

SELECT SCRIPTURES,
ARRANGED FOR
DEVOTIONAL READING,
SABBATH SCHOOLS, AND BIBLE CLASSES.

BY THE
REV. SAMUEL YOUNG,
GUELPH.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF
SILVER."—PROVERBS XXV. 11.

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P R E F A C E .

"Other men labored, and I have entered into their labors." This Selection from Scripture is, to a considerable extent, but a re-arrangement and abridgement of a much larger work by the Rev. JOHN WARDEN, published at London in 1769. Assistance, however, has been received from other works, while many sections are taken directly from the Scriptures: of the latter, the whole of Part VI. is an instance.

For adding one more to such compilations, already numerous, it may be expected I should "render a reason." This will be best done, by stating the objects sought to be attained.

Private Christians sometimes desire to have their meditations amplified, and guided on particular religious topics. Scripture contains both the proper subjects for reflection, and directions how to engage the mind on these subjects with profit.

"Is any among you afflicted?" Such passages as occur under the article "Resignation," or the "Truth and Faithfulness" of God, apprehended by the spiritual mourner, in their "spirit and life," will greatly help to "fill his mouth with arguments," when, as directed, he turns his prayer to God.

Is any merry?" Let him nurse and strengthen his joy, by contemplating what is promised under the "Goodness" or "Mercy" of God, or the "Blessedness of the Redeemed;" and the anticipation of such "glory to be revealed" will constrain him to speak to his soul, as did Deborah, "Awake, awake; utter a song."

So with other states of mind, each calling for its appropriate subject: to supply suitable material for reflection, in passages somewhat copious and diversified, was one end in view.

The title of this Selection intimates its special adaptation for the young, collected in classes. Its object, as an addition to lessons from a Catechism, is to give instruction in spiritual things, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Many Catechisms combine the two plans, by adding texts of Scripture as "Proofs." The very name given to such texts expresses the chief, if not the exclusive aim of such selections—that is, to satisfy the learner that the statement in the Catechism is the sense of Scripture. Whether

such "Proofs" do to any extent accomplish even this purpose, Teachers will judge, each for himself. But what appears to be still wanting, even should the "Proofs" accomplish their desired end, is, that the learner be affected in his heart with the practical bearings of the doctrines, as well as with the fact that they are Scripturally correct. To supply this want, many Teachers appoint, in addition to the "Proofs," a particular chapter of the Holy Scriptures to be learned; but, from various causes, the object is not likely to be thus attained: First, there are few entire chapters, in which every verse is just such a verse as one would desire a child to learn, either because the passage is not sufficiently simple, or because it is less profitable than many others; again, the portions thus learned, being of necessity dispersed through the Scriptures, are apt to be overlooked or forgotten; and, further, such a plan does not admit of any distinct arrangement of subjects in the mind of the scholar. These, and other evils, it is the aim of this Selection to remove.

It remains for me to say a few words as to the plan.

In all the compilations I have yet seen, the texts are disposed in the order of the books of Scripture. This plan may have its advantages, but not for the reader; his thoughts are constantly interrupted by a new subject or a new construction of the sentence, or by the abrupt introduction of a new speaker: nor is such an arrangement of advantage to the learner, for he finds it difficult to remember passages so slightly connected. In the desire of obviating these difficulties, the passages are arranged in such order as to make the transition from one to another easy, and to form a certain train of thought, which, while pleasant to the reader, may also assist the memory of the learner.

The portion of each section in larger type, intimates the part to be learned—the remainder is intended for private reading; and here I would suggest to Teachers, whether the repetition of the chapter and verse in which a text is found, is an exercise so beneficial as to make up for the time spent in committing it to memory.

As respects the arrangement of subjects, my aim has been simplicity and profit. Beginning with the Condition of Man, in

PART I. the object is to lead the mind to a due sense of its wants. In

PART II. the Saviour is set forth as graciously supplying these wants.

PART III. represents the necessity and promise of the Holy Spirit to incline our hearts to the reception of Christ and his benefits.

PART IV. sets before us the nature, attributes, and character of the Great God, whom we are enabled by the Spirit of Christ to worship and serve.

