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No. 67.

SCRIPTURE EXTRACTS;

STATING THE

DOCTRINES AND DUTIES

OF THE

CHRISTIAN RELIGION.

GOD, who, at sundry times and in divers manners, spake in times past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. (Heb. i. 1, 2.) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was steadfast, and every transgression and disobedience received its just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? (Heb. ii. 1—4.) 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.)

OF GOD.

God is a Spirit. (John iv. 24.) God is love. (1 John iv. 16.) God is light. (1 John i. 5.) Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales,

and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing. (Isa. xl. 12—15.) His glory covered the heavens, and the earth was full of his praise, and his brightness was as the light, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet; he stood and measured the earth; he beheld, and drove asunder the nations; the mountains were scattered; the perpetual hills did bow: his ways are everlasting. (Hab. iii. 3—6.) O Lord, thou hast searched me and known me; thou knowest my down-sitting and mine up-rising: thou understandest my thoughts afar off: thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord! thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit; or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there thy hand shall lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me: yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee. (Ps. cxxxix. 1—12.) Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. (Rev. iv. 8.) Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. (Rev. xv. 3, 4.) Justice and judgment are the habitation of thy throne; mercy

and truth shall go before thy face. (Ps. lxxxix. 14.) The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation. (Exod. xxxiv. 6, 7.) 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; for by grace are ye saved. (Eph. ii. 4, 5.) There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (1 John v. 7.) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii. 19.) The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. (2 Cor. xiii. 14.)

OF PROVIDENCE.

Blessed be the name of God for ever and ever; for wisdom and might are his. He changeth the times and seasons; he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. (Dan. ii. 20—22.) Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them: how much more are ye better than the fowls! And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these. It then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith! (Luke xii. 24—28.) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

(Matt. x. 29, 30.) Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. (Acts xiv. 17.)

OF THE LAW OF GOD.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath-day and hallowed it. Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house ; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die.

(Exod. xx. 1—19.) And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. (Luke x. 25—28.) Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven. (Matt. v. 17—20.) Wherefore the law is holy; and the commandment holy, and just, and good. (Rom. vii. 12.) For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. (James ii. 10, 11.) 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.)

OF THE FALL OF MAN.

God created man in his own image; in the image of God created he him. And God saw every thing that he had made, and behold it was very good. (Gen. i. 27. 31.) Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. (Eccles. vii. 29.) 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 thou eatest thereof, thou shalt surely die. (Gen. ii. 16, 17.) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. (Gen. iii. 6.) Wherefore 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.) as it is written, There is none righteous, no not one: there is none that understandeth; there is none that seeketh after God: they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. (Rom. iii. 10—18.)

JESUS CHRIST THE MEDIATOR OF THE NEW COVENANT.

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should render the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? it was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator. (Gal. iii. 17—19.) For there is one God, and one Mediator between God and men, the man Christ Jesus. (1 Tim. ii. 5.) And for this cause he is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (Heb. ix. 15—17.) And to Jesus, the Mediator of the new

covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Heb. xii. 24.) But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. (Heb. viii. 6.) But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. (Eph. ii. 13—17.)

OF THE DIGNITY AND OFFICES OF JESUS CHRIST.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. And the Word was made flesh, and dwelt among us: and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. (John i. 1—3, 14.) For God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. i. 1—3.) Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil. ii. 6—8.)

For Moses truly said unto the fathers, A *Prophet* shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he

shall say unto you. And it shall come to pass, that every soul which shall not hear that *Prophet*, shall be destroyed from among the people. (Acts iii. 22, 23.) The Spirit of the Lord is upon me, (saith Jesus,) because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord. (Luke iv. 18, 19.)

The Lord hath sworn, and will not repent: Thou art a *Priest* for ever, after the order of Melchisedec. (Psa. cx. 4.) For such a *High-Priest* became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. (Heb. vii. 26.) Having a *High-Priest* over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (Heb. x. 21, 22.)

