prayer.*—Almighty God graciously invites us to prayer; and prayerless persons will perish in their sins, under the righteous condemnation of the eternal Judge. Their impious life indicates their alienation of heart, and proves their enmity against God : how can it be otherwise then, than that such will suffer the Divine indignation ? God will pour out his fury upon those profane wretches, who refuse to call upon his blessed and glorious name. Jer. x, 25. This consideration, therefore, of the dreadful consequences of irreligion, should be a sufficient motive in calling to prayer.

Sincere prayer is inseparably connected with salvation. "Whosoever shall call upon the name of the Lord, shall be saved." Rom. x, 13.

Prayer is the most effectual means of preparing the mind to endure, and even to profit by all the various trials of life. "These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory : while we look," says the apostle, "not

at the things which are seen, but," by habitual prayer, "at the things which are not seen and eternal." 2 Cor. iv, 18.

Prayer is the means of spiritual prosperity: this is testified by the recorded experience of the people of God in all ages. God honours the exercise of waiting upon him: and all the graces of the Spirit, and every holy affection, being strengthened by this means, the habit should be cherished for our own personal interest.

Prayer is the highest privilege which men can enjoy on earth. It is the means of realizing the Divine friendship, and of constant audience with God. Freedom of access to an earthly prince is esteemed one of the richest privileges of a subject, and one which is not granted except to a few of the most favoured of the nobility: but God waits to be gracious to his people, and invites them to improve and enjoy this honour of habitual access to him, and communion with him. "Truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John i, 3.

Prayer is also the means divinely ordained, of our being made blessings to others. This observation may be extended to all the public relations of life: but we would particularly urge it upon

our young friends, in reference to heads of families, for which dignity and honour they are preparing. Abraham, the most distinguished of all the patriarchs, never appeared so dignified as when considered in the character of parent and head of a family. "I will make of thee a great nation," says JEHOVAH, "and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. xii, 2.

7. *Examples of Prayer.*—Our limits will not allow us to present many forms to our naval and military friends; but we insert a few, as helps to their obtaining the inestimable "*Gift of Prayer.*"

Prayer before Reading the Scriptures.

Almighty God! Father of Lights, and Fountain of grace, I praise Thee for the treasures of thy blessed word. Give me, O Lord, a heart to love thy sacred truth; and by thy Holy Spirit, open the eyes of my understanding, that I may know thy will, and behold the wondrous things contained in thy glorious gospel. Let the word of Christ dwell in me richly in all wisdom; that I may be prepared to walk in the way of thy commandments; to glorify Thee on the earth, and to dwell with Thee for ever in thy heavenly kingdom. Grant me these blessings, O

thou God of mercy and salvation, through Jesus Christ, our only Lord and Saviour. Amen.

Before a Meal.

Bountiful God and Father, bless these thy mercies to nourish our bodies, and feed our souls with the bread of life; that we may glorify thee now and for ever, through Jesus Christ. Amen.

After a Meal.

We praise Thee, and thank Thee, O God our Father, for these and all thy mercies; and beseech Thee to accept and bless us for ever, through Jesus Christ our Lord. Amen.

Morning Prayer for a Soldier or Sailor.

O Almighty and most merciful God, I adore Thee the Creator of heaven and earth, Maker of the mountains and the mighty ocean. Thou art the only giver of my life, and of all my blessings. I acknowledge thy gracious care of me during the hours of sleep, and that thy goodness has afforded me the light, and the benefits of a new morning.

I confess to Thee, O Lord God, that I am undeserving of the innumerable be-

nefits which I enjoy ; because I have daily broken thy holy commandments. Pardon, O God, my numberless offences, and make me a sincere believer in thy Son Jesus Christ, whom thou hast revealed as the Redeemer of sinners. Bless my soul with heavenly wisdom ; teach me to understand the gospel of thy salvation ; and strengthen me with thy grace, that I may glorify Thee, living as thy redeemed servant, and loving Thee as thine adopted son, sealed by thy Holy Spirit to the day of redemption.

Grant, O Lord God Almighty, thy blessing richly to rest upon my Sovereign, and upon all the Royal Family. Shower thy mercies upon my native land, and regard with thy special favour every individual in the army and navy, that they may be men of loyalty, purity, and true religion. Bless my country with peace and prosperity, with liberty and security. Pour out of thy Holy Spirit upon all thy churches, and especially upon the ministers of the gospel of Christ ; that they may richly possess all divine gifts and grace, and be made eminently useful in their Christian labours. In like manner bless thy servants, who are gone as missionaries to the heathen ; and hasten the period in which all the nations of man-

kind shall see the salvation of God, and worship Thee acceptably through Jesus Christ.

I praise and thank Thee, O God of my life, for all thy mercies poured forth upon me, and especially for thy unspeakable gift of Christ thy Son. Enable me to show forth my gratitude for thy favours by my life devoted to thy glory; and when I have served Thee on earth, receive me to dwell for ever near thy glorious throne, through Jesus Christ, my only Lord and Saviour. Amen.

Evening Prayer for a Soldier or Sailor.

O Thou great, and blessed, and gracious God, Creator of the universe, and my heavenly Father in Christ Jesus; I adore Thee, the only self-existent and eternal Sovereign, who art "glorious in holiness, fearful in praises," ever "doing wonders" in heaven and on earth. Look down from thy holy habitation, and behold me, a weak and sinful creature, worshipping at thy footstool of grace and mercy. All things are naked and open to thy omniscient eyes, and Thou art acquainted with all my works and my most secret ways.

My doings this day, O Lord God, and the state of my affections, will not bear

thy scrutiny. I acknowledge my transgressions and the sinfulness of my nature; but I plead the atonement of thy Son, in asking thy pardoning mercy. Let my iniquities be purged by the precious blood of Christ; and do 'Thou accept me in his glorious righteousness.

Let thy Holy Spirit renew my soul; and make me holy in heart and life, bearing the image of my blessed Lord and Saviour. Teach me, O Lord, to prize my daily mercies, and make me contented with the wise allotments of thy providence. Enable me to fix my affections on things above, where Christ sitteth at thy right hand, and support my mind under all the trials of life, that I may be stedfast in my profession of the Saviour's name, as a good soldier of Jesus Christ. Prepare me to fight the good fight of faith, and to finish my mortal course with joy; that being instructed and sanctified by thy good word and Spirit, I may be made meet for thy kingdom and glory.

Protect me, O Lord, by thy Almighty hand, and preserve me through the silent hours of this night. Suffer no evil imagination to defile my soul, or disquiet my repose; and whether I sleep or wake, whether I live or die, O let me ever be entirely thine.

I praise Thee, O my God, for the blessing of health; for the comforts of this day; and for all the mercies of my whole life. Above all, I bless Thee for the gift of Christ; for the eternal redemption by the shedding of his most precious blood, and the renewing graces of the Holy Spirit. I give Thee thanks for the treasures of thy holy word; that I was ever taught to read its heavenly pages, and that my heart has been opened to embrace its glorious doctrines.

Hear my supplications for all my dear kindred and friends: bestow upon them the blessings of thy Spirit and grace; and suffer none of them to go down to death in an unforgiven and unholy state.

Abundantly bless, O God, my Sovereign, his government, and my country. Support the ministers of thy gospel, and thy servants, the missionaries of Christ, among the degraded heathen; and prosper thy churches in my native land, and in all parts of the world, that "the earth may be full of the knowledge of the LORD, as the waters cover the sea."

Receive, O Thou God of all grace, my evening offering of prayer and praise, which I now present at thy throne of mercy in the name of Jesus Christ, thy only Son, my Redeemer. Amen.

CHAPTER V.

A DIRECTORY TO THE LORD'S SUPPER.

SOLDIERS and Sailors are not so favourably circumstanced at all times in relation to the Lord's Supper, as their fellow Christians in civil life. Still they are sometimes privileged to commemorate the death of their Redeemer, in obedience to his dying command. Colonel Gardiner, among many others, was an exemplary observer of this most affecting ordinance. See "Anecdotes of Soldiers," Chap. VIII. "A Directory to the Lord's Supper," we are confident, will be prized by many, both in the army and navy, who find their happiness in the service of Jesus Christ.

I. THE IMPORTANCE OF A RIGHT KNOWLEDGE OF THE LORD'S SUPPER.

Christian ordinances are sacred: they were appointed by our merciful and Al-

mighty Lord. They are the institutes of divine benevolence, the statutes of infinite love. To violate, pervert, or alter them, therefore, must be, not only treason against our acknowledged Sovereign Lord, but an expression of the blackest ingratitude, for favours of unspeakable magnitude: and to be ignorant of them, must be a practical denial of their divine appointment, and of their indispensable obligation.

Every British subject is presumed to be acquainted with the laws of his country; and disobedience to them is followed with punishment. Pains and penalties are inflicted even in those cases in which it was impossible for private individuals to know the law: for, on account of their diversity, multiplicity, changeableness, and obscurity, even learned lawyers are not agreed as to what is commanded and what is forbidden.

If it be of consequence to know the complicated laws of our country, so as to "honour the king" by a full and cheerful obedience, of how much more importance must it be for us to understand the statutes of our divine Lord, that we may glorify *Him*, who is at once "the great God and our Saviour Jesus Christ!" Especially when we consider that the

Divine laws are written—that they are few—and that in keeping them is involved the happiness of our lives and the health of our souls !

Right notions concerning the Lord's Supper will farther appear important, from the gross ignorance of many professors of religion in relation to this ordinance. Not to insist on the absurdities of Transubstantiation, as taught by the Roman Catholics,—their denial of the use of the sacred cup to the congregation,—their paying divine honours to the bread and wine ;—the mistakes of many serious and sincere persons in relation to the Lord's Supper, engendering fears, and doubts, and terrors, should serve as a powerful motive in leading young Christians to investigate the scriptural nature and design of this institution, while they individually pray, " Let my heart be sound in thy statutes, that I be not ashamed." Psal. cxix, 80.

II. INSTITUTION OF THE LORD'S SUPPER.

Divine benevolence we behold beaming in the ordinance of the Lord's Supper. Ignorance of the true nature of institutions is commonly to be attributed to

the negligence manifested in relation to their origin. Perfect knowledge of this divine ordinance we are able to obtain only from the inspired Scriptures; and they are so plain and unambiguous, that, with devout attention, "wayfaring men though fools shall not err therein," Isa. xxxv, 8. For this purpose, we shall give the whole account of the institution of this service, as contained in the several evangelists. "And as they were eating, Jesus took bread, and blessed *it*, and gave thanks, and brake *it*, and gave *it* to his disciples, and said, Take, eat: this is my body, which is given for you: this do in remembrance of me. Matt. xxvi, 26; Mark xiv, 22; Luke xxii, 19. And likewise he took the cup after supper, and gave thanks, and gave *it* to them, saying, Drink ye all of it: and they drank of it. For he said unto them, This cup is my blood of the New Testament (or the New Testament in my blood), which is shed for you and for many, for the remission of sins: Mark xiv, 24; Luke xxii, 20. Verily I say unto you, I will no more drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of God my Father. Mark xiv, 25. And when they had sung

a hymn, they went out into the Mount of Olives." Mark xiv, 26.

Paul was not an attendant on the personal ministry of Christ: he had not been called to the apostleship when the Lord's Supper was instituted: but having been divinely commissioned to labour for the evangelization of the Gentiles, the exalted Saviour was graciously pleased to instruct him by special revelation for all the duties of his high office.

This inspired apostle, therefore, gives the same account of the origin of this merciful ordinance, as the several evangelists record. He says, "I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death until he come." 1 Cor. xi, 23, 26.

This is the only inspired, and of course

the only authoritative account, of the institution of the holy supper, the most significant and interesting ceremony appointed by our Lord and Saviour.

III. GENERAL DESIGN OF THE LORD'S SUPPER.

Our blessed Redeemer, when instituting the service of the holy supper, gave his disciples the affecting and solemn charge, "Do this in remembrance of me:" the first general design therefore of the ordinance is the commemoration of the Saviour's death, as a sacrifice for sin, thereby promoting the edification and comfort of his disciples. The apostle Paul observes, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi. It is evident, therefore, that the design of this ordinance is to proclaim to the world, the great and glorious fact of human redemption, by the interposition of Christ.

Facts and doctrines in ancient ages of the world, before the invention or the common use of writing, were transmitted to distant times by monumental pillars, ritual observances, or hieroglyphical painting. Accordingly, in the primitive ages of the world, these methods were

adopted as the means of preserving the original revelations of God to man. Before the word of God was committed to writing, "God at sundry times and in divers manners spake in times past unto the fathers." Heb. i, 1. Sacrifices and other external rites were only various ways in which God either revealed his will, or perpetuated that knowledge which he had previously afforded. Under the law, the people were taught more by types and symbols than by letters and a preaching ministry: under the gospel, the symbols are subordinate to the other edifying means of instruction, which now correspond with the mature age of the church of God. Sacrifices, divers baptisms, the priesthood, the temple, the altars, and the holy places, with their respective services, were all but figures or shadows of good things to come, imposed on the people until the time of reformation by Christ. Heb. viii, ix, x.

Ancient visions and prophecy, and typical representations, have fulfilled their design, and therefore they are removed. The church of God has passed from its minority to mature age, and under the gospel dispensation it embraces all nations. Numerous forms and ordinances

would therefore be inimical to its progressive enlargement, as well as to its spiritual character. Divine wisdom, however, has appointed two symbolical ordinances for Christianity—Baptism, and the Lord's Supper: the one institution belongs to the individual, and is initiatory—teaching him, in the application of water to the body in the name of the Father, the Son, and the Holy Spirit, the deity of each Person, and the necessity of “the washing of regeneration, and the renewing of the Holy Spirit,” qualifying him for self-dedication to glorify God:—the other institution is of a social nature, designed to be a standing means of perpetuating evangelical truth, and of promoting rational and spiritual piety.

Dr. Dwight truly observes, “The Lord's Supper is designed to be a standing proof of the mission of Christ, and of the truth of the Gospel, which is an account of that mission. Baptism and the Lord's Supper are, together with the Christian Sabbath, standing proofs in the church of the mission of Christ and the truth of his gospel. St. Paul, after finishing his account of his institution of the ordinances, makes this remark: “For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.” That which

the Spirit of inspiration declares to be universally done in the celebration of an ordinance, was undoubtedly included in the institution of that ordinance. But the Spirit of inspiration here declares, that, whenever Christians celebrate the Lord's Supper, they show forth, or exhibit, the reality of his death, until the time of his second coming. To do this, then, was one design with which this ordinance was instituted."

Mr. Orme judiciously remarks — "The Lord's Supper is just such a rite as we would expect in such circumstances. Instituted at the close of the Jewish dispensation, and designed to perpetuate a truth which has constituted the grand principle of true religion in every age, it exhibits the doctrine of sacrifice for sin in such a manner as Jews would perfectly understand from the connection in which it was instituted, and Gentiles easily comprehend from the general practice which prevailed of feasting upon sacrifice." Bishop Warburton, therefore, correctly concludes, "As the Christian religion rose upon the foundation of the Jewish, it was very natural and commodious for several of its parts to bear a fitting reference to that on which it was erected, both to perpetuate its *relation*, and to ma-

nifest its *completion*. So that on this account such a religion, however universal, could not stand alone, or independent of any such exterior."