PART V. teaches us the nature of that obedience God requires of us, as respects Himself, our own persons, or our fellow men.

PART VI. reveals to us so much of the "invisible things" of eternity, as God has suffered us to see: such as the resurrection, the judgment, the misery of the lost, and the blessedness of the redeemed.

In this last Part especially, some passages are applied to the subject in hand, by way of accommodation. Thus, when the patriarch, under the severity of suffering exclaims, "My soul chooseth strangling, and death rather than my life!" his words are put into the mouth of a lost sinner in eternity, lamenting over his case in words originally descriptive of sufferings less awful; for our Saviour himself says, "It had been good for that man, if he had not been born."

I earnestly pray that the God of all grace may bless this little book to somebody; that into whatsoever house it enters, it may be a sweet savor of Christ. Though an earthen vessel, it contains a treasure; but the excellency of the power is of God, and not of us. May the hand of the Lord be with it, that a great number by means of it may believe, and be turned unto the Lord.

SAMUEL YOUNG.

GUELPH, *January*, 1854.

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OMISSION.

In page 2 of the Contents, the following should have been inserted immediately before "Part III—Of the Holy Ghost."—

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PART I.—OF MAN.

I. MAN IS PRESERVED BY GOD.

1. *God preserveth all.*—Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, *and to the young ravens which cry.* (Psalm cxlviii. 7—9.) In his hand is the soul of every living thing, and the breath of all mankind. (Job. xii. 10.) If he set his heart upon man, *if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust.* (Job xxxiv. 14, 15.)

2. *Especially all his people.*—They that trust in the LORD shall be as mount Zion, *which cannot be removed, but abideth for ever.* As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever. (Psalm cxxv. 1, 2.) God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; *though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.* There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, *and that right early.* The LORD of hosts is with us; the God of Jacob is our refuge. (Psalm xli. 1—5, 7.) Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. (Isai. xli. 10.)

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, *He is my refuge and my fortress: my God; in him will I trust.* Surely he shall deliver thee from the snare of the fowler, *and from the noisome pestilence.* He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy shield and buckler.* Thou shalt not be afraid for the terror by night; *nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.* A thousand shall

fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee. Because thou hast made the Lord *who* is my refuge, *even* the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone. (Psalm xci. 1—7, 9—12.) I will lift up mine eyes unto the hills, from whence cometh my help. My help *cometh* from the Lord, who made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. (Psalm exxi.) Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who* is the health of my countenance, and my God. (Psalm xlii. 11.) O bless our God, ye people, and make the voice of his praise to be heard: who holdeth our soul in life, and suffereth not our feet to be moved. (Psalm lxi. 8, 9.)

3. *No want in them is overlooked.*—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? 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? (Matt. vi. 25, 26, 28—30.) Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. (Psalm xxxvii. 3.) O fear the Lord, ye his saints: for *there* is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. (Psalm xxxiv. 9, 10.)

4. *And promises them protection.*—When the poor and needy seek water, and *there* is none, and their tongue faileth for thirst, I the Lord will hear them, *I* the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. (Isai. xli. 17, 18.) When thou passest through the waters, *I will be* with thee; and through the rivers, they shall not overflow

thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee. For I *am* the Lord thy God, the Holy One of Israel, thy Saviour. (Isai. xliii. 2, 3.) Sing ye unto *Zion*, A vineyard of red wine. I the Lord do keep it ; I will water it every moment : lest *any* hurt it, I will keep it night and day. (Isai. xxvii. 2, 3.)

II. MAN IS IGNORANT.

Vain man would be wise, though man be born *like* a wild ass's colt ; (Job xi. 12 ;) for we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow. (Job viii. 9.) We wait for light, but behold obscurity ; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes : we stumble at noon-day as in the night. (Isai. lix. 9, 10.) If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. (1 Cor. iii. 18, 19.) If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. (1 Cor. viii. 2.) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called* : but God hath chosen the foolish things of this world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are : that no flesh should glory in his presence. (1 Cor. i. 26—29.)