He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the *throne* of his father David. (Luke i. 32.) Jesus said, My *kingdom* is not of this world; if my *kingdom* were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my *kingdom* not from hence. Pilate therefore said unto him, Art thou a *King* then? Jesus answered, Thou sayest that I am a *King*: to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth, heareth my voice. (John xviii. 36, 37.) Him hath God exalted with his right hand to be a *Prince* and a *Saviour*, for to give repentance to Israel, and forgiveness of sins. (Acts v. 31.) For he must *reign*, till he hath put all enemies under his feet. (1 Cor. xv. 25.) The grace of our *Lord Jesus Christ*, be with you all. (Rev. xxii. 21.) Be thou faithful unto death, and I will give thee a crown of life. (Rev. ii. 10.)

OF THE CHARACTER OF JESUS CHRIST

For such a *High-Priest* became us, who is *holy, harmless, and undefiled, separate from sinners*. (Heb. vii. 26.) Having gone up to Jerusalem at twelve years of age, he was found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions: and to his

mother, who said to him, Thy father and I have sought thee sorrowing, he replied, How is it that ye sought me ? Wist ye not that I must be about my father's business ? (Luke. ii. 41—49.) Jesus said unto his disciples, My meat is to do the will of him that sent me, and to finish his work. (John iv. 34.) I seek not my own will, but the will of him that sent me. (John v. 30.) To John the Baptist he said, It becometh us to fulfil all righteousness. (Matt iii. 15.) And in the morning, Jesus rising up a great while before day, went out into a solitary place, and there prayed. (Mark i. 35.) Jesus, (as his custom was,) went into the synagogue on the Sabbath day. (Luke iv. 16.)

In the garden of Gethsemane, Jesus fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me ; *nevertheless, not as I will, but as thou wilt.* (Matt. xxvi. 39.) On the cross he prayed for those who crucified him, saying, *Father, forgive them,* for they know not what they do. (Luke xxiii. 34.) And when Jesus had cried with a loud voice, he said, *Father, into thy hands I commend my spirit :* and having thus said, he gave up the ghost. (Luke xxiii. 46.) Peter said to the Jews, Ye denied the *Holy One* and the *Just*, and desired a murderer to be granted to you. (Acts iii. 14.)

God anointed Jesus of Nazareth with the Holy Ghost and with power : *who went about doing good.* (Acts x. 38.) He himself took our infirmities, and bare our sicknesses. (Matt. viii. 17.) Come unto me, said Jesus, all ye that labour, and are heavy laden, and *I will give you rest.* Take my yoke upon you, and learn of me, for I am *meek and lowly in heart ;* and ye shall find rest unto your souls. (Matt. xi. 28, 29.) *I have compassion* on the multitude ; I will not send them away fasting, lest they faint in the way. (Matt. xv. 32.) The Son of man is not come to destroy men's lives, but to save them. (Luke ix. 56.) A new commandment I give unto you, (said Jesus unto his disciples,) that ye love one another ; *as I have loved you,* that ye also love one another. (John xiii. 34.) At the tomb of Lazarus Jesus *wept.* Then said the Jews, Behold how he loved him ! (John xi. 35, 36.) Then were brought unto Jesus little children, that he should put his hands on them and pray. And the disciples rebuked them. But Jesus said, *Suffer little children, and forbid them not to come unto me ;* for of such is the kingdom of heaven (Matt. xix. 13

14.) Jesus said to his disciples, Behold, I send you forth as sheep in the midst of wolves : *be ye wise as serpents, and harmless as doves.* (Matt. x. 16.) Christ also suffered for us, *leaving us an example, that we should follow his steps :* who did no sin, neither was guile found in his mouth ; who, when he was reviled, reviled not again : when he suffered, he threatened not ; but committed himself to him that judgeth righteously. (1 Pet. ii. 21—23.)

OF THE ATONEMENT.

After threescore and two weeks shall *Messiah* be cut off, *but not for himself.* (Dan. ix. 26.) For he was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him : and with his stripes we are healed. All we, like sheep, have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. (Isa. liii. 5, 6.) 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.) Jesus Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. (Eph. v. 2.) Ye know that ye were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot ; who was verily fore-ordained before the foundation of the world, but was made manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God. (1 Pet. i. 18—21.) Unto him that hath 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.) Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. (Rev. v. 12.)