IV. NAMES GIVEN TO THE LORD'S SUPPER.

"Though names are but sounds," says Dr. Campbell, "those who are conversant with the history of mankind will readily allow, that they have greater influence on the opinions of the generality of men than most people are aware of. They invariably give rise to certain associations; these influence opinion, and opinion governs practice."

Names the most simple and expressive have been given by the sacred writers, to designate the chief ordinance of Christianity; but to these, human wisdom or folly has made various additions. It will be proper to notice them in this place.

1. *Breaking of Bread*.—This expression was commonly used by the Jews, to denote an ordinary meal. Its application to this ordinance of Christ arose from the circumstance, that bread was employed by our Lord at its institution; and from his breaking and distributing it among his disciples, as symbolical of the doctrine

intended to be represented by it ; which was—the breaking of Christ's body for the sins of men. Speaking of the primitive Christians, Luke says, “ And they continued stedfastly in the apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers.” Acts ii, 42. This passage is manifestly an account of the public and stated religious ordinances, which were observed by the first Christian church, under the immediate direction of the apostles.

2. *The Lord's Supper*.—This expression occurs only once in the New Testament—“ When ye come together into one place, *this is not to eat the Lord's Supper*. For in eating, every one taketh before another his own supper !” 1 Cor. xi, 20. Supper conveys to the mind of an English reader the idea of evening, or rather of night ; and this was the time of its institution : but the Greek word used by the apostle is not of limited signification, but denotes any entertainment, without reference to time ; and the apostles observed the institution of the Lord's Supper at different periods of the day. “ The expression,” says Mr. Orme, “ seems admirably adapted to convey the design and meaning of the institution. A supper or entertainment instituted by the Lord, and in honour of

Him. It thus leads us to think of the Divine authority which established it, and the worth of Him, in whose presence, and on whose account, we partake of it. It brings before us the Lawgiver of the heavenly dispensation laying upon us gentle commands, and at the same time treating us, not as servants, but entertaining us as friends; imposing his yoke, yet so as to make it at once easy and delightful. The entertainment is intended only for friends."

"Justly," observes the pious Mr. Henry, "it is called the Lord's Supper; for it is the Lord Jesus that sends the invitation, makes the provision, and gives the entertainment: in it we feed upon Christ, for he is the bread of life; we feed with Christ, for he is our beloved and our friend, and he it is that bids us welcome to his table. In it, Christ sups with us, and we with him.

8. *Feast* is an appellation given to the Lord's Supper. It is truly a memorial of "a feast of fat things," Isaiah xxv, 6, divinely prepared for the nourishment of our souls unto eternal life. "Christ our Passover is sacrificed for us, let us therefore keep the *feast*." 1 Cor. v, 7. The Jewish Passover was a feast in commemoration of the destroying angel passing over the Israelites in Egypt, while the

first-born in every house in that guilty country were destroyed; and the Lord's Supper is a feast in commemoration of the Divine justice passing over us, through the intervention of Jesus Christ.

4. *The Communion.*—Communion is a term whose meaning is well known — *fellowship* or *participation*. “It may signify,” as Mr. Orme observes, “either participation or communion among the receivers themselves, or communion between the receivers and the thing received. In both senses, therefore, it is most applicable to the Lord's Supper; in which the partakers have a communion with one another, while they jointly participate in a common benefit. Its application to the ordinance, however, is of scriptural origin rather than of scriptural use. It occurs only once in connection with it — 1 Cor. x, 16 — ‘The cup of blessing which we bless, is it not the *communion* (the participation) of the blood of Christ? The bread which we break, is it not the *communion* (participation) of the body of Christ?’ It is evident that the apostle does not use the term here as the designation of the ordinance, but in the way of explaining its nature. ‘He was signifying,’ as Dr. Waterland justly observes, ‘what the *thing* is, or what it does, rather than how it was there called.’”

5. *The Eucharist.*—This is from the Greek word which signifies *thankfulness* or *thanksgiving*, and is frequently used in the New Testament, but never in connection with the Lord's Supper. By the early Christians this ordinance was so called, because our Saviour gave thanks on receiving the bread and wine, and because the most grateful offerings of thanksgiving are required from Christians on receiving the edifying memorials of the Saviour's grace.

6. *Mystery.*—This word was commonly applied to the Lord's Supper, a few ages after the decease of the apostles; and in our times we frequently hear and read of "the mysteries of our holy religion," in application to the ordinances of Christ. But this form of speech is objectionable; as, however mysterious the incarnation of Christ may be, this and its inseparable facts are clearly revealed to us in the Gospel. As to the Lord's Supper being a mystery, it is never so called in the Scriptures, which teach us nothing with greater plainness than this ordinance. This application of mystery to the Lord's Supper was of Pagan origin: it became the occasion of perverting the institution, in imitation of the secret mysteries of Paganism: and it issued in innumerable

evils, which arose and increased in the popish system, denounced in the word of God as the "*Mystery of iniquity.*" 2 Thess. ii, 7. The Lord's Supper thus perverted became the principal imposition of the Romish communion; whose name is given by an awful prediction, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. xxii, 5.

7. *The Sacrament.*—This is the most common name now used for the Lord's Supper: but it is unscriptural; and it has been the occasion of many mistakes, and of much confusion to sincere Christians, in relation to this endearing ordinance of Christ. Sacrament is of Pagan origin: it originally signified the solemn religious oath, which every Roman soldier took to his commanders, "submissively to obey and perform whatsoever is commanded by all the officers to the utmost of his power." The Roman rendering of the Greek word *mystery*, by the word *sacrament*, afforded occasion to the Catholics to impose most grossly upon the people, by means of this holy ordinance. They hold five things to be sacraments, besides Baptism and the Lord's Supper; but their corruption of the latter ordinance is most to be deplored, as they have perverted it in every particular,

and some of their mistakes, in a measure, are still cherished by many sincere Protestant Christians.

8. *The Oblation or Sacrifice of the Altar.*—The Lord's Supper, in the Scriptures, is never called *oblation* or *sacrifice*; though the Catholics so call it, and make belief in "the sacrifice of the Mass," a principal article of their creed. Some Protestants also, adopting part of the Popish language, speak of the Lord's Supper as a *sacrifice*—of the Lord's table as an *altar*—and of the officiating minister as a *priest*—all of which are perversions of the Christian institution, without the least sanction in the Word of God! In the "Christian Observer" for January, 1832, there is a sensible paper from a clergyman, protesting against the Lord's table being called an *altar*, as a corruption of Christianity; and urging *twenty reasons* for his objection, *ten* derived from the nature of the ordinance, and *ten* from the Holy Scriptures.

"Names are but sounds," as Dr. Campbell remarks: still our readers will not contemplate the Lord's Supper in all its scriptural beauty and divine loveliness, unless they separate from it all human appendages, and regard it according to the purity of its original institution.

V. THE POSTURE FOR RECEIVING THE
LORD'S SUPPER.

Difficulties in the minds of serious persons have arisen, as to the mode and posture of receiving the Lord's Supper. Some suppose, that kneeling is the only *becoming* posture, while others contend that sitting is the only *proper* mode. We can only observe, in relation to this particular point, that the ordinary sitting table-posture was the mode of its institution by our Lord. Kneeling was unknown at the Lord's Supper in the primitive ages of the church, and for about eleven centuries; when the Roman Catholics began to worship the bread and wine, as being transubstantiated into the very body and blood of Christ. This posture of kneeling, therefore, is an unscriptural relic of Popery, which may be still the occasion of much superstition and error in weak minds, in reference to the Lord's Supper.

Bishop Hooper the martyr's testimony on this subject, deserves the attentive notice of our readers. He says, "The outward behaviour and gesture of the receiver should be without any kind of superstition, show, or inclination of idolatry. Wherefore, seeing *kneeling is a show and*

external sign of honouring and worshipping, and heretofore grievous and damnable idolatry has been committed by the honouring of the sacraments, I would wish it were commanded by the magistrates, that the communicators and receivers should do it standing or sitting. But sitting, in my opinion, were best, for many considerations."—Hooper's Works, by the Religious Tract Society, p. 172.

VI. THE SPECIAL DESIGN OF THE LORD'S SUPPER.

This is evidently the edification and comfort of the church, both individually and socially. Our blessed Lord appointed the service, saying, "Do this in remembrance of me:" not only of the fact of his death, but of its design as a sacrifice for sin. The Lord's Supper was specially designed, as the means of leading us to confess Christ; declaring our esteem for him, as the only Mediator between God and man, and the only Redeemer of our souls. As the means of our personally receiving the rich blessings of his Spirit and grace, while we contemplate the glories of the Divine mercy in the redemption and salvation of sinners. As the means of our

individually laying hold on the Divine covenant, for reconciliation and peace: hence the Saviour says, "This is the new testament (or covenant) in my blood, for the remission of sins." By virtue of this covenant, Christ comforts his church, saying, "Peace I leave with you: my peace I give unto you; not as the world giveth, give I unto you: let not your heart be troubled." John xiv, 27. "We hereby resign, surrender, and give up our whole selves," says Mr. Henry, "body, soul, and spirit, to God the Father, Son, and Holy Ghost; covenanting and promising, that we will, by his strength, serve him faithfully, and walk closely with him in all manner of gospel obedience all our days. Claiming the blessings of the covenant, we put ourselves under the bonds of the covenant."

VII. QUALIFIED PARTAKERS OF THE LORD'S SUPPER.

Believers in Christ, as the only Saviour of sinners, and those only, are qualified to partake of the Lord's Supper: because this ordinance is the significant means of making profession of faith in Him, in that

character. But many and lamentable mistakes are made by various persons on that subject: they are conscious of personal unworthiness; and they fear to "eat and drink unworthily." 1 Cor. xi, 27—29. The apostle does not speak of persons partaking of the Lord's Supper being *unworthy*: for such were, and such ever have been, the greatest saints, as themselves have acknowledged: he speaks of attending that ordinance *unworthily*, by which he means *carelessly—irreverently—profanely*—in a disorderly manner, as had been the case with some of the Corinthians. All those are qualified to partake of the Lord's Supper, who are convinced of their lost condition and misery as sinners; who believe the truth of the Gospel as a revelation of the Divine mercy to sinful man, and who rely upon the atonement of Christ for life and salvation. These, having given themselves to the Lord by faith and prayer, should give themselves to his church, in the ordinances of Christian fellowship, according to his will, and commemorate their Redeemer's death in the Lord's Supper. 2 Cor. viii, 5.

VIII. CAUSES OF NEGLECTING THE LORD'S SUPPER.

Many truly serious and evangelically pious persons neglect the privilege of commemorating the death of Christ their Lord, in his appointed ordinance. Various are the causes which influence them in this neglect. Some fear they are not prepared: — that their convictions for sin are not sufficiently deep — that their repentance is not sufficiently tried — that their faith is not sufficiently strong — and that their holiness, if they really possess any, is not sufficiently matured: but these are not scruples which are warranted by the Holy Scriptures. Those teach, that if they are living in the cordial belief of the Gospel, and in habitual prayer — endeavouring to glorify God, in obedience to his revealed will in all things — their objections are groundless. We may entertain a measure of respect for their conscientiousness; but we may say to them,

“ If you tarry till you're better,
You will never come at all.”

Others suppose, that as they are not free from sin, but are conscious of daily infirmities and imperfections, they shall not be

able to live without sin after communion ; and therefore, they shall be " guilty of the body and blood of the Lord," and " eat and drink *damnation* to themselves." 1 Cor. xi, 27—29. But that fearful word of the apostle signifies *condemnation* or *judgment*, and refers to the evident self-condemnation of irreverent and profane conviviality at the table of the Lord, among some of the Corinthians ; and, as they may easily perceive, can have no reference to their case. Besides, Christian graces would be strengthened by their following the Lord in that service of divine privilege.

Others, again, imagine, that as some have apostatized after the communion, they may possibly do the same ; and therefore they had better abstain from that ordinance, and so avoid the disgrace attendant on falling from the consistency of their Christian profession. But this is a reflection upon their blessed Lord and Saviour, as if his grace were not sufficient for them. It is a neglect of a manifest duty, in the performance of which alone is the path of safety.

IX. BENEFITS OF RECEIVING THE LORD'S SUPPER.

Every spiritual benefit we receive in the way of obedience, is obtained by means of faith in the promises of God; and the exercise of this grace is necessary to our edification. In an intelligent observance of the Lord's Supper, the mind is enlarged by extended discoveries of the provisions of the new covenant, and of the love of God to the world in the work of human redemption. Pardon of sin is shown to have been secured by the atonement of Christ: the Holy Spirit, in the plenitude of his gifts and graces, is received in this act of obedience. Divine adoption is more clearly manifested, the Spirit bearing witness with our spirit, that we are the children of God, and heirs of glory. Divine peace and satisfaction are enjoyed by the love of God, shed abroad in the heart; and by all these various means, the Christian, being supplied with the blessings of grace, is better prepared to run the race that is set before him, looking to Jesus, the author and finisher of faith and salvation, the giver of the resurrection and eternal glory.

**X. PREPARATION FOR A PROPER RECEPTION
OF THE LORD'S SUPPER.**

Properly to partake of the Lord's Supper, the mind must be well informed concerning the scriptural character and design of that institution, that it may gratefully commemorate the astonishing displays of the Divine mercy to mankind, in the incarnation and sufferings of the Son of God, for us men and for our salvation. The communicant should be deeply impressed with the contemplation of the sinfulness and misery of man's fallen condition as a transgressor against God—the glory of the Divine perfections of wisdom and truth, justice and mercy, and with the riches of divine grace in the work of redemption by the incarnate Son of God. He should contemplate the essential dignity and glory of the Redeemer—his voluntary sufferings for sinners—his present glories in his exalted state—the blessings of the new covenant—the communion of saints, throughout the whole church of God—the advancing progress of the Saviour's kingdom on earth—and the eternal honour and happiness which await the redeemed in heaven. God only, by his good Spirit, can prepare the mind

for the Lord's Supper; but the subjects which we have mentioned in this place are among those best adapted in their contemplation, to produce that desirable state and frame of mind.

XI. SUBJECTS OF MEDITATION AT THE
LORD'S TABLE.

The subjects already mentioned, as suitable to prepare the mind for a proper reception of the Lord's Supper, are peculiarly suitable for meditation, when sitting down at the table of the Lord. Besides which, the abounding grace of God, in making known to us that provision of mercy by his word and Spirit—the dignity and honour of divine adoption, with which God has distinguished believers—the full and absolute forgiveness of all sins—the certainty of heaven—and the resurrection, and the eternal realities of that state of glory, together with the spiritual condition of our friends—these subjects will be the means of producing the liveliest gratitude to God, and the most enlarged benevolence to man.

If any one topic be more interesting than another, perhaps it will be thought it is that contained in the Saviour's gra-

cious words, "This cup is the new testament (or covenant) in my blood, which is shed for you." Luke xxii, 29. Nothing can be more delightful than to say, in the language of Dr. Watts in reference to that passage,

"To this dear covenant of thy word,
I set my worthless name :
I seal th' engagement to my Lord,
And make my humble claim.