III. MAN IS DEPRAVED.

1. *By nature*.—What *is* man, that he should be clean ? and *he who* is born of a woman, that he should be righteous ? Behold, *God* putteth no trust in his saints ; yea, the heavens are not clean in his sight. How much more abominable and filthy *is* man, who drinketh iniquity like water ? (Job xv. 14—16. Hear, O heavens, and give ear, O earth : for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib : *but* Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters : they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head *there* is no soundness in it ; *but* wounds, and bruises, and putrifying

sores: they have not been closed, neither bound up, neither mollified with ointment. (Isai. i. 2—6.)

2. *By sinful habits.*—Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. (Eccles. viii. 11.) *Yea*, when he heareth the words of the curse, he *blesseth* himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. (Deut. xxix. 19.) Let favor be showed to the wicked, *yet* will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. (Isai. xxvi. 10.) 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? (Job xxi. 14, 15.) This people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. (Matt. xiii. 15.)

3. *Before conversion.*—You *hath* he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Wherefore remember, that ye *being* in time past Gentiles in the flesh, were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. (Eph. ii. 1—3, 11, 12.) For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. (Titus iii. 3.)

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. (Col. ii. 13.) You, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled. (Col. i. 21.) This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; *but* that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful

lusts; (Eph. iv. 17, 18, 22;) and have no fellowship with the unfruitful works of darkness. For it is a shame even to speak of those things which are done of them in secret. (Eph. v. 11, 12.) Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness: (Rom. vi. 12, 13, 19;) for the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*. (1 Peter vi. 3, 4.) Save yourselves from this untoward generation. (Acts ii. 40.)

4. *Under grace.*—The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (Gal. v. 17.) For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. (Rom. vii. 18—25.)

5. *Confessed by his Saints.*—I will declare mine iniquity; I will be sorry for my sin. (Psalm xxxviii. 18.) Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further. (Job xl. 3—5.) Withhold not thou thy tender mercies from me, O Lord. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me. (Psalm xl. 11.—13.) Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. (Psalm li. 10, 11.) Who can understand *his* errors? cleanse thou

me from secret *faults*. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. (Psalm xix. 12, 13.)

IV. MAN IS GUILTY, OR LIABLE TO BE PUNISHED.

1. *Sin exposes to sorrow of heart.*—Knowest thou *not* this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite *but* for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever; they who have seen him shall say, Where is he? His bones are full of the *sin* of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, *though* he hide it under his tongue: yet his meat in his bowels is turned, it is the gall of asps within him. (Job xx. 4—7, 11, 12, 14.) Trouble and anguish shall make him afraid; they shall prevail against him. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, *even* on his neck, upon the thick bosses of his bucklers. (Job xv. 24—26.) This is the portion of a wicked man from God, and the heritage appointed unto him by God. (Job xx. 29.)

2. *To the displeasure of God.*—If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him? (1 Sam. ii. 25.) The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. (Psalm xxxiv. 16.) God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses. (Psalm lxviii. 21.) Know ye not that the unrighteous shall not inherit the kingdom of God? (1 Cor. vi. 9.) For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Rev. xxii. 15.)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; (Rom. i. 18;) and we are sure that the judgment of God is according to truth against them who commit such things. And thinkest thou this, O man, that doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long-suffering? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon

every soul of man that doeth evil. (Rom. ii. 2—6, 8, 9.) *His fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.* (Luke iii. 17.) The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. (Job xxi. 30.)

3. *Against which the penitent prays.*—The crown is fallen from our head: woe unto us, that we have sinned! For this our heart is faint; for these *things* our eyes are dim. (Lam. v. 16, 17.) O remember not against us former iniquities: let thy tender mercies speedily prevent us. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die. (Psalm lxxix. 8, 9, 11.) If I justify myself, mine own mouth shall condemn me: *If I say, I am perfect*, it shall also prove me perverse. (Job ix. 20.) Behold, I am vile; what shall I answer thee? (Job xl. 4.) I have sinned; what shall I do unto thee, O thou preserver of men? (Job vii. 20.) Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more: that which* I see not teach thou me: if I have done iniquity, I will do no more. (Job xxxiv. 31, 32.)