JESUS CHRIST THE ONLY INTERCESSOR.

I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my

commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (John xiv. 12—17.) I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Neither pray I for these alone, but for them also which shall believe on me through their word. (John xvii. 9, 15, 20.) Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always. (John xi. 41, 42.) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (Rom. viii. 34.)—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.) For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us. (Heb. ix. 24.) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. (1 John ii. 1, 2.) Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Heb. vii. 25.)

OF REGENERATION.

A *new heart* will I give you, (saith God,) and a *new spirit* will I put within you: and I will take away the *stony heart* out of your flesh, and I will give you a *heart of flesh*. (Ezek. xxxvi. 26.) There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man *be born again*, he cannot see the

kingdom of God. (John iii. 1—3.) But as many as received him, to them gave he power to become the *sons of God*, even to them that believe on his name ; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John i. 12, 13.) 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.) Whosoever is *born of God*, overcometh the world : and this is the victory that overcometh the world, even our faith. (1 John v. 4.)

REPENTANCE AND REMISSION OF SINS.

I tell you, Nay : but, except ye repent, ye shall all likewise perish. (Luke xiii. 5.) Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning : and rend your heart, and not your garments, and turn unto the Lord your God ; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. (Joel ii. 12, 13.) Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. (Acts iii. 19.) Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions : and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. (Psalm li. 2—5.) For mine iniquities are gone over mine head : as a heavy burden they are too heavy for me. I am troubled, I am bowed down greatly : I go mourning all the day long. I am feeble and sore broken : I have roared by reason of the disquietness of my heart. (Psa. xxxviii. 4, 6, 8.) And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. (Luke xv. 17—19.) And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God

be merciful to me a sinner. I tell you, This man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted. (Luke xviii. 13, 14.) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ; for this is my blood of the New Testament, which is shed for many for the remission of sins. (Matt. xxvi. 27, 28.) Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little. (Luke vii. 47.) Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke xxiv. 46, 47.) If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (1 John i. 9.) He that covereth his sins shall not prosper ; but whoso confesseth and forsaketh them shall have mercy. (Prov. xxviii. 13.)

OF JUSTIFICATION BY FAITH.

Surely, shall one say, In the *Lord* have I *righteousness* and *strength* ; even to him shall men come, and all that are incensed against him shall be ashamed. In the *Lord* shall all the seed of Israel be *justified*, and shall glory. (Isa. xlv. 24, 25.) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the *righteousness of God*, which is by *faith* of *Jesus Christ*, unto all, and upon all them that *believe* ; for there is no difference ; for *all* have *sinned*, and come short of the glory of God : *being justified freely by his grace* through the *redemption* that is in *Christ Jesus* ; whom God hath set forth to be a *propitiation* through *faith* in his blood, to declare *his righteousness* for the remission of sins that are past, through the forbearance of God : to declare, I say, at this time, *his righteousness*, that he might be just, and the justifier of him which *believeth in Jesus*. Where is boasting then ? It is excluded. By what law ? Of works ? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law. (Rom. iii. 21—23.) Now to him that worketh is the reward not reckoned of grace,

but of debt ; but to him that worketh not, but *believeth on him that justifieth* the ungodly, his *faith* is counted for righteousness. (Rom. iv. 4, 5.) Knowing that a man is *not justified* by the *works* of the *law* ; but by the *faith* of *Jesus Christ*, even we have *believed* in *Jesus Christ*, that we might be *justified* by the *faith* of *Christ*, and *not* by the *works* of the *law* ; for by the *works* of the *law* shall *no flesh* be *justified*. (Gal. ii. 16.) Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the *law*, but that which is through the *faith* of *Christ*, the righteousness which is of God by *faith*. (Phil. iii. 8, 9.)

OF SANCTIFICATION.

Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived ; neither fornicators, nor idolaters, 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.) Jesus Christ gave himself for us ; that he might redeem us from all iniquity, and *purify* unto himself a peculiar people, zealous of good works. (Titus ii. 14.) The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law. They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. (Gal. v. 22—25.) Sanctify them through thy truth, (said Jesus,) thy word is truth. (John xvii. 27.) Follow peace with all men, and *holiness*, without which no man shall see the Lord. (Heb. xii. 14.)

THE GOSPEL CONTRASTED WITH THE LAW.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words ; which voice they that heard

entreated that the word should not be spoken to them any more: for they could not endure that which was commanded.—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, and to the blood of sprinkling that speaketh better things than that of Abel. (Heb. xii. 18—24.) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom. viii. 1—4.) The law was given by Moses, but grace and truth came by Jesus Christ. (John i. 17.)

THE CHRISTIAN SAVED FROM THE REIGNING POWER OF SIN.

Thou shalt call his name Jesus, for he shall save his people from their sins. (Matt. i. 21.) If ye love me keep my commandments. He that hath my commandments and keepeth them he it is that loveth me. (John xiv. 15—21.) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (Rom. vi. 11—12.) Sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. 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? (Rom. vi. 14—16.) Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and

ye are not your own? for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's. (1 Cor. vi. 19—20.) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. (2 Tim. ii. 19.) For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 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. (Titus ii. 11—14.)

OF THE SOCIAL DUTIES.

Let love be without dissimulation: abhor that which is evil; cleave to that which is good. Be kindly-affectioned one to another with brotherly love; in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord. Rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints, given to hospitality. Bless them which persecute you, bless, and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of the same mind one towards another: mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord: therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. (Rom. xii. 9—21.) And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves to your own husbands, as it is fit in the Lord. Husbands love your wives, and

be not bitter against them. Children, obey your parents in all things, for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. Masters give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. (Col. iii. 17—21.) Let every soul be subject unto the higher powers: for there is no power but of God; the powers that be, are ordained of God. (Rom. xiii. 1.)

[See also Exod. xx. 12—17, as in page 4.]

OF THE PRIVILEGES OF REAL CHRISTIANS.

Being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom we also 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 tribulation 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 which is given unto us. (Rom v. 1—5.) There is therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Rom viii. 1, 2.) For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. (Rom. xiv. 17.) The path of the just is as the shining light, that shineth more and more unto the perfect day. (Prov. iv. 18.) 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.) We are kept by the power of God through faith unto salvation, ready to be revealed in the last time. (1 Pet. i. 5.) Father, (saith Jesus Christ,) I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast

given me ; for thou lovedst me before the foundation of the world. (John xvii. 24.)

OF THE WORSHIP OF GOD.

How amiable are thy tabernacles, O Lord of hosts ! For a day in thy courts is better than a thousand ; I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness. (Psal. lxxxiv. 1, 10.) God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth unto all, life, and breath, and all things. (Acts xvii. 24, 25.) The true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and in truth. (John iv. 23, 24.) For there is one God, and *one Mediator* between God and man ; the man Christ Jesus. (1 Tim. ii. 5.) Jesus saith, I am the way, the truth, and the life ; no man cometh unto the *Father* but by *me*. (John xiv. 6.) Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it unto you : hitherto ye have asked nothing in *my name* ; ask, and ye shall receive, that your joy may be full. (John xvi. 23, 24.) Likewise the *Spirit* also helpeth our infirmities : for we know not what we should pray for as we ought ; but the *Spirit* itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (Rom. viii. 26, 27.) I know Abraham, (saith God,) that he will command his *children* and his *household* after him, and they shall keep the way of the Lord, to do justice and judgment. (Gen. xviii. 19.) Choose ye this day whom ye will serve ; as for me and *my house* we will serve the Lord. (Josh. xxiv. 15.) When thou *prayest*, enter into thy closet ; and when thou hast shut thy door, *pray* to thy Father, who is in secret, and thy Father, who seeth in secret, shall reward thee openly. When ye *pray*, use not vain repetitions, as the heathen do ; for they think they shall be heard for their much speaking : be not ye therefore like unto

them; for your Father knoweth what things ye have need of, before ye ask him. (Matt. vi. 6—8.)