Thy light, and strength, and pard'ning
grace,
And glory shall be *mine* :
My life and soul, *my* heart and flesh,
And all my powers are *thine*."

XII. RETURN FROM THE LORD'S SUPPER.

Our blessed Lord requires of his disciples, that they should retain a lively remembrance of their obligations to him : and nothing can be more reasonable than for them to consider, how greatly they are indebted to redeeming mercy and sovereign grace. Nor ought these acknowledgments to be made only at the table of their Lord : they should be "living epistles of Christ, known and read of all men." 2 Cor. ii, 2, 3. Those who partake aright

of the Lord's Supper are in covenant with God; and they should remember, that the vows of God are upon them. Gratitude should especially enlarge their hearts—as the apostle has directed—"Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light." Col. i, 12.

Humility should pervade their minds: however we may be "the sons and daughters of the Lord Almighty," 2 Cor. vi, 16, we are still sinners, though redeemed by the precious blood of Christ.

Confidence should inspire the soul; "for if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v, 10. Whatsoever may be required for the future, shall be surely granted; and "God will supply all our need, according to his riches in glory by Christ Jesus." Phil. iv, 19.

XIII. HABITUAL REMEMBRANCE OF THE LORD'S SUPPER.

Christians, in the primitive ages, commemorated the Saviour's death in the Lord's Supper every time they met for divine worship, especially every Lord's day. This

frequency was observed, on account of the importance they attached to a constant remembrance of the death and redemption of Christ. It was the subject of their constant joy, the only means of their peace, and the chief medium of their sanctification. By this they were fortified against the fear of death, and enabled to triumph over it, even in the flames of martyrdom. Christians, who would now "grow in grace," should constantly remember they are not their own; that they are bought with the price of the precious blood of Christ, 1 Pet. i, and that they are heirs of immortal glory. This will inspire them with holy courage in their progress through the wilderness of sorrow; it will sweeten their various trials; and enable them in all things, both living and dying, to adorn the doctrine of God their Saviour!

CHAPTER VI.

A DIRECTORY TO THE BIBLE.

“SEARCH the Scriptures,” is the authoritative injunction of our blessed Lord; and his disciples have ever found supreme delight in complying with his mild and merciful command. It will be observed, that the Scriptures of the Old and New Testaments include *sixty-six* books, on various subjects, written at different times, and by a succession of holy men raised up for that purpose during a course of about *one thousand six hundred years*. The Old Testament books were written in the Hebrew language, and those of the New Testament in Greek: but they have been translated into other languages, by learned men of zeal and piety, for the benefit of their fellow Christians and of mankind. See the “Evidences of Christianity,” p. 42.

Judicious men have enumerated five classes of the books of the Holy Scriptures, as historical, doctrinal, propheti-

cal, devotional, and moral ; of which, see the tables in this chapter. Every one will acknowledge, that some parts of the word of God are far more important than others for devotional reading : but it must not be forgotten, that, as the apostle Paul has declared, “ all Scripture is given by inspiration of God ; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii, 16, 17.

The truth of this infallible testimony, the advanced believer daily finds by heartfelt and happy experience. He has practically learned to regard the admonition of another inspired apostle, in which he directs to the necessary and profitable study of the “ oracles of God.” “ Knowing this first,” says Peter, “ that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter i, 20, 21.

Still it should be remembered, that the mere artificial perusal of the Bible, how much soever, and how regular soever it may be read, as every Christian knows, is

not sufficient for the purposes of edification, sanctification, and salvation. It must be read with a spirit of devotion, and "in the love of the truth as it is in Jesus." The promised influences of the Holy Spirit must be sought by humble prayer, that "the eyes of the understanding may be enlightened," and that we may "know the things that are freely given to us of God." 1 Cor. ii, 12. His gracious direction alone can lead our minds into the knowledge and enjoyment of the things of Christ; and for this, believers are invited and encouraged to wait at the throne of grace. "If ye then," says our divine Lord, "being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke xi, 13.

I. *The Bible should be read for the purpose of Information.*

The humiliating reproof of our Saviour to the sceptical Sadducees, related to their ignorance of the sacred writings. Having proposed their absurd query, to shame their infidel rashness, and to strike conviction into their wicked minds, "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God." Matt. xxii, 29.

The same language of reproof might, with lamentable propriety, be addressed to not a few Christians, in relation to various Scripture doctrines of the most sublime character; and it is certain that many of the distressing doubts and fears with which believers in Christ are painfully exercised, arise from their imperfect knowledge of the Holy Scriptures.

An acute, avowed infidel once told the writer of this paper, that he was accustomed to read through the Bible annually; and that he had frequently confounded believers, from the testimony of their own Scriptures, of which he charged them as grossly ignorant, confining their attention chiefly to a few chapters in Paul's Epistles, with which indeed they were familiar. There is reason to apprehend, that such reflections, though made by an enemy, contain too much truth: and are, in a considerable degree, applicable to many Christians. They read much, and their reading is of a religious character; but their information on different subjects of the Bible is exceedingly scanty; and their views of the Divine dispensations, and the gradual development of the mystery of redeeming grace and mercy by Jesus Christ through former ages, are exceedingly limited and inaccurate.

Paul's epistles are, perhaps, the most precious treasures which are possessed by the church of Christ, and that Christian who neglects them, or but partially studies them, dishonours God,—slights the Saviour,—grieves the Holy Spirit,—and acts injuriously to the peace of his own soul. Still a Christian ought to be well informed in the whole range of subjects contained in the word of God; and it is criminal, in no small degree, to neglect those various things, which the God of grace and salvation has caused to be written for our instruction. The whole compass of sacred history should be familiar to every believer; especially the date, the principal subject, and the general design of the inspired books.

2. *The Bible should be read for the purpose of Confirmation.*

“The just shall live by faith.” Rom. i, 17. “We walk by faith.” 2 Cor. v, 7. Such is the language of the prophets and apostles, testifying the principle by which the holy men of God in former ages were influenced, and expressive of the duty as well as the privilege of the Christian. But to be qualified thus to proceed in his heavenly course, the believer must “walk in Christ Jesus the Lord: rooted and built up in him, and stablished in the

faith, as he has been taught, abounding therein with thanksgiving." Col. ii, 7.

To confirm and establish the first Christians in the doctrines of the Scriptures, was one of the primary solitudes of the apostles.

This was manifestly the design of their epistles, their visitations, and their prayers. Hence we read of Paul and Silas "returning again to Lystra, and to Iconium, and to Antioch, *confirming* the souls of the disciples." Acts xiv, 21, 22. In the latter city, "Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and *confirmed* them." Acts xv, 32. "And Paul chose Silas, and went through Syria and Cilicia *confirming* the churches." Acts xv, 40, 41. It was their uniform custom, by leading them to consider the harmonious testimony of the whole Scriptures to the character and gospel of Christ, to "commend them to God, and to the word of his grace, as able to build them up, and to give them an inheritance among all the sanctified," Acts xx, 32; to pray that "the God of all grace, who has called them to his eternal glory by Christ Jesus, would make them perfect, *stablish, strengthen*, settle them, 1 Pet. v, 10; exhorting them with affectionate earnest-

ness, "Let the word of Christ dwell in you richly in all wisdom." Col. iii, 16.

By neglecting the Scriptures, innumerable evils have arisen: and hence all the corruptions that have dishonoured the name of Christ, and as the predicted "*Mystery of Iniquity*," 2 Thess. ii, 7, have oppressed the saints of God, Rev. xiii, 1, 8, and hindered the progress of true religion.

Confirmation and establishment "in the truth as it is in Jesus," was the principal means of that triumphant courage exhibited by "the noble army of martyrs" and confessors; and the same intelligent, confident belief in the doctrines of salvation, as contained in the Word of God, should ever be the determined purpose of every Christian. Neglecting their personal confirmation in the grand articles of their faith, to be gained only by means of a comprehensive acquaintance with the Scriptures, many Christians, though sincere, have been like as "children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv, 14. Even advanced believers have, for a time, and to a painful extent, been "led away by the error of the wicked," so as to "fall from their own stedfastness." 2 Pet. iii,

17. This is still the case with some, who neglect to cherish a devout and enlarged attention to the Word of God.

Every Christian ought to rise above doubt and uncertainty concerning the divine principles of the gospel: and so to read and study the Holy Scriptures, as to arrive even at "the full assurance of hope," Heb. vi, 11, of personal interest in the kingdom of heaven, by faith in the glorious righteousness and infinite atonement of the Lord Jesus Christ. This elevation of heart, this confident anticipation of immortal felicity, may be attained: it is the declared design of the inspired writings. "These things," says the apostle John, "have I written unto you that believe on the name of the Son of God: *that ye may know that ye have eternal life.*" 1 John v, 13.

3. *The Bible should be read for the purpose of Sanctification.*

The personal sanctification of believers is effected by the word of God, as the chief means employed by the Holy Spirit. In dying to sin,—in living to God,—in overcoming the world,—in daily mortification,—in destroying their corruptions,—and in growing up into Christ in the likeness of his example, believers should have peculiar and habitual regard to the

Scriptures of truth. This formed the subject of our Saviour's special prayer for his disciples: "Sanctify them through thy truth: thy word is truth: John xvii, 17. "Ye have purified your souls," says Peter, "in obeying the truth through the Spirit; being born again, not of corruptible seed, but of incorruptible, by the word of God." 1 Pet. i, 22, 23. Personal sanctification is the present and the principal end in all the promises of the Sacred Word. "Exceeding great and precious promises are given unto us, that by these we might be partakers of a divine nature. 2 Pet. i, 4.

Never should it be merely for amusement that a Christian is found reading his Bible: it ought not to be solely for information, or even for the establishment of his mind in the belief of the truth: it should be with a view to his being more fully "transformed by the renewing of his mind," with the same design as the Psalmist declares, "Thy word have I hid in my heart, that I might not sin against thee." Psa. cxix, 11. As the people of God, in all ages, have been distinguished by such dispositions and habits, so should the disciples of the Redeemer be chiefly solicitous that they may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii, 18, confidently antici-

pating that glorious period, that blissful state, to which the apostle John, with congratulations, directed his brethren in the faith, assured that "when he shall appear we shall be like him, for we shall see him as he is;" 1 John iii, 2; that day to which the Psalmist looked with absorbing delight, when he said, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psal. xvii, 15.

4. *The Bible should be read for the purpose of Consolation.*

The holy patriarch acknowledged, that sinful "man is born to trouble as the sparks fly upward." Job v, 7. The pious Psalmist testifies, "Many are the afflictions of the righteous." Psal. xxxiv, 19. An apostle of Christ has declared, "through much tribulation we must enter into the kingdom of God," Acts xiv, 22. And our blessed Saviour himself has said, "In the world ye shall have tribulation." John xvi, 33. So his disciples have found it: but in him they have peace, agreeably to his gracious promise. In all their diversified trials and afflictions, the children of God possess the means of relief and consolation. By the light and influence of the Divine word, the saints of God have been able to nourish in their souls an immortal hope,

and to form proper and correct calculations, both for time and eternity. As the primitive believers, for the promotion of their peace, were wisely accustomed to estimate their trials in connection with their certain, glorious rewards, so should the people of God at all times. "I reckon," says Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. viii, 18. "For these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory," while, by the sanctifying light of the Scriptures, "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. iv, 17, 18.

Nothing that has ever been enjoyed upon earth, by the most favoured of the sons of men, will bear a comparison with those delights and satisfactions, which the servants of God have experienced in reading and meditating on his blessed word. They have been filled with "joy unspeakable and full of glory;" and they have realized "the peace of God, which passeth all understanding; which keeps their hearts and minds through Christ Jesus." 1 Pet. i, 8; Phil. iv, 7.

In his overwhelming distresses and grievous persecutions, this was the means of consolation to the prophet Jeremiah. Devoutly he acknowledges to God, and records for our daily instruction the sacred means of his soul's relief: "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Jer. xv, 16. The expressions of delight written by the inspired Psalmist, are precisely those of many Christians in our times. "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. The law of thy mouth is better unto me than thousands of gold and silver. Thy testimonies, also, are my delight and my counsellors. Thy statutes have been my song in the house of my pilgrimage. Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart." Psalm cxix, 103, 72, 24, 54, 111.

Observations on the several Classes of the Holy Scriptures.

TABLE I. HISTORICAL BOOKS OF THE BIBLE.

The inestimable treasure which we possess in the Historical Books of the Bible, will, in a good degree, appear from two observations. 1st. They are all *true*;

faithful records of the dispensations of God towards mankind during more than four thousand years from the creation of the world; illustrating the value of religion, and the evil of ungodliness. 2d. Herodotus and Thucydides, the two most ancient profane historians extant, were contemporary only with the sacred historians Ezra and Neremiah, and their writings abound with mere stories and mythological fables.

TABLE II. DOCTRINAL BOOKS OF THE
BIBLE.

It is to be observed, that all the Historical and other books of the Bible, contain illustrations of the doctrines which are fully taught in these books, and with which they are found in perfect harmony, without the slightest contradiction or variance. The doctrines which these books teach us, concerning the only true God,—the fallen condition of man,—the way of salvation by the mediation of Christ and the sanctification of the Holy Spirit,—the future glories of heaven as the gift of God to believers, and the torments of hell as the wages of wickedness to unbelievers, demonstrate their inspiration of God.

TABLE III. PROPHETICAL BOOKS OF THE
BIBLE.

Scarcely any subject can be found, more deeply interesting to a serious mind, than the prophecies contained in the Bible. The history of their fulfilment in the incarnation, offices, and kingdom of Christ, and in relation to the Jews and many other nations, candidly considered, would be a most effectual antidote to infidelity, were it not for the native enmity of the carnal mind against the things of the Spirit of God: it must, however, demonstrate to the believer the divinity of the Holy Scriptures.

TABLE IV. DEVOTIONAL BOOKS OF THE
BIBLE.

The devotional books of the Bible have ever been esteemed most precious by the church of God, especially the book of Psalms. Bishop Horne justly remarks, "the Psalms are an epitome of the Bible, adapted to the purposes of devotion." As they were dictated by the inspiration of the Holy Spirit, accurately to express the desires and various exercises of the saints of God, they are admirably adapted to promote the spiritual edification and

comfort of Christians, by furnishing the best examples and materials of prayer and praise.

TABLE V. MORAL BOOKS OF THE BIBLE.

The moral books of the Bible contain the richest treasures of practical wisdom, adapted to all conditions of men, and to all the circumstances of human life. They show the vanity of all human courses, which have not in view the glory of God—they describe the beauty and excellency of personal and social integrity and purity, and the infinite importance of practical piety and universal holiness.

TABLE I. HISTORICAL BOOKS.