If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But *there is forgiveness with thee, that thou mayest be feared.* With the Lord *there is mercy*, and with him is plenteous redemption. (Psalm cxxx. 3, 4, 7.) Remember, O Lord, thy tender mercies and thy loving-kindness; for they *have been* ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord. For thy name's sake, O Lord, pardon my iniquity; for it is great. (Psalm xxv. 6, 7, 11.) Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out mine transgressions. 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. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. (Psalm li. 1—4, 7, 9, 16, 17.) Blessed *is he whose* transgression *is* forgiven, *whose* sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile. (Psalm xxxii. 1, 2; Rom. iv. 7, 8.) I acknowledged my sin unto thee, and

mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. (Psalm xxxii. 5.)

V. MAN IS MORTAL.

1. *All die.*—The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodness thereof *is* as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people *is* grass. (Isai. xl. 6, 7.) But this I say, brethren, the time *is* short: it remaineth, that they that weep be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. (1 Cor. vii. 29—31.) It is appointed unto men once to die, but after this the judgment. (Heb. ix. 27.) And what man *is* he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? (Psalm lxxxix. 48.) If *the Almighty* set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together; and man shall turn again unto dust. (Job xxxiv. 14, 15.)

Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation *is* in the dust, *who* are crushed before the moth? They are destroyed from morning to evening: they perish for ever without any regarding it. Doth not their excellency *which is* in them go away? they die even without wisdom. (Job iv. 18—21.) All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the clean, and to the unclean. (Eccles. ix. 2.) One dieth in his full strength, being wholly at ease and quiet. 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. 23, 25, 26.) As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more*. He shall return no more to his house, neither shall his place know him any more. (Job vii. 9, 10.) For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: fill the heavens *be* no more, they shall not awake, nor be raised out of their sleep. (Job xiv. 7—12.) O that they were wise, *that* they understood this, *that* they would consider their latter end. (Deut. xxxii. 29.)

2. *All must soon die.*—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when

thou shalt say I have no pleasure in them ; While the sun, or the light, or the moon or the stars, be not darkened : nor the clouds return after the rain. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened ; And the doors shall be shut in the streets, when the sound of the grinding is low ; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low ; Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets : Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it. (Eccles. xii. 1, 2, 4—7.)

Is there not an appointed time to man upon earth ? are not his days also like the days of an hireling ? (Job vii. 1.) *What is my strength, that I should hope ? and what is mine end, that I should prolong my life ? Is my strength the strength of stones ? or is my flesh of brass ?* (Job vi. 11, 12.) *My breath is corrupt, my days are extinct, the graves are ready for me.* My days are past, my purposes are broken off, *even* the thoughts of my heart. If I wait, the grave is mine house : I have made my bed in the darkness. I have said to corruption, *Thou art* my father : to the worm, *Thou art* my mother, and my sister. (Job xvii. 1, 11, 13, 14.) My days are swifter than a post : they flee away, they see no good. They are passed away as the swift ships : as the eagle *that* hasteth to the prey. (Job ix. 25, 26.) Boast not thyself of to-morrow ; for thou knowest not what a day may bring forth. (Prov. xxvii. 1.) For we *are but of* yesterday, and know nothing, because our days upon earth *are a* shadow. (Job viii. 9.) Man also knoweth not his time : as the fishes that are taken in an evil net, and as the birds that are caught in the snare ; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them. (Eccles. ix. 12.) The ground of a certain rich man brought forth plentifully : 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 ?* (Luke xii. 16—20.) *Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.* (Eccles. ix. 10.)

3. *Many die in distress.*—Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow. (Eccles. viii. 12, 13.) Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. Terrors shall make him afraid on every side. His strength shall be hunger-bitten, and destruction *shall be* ready at his side. It shall devour the strength of his skin: *even* the first-born of death shall devour his strength. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world. (Job xviii. 5, 11—14, 16—18.)

He seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, *that* their houses *shall continue* for ever, and their dwelling-places to all generations; they call *their* lands after their own names. Nevertheless man *being* in honor abideth not: he is like the beasts *that* perish. Their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. When he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul: he shall go to the generation of his fathers; they shall never see light. (Psalm xlix. 10—14, 17—19.) In all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? (Eccles. v. 16.) Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever: they who have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. (Job xx. 6—8.)