[See also Exod. xx. 2—7, as in page 4.]

OF THE SABBATH.

Ye shall keep my *sabbaths*, and reverence my *sanctuary*; I am the Lord. (Lev. xix. 30.) If thou turn away thy foot from the sabbath, from doing thy *pleasure* on my *Holy Day*, and call the *Sabbath* a *Delight*, the *Holy* of the Lord *Honourable*; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord. (Isa. lviii. 13, 14.) Upon the *first* day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. (Acts xx. 7.) I was in the Spirit (saith St. John) on the Lord's day. (Rev. i. 10.)

[See also Exod. xx. 8—11, as in page 4.]

PRUDENCE AND MODERATION IN THE PURSUIT OF TEMPORAL BLESSINGS.

Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. (Prov. xxx. 7—9.) And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee. (Gen. xxviii. 20—22.) No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither

do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or, what shall we drink ? or, wherewithal shall we be clothed ? (for after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. (Matt. vi. 24—33.) And these are they which are sown among thorns ; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful. (Mark iv. 18, 19.) For whosoever will save his life shall lose it ; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he should gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works. (Matt. xvi. 25—27.) Be careful for nothing : but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. Finally, brethren, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think of these things. Not that I speak in respect of want : for I have learned, in whatsoever state I am, therewith to be content. (Phil. iv. 6, 8, 11.) And Jabez was more honourable than his brethren : and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst

keep me from evil, that it may not grieve me ! And God granted him that which he requested. (1 Chron. iv. 9, 10.)

THE BENEFITS OF AFFLICTION.

There was a man in the land of Uz, whose name was Job ; and that man was perfect and upright, and one that feared God and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household ; so that this man was the greatest of all the men of the East. (Job i. 1—3.) So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal ; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity ? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What ! shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips. (Job ii. 7—10.) Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy. (James v. 11.) Wherein ye greatly rejoice, though now, for a season, if need be, ye are in heaviness through manifold temptations ; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ. (1 Pet. i. 6, 7.) Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me. (Psalm l. 15.) I waited patiently for the Lord ; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God : many shall see it, and fear, and shall trust in the Lord. (Psalm xl. 1—3.) Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And, when he was in

affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. (2 Chron. xxxiii. 11—13.) And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High; and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? (Dan. iv. 34, 35.) For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while 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. 16—18.) And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have 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. 13—17.)

THE EVILS OF UNSANCTIFIED PROSPERITY.

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day; lest when thou hast eaten and art full, and hast built goodly

houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage. (Deut. viii. 11—14.) But Jeshurun waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. (Deut. xxxii. 15—19.) Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. (Hosea ii. 6—9.) Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abominations before me: therefore I took them away as I saw good. (Ezek. xvi. 49, 50.) By thy great wisdom, and by thy traffic, hast thou increased thy riches, and thine heart is lifted up because of thy riches. (Ezek. xxviii. 5.) As they were increased so they sinned against me; therefore will I change their glory into shame. (Hosea iv. 7.) For I was envious at the foolish, when I saw the prosperity of the wicked. They are corrupt, and speak wickedly concerning

oppression : they speak loftily. And they say, How doth God know ? and is there knowledge in the Most High ? Behold, these are the ungodly, who prosper in the world ; they increase in riches. When I thought to know this, it was too painful for me : until I went into the sanctuary of God ; then understood I their end. Surely thou didst set them in slippery places : thou castedst them down into destruction. (Psalm lxxiii. 3, 8, 11, 12, 16—18.) And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? And he 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 toward God. (Luke xii. 17—21.) There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate. full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : 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. (Luke xvi. 19—23.)

THE ADVANTAGES OF EARLY PIETY.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children ; that the generation to come might know them, even the children which should be born ; who should arise and declare them to their children : that they might set their hope in God, and not forget the works of God, but keep his commandments. (Psalm lxxviii. 5—7.) Hear, ye children, the instruction of a father, and attend to know understanding. For I give