No.	Book.	Author.	Where written.	Period it	From	To	Close of the Book
				includes.	A. M.	A. M.	
				Yrs.	Yrs.	Yrs.	B. C.
1	Gen.	Moses	Midian	2369	—	2369	1635
2	Exod.	Ditto	Desert	145	2369	2514	1499
3	Lev.	Ditto	Ditto	—	—	—	—
4	Num.	Ditto	Ditto	39	2514	2553	1451
5	Deut.	Ditto	Ditto	—	—	—	—
6	Joshua	Joshua	Canaan	26	2553	2579	1425
7	Ruth	Samuel	Ditto	10	2763	2773	1231
8	Judges	Ditto	Ditto	305	2579	2884	1120
9	1 Sam.	Samuel, Nathan, Gad, & others.	Ditto	126	2823	2949	1055
10	2 Sam.		Ditto	40	2949	2989	1015
11	1 Kings	Nathan, Gad, Ahijah, Isaiah, & others	Ditto	119	2989	3108	896
12	2 Kings		Ditto	334	3108	3442	562
13	1 Chron.	Ezra and others	Ditto	3468	1	3468	536
14	2 Chron.						
15	Esther	Ezra	Ditto	26	3483	3509	495
16	Ezra	Ditto	Ditto	80	3468	3548	456
17	Neh.	Nehemiah	Ditto	35	3549	3584	420
18	Matt.	Matthew	Judea	33	4004	4037	A. D. 33
19	Mark	Mark	Rome				
20	Luke	Luke	Greece				
21	John	John	Ephes				
22	Acts	Luke	Greece	31	4037	4068	64

TABLE II. DOCTRINAL BOOKS.

No.	Book.	Author.	Where written.	For whose use.	Date.
1	Job.	Written by Job; arranged by Moses	Land of Midian	Israelites in Egypt.	Of the facts A. M. 2180 or 2130. Of the writings B. C. 1510
2	1 Thes.	Paul	Corinth	Gen. Chr.	A. D. 52
3	2 Thes.	Ditto	Ditto	Ditto	53
4	Galat.	Ditto	Ditto	Ditto	53
5	1 Cor.	Ditto	Ephesus	Ditto	57
6	Romans	Ditto	Corinth	Ditto	58
7	2 Cor.	Ditto	Macedo.	Ditto	58
8	James	James	Judea	Jew. na.	61
9	Ephes.	Paul	Rome	Gen. Chr.	61
10	Philip.	Ditto	Ditto	Ditto	62
11	Coloss.	Ditto	Ditto	Ditto	62
12	Philem.	Ditto	Ditto	Phile m.	63
13	Hebrews	Ditto	Italy	Heb. Chr	63
14	1 Tim.	Ditto	Macedo.	Timothy	64
15	Titus	Ditto	Ditto	Titus	64
16	1 Peter	Peter	Babylon or Rome	General	64
17	Jude	Jude	Unknown	Ditto	65
18	2 Peter	Peter	Babylon or Rome	Ditto	65
19	2 Tim.	Paul	Rome	Timothy	65
20	1 John	John	Ephesus	General	68 or 90
21	2 John	Ditto	Ditto	Lady Electa	69 or 90
22	3 John	Ditto	Ditto	Gaius	69 or 90

TABLE III. PROPHETICAL BOOKS.

No.	Book.	Author.	Where written.	For whom.	Date B. C.
					Between
1	Jonah	Jonah	Canaan	Israelites	856 & 784
2	Amos	Amos	Ditto	Ditto	810 & 725
3	Hosea	Hosea	Ditto	Ditto	810 & 725
4	Isaiah	Isaiah	Ditto	Jews	810 & 698
5	Joel	Joel	Ditto	Ditto	810 & 610
6	Micah	Micah	Ditto	Ditto	758 & 699
7	Nahum	Nahum	Ditto	Ditto	720 & 698
8	Zeph.	Zeph.	Ditto	Ditto	640 & 609
9	Jerem.	Jerem.	Ditto	Ditto	628 & 586
10	Hab.	Hab.	Ditto	Ditto	612 & 598
11	Daniel	Daniel	Babylon	Ditto	606 & 534
12	Obadiah	Obadiah	Canaan	Ditto	588 & 583
13	Ezekiel	Ezekiel	Chaldea	Ditto	595 & 536
14	Haggai	Haggai	Canaan	Ditto	520 & 518
15	Zech.	Zech.	Ditto	Ditto	520 & 510
16	Malachi	Malachi	Ditto	Ditto	436 & 397
17	Revelat.	John	I. Patmos	Christian	A. D. 96

TABLE IV. DEVOTIONAL BOOKS.

					B. C.
1	Psalms	Moses, David, Asaph, & others.	Land of Israel & Babylon	All the pious	Various, 1531 to 444
2	Solom. Song.	Solomon	Land of Israel	Pious Israelites	1013
3	Lament.	Jeremiah	Ditto	Jews in Babylon	688

TABLE V. MORAL BOOKS.

1	Proverbs	Solomon chiefly	Land of Israel	People of Israel	1000
2	Eccles.	Solomon	Ditto	Ditto	977

CHAPTER VII.

ANECDOTES OF SAILORS.

“EXAMPLE is more powerful than precept,” is an ancient maxim, whose soundness is universally admitted. In illustration of the principle which these pages inculcate, we have selected a few examples from all ranks in the army and navy, interesting to both soldiers and sailors.

1. *The First Ship and the First Sailors.*

NOAH'S Ark was the first ship, of which we have any account; and that “preacher of righteousness,” with his sons and their several wives, were the first sailors. The inspired writers give us those notices of the patriarch Noah, which lead us to form an exalted opinion of his piety, zeal, and devotedness to God, and of the honour which was put upon him by the Almighty. See Gen. vi, 9; vii, viii, ix; Ezek. xix, 14—20; Heb. xi, 7; 2 Pet. ii, 5.

We cannot now enter into the history of the Deluge, so as to refute every infidel cavil respecting that dreadful overthrow of the ungodly: but we cannot refrain from giving, in this place, a few particulars relating to the ark.

The dimensions of the ark, as given by Moses, were 300 cubits in length, 50 cubits in breadth, and 30 cubits in height. Some learned men, who take the lowest computation, reckon the cubit at about 18 inches ; by which the ark was 450 feet long, 75 feet wide, and 45 feet high ; or nearly as long as St. Paul's cathedral in London, and about half the size of that immense building. By this measurement, Dr. Hales shows, that " it would be of 42,413 tons burthen ; and as a first-rate man-of-war is about 2,300 tons burthen, it would hold as much as *eighteen* of the largest ships now in use ; and might carry 20,000 men, with provisions for six months, besides the weight of 1,800 canons, and all requisite military stores. Can any one, therefore, doubt of its being sufficient to contain eight persons, and about two hundred, or two hundred and fifty pairs of four-footed animals—a number to which, according to Buffon, all the various distinct species may be reduced? The fowls are to be added, and such insects and reptiles as cannot live in water, with provisions for twelve months."

But the Hebrew cubit is generally allowed to have been equal to nearly 22 inches : which would show the length of the ark about 550 English feet, its breadth

91 feet, and its height 55 feet. Upon this scale, Dr. Arbuthnot has computed the ark to have been 81,062 tons burthen; and as the largest East India merchant ships are reckoned at about 1,300 tons burthen, the ark of Noah must have had capacity equal to more than *sixty* of those surprising vessels!

The ark contained, besides the eight persons of Noah's family, one pair of each species of unclean animals, and seven pairs of each species of clean animals, with provisions for them all during a year. Moses describes the ark as divided into three stories, each of ten cubits, or about eighteen feet high: and it is allowed, as most probable, that the lowest story was for the beasts, the middle for the food, and the upper for the birds, with Noah and his family; each story being divided into different apartments or "rooms." Josephus, the Jewish historian, reckons, with much reason, another under-story, or convenient place, to receive the filth of the whole living creatures in the ark.

Bishop Wilkins computes all the carnivorous animals equivalent, as to the bulk of their bodies, and their requirement of food, to 27 wolves, and all the rest to 280 oxen. For the former, he allows 1,825 sheep; and for the latter, 109,300 cubits

of hay; all of which might be contained in two of the stories, and much room to spare. As to the third story, no one can doubt that it would be sufficient for the fowls, with Noah and his family. Upon the whole, the bishop remarks, that of the two, it appears much more difficult to assign a number and bulk of necessary things to answer the capacity of the ark, than to find sufficient room for the several species of animals already known. This he attributes to the imperfection of our list of animals, especially of those of the unknown regions of the earth: and he adds, that the most expert mathematicians of this day could not assign the proportions of a vessel better accommodated to the purpose than is here done. Hence he concludes, that the capacity of the ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its divine authority; since, in those ruder ages, men, being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than at the present time: so that, had it been a human invention, it would have been contrived, according to those notions, and from a confused and general view of things, as much *too large*, as it has been represented by inconsiderate

persons as *too small*. Besides the places requisite for the beasts and birds, and their provisions, there was room, therefore, sufficient for Noah's utensils, instruments of husbandry, and seeds for the ground after the Deluge : for which purpose, he might spare room in the third story for thirty-six cabins ; besides a kitchen, a hall, four chambers, and a space of forty-eight cubits in length for the convenience of exercise in walking.

We may observe further, a vast multitude of persons must have been employed in building the ark under the direction of Noah, and also in furnishing its provisions ; and few of them, it is probable, gave heed to the preacher's ministrations. How truly affecting the consideration, that great numbers of the workmen were disobedient to the prophet's doctrine, and unbelievers in the mission of Noah ; and who, consequently, were excluded the ark, and perished in their sins ! But such has been the case in all ages of the church of God. Many, who have been instruments in building it up, have sacrificed all portion in its saving blessings, by their secret infidelity of heart, and their evident unholiness of life. Matt. vii, 22, 23.

2. *Admiral Benbow at the House of his Nativity.*

Admiral Benbow, after many years of hard service—for he had only merit and his talents to recommend him—visited Shrewsbury, his native town; and, on his arrival, proceeded to the house of his nativity, which was then occupied by people not in the least related to him: yet he entered the house, as if it had been his own, walked up stairs, went into the room in which he first drew his breath, fell on his knees, and returned thanks to the gracious Disposer of all events for his protection and support through his past eventful life.—How rational and pious!

3. *The French and English Admirals.*

Admiral Count Verhuel attended the anniversary of the British and Foreign Bible Society in London, in 1824, as the representative of the French Bible Society, and occupied a seat next to Admiral Lord Gambier. He was asked some time after, by a reverend gentleman, what were his feelings on that occasion. He replied, “I remember the time when Lord Gambier and myself could not have stood so near each other, without each holding

a sword in his hand. At this time we did not need our swords; we suffered them to remain in the scabbard: we had no sword but the sword of the Spirit, and the sword of the Spirit is the Word of God." "Would it not," the minister added, "be a matter of regret to you, to be engaged in a war with Great Britain?" "I should always," he answered, "regret to be at war with a country that is so nobly engaged in sending the Gospel of peace through the world." — May all admirals be like these!

4. *Admiral Lord Duncan praying.*

Previously to that tremendous battle with the Dutch, off Camperdown, on the coast of Holland, Oct. 11, 1797, in which Admiral De Winter was obliged to strike, losing eight ships, the British admiral's conduct was admirable. During the awful moments of preparation, Lord Duncan called his officers upon deck, and, in their presence, prostrated himself in prayer before the God of Hosts; committing himself, and them, and his men, with the cause he maintained, to his Almighty protection, his family to his care, and his soul and body to the disposal of his providence: then, rising from his knees, he gave the

word of command to commence the attack. Such an account of that British officer makes us venerate the name of Duncan!

5. *Earl of Marlborough's last Thoughts.*

James Earl of Marlborough, who was killed in a battle at sea on the coast of Holland, in 1665, having a kind of presentiment of his own death, wrote to his friend, Sir Hugh Pollard, a letter, from which the following is an extract:—
“ I will not speak aught of the vanity of this world; your own age and experience will save that labour: but there is a certain thing that goeth up and down the world, called Religion, dressed and pretended fantastically, and to purposes bad enough, which yet by such evil dealing loseth not its being. Moreover, God, in his infinite mercy, hath given us his holy Word, in which, as there are many things hard to be understood, so there is enough plain and easy to quiet our minds, and direct us concerning our future being. I confess to God and you, I have been a great neglecter, and I fear despiser, of it. God, of his infinite mercy, pardon me the dreadful fault. But when I retired myself

from the noise and deceitful vanity of the world, I found no comfort in any other resolution than that which I had thence. I commend, from the bottom of my heart, the same to your happy use. Dear Sir Hugh, let us be more generous than to believe we die as the beasts that perish ; but with a Christian, manly, brave resolution, look to what is eternal. I will not trouble you further. Show this letter to my friends, and to whom you please. The only great God, and holy God, Father, Son, and Holy Ghost, direct you to a happy end of your life, and send us a joyful resurrection. So prays your true friend,
Marlborough."

6. *The Captain who had Souls on board.*

During a recent voyage, sailing in a heavy sea, near a reef of rocks, a minister on board the vessel remarked, in a conversation between the man at the helm and the sailors, an inquiry whether they should be able to clear the rocks without making another tack ; when the captain gave orders that they should put off, to avoid all risk. The minister observed, " I am rejoiced that we have so careful a commander." The captain replied, " It is

necessary I should be very careful, because I have souls on board. I think of my responsibility ; and should any thing happen through carelessness, that souls are very valuable !” The minister, turning to some of his congregation who were upon deck with him, observed, “ The captain has preached me a powerful sermon : I hope I shall never forget, when I am addressing my fellow-creatures on the concerns of eternity, that *I have souls on board.*” — May every minister and sailor profit by this sermon !

7. The Officer's Proposition accepted by his Sailors.

A worthy officer, during the war, assembled all his men in the cabin ; and stating the critical situation of his country, proposed to them the contribution of ten days' pay, as a free-will offering to the government. This being cheerfully agreed to, he presented each of them with a Bible, desiring them to peruse it carefully ; adding, “ It will instruct you to fear God, honour the king, and love your country !” This was loyalty and patriotism !

8. *“ My Father is the Pilot.”*

A certain captain being overtaken in a storm, the passengers were all much alarmed, and in fear of being drowned, except one, a sweet-looking boy, who betrayed no fear nor sorrow. When the storm was over, one of the passengers asked him how he came to be so calm, when all the rest were terrified? “Oh,” said he, smiling, “my father is the pilot!”—Should not every Christian make the same reflection, in every storm of worldly calamity?

In Time's fleet course, the Christian finds
The force of adverse waves and winds :
But let him not in storms despair,
His Father is the Pilot there.

9. *An Opinion of a Catholic Priest.*

After the signal victory off Trafalgar, one of the Spanish ships was taken possession of by the British, having on board a Romish priest. The Spanish captain addressed the priest in the following terms:—“Father, there has been a serious loss on our part: it appears that God fights for the Protestants.” In reply, the

priest gravely answered, — “ Yes, he has fought for them indeed ; and by this battle it should seem that God himself is a Protestant.”

10. *The Shipwrecked Sailor-lad and his Bible.*

A short time ago, at a meeting of the Aberdeen Auxiliary Bible Society, the following anecdote was related by an eyewitness of the scene. “ Last year,” said he, “ a vessel from Stockholm was driven upon our coasts in a tremendous gale, and became a total wreck. Her condition was such, that no human aid could possibly preserve the crew. In a short time after the vessel struck, she went to pieces. The persons on shore beheld with grief the awful state of those on board, but could render them no aid. They all perished, except one lad ; and he was driven by the waves upon a piece of the wreck, entwined among the ropes attached to the mast. Half-naked and half-drowned, he reached the shore. As soon as they rescued him, they saw a small parcel tied firmly round his waist with a handkerchief. Some thought it was his money ; others the ship’s papers ; and others said it was his watch. The handkerchief was

unloosed, and to their surprise it was his BIBLE — a Bible given to the lad's father by the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord might make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the father's hands, with expressions of gratitude to the Society from which he received it. To this was added a request to his son, that he would make it the man of his counsel; and that he would not allow him to depart from home without giving him the best pledge of his love—a Bible! although that gift deprived the other parts of the family.—The Bible bore evident marks of having been often read with tears.

11. *The Blind Sailor.*

Mr. Dudley mentions being at Liverpool, in 1817, for the purpose of establishing a Bible Society; when, having expressed a hope that some sailor would second his motion, a hollow voice was heard from the further end of the Hall, saying, "I am the fittest person under heaven to do so." Every eye was directed towards him, who was an old blind sailor, standing on a bench, surrounded by other sailors.

He said, " I will repeat my words, I am the fittest person on earth to second the motion, and I will explain the reason why. I entered upon a seafaring life very young, and was for many years the most abandoned character that any one could imagine on the face of the earth. At the age of twenty, I was grown old in crime, and well versed in every species of iniquity. I never used to open my mouth but to blaspheme, and considered it a day lost if I did not invent some new oath. I was the darling of the whole ship's crew; for I was the ringleader in every sin, which I then called pleasure; and except when I was engaged in it, I was never happy; for it was the element in which I lived. I went on in this course till I was twenty-five, when I was in a frigate. One day I accompanied my comrades to the shore for water, where we had not been long before the heavens grew black, the thunder pealed, the lightning flashed, the bolt of God was directed against me, and I lost my sight. My companions got me instantly into the boat, and we returned to the ship. The surgeon examined my eyes, I was pronounced incurably blind, and sent home on a pension. The loss of my sight seemed to quicken my other senses for the service of

sin, and I became if possible more abandoned than ever. It was my custom to ask those who visited me to read to me; and the more blasphemous and profane the books were, the better I liked them. Some time after, a cousin of mine, who was visiting Liverpool, came to see me. He asked me a few questions about the loss of my sight; and after that said, 'I hear that you are fond of having people read to you. If you will allow me, I will do so. I have a book in my pocket.' I replied, I should be glad to hear him, and asked him its name; when he said, 'I will not tell you now, but before I leave Liverpool, you shall know it.' He read some of it; and although it was not like any thing I had ever heard before, my attention was fixed. He came the next day, and the day after that, till a fortnight had passed away; when, for the first time in my life, I trust the tears of repentance trickled down my cheeks, and I experienced a sensation I never before felt. 'John!' exclaimed I, in an agony of mind past description, 'who is the author of that book?' He answered, 'It is the Bible.'

“From that time, I trust I have felt the effects of regenerating grace upon my heart, and have experienced the love of

God shed abroad in it by the Holy Ghost."

Mr. Dudley remarks, "He earns eight shillings a-week by selling articles of straw-work, which he was taught to make at the Blind Asylum. When he receives his money at the end of the week, and counts it with his fingers, he puts one shilling aside, saying, 'That is God's shilling;' two-pence of which he gives to the Bible Society, two-pence to the Blind Asylum, two-pence to the Missionary Society, and sixpence to a boy who comes every morning to read to him till twelve o'clock."

12. *The Norway Sailor.*

Benjamin Williamson was born in Norway. His parents died when he was three years' old. He was brought up by charity; and when of a proper age, was employed by a farmer. When grown nearly to manhood, he came to England, sailed to the East Indies, and then was pressed on board the *Amphion* frigate. Seventeen years he served in the British navy, and was in many engagements; in all which, God preserved his life. He lived, like most sailors, in the practice of sin, and the

neglect of his soul's salvation. He seldom heard the name of God, except in profane swearing and blasphemy among his ship-mates; and he was grossly ignorant of Jesus Christ. On account of his hard services, he obtained a good pension from the government; which, with his little earnings, afforded him every earthly comfort. Still he seldom thought on God, living without prayer and the observances of religion. It happened, however, that an old pious sailor invited him to attend the means of grace on board one of the floating chapels, of which there are several in our sea-ports, conveying blessings to our seamen. He became a constant and attentive hearer, and was soon observed by the minister, who gives the following account of him.

“ I visited him, and found him ignorant but teachable. He had no book, and had nearly forgotten how to read. I gave him, by his own desire, a Testament and Common Prayer book. He took great pains, and was soon able to get on very well; and I was fully convinced that he read his books from a sense of need. In my visits to him before his sickness, it was evident that he was bringing forth fruits meet for repentance. The Testament was his companion, and Christian conversation was

his delight.”—“Poor Benjamin could now no longer join in public service. His tall and once stout body was laid helpless on his bed; and the visits of pious friends were very dear to him. As his end drew nigh, his peace and comfort seemed to abound. When I used to say, ‘Well, Benjamin, how are you?’ he never complained, but would reply, ‘Oh, I am pretty well, only weak!’—‘How do you feel your mind?’ ‘Oh, I know I am a miserable sinner; but I hope God will pardon me: for Christ’s sake, I hope he won’t cast me off!’ Then he would weep.

“Owing to his illness, he was deaf for some time: and when his wife and I were conversing, he was afraid she was complaining to me of their poverty; and with great feeling and earnestness he cried out, ‘Don’t complain, my dear, I don’t want any thing!’ Seldom did I visit him, but he spoke of the mercy of God in sparing him in so many engagements; when so many hundreds were cut off on board the ships he sailed in: adding, ‘If I had been shot then, I must have been sent to hell!’ He felt and knew, that dying in the defence of our country is no passport to heaven; and to die on a bed surrounded by Christian friends and a kind wife, was a blessing of which he could never speak

in terms strong enough. Whenever he saw me, his sunken eye would shine with pleasure ; and, with both hands extended, he would catch hold of mine, and exclaim, ‘ O my blessed minister, you first taught me the way to God ! ’ ‘ Praise God, and not man,’ was my reply. ‘ I do, I do ; but I love you ! ’ He assured us he was not afraid of death, because he trusted in a merciful God, and in his dear Saviour, Jesus Christ. The night before he died, he sent for the old sailor who first took him by the hand, and told him how happy he was, and took leave of him.”

13. *Reformed Sailors.*

“ I will buy one of your Bibles,” said the master of a ship, “ for example’s sake, and to encourage the Society ; for I have witnessed much good to result from the reading of the Scriptures supplied by your Institution : it is one of the grandest ever formed for bettering the condition of sailors. Now they read their Bibles, instead of employing their time in wickedness ! Now they ask a blessing on the bounties of God’s providence, instead of using oaths and curses ! Now they spend their evenings in prayer and supplication to the God of all mercies, instead of re-

velling in drunkenness! Indeed, the change is surprising. We have prayers on board twice on Sundays; and when I ship my men, they sign an agreement to forfeit two shillings for every oath they swear. The first time I put this law in force, I had five pounds in one voyage to Lisbon; but seldom afterwards were they fined a shilling, as they had quite discontinued so bad a practice. The money so obtained was sent to the Bible Society. I am persuaded, that the Bibles distributed among seamen, have been the means of doing vast good to that class of the community. I never expected to live to witness such an alteration in their external behaviour. We carry twenty-two hands; and here you will not hear an oath, or see a man overcome by an immoderate use of liquor."

A few years ago, this testimony would have appeared extraordinary: but we trust such a state of things is becoming common.

14. *Religious Sailors.*

"Several of the ship's company on board the C——, my last ship," says a clergyman, formerly a lieutenant in the Royal Navy, "often met together in each other's births, or between the guns under the

half-deck, and there read the Word of God to each other, True, some of the reprobate black-list men laughed at them, and called them Methodists; but they cared not for such things, because that Bible says, '*Fools make a mock at sin.*' But it ought not to be kept secret, that however some of the crew sneered at the Bible-readers, yet the officers always found them the cleanest, the readiest, and the bravest men on board. And, indeed, whenever it happened that any of these scoffers were wounded, or taken ill, they were, ten times out of twelve, willing to have the Bible-readers go and read to them in the sick-bay. I, myself, have seen both captains and fore-mast men die; but I never yet found any who, on a death-bed, scoffed at the Bible."

15. *Another Covey the Sailor.*

"I was one morning called from my study," said a minister at a naval station, "to a person who wished to see me. When I entered the room, his appearance reminded me of Covey; being a sailor with a wooden leg, who, with tears in his eyes, said, 'Here's another Covey come to see you, sir!' I replied, 'I am glad to see you, Covey: sit down.' He then in-

formed me, that he was a Swede ; that he had been some years in the British service ; had lost his limb in the action of the first of June, under Lord Howe ; and was now cook of one of his Majesty's ships in ordinary : it was with reluctance he came into this port, from some report he had heard unfavourable to the place. He had been for some years married to an English woman, who, when on shore, having seen for sale a Tract, with the picture of a sailor in the act of having his leg cut off, was induced to purchase it ; supposing that it might contain something that would please her husband. It was the Tract of 'COVEY THE SAILOR ;' which he read with uncommon interest, as he had known him, and had heard of him as having been a brave seaman. He had, previously to this, felt at times considerable compunction for his sins, and fear of future misery ; but knew nothing of the Saviour through whom his sins were pardoned. He observed, 'When I read this Tract, I there saw my own character. Though I thought I could fight as well as Covey, I was afraid I could not die so well. When I came to that part that none need despair, since poor blaspheming Covey had found mercy, I wept, and took courage. After having read it

over many times, I resolved I would hear the minister that Covey heard. I did so; and here I heard of that Saviour, who is able and willing to save my soul to the uttermost, and who I humbly hope and believe has saved me."—Every sailor may, by faith in Christ, die as happy as Covey!

16. *The Young Praying Sailor.*

Some time ago, in a dreadful gale of wind in which a vessel called the *Betsey* was tossed, and all hands perished except the master and carpenter, there was one of the ships whose master was often at the prayer-meetings; and his vessel was always open for these social exercises. The gale was severe, and the ship so much injured by it, that she became almost a wreck, and quite ungovernable. The master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel; one cried very much, and said he should be drowned: the other said, "Don't cry, Jack; I am not afraid: it is now eight o'clock, and they are praying for us on board some ships in the Thames. You know they always pray for us, when we are at sea." The captain heard the re-

mark : it seemed to invigorate him : he and all hands used every exertion ; and it pleased God to abate the severity of the gale ; and in thirty-eight hours afterwards they were safely moored in the river, when they hoisted the signal-flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the lads, said to the one who made the above remark, " Was it you, Dick, that cried during the gale, and was afraid of being drowned ? " " No ; it was Jack. I was not afraid. Don't you always pray for our ship in London ? " " Yes : and didn't you pray ? " " Yes, I did. " " And what did you say, my lad ? " " I said, O Lord, save my master ! O Lord, save the ship ! Let Daniel's God save the ship ! " " I trust you always pray. " " Yes, ever since the prayer-meeting was held on board our ship. I never get into my hammock without having first prayed ; but Jack won't, although I tell him he ought. "

17. *The Sailor giving a Bible to his Son.*

" The Lord bless you, sir, in your work ! " said an old sailor, who had just been on board to see his son, to an agent of the Merchant Seaman's Friend Society, " My

poor old father put a Bible into my chest, when I first went to sea. I read but little for some time, and practised still less; but that was the book which led me to know myself as a condemned sinner, and Jesus Christ as a suitable Saviour for such a sinner; and I hope, at last, to reach in safety the port of everlasting rest. I have a boy here, and sons in other ships; and I cannot do better, I think, than follow my poor old father's example, by putting into each of my boys' chests a Bible."

CHAPTER VIII.

ANECDOTES OF SOLDIERS.

1. *The First Conflict and the First Slaughter.*

Nothing is more certain as a *fact*, nor more worthy of *acknowledgment* to their *honour*, than that many of the bravest defenders of our country, are men of the kindest hearts. All nations have acknowledged the humanity of British Soldiers and Sailors. While this acknowledgment affords us the sincerest pleasure, it seems necessary to our plan to refer to the "THE FIRST CONFLICT AND THE FIRST SLAUGHTER," to illustrate the origin of

wars. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James iv, 1. This passage applies to the differences existing among all mankind: we do not, therefore, apply it to *military men*, or to *sailors*; we quote it to illustrate the record of the murder of ABEL, the *younger*, the *innocent*, the *religious*, the *affectionate* brother of CAIN, by that wicked man, the *first* of all that were born of woman! Ancient tradition declares that Cain had persecuted Abel on account of his piety; and that, having sought an occasion to quarrel with him, while persisting to declare his belief in the providence, judgment, and *grace* of God,—“Cain influenced by the devil, rose up against Abel his brother and slew him.” Gen iv, 8; 1 John iii, 13.

2. *General Cornwallis and the Praying Soldier.*

During the commotions in Ireland, in the year 1798, a private soldier in the army under Lord Cornwallis, was daily observed to be absent from his quarters, and from the company of his fellow-soldiers. He began to be suspected of withdrawing himself for the purpose of

holding intercourse with the rebels ; and on this suspicion, probably increased by the malice of his wicked comrades, he was tried by a court martial, and condemned to die. The marquis, hearing of this, wished to examine the minutes of the trial ; and, not being satisfied, sent for the man to converse with him. Upon being interrogated, the prisoner solemnly disavowed every treasonable practice or intention, declared his sincere attachment to his sovereign, and his readiness to live and die in his service : he affirmed, that the real cause of his frequent absence was, that he might obtain a place of retirement for the purpose of private prayer, for which his lordship knew he had no opportunity among his profane comrades, who had become his enemies merely on account of his religion. He said he had made this defence on his trial, but the officers thought it so improbable, that they paid no attention to it. The marquis, in order to satisfy himself as to the truth of his defence, observed, that if so, he must have acquired considerable aptness in this exercise. To which the poor man replied, that as to ability, he had nothing to boast of. The marquis then insisted on his kneeling down, and praying aloud before him ; which he did,

and poured forth his soul before God with such copiousness, fluency, and ardour, that the marquis took him by the hand, and said he was satisfied that no man could pray in that manner, who did not live in the habit of intercourse with his God. He not only revoked the sentence, but received him into his peculiar favour, placing him among his personal attendants, and in the way to promotion.

3. *Sir Philip Sidney at the Battle of Zutphen.*

Sir Philip Sidney being shot in the thigh, in encountering the Spaniards, near Zutphen in Holland, and parched with thirst, a bottle of liquor was procured for him: but just as Sir Philip was about to drink it, a poor soldier, in the same condition, bleeding and ghastly, was carried along by him. Espying the bottle, he cast his eager eyes at it, which was perceived by the generous commander, who took it from his own mouth, and gave it to the poor man, using this kind expression: "Thy necessity, honest friend, is yet greater than mine." Sir Philip told the surgeons, when they performed an operation upon him, that they had indeed a man under their hands of a sensible and

delicate nature, yet one to whom the Redeemer had given power above himself, either to do or to suffer; and therefore desired they would not throw a blemish on their art through tenderness. His last words were, "Love my memory, cherish my friends: their fidelity to me may assure you they are honest. But above all, govern your own will and affections by the will and word of your Creator and Saviour, beholding in me the end of this world and of all its vanities."

4. *Major General Burn,*

Was born Sept. 8, 1742, at Dundee, and died Sept. 18, 1814, near Chatham. "*Fifty-three* years he served his king and country as a brave and honourable officer in the corps of Royal Marines; *forty-three* years he served his God, as a faithful soldier of Jesus Christ.—Consistent and conscientious in the discharge of every personal and relative duty, he was uniformly affectionate as a husband and a parent, kind as a master, exemplary as an officer, constant and sympathizing as a friend, humble and devout as a Christian; ever ascribing all he was in this life, and all he hoped to be in the next, to the grace of God in Christ."

During an illness, when sixty-eight years of age, he says, "In these trying moments the soul is called upon to prepare for death; but, if it has not been prepared before, it has chosen the very worst period to think of such a vast concern. Who can reflect with composure, when pain torments the body and fever depresses the spirits? If I was not prepared to die nearly forty years ago, I never shall be. Then, my only hope and dependence was on Jesus Christ and his finished salvation, his atoning blood and perfect righteousness: and so it is at this moment; and so I hope it will be when God shall be pleased to call me hence. If he is pleased to smile upon me, a poor sinner, in my dying moments, I will bless his name: if not, I will cling to the Rock of ages, the Lord Jesus Christ."

5. *Colonel Gardiner's Kindness to his Men.*

"I remember," says Dr. Doddridge, in his *Life of Colonel Gardiner*, "I had once occasion to visit one of his dragoons in his last illness at Harborough, and I found the man upon the borders of eternity; a circumstance, which, as he apprehended it himself, must add some peculiar weight and credibility to his dis-

course. And he then told me, in his colonel's absence, that he questioned not but he should have everlasting reason to bless God on Colonel Gardiner's account : for he had been a father to him in all his interests, both temporal and spiritual. He added, that he had visited him almost every day during his illness, with religious advice and instruction, as well as taken care that he should want nothing that might conduce to the recovery of his health. And he did not speak of this as the result of any particular attachment to him, but as the manner in which he was accustomed to treat those under his command."

6. The Colonel and the Lord's Supper.

"A more devout communicant at the table of the Lord," says Dr. Doddridge, in his *Life of Colonel Gardiner*, "has perhaps seldom been anywhere known. Often have I had the pleasure to see that manly countenance softened into all the marks of humiliation and contrition on this occasion ; and to discern, in spite of all his efforts to conceal them, streams of tears flowing down from his eyes, while he has been directing them to those memorials of his Redeemer's love. And

some who have conversed intimately with him after he came from that ordinance, have observed a visible abstraction from surrounding objects, by which there seemed reason to imagine, that his soul was wrapt up in holy contemplation. And I particularly remember, that when we had once spent a great part of the following Monday in riding together, he made an apology to me for being so absent as he seemed, by telling me that his heart was flown upwards, before he was aware, to Him whom not having seen he loved: and he was rejoicing in him with such unspeakable joy, that he could not hold it down to creature converse."

7. *Captain Macnamara and Colonel Gardiner.*

Captain Macnamara, on his trial for having killed Colonel Montgomery in a duel, intimated that he could have overlooked the conduct of his antagonist, if the public would have overlooked his, in thus acting. Public opinion, therefore, was his idol, which he worshipped as a god. Religion and humanity, as he in effect acknowledged, might have required him to do otherwise: but he was a gentleman, a man of a high sense of

honour, and public opinion must be obeyed rather than the Divine commands! How much more noble, rational, and manly, was the language of Colonel Garnier, in refusing a challenge to fight a duel: "I am afraid of sinning: though you know, Sir," said the heroic Christian officer, "that I am not afraid of fighting."

8. *The French Officer turning Protestant to obtain a Crown.*

A French officer, who was a prisoner upon his parole at Reading, met with a Bible. He read it: and was so impressed with its contents, that he was convinced of the folly of his sceptical principles and infidelity, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who has become a Lutheran." "Yes, but he became so," said his friend, "to obtain a crown." "My motive," said the Christian officer, "is the same; we differ only as to the place:—the object of Bernadotte is to obtain the crown of Sweden, mine is to obtain a crown in heaven."

9. The British Officer and American Indian.

During the American war, an officer in the British army was ordered up the country with his regiment, to watch the conduct of the natives, whom he found of a peaceable disposition, and willing to live on friendly terms with the English: so that the latter had chiefly to study how they might beguile their time, by hunting, shooting, and fishing. One day our young hero, walking out at sun-rising, espied at a distance, in a plain, a grey-headed old native, taking, he supposed, aim at some game; and the nearer he approached to him, the firmer he seemed fixed in his object; when coming up to him, he took him by the arm, saying, "What are you about?" The old man made no reply, but waved his hand, expressive of his desire for him to stand at a distance. This not satisfying the officer, he repeated the question, and received a second time the waving of the hand; at length, roused into astonishment, he said, "You old fool, what are you about?" To which the venerable Indian answered, "I am worshipping the Great Spirit." The question then was, "Where is he to be found?" to which the unpolished stranger replied, "Soldier!

where is he not?" These words were uttered with such an energy, and with such an expression of countenance, as made the officer apologize for his rudeness, and confess he should never forget this appeal to his dying day.

10. *The Pious Officer and his Wife in a Storm at Sea.*

Some years ago, an officer in the army, who was a pious man, was drafted abroad with his regiment. He accordingly embarked, with his wife and children. They had not been many days at sea, when a violent storm arose, which threatened the destruction of the ship, and the loss of all their lives. Consternation and terror prevailed among the crew and passengers; his wife also was greatly alarmed. In the midst of all, he was perfectly calm and composed; his wife observing this, began to upbraid him with want of affection to her and his children: urging, that if he was not concerned for his own safety, he ought to be for theirs. He made no reply, but immediately left the cabin, to which he returned in a short time with his sword drawn in his hand, and with a stern countenance pointed it to her breast: but she,

smiling, did not appear at all disconcerted or afraid. "What!" said he, "are you not afraid when a drawn sword is at your breast?" "No," answered she, "not when I know that it is in the hand of him who loves me." "And would you have me," replied he, "to be afraid of this storm and tempest, when I know it to be in the hands of my heavenly Father, who loves me?"

11. *The Blaspheming French Soldiers.*

On the 4th of August, 1796, between eleven and twelve o'clock in the forenoon, a violent storm of thunder and lightning arose in the district of Montpellier. In a field about a mile from the town, a body of nine hundred French soldiers lay encamped. At a short distance from the camp, five of the soldiers were assisting a husbandman in gathering in the produce of the earth for hire. When the storm came on, the whole party took refuge under a tree, where the five soldiers began to blaspheme God for interrupting them in their labours; and one of them, in the wildness of his presumption, took up his firelock, which he happened to have by him, and pointing it towards the

skies, said that he would fire a bullet at Him who sent the storm! Seized with horror at this daring, blasphemous declaration, the husbandman made all possible haste to quit their company; but scarcely had he got to the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner, that his guilty life was considered as terminated.

12. The Highland Regiment and the Bible.

Mr. Campbell, when going on his first mission to South Africa, received from the Bible Society a number of copies of the Holy Scriptures, to be distributed to a Highland regiment stationed at the Cape of Good Hope. Having arrived there, the regiment was drawn out in order to receive the Bibles. The box containing them, and Mr. Campbell, were placed in the centre; and on his presenting the first Bible to one of the men, he took out of his pocket *four shillings and sixpence* for the sacred book; making this worthy declaration: "I enlisted to serve my king and my country, and I have been well and regularly paid; and I will not accept of a

Bible as a present, when I can pay for it." His noble example was followed by the whole regiment.

13. *The Highland Soldiers in India.*

Two hundred men of a regiment of Highlanders, commanded by General Macleod, were taken prisoners, during the war in India against Tippoo Saib. That cruel tyrant beat them in the most barbarous manner, and fed them upon bad rice (which is a slow poison), allowing them only a small portion of this. Every day they were exposed to the burning sun, and every night forced to lie down in the unwholesome dews. All this was done to make them consent to become Mohammedans, and to forsake the faith of Christ. Day by day they saw their comrades die; and day by day their keepers offered them liberty, and plenty, and life; but not one could be persuaded to buy these blessings on such conditions. They were almost all poor, ignorant men; but their minds had been early impressed with the great truths of religion: they knew that to give it up would be to deny Him who loved them, and was able to support them in all their sufferings; and this knowledge was

enough to cheer them in the hour of trial, when they saw death slowly draw near, far from their native country, and having no expectation that their friends would weep over them, or know their fate.

In 1811 there were still living a few of this noble band of martyrs, who had returned from captivity, and had survived—as was supposed from having been fed, not with bad rice, but with a small quantity of the bird-seed which the natives gave their birds. They and their companions were from the island of Sky. As to those who perished in silence, saints and angels will bear witness to their triumph, when all the glory of the East shall have passed away, and these faithful soldiers shall receive crowns of righteousness from the “Captain of their salvation.”

14. *Three Soldiers in the Barracks.*

A young man in the army having been called by the grace of God, but having no place in the barracks where he could enjoy the privilege of the Throne of Mercy, was accustomed to seek communion with Heaven in an adjoining field. It happened that there were two of his comrades, who had long cherished a deep-rooted enmity in their hearts against each other, and

who resolved to indulge that disposition in a battle during the night, being prevented in the day by the fear of punishment. They chose the same field for their fighting, as the other had for prayer. The field was large, and they might have chosen different parts of it: but Providence directed the sons of murder to the very spot on which the young man was engaged in pouring forth his soul unto God. They were surprised at hearing a voice in the field at that time of night, and much more so, on drawing nigh, to hear a man in prayer. They halted, and gave attention; and, wonderful to tell, the prayer was the means of turning their enmity into brotherly love. Instantly they took each other by the hand, confessing mutually that there remained no feeling of hatred in their bosoms, and that they were resolved on cherishing no other feelings but those of benevolence and cordial kindness.

15. *The Soldier preserved from a Bullet-shot by his Bible.*

It was customary for the soldiers of the Commonwealth, under Cromwell, to carry each a Bible in his pocket. Among others a profligate young man, who was ordered

out to attack some fortress, received a bullet in his side, and which he found lodged in his Bible. On examining how far it had penetrated, he found it had gone so far as to rest opposite those words in Ecclesiastes—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into judgment." The words, so appropriate to his case, powerfully affected his mind; and proved, by the blessing of God, the means of his conversion. He used to observe, that the Bible had been the happy means of saving both his soul and his body.

16. *A Soldier preserved from the Bayonet by his Bible.*

John Brotherton died in his native village, Blynhill, Staffordshire, in the eightieth year of his age. He had been for eighteen years in the grenadier company of the thirty-seventh regiment, and fought with that corps in the battle of Minden. On leaving his father's cottage to enter the army, Brotherton took with him a small Bible, determining to make it the

companion of his marches. Previously to an engagement, he put the book upon his breast, between his coat and waistcoat—a practice to which he once owed the preservation of his life. In a battle fought in Germany, while the thirty-seventh regiment was engaged in close quarters with the enemy, he received a thrust from a bayonet, directed against his heart. The point of the weapon, after piercing his belt and coat, passed through the cover of his Bible, and perforated above fifty of its leaves. This deliverance, it is believed, had a salutary effect upon his mind; and his Bible remains in the possession of his family.

17. *The Praying Soldier and Mocking Lieutenant.*

A young man, who mingled in the terrible scene at Waterloo, mentioned the following particulars to a friend. It was the first time he had seen such a dreadful kind of exhibition; and the approach of a vast number of horses and men, armed with the instruments of death, filled his mind with consternation and fear. Calling to recollection what his pious father had often told him, to seek protection from God, who is a present help in the hour of

danger, he retired to a private place, away from his companions, and implored the protection of the Almighty. A very wicked lieutenant who was in the regiment (the seventh —), overheard him, and laughing, said, "There is no danger of your being killed to-day;" and treated the duty of prayer in a very light manner. But mark what followed. Away they went to the field, where, in a short time, they were called to engage; and the second volley from the enemy separated the lieutenant's head from his body! Thus he was suddenly called into the presence of that God, whose service only a few moments before he had despised and ridiculed! Indeed, "it is a fearful thing to fall into the hands of the living God."

18. *A Soldier dying in Joyful Hope at Waterloo.*

The glorious influence of the precious truths of the Bible in a dying hour, was finely illustrated in the case of a poor soldier who was mortally wounded at Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket Bible, and read to him

a small portion of it before he closed his eyes in death. When asked what passage he would have read, he desired to hear John xiv, especially verse the 27th—“Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid.”—“Now,” said the dying believer, “I die happy. I desire to have peace with God; and I possess the peace of God, which passeth all understanding.” A little while after, one of his officers passed him; and seeing him in such an exhausted state, asked him how he did. He said, “I die happy; for I enjoy the peace of God, which passeth all understanding,” and then expired. The officer left him, and went into the battle, where he was soon after mortally wounded. When surrounded by his brother officers, filled with anguish and dismay, he cried out, “Oh! I would give ten thousand worlds, if I had them, that I possessed that peace, which gladdened the heart of a dying soldier whom I saw lying under a tree; for he declared that he possessed that peace of God, which passeth all understanding. I know nothing of this peace! I die miserable; for I die in despair!”

CHAPTER IX.

SELECT PERSONAL HYMNS.

EXHORTING the Ephesian believers to cultivate the temper and graces becoming their profession as Christians, the apostle Paul enjoins, "Be not drunk with wine, wherein is excess; but be filled with the Spirit; *speaking to yourselves in Psalms and Hymns and Spiritual Songs*, singing and making melody in your heart to the Lord; giving thanks unto God and the Father in the name of our Lord Jesus Christ. Eph. v, 18—20.

Agreeably to this inspired direction, pious persons in every age have used, both in private and public, Psalms and Hymns, as the means of their edification and comfort. On this account we have made the two selections contained in this volume, taken from our most admired writers of sacred poetry. Many of the "Personal Hymns" may be used also in Social Worship.

1. *Concern for Salvation.*

If I have never yet begun
To tread the sacred road,
Lord! teach my wand'ring feet the way
To Zion's blest abode.

Or, if I'm trav'ling in the path,
Assist me with thy strength,
And let me swift advances make,
And reach thy heaven at length.

My care, my hope, my first request,
Are all compris'd in this,—
To follow where thy saints have led,
And then partake their bliss.

2. *Self-dedication to God.*

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.

Thy ransom'd servant, I
Restore to thee thine own,
And from this moment live or die,
To serve my God alone.

3. *Morning Hymn.*

Awake, my soul! and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

Glory to Thee, who safe hast kept,
And hast refresh'd me while I slept:

Grant, Lord, when I from death shall wake,
I may of endless life partake.

Lord, I my vows to thee renew,
Disperse my sins as morning dew ;
Guard my first springs of thought and will,
And with thyself my spirit fill.

Direct, control, suggest this day,
Whate'er I do, whate'er I say ;
'That all my powers, with all their might,
In thy sole glory may unite.

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.

4. *Desiring the Holy Spirit.*

Come, Holy Spirit ! calm my mind,
And fit me to approach my God ;
Remove each vain, each worldly thought,
And lead me to thy blest abode.

Hast thou imparted to my soul
A living spark of heavenly fire ?
O kindle now the sacred flame ;
Teach me to burn with pure desire.

Impress upon my wand'ring heart,
The love that Christ for sinners bore ;
And give a new, a contrite heart,
A heart the Saviour to adore.

5. *Value of the Bible.*

Holy Bible, Book divine ;
Precious treasure ! thou art mine ;

Mine, to tell me whence I came ;
Mine, to teach me what I am :
Mine, to chide me when I rove ;
Mine, to show a Saviour's love :
Mine art thou, to guide my feet ;
Mine, to judge, condemn, acquit :
Mine, to comfort in distress,
If the Holy Spirit bless :
Mine, to show, by living faith,
Man can triumph over death !
Mine, to tell of joys to come,
And the rebel-sinner's doom.
O thou precious Book divine :
Precious treasure ! thou art mine.

6. *The Better Part.*

Beset with snares on ev'ry hand,
In life's uncertain path I stand :
Saviour divine ! diffuse thy light,
To guide my doubtful footsteps right.
Engage this roving, treach'rous heart,
To fix on Mary's better part ;
To scorn the trifles of a day,
For joys that none can take away.
Then, let the wildest storms arise,
Let tempests mingle earth and skies,
No fatal shipwreck shall I fear,
But all my treasures with me bear.
If thou, my Jesus ! still be nigh,
Cheerful I live, and joyful die ;
Secure, when mortal comforts flee,
To find ten thousand worlds in thee.

7. *The Refuge.*

Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll ;
While the tempest still is high ;
Hide me, O my Saviour, hide,
Till the storm of life has past ;
Safe into the haven guide,
O ! receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on thee ;
Leave, oh ! leave me not alone,
Still support and comfort me :
All my trust on thee is stay'd,
All mine help from thee I bring,
Cover my defenceless head
With the shadow of thy wing.

Thou, O Christ, art all I want,
Boundless love 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.

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.

8. *Safety in God.*

When overwhelm'd with grief,
My heart within me dies,
Helpless and far from all relief,
To heav'n I lift mine eyes.

O lead me to the rock
That's high above my head ;
And make the covert of thy wings ;
My shelter and my shade.

Within thy presence, Lord,
For ever I'll abide ;
Thou art the tow'r of my defence,
The refuge where I hide.

Thou givest me the lot
Of those that fear thy name ;
If endless life be their reward,
I shall possess the same.

9. *Becalmed.*

At anchor laid, remote from home,
Toiling, I cry, Sweet Spirit, come ;
Celestial breeze, no longer stay,
But swell my sails, and speed my way.
Fain would I mount, fain would I glow,
And loose my cable from below ;
But I can only spread my sail,
Thou, thou must breathe th' auspicious gale.

10. *The support of Faith to the Christian
Mariner.*

When passing through the wat'ry deep
I ask in faith his promis'd aid,

The waves an awful distance keep,
 And shrink from my devoted head.
 Fearless, their violence I dare,
 They cannot harm, for God is there!
 Since thou hast bid me come to thee
 (Good as thou art and strong to save),
 I'll walk o'er life's tempestuous sea,
 Upborne by the unyielding wave;
 Dauntless, tho' rocks of pride be near,
 And yawning whirlpools of despair.
 When darkness intercepts the skies,
 And sorrow's waves around me roll,
 When high the storms of trouble rise,
 And half o'erwhelm my sinking soul,
 My soul a sudden calm shall feel,
 And hear a whisper—"Peace, be still."

11. *The Pilot.*

Jesus, at thy command
 I launch into the deep,
 And leave my native land,
 Where sin lulls all to sleep:
 For thee I fain would all resign,
 And sail to heaven with thee and thine.
 What though the seas are broad,
 What though the waves are strong,
 What though tempestuous winds
 Distress me all along:
 Yet what are seas or stormy wind,
 Compar'd to Christ, the sinner's friend?
 Christ is my Pilot wise,
 My compass is his word,

My soul each storm defies,
While I have such a Lord ;
I trust his faithfulness and pow'r,
To save me in the trying hour.
Though rocks and quicksands deep
Through all my passage lie,
Yet Christ shall safely keep,
And guide me with his eye.
How can I sink with such a prop,
That bears the world and all things up ?
By faith I see the land,
The haven of endless rest ;
My soul, thy wings expand,
And fly to Jesu's breast.
O may I reach the heavenly shore
Where winds and seas distress no more.

12. Pardon.

My sins are many, like the stars,
Or sands upon the shore ;
But yet the mercies of my God
Are infinitely more.

Manasseh, Paul and Magdalen,
Were pardon'd all by thee ;
I read it, and believe it, Lord,
For thou hast pardon'd me.

13. Singing in the Middle Watch.

Yes, Lord, my grateful voice I'll raise,
At midnight, in my watch at sea,
The floods shall hear me sing thy praise,
And tell what grace has done for me.
The moon and stars, and fish shall hear,
Millions shall catch the grateful sound,

And winds shall o'er the ocean bear
 My praise, till earth and heaven rebound.
 I'll praise for grace already given,
 I'll praise for grace I'm yet to have,
 I'll praise for grace "*reserved in heaven,*"
 With glory crown'd beyond the grave.

14. *Faith Strengthened.*

Raise, raise, my soul, thy raptur'd sight,
 With sacred wonder and delight,
 Jesus, thy own *Forerunner*, see,
 Enter'd beyond the veil for thee.
 Loud let the howling tempest yell,
 And foaming waves to mountains swell,
 No shipwreck can my vessel fear,
 Since hope hath fix'd her anchor there.

15. *A Good Soldier of Jesus Christ.* 2 Tim. ii, 3.

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?
 Must I be carried to the skies
 On flow'ry beds of ease?
 While others fought to win the prize,
 And sail'd through bloody seas!
 Are there no foes for me to face?
 Must I not stem the flood?
 Is this vile world a friend to grace,
 To help me on to God?
 Sure I must fight if I would reign;
 Increase my courage, Lord!

I'll bear the toil, endure the pain,
Supported by thy word.

Thy saints in all this glorious war,
Shall conquer though they die ;
They seize the triumph from afar,
And seize it with their eye.

When that illustrious day shall rise,
And all thine armies shine
In robes of victory through the skies,
The glory shall be thine.

16. *The Christian Warfare.*

Stand up, my soul, shake off thy fears,
And gird the gospel-armour on ;
March to the gates of endless joy,
Where thy great Captain-Saviour's gone.

Hell and thy sins resist thy course ;
But hell and sin are vanquish'd foes ;
Thy Jesus nail'd them to the cross,
And sung the triumph when he rose.

What tho' the prince of darkness rage,
And waste the fury of his spite ;
Eternal chains confine him down
To fiery deeps, and endless night.

What tho' thine inward lusts rebel ;
'Tis but a struggling gasp for life ;
The weapons of victorious grace
Shall slay thy sins, and end the strife.

Then let my soul march boldly on,
Press forward to the heav'nly gate ;
There peace and joy eternal reign,
And glittering robes for conqu'rors wait.

There shall I wear a starry crown,
 And triumph in almighty grace ;
 While all the armies of the skies
 Join in my glorious Leader's praise.

17. "*Peace, be still.*"

The billows swell, the winds are high,
 Clouds overcast the wintry sky.
 Out of the depths to thee I call,
 My fears are great, my strength is small.
 O Lord, the pilot's part perform,
 And guide and guard me through the storm ;
 Defend me from each threat'ning ill,
 Control the waves, say, "*Peace be still.*"
 Amidst the roaring of the sea,
 My soul still hangs her hope on thee ;
 Thy constant love, thy faithful care,
 Is all that saves me from despair.
 Dangers of every shape and name,
 Attend the followers of the Lamb,
 Who leave the world's deceitful shore,
 And leave it to return no more.
 Tho' tempest-toss'd, and half a wreck,
 My Saviour through the floods I seek ;
 Let neither winds nor stormy main
 Force back my shatter'd bark again.

18. *The Sea Shore.*

In ev'ry object, here, I see
 Something, O Lord, that leads to thee ;
 Firm as the rocks thy promise stands,
 Thy mercies countless as the sands,

Thy love a sea immensely wide,
Thy grace an overflowing tide.
In every object, here, I see
Something, my heart, that points at thee ;
Hard as the rocks that bound the strand,
Unfruitful as the barren sand,
Deep and deceitful as the ocean,
And, like the tides, in constant motion.

19. *Lord's Day Evening.*

When, O my Saviour, when shall I
Behold thee all serene ;
Blest in perpetual Sabbath-day,
Without a veil between ?
Assist me while I wander here,
Amidst a world of cares ;
Incline my heart to pray with love,
And then accept my prayers.
Thy Spirit, O my Father, give,
To be my guide and friend,
To light my path to ceaseless joys,
To Sabbaths without end.

20. *Death and Glory anticipated.*

Sweet to rejoice in lively hope,
That when my change shall come,
Angels will hover round my bed,
And waft my spirit home.
Then shall my disimprison'd soul
Behold Him and adore :
Be with his likeness satisfied,
And grieve and sin no more.

Soon, too, my slumbering dust shall hear
The trumpet's quickening sound,
And by my Saviour's power rebuilt,
At his right hand be found.

These eyes shall see Him in that day,
The God that died for me !
And all my rising bones shall say,
" Lord ! who is like to thee ! "

If such the views which grace unfolds,
Weak as it is below,
What raptures must the church above
In Jesu's presence know !

O may the unction of these truths,
For ever with me stay :
Till from her sinful cage releas'd
My spirit flies away.

CHAPTER X.

SELECT SOCIAL HYMNS.

1. *Heavenly Joy on Earth.*

Come, we that love the Lord,
And let our joys be known ;
Join in a song with sweet accord,
And thus surround the throne.

The sorrows of the mind
Be banish'd from the place !
Religion never was design'd
To make our pleasures less.

Let those refuse to sing,
That never knew our God ;
But fav'rites of the heav'nly King
May speak their joys abroad.

The men of grace have found
Glory begun below,
Celestial fruits on earthly ground
From faith and hope may grow.

Then let our songs abound,
And ev'ry tear be dry ;
We're marching thro' Immanuel's ground
To fairer worlds on high.

2. *Worthy the Lamb.*

Come, let us join our cheerful songs
 With angels round the throne ;
 Ten thousand thousand are their tongues,
 But all their joys are one.

“ Worthy the Lamb that died,” they cry,
 “ To be exalted thus : ”

“ Worthy the Lamb,” our lips reply,
 “ For he was slain for us.”

Jesus is worthy to receive
 Honour and power divine ;
 And blessings more than we can give,
 Be, Lord, for ever thine.

Let all that dwell above the sky,
 And air, and earth, and seas,
 Conspire to lift thy glories high,
 And speak thine endless praise.

The whole creation join in one,
 To bless the sacred name
 Of Him that sits upon the throne,
 And to adore the Lamb.

3. *Social Prayer.*

Jesus, where'er thy people meet,
 There they behold thy mercy seat ;
 Where'er they seek thee thou art found,
 And ev'ry place is hallow'd ground.

For thou, within no walls confin'd,
 Inhabitest the humble mind ;
 Such ever bring thee where they come,
 And going, take thee to their home.

Dear Shepherd of thy chosen few,
Thy former mercies here renew ;
Here to our waiting hearts proclaim
The sweetness of thy saving name.
Here may we prove the pow'r of pray'r,
To strengthen faith, and sweeten care ;
To teach our faint desires to rise,
And bring all heav'n before our eyes.

4. *Compassion to the Weak.*

With joy we meditate the grace
Of our High-Priest above :
His heart is made of tenderness,
His bowels melt with love.
Touch'd with a sympathy within,
He knows our feeble frame ;
He knows what sore temptations mean
For he has felt the same.
But spotless, innocent, and pure,
The great Redeemer stood,
While Satan's fiery darts he bore
And did resist to blood.
He in the days of feeble flesh,
Pour'd out his cries and tears ;
And in his measure feels afresh
What ev'ry member bears.
He'll never quench the smoking flax,
But raise it to a flame ;
The bruised reed he never breaks,
Nor scorns the meanest name.
Then let our humble faith address
His mercy and his pow'r ;

We shall obtain deliv'ring grace
In the distressing hour.

5. *Address to the Holy Spirit.*

Holy Comforter ! descend ;
Unfold the things of God ;
Bid our fears and sorrows end,
Through faith in Jesu's blood ;
Thine it is the blood t'apply,
Thine, to make us feel and see,
He who did for sinners die,
Hath surely died for *me*.
God of love, and light of light,
Jesus in us reveal ;
Justify us in his right,
And stamp us with thy seal :
Fill our souls with joy and peace :
Wisdom, grace, and utt'rance give ;
Make us, through his righteousness,
To life eternal live.

7. *Sailors Crowning Christ.*

All hail the power of Jesu's name !
Let sailors prostrate fall :
Bring forth the royal diadem,
And crown him Lord of all.
Let Asia's seamen hail him king,
Chinese and Lascars, fall,
Japanese haste, your tribute bring,
And crown him Lord of all.
Come Afric's sailors, Egypt's host,
And Algerines we call,

Christ and his Cross be all our boast,
And crown him Lord of all.
Crown him America throughout,
Let isles and main now call,
Peruvians, Esquimaux, shall shout,
And crown him Lord of all.
European Seamen near his feet
At Greece and Greenland fall,
In Christ now all your brethren greet,
And crown him Lord of all.
But British Sailors, shout his praise,
In loudest anthems call,
For wond'rous grace, through endless days,
Oh! crown him Lord of all.

7. Soldiers Crowning Christ.

Soldiers look, the sight is glorious,
See the "Man of Sorrows," now
From the fight return'd victorious,
Every knee to him shall bow.
Crown him, crown him,
Crowns become the victor's brow.
Crown the Saviour, angels, crown him,
Rich the trophies Jesus brings,
In the seat of power enthrone him,
While the vault of heaven rings.
Crown him, crown him,
Crown the Saviour "King of kings."
Sinners in derision crown'd him,
Mocking thus the Saviour's claim,
Saints and angels crowd around him,
Own his title, praise his name.

Crown him, crown him,
Spread abroad the victor's fame.

Hark, those bursts of acclamation,
Hark, those loud triumphant chords,
Jesus takes the highest station,
O what joy the sight affords.

Crown him, crown him,
"King of kings, and Lord of lords."

8. *The Name of Jesus.*

How sweet the name of Jesus sounds,
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name! the Rock on which I build,
My Shield and Hiding-place;
My never-failing Treas'ry, fill'd
With boundless stores of grace.

Jesus, my Shepherd, Husband, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.

Till then I would thy love proclaim
With every fleeting breath,
And may the music of thy name
Refresh my soul in death.

9. *Christ the Sacrifice.*

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.
But Christ, the heavenly Lamb,
Takes all our sins away ;
A sacrifice of nobler name,
And richer blood, than they.
My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.
My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.
Believing, we rejoice
To see the curse remove ;
We bless the Lamb with cheerful voice
And sing his bleeding love.

10. *The Banner Elevated.*

That bloody *banner* see,
And in your *Captain's* sight,
Fight the good fight of faith with me,
My fellow Soldiers, fight.

In mighty phalanx join'd,
 To battle all proceed,
 Arm'd with th' unconquerable mind
 Which was in Christ your head.

Urge on your rapid course,
 Ye blood besprinkled bands,
 The heavenly kingdom suffers force,
 'Tis seiz'd by violent hands.

See there the starry crown,
 That glitters thro' the skies,
 Satan, the world, and sin, tread down,
 And take the glorious prize.

11. *A blessed Gospel.*

Blest are the souls that hear and know
 The Gospel's joyful sound ;
 Peace shall attend the path they go,
 And light their steps surround.

Their joy shall bear their spirits up
 Thro' their Redeemer's name ;
 His righteousness exalts their hope,
 Nor Satan dares condemn.

The Lord, our glory and defence,
 Strength and salvation gives ;
 Israel, thy King for ever reigns,
 Thy God for ever lives.

12. *Fear not.*

Give to the winds your fears,
 Hope and be undismay'd,
 God hears your sighs, and counts your tears,
 He will lift up your head.

Through waves, through clouds, and storms,
He gently clears your way :
Then wait his time, so shall the night
Soon end in joyous day.

Thou seest our weakness, Lord !
Our hearts are known to thee ;
O lift thou up the sinking hand,
Confirm the feeble knee.

May we, in life and death,
Boldly thy truth declare ;
And publish, with our latest breath,
Thy love and guardian care.

13. *The Hoary Tar.*

O haste, victorious Prince,
That happy, glorious day,
When souls like drops of dew,
Shall own thy gentle sway.
O may it bless our longing eyes,
And bear our shouts beyond the skies.
To thee the hoary tar
His aged honours pays,
To thee the cabin youth
Devotes his brightest days.
And every age their tribute bring
And bow to thee, all-conquering King.

14. *Divine Baptism.*

O thou whom John at Jordan's stream,
And Saul of Tarsus made their boast,
Be thou alone our sailors' theme,
Baptize them with the Holy Ghost.

Sailors thou didst at once inspire,
On that blest day of Pentecost,
A mighty rushing wind and fire
O'erwhelm'd them with the Holy Ghost.

Behold a ransom'd sailor stand
Before Jerus'lem's mighty host,
Three thousand souls at God's command,
Are baptiz'd with the Holy Ghost.

O Lord, descend on board our ships,
When sailors meet around the coast,
Preserve them on the boist'rous deeps,
Baptize them with the Holy Ghost.

15. *The New Birth.*

Not all the outward forms on earth,
Nor rites that God has giv'n,
Nor will of man, nor blood, nor birth,
Can raise a soul to heav'n.

The sov'reign will of God alone
Creates us heirs of grace ;
Born in the image of his Son,
A new peculiar race.

The Spirit, like some heav'nly wind,
Blows on the sons of flesh ;
New models all the carnal mind,
And forms the man afresh.

Our quicken'd souls awake, and rise
From the long sleep of death :
On heav'nly things we fix our eyes,
And praise employs our breath.

16. *Relief attainable.*

There is a great *Physician* near,
Look up, O fainting soul, and live,
See in his heavenly smiles appear,
Such ease as nature cannot give.
See in the Saviour's dying blood,
Life, health, and bliss, abundant flow,
'Tis only this dear sacred flood,
Can ease thy pain, and heal thy woe.
Sin throws in vain its pointed dart,
For here a sovereign cure is found,
A cordial for the fainting heart,
A balm for every painful wound.

17. *The Standard.*

See on the mountain top
The standard of your God.
In Jesus' name I lift it up,
All stain'd with hallow'd blood.
His standard bearer, I,
The nations now invite,
Let all to Jesu's cross draw nigh,
And with his church unite.
All power to him is given,
He ever reigns the same,
Salvation, happiness, and heaven,
Are all in Jesus' name.
Our Captain leads us on,
He beckons from the skies,
And reaches out a starry crown
And bids us take the prize.

Be faithful unto death,
Partake my victory,
And thou shalt wear this glorious wreath,
And thou shalt reign with me,

18. *Salvation.*

Salvation! O the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

Bury'd in sorrow and in sin,
At hell's dark door we lay,
But we arise by grace divine,
To see a heavenly day.

Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

19. *The Storm.*

Hark! the God of glory thunders,
Swift his vivid lightnings fly:
Who is this that works these wonders?
Who is this that shakes the sky?
Oh! what a mighty hand is this,
Moving all, unseen it is!

When the thunder-clouds are clashing
O'er our heads, in midnight peals,
And the lightning round us flashing,
Then the stoutest spirit fails;
Yet is this the Saviour's voice,
And his people may rejoice.

Yes ; and in that awful season
When the world shall pass away,
Then, ev'n then, the saints have reason
To rejoice, and bless the day ;
Then is their redemption come,
Then they reach their wish'd for home.

Saviour ! grant us hope, with patience,
Looking to that awful day,
Then fulfil our expectations,
Joyful let us hear thee say,
“ Come ye blessed, and receive
All a Father's love can give.”

20. *The Star of Bethlehem.*

Once on the raging seas I rode,
The storm was loud—the night was dark,
The ocean yawn'd—and rudely blow'd
The wind that toss'd my found'ring bark.

Deep horror then my vitals froze,
Death-struck, I ceas'd the tide to stem,
When suddenly a star arose,
It was the star of Bethlehem !

It was my guide, my light, my all,
It bade my dark forebodings cease,
And through the storm and dangers thrall
It led me to the port of peace.

Now safely moor'd—my perils o'er,
I'll sing first in night's diadem,
For ever, and for evermore,
The star ! the star of Bethlehem !

21. *Praise for the Works of God.*

The northern pole and southern rest
 On God's supporting hand ;
 Darkness and day, from east to west,
 Move round at his command.
 He bids the liquid waters flow
 'To their appointed deep ;
 The flowing seas their limits know,
 And their own station keep.
 Thy words the raging winds control,
 And rule the boist'rous deep,
 Thou mak'st the sleeping billows roll,
 The rolling billows sleep.
 Rejoice, ye Seamen, in the Lord,
 This work belongs to you :
 Sing of his name, his ways, his word,
 How holy, just, and true.

22. *Repentance and free Pardon.*

Bless'd is the man, for ever bless'd,
 Whose guilt is pardon'd by his God ;
 Whose sins with sorrow are confess'd,
 And cover'd with his Saviour's blood.
 Bless'd is the man to whom the Lord
 Imputes not his iniquities :
 He pleads no merit of reward,
 And not on works, but grace relies.
 From guile his heart and lips are free,
 His humble joy, his holy fear,
 With deep repentance well agree,
 And join to prove his faith sincere.

How glorious is that righteousness,
That hides and cancels all his sins !
While a bright evidence of grace
Thro' his whole life appears and shines.

23. *Justification and Sanctification.*

How sad our state by nature is !
Our sin how deep it stains !
And Satan binds our captive minds
Fast in his slavish chains.

But there's a voice of sov'reign grace
Sounds from the sacred word ;
“ Ho ! ye despairing sinners, come,
And trust upon the Lord.”

My soul obeys th' Almighty call,
And runs to this relief ;
I would believe thy promise, Lord ;
O ! help my unbelief.

To the dear fountain of thy blood,
Incarnate God ! I fly ;
Here let me wash my spotted soul
From crimes of deepest die.

A guilty, weak, and helpless worm,
On thy kind arms I fall :
Be thou my strength and righteousness,
My Jesus, and my All.

24. *Divine Adoption.*

Behold what wond'rous grace
The Father has bestow'd
On sinners of a mortal race,
To call them sons of God !

Nor doth it yet appear
How great we must be made ;
But when we see our Saviour here,
We shall be like our head.

A hope so much divine
May trials well endure,
May purge our souls from sense and sin,
As Christ the Lord is pure.

If in my Father's love
I share a filial part,
Send down thy Spirit like a dove,
To rest upon my heart.

We would no longer lie
Like slaves beneath the throne ;
My faith shall Abba, Father, cry,
And thou the kindred own.

25. *Psalm the Hundredth.*

Before Jehovah's awful throne,
Ye nations bow with sacred joy :
Know that the LORD is God alone,
He can create and he destroy.

His sovereign power, without our aid
Made us of clay and form'd us men :
And when like wand'ring sheep we stray'd
He brought us to his fold again.

We'll crowd thy gates with thankful songs :
High as the heavens our voices raise ;
And earth with her ten thousand tongues
Shall fill thy courts with sounding praise.

Wide as the world is thy command,
Vast as eternity thy love :
Firm as a rock thy truth shall stand,
When rolling years shall cease to move.

26. *Honour and Praise to the Redeemer.*

What equal honours shall we bring,
To thee, O Lord our God, the Lamb,
When all the notes that angels sing,
Are far inferior to thy name ?

Worthy is He that once was slain,
The Prince of peace that groan'd and died,
Worthy to rise, and live, and reign,
At his Almighty Father's side.

Honour immortal must be paid,
Instead of scandal and of scorn ;
While glory shines around his head,
And a bright crown without a thorn.

Blessings for ever on the Lamb,
Who bore the curse for wretched men ;
Let angels sound his sacred name,
And every creature say, Amen !

27. *Praise to the Trinity.*

Bless'd be the Father and his love,
To whose celestial source we owe
Rivers of endless joys above,
And rills of comfort here below.

Glory to thee, great Son of God,
 From whose dear wounded body rolls
 A precious stream of vital blood,
 Pardon and life for dying souls.

We give the sacred Spirit praise,
 Who in our hearts of sin and woe
 Makes living springs of grace arise,
 And into boundless glory flow.

Thus God the Father, God the Son,
 And God the Spirit, we adore ;
 That sea of life and love unknown,
 Without a bottom or a shore.

28. *Seamen's Praises.*

Ye British Seamen, praise the Lord ;
 To you the work belongs ;
 For God invites you, by his word,
 To raise your Gospel songs.

Rejoice in his redeeming love,
 His wondrous mercy tell ;
 How Christ descended from above,
 To save your souls from hell.

Let the sweet praises of his name
 Resound from pole to pole ;
 To every shore his grace proclaim,
 As far as billows roll.

29. *Death and Burial of a Saint.*

Why do we mourn departing friends ?
 Or shake at death's alarms ?

'Tis but the voice that Jesus sends
To call them to his arms.

Why should we tremble to convey
Their bodies to the tomb ?
There the dear flesh of Jesus lay,
And left a long perfume.

The graves of all his saints he bless'd,
And soften'd every bed :
Where should the dying members rest,
But with the dying head ?

Thence he arose, ascending high,
And show'd our feet the way ;
Up to the Lord our flesh shall fly
At the great rising day.

Then let the last loud trumpet sound
And bid our kindred rise.
Awake, ye nations under ground !
Ye saints, ascend the skies !

30. *Our God for ever and ever.*

This God is the God we adore,
Our faithful, unchangeable friend,
Whose love is as large as his power,
And neither knows measure nor end.

'Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home ;
We'll praise him for all that is past,
And trust him for all that's to come.

31. *Love to the Brethren.*

Blest be the tie that binds
Our hearts in Christian love !
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers ;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

When we asunder part,
It gives us inward pain ;
But we shall still be join'd in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way ;
While each in expectation lives,
And longs to see the day.

From sorrow, toil, and pain,
And sin, we shall be free ;
And perfect love and friendship reign
Thro' all eternity.

32. *At Dismission.*

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.

33. *Praise to God.*

From all that dwell below the skies,
Let the Creator's praise arise ;
Let the Redeemer's name be sung,
Thro' ev'ry land, by ev'ry tongue.
Eternal are thy mercies, Lord ;
Eternal truth attends thy word :
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

Works by T. Timpson.

CHURCH HISTORY THROUGH ALL AGES,

From the First Promise of a Saviour to the
Year 1830. 7s. cloth bds.

“The whole work discovers much patience and extent of research, judicious selection, fidelity and impartiality of statement, candour in judging of characters and events, and a sacred solicitude to exhibit and recommend sound scriptural principle.”—*Congregational Magazine.*

“We regard this compendium as a valuable addition to our Christian Classics for the use and improvement of the rising generation.”—*Evangelical Mag.*

“Mr. Timpson has delineated his picture with a faithful and steady hand. He has evinced an extensive acquaintance with ecclesiastical affairs, both foreign and domestic, in the different periods of the world.”—*Imperial Mag.*

“Every praise is due to Mr. T. for candour, and for handling this subject in an intelligent and able manner. Considering the study of ecclesiastical affairs as a valuable qualification for Sunday School Teachers, we recommend it to their favourable attention as a work of talent and industry.”—*Teacher's Mag.*

Works by T. Timpson.

“It is the best piece on Church History, that we have ever read. This will doubtless become a standard book of reference.”—*Home Missionary Mag.*

“Timpson’s Church History through all Ages has not its equal in our own or in any other language.”—*Revivalist.*

“Mr. Milner’s Church History comes down only to the German Reformation. Mr. Timpson’s is brought down to the year 1830; and of course exhibits the general progress of religion among the several bodies of Dissenters, as well as in the Church of England.”
Christian Ladies’ Friend.

“To Mr. Timpson belongs the praise of condensation, faithfulness, and impartiality. So far as we have observed, it cannot be discovered to what sect he belongs. We wish it the most extensive circulation.”
Baptist Mag.

THE CHRISTIAN DIRECTORY, Or Guide to Daily Walking with God, for Young Persons. Cloth, price 2s.

“We have many similar books to Mr. Timpson’s, but we know of none which we would so warmly recommend to Christian parents, as a valuable addition to the libraries of their young people. It embodies the contents of many large volumes. At this season, when so many of our young people are again being separated from their parents and pastors, we hope none of them will be allowed to return to their several schools, or houses of business, without a copy of this book.”—*Congregational Mag.*

“Mr. Timpson’s little volume is a sort of religious medley, full of excellent precepts and valuable information on divers Christian subjects. It is well arranged, and seems likely to prove serviceable to young persons.”—*Teacher’s Mag.*

Works by T. Timpson.

**A FATHER'S REASONS FOR CHRIS-
TIANITY,**

**In Conversations on Paganism, Mahome-
tanism, Judaism, and Christianity. Third
Edition, cloth 1s. 6d.**

“This is a luminous, well-written, and highly in-
structive publication, admirably adapted for the im-
provement of youth.” — *Evangelical Mag.*

“This is a very useful, seasonable, and sensible
compendium of the evidences in favour of Christianity,
in familiar dialogues, embracing all the principal
arguments and facts recorded by the best writers.” —
Home Missionary Mag.

“We do not wonder that this judicious little book
has passed into a *third edition*. We trust that many
heads of families and conductors of schools, particularly
those for boys, will avail themselves of this excellent
manual in the formation of the Christian character of
our youth.” — *Juvenile Friend.*

**THE CHRISTIAN'S ANNUAL DIREC-
TORY THROUGH THE BIBLE.**

**With Tables for the Reading of every Day,
by which the Scriptures may be read in
a Year. Seventh Edition. 18mo. 3d.**

“We consider this an admirable little Tract. We
think it deserves to be preserved for daily use within
the cover of every Bible.” — *Christian Ladies' Friend.*



Princeton Theological Seminary-Speer Library



1 1012 01002 7102