4. *We should not confide in man.*—Thus saith the Lord of hosts; Your fathers, where *are* they? and the prophets, do they live for ever? (Zech. i. 4, 5.) Cease ye from man, whose breath *is* in his nostrils: for wherⁱⁿ is he to be accounted of? (Isai. ii. 22.) Put not your trust in princes, *nor* in the son of man, in whom *there is* no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. (Psalm cxlvi. 3, 4.) Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh. (Jer. xvii. 5, 6.) Be not afraid of them that kill the body, and after that have no more that they can do. But I will:

ferewara you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. (Luke xii. 4, 5.)

5. *Let each contemplate his own death.*—Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come. (Job xiv. 1, 2.) Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night. Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up: in the evening it is cut down, and withereth. We spend our years as a tale *that is told*. The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath. So teach us to number our days, that we may apply *our* hearts unto wisdom. (Psalm xc. 3—6, 9—12.)

I know *that* thou wilt bring me to death, and to the house appointed for all living. (Job xxx. 23.) Lord, make me to know mine end, and the measure of my days, what it is; *that* I may know how frail I *am*. Behold, thou hast made my days *as* an hand-breadth; and mine age is as nothing before thee. Hear my prayer, O Lord, and give ear unto my cry: for I *am* a stranger with thee, and a sojourner, as all my fathers *were*. O spare me, that I may recover strength, before I go hence, and be no more. (Psalm xxxix. 4, 5, 12, 13.)

VI. MAN IS TO BE JUDGED.

1. *In this world the wicked often prosper.*—The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. (Heb. vi. 7, 8.) So, though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, who fear before him: but it shall not be well with the wicked; because he feareth not before God. (Eccles. viii. 12, 13.) 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. (Eccles. xi. 9.) For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil; (Eccles. xii. 14;) because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts 17. 31.)

2. *Yet God shall punish them.*—Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heaven shall declare his righteousness; for God is judge himself. (Psalm l. 3—6.) The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. (Isai. xxvi. 21.) The hand of the Lord shall be known toward his servants, and his indignation toward his enemies; for, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. (Isai. lxvi. 14, 15.) He spared not the old world, *whose wickedness was* great, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly. (Gen. vi. 5; 2 Peter ii. 5, 6.) 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.)

3. *As the righteous judge.*—Is not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? can he judge through the dark cloud? Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven. (Job xxii. 12—14. I the Lord search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings: (Jer. xvii. 10.) If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. (Gen. iv. 7.) Judgment also will I lay to the line, and righteousness to the plummet: (Isai. xxviii. 17:) for we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. (2 Cor. v. 10.)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. (Rom. i. 18.) And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath and revelation of the righteous judgment of God. (Rom. ii. 3—5.) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Heb. x. 26—29.)

4. *At the last day.*—There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished.—But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The Lord is not slack concerning his promise, as some men count slackness. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?* (2 Peter iii. 3—7, 9—11.)

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Matt. xxiv. 14, 29, 30, 31.) But of that day and hour knoweth no man, no, not the angels who are in heaven, neither the

Son, but the Father. (Mark xiii. 32.) For in such an hour as ye think not the Son of man cometh. (Matt. xxiv. 44.) *Wherefore*, let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord. (Luke xii. 35, 36.)

PART II.—OF OUR LORD JESUS CHRIST.

I. HIS NATURE—HE IS THE GREAT GOD—PROVED.

1. *From the names given to him.*—Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Tim. iii. 16.) God 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, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (Heb. i. 1—4.) God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii. 9—11.) He raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all. (Eph. i. 20—23.) *He* is the image of the invisible God, the first-born of every creature. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence. (Col. i. 15, 18.)

2. *The works done by him.*—He arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? (Mark iv. 39.) Many of the people believed on him, and said, When Christ cometh, will he do more miracles than those which this man doeth? (John x. 37.) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether

they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him : and he is before all things, and by him all things consist. (Col. i. 16, 17.) Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands ; they shall perish ; but thou remainest ; and as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail. (Heb. i. 10, 12.) Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John x. 17, 18.)

3. *The worship paid to him.*—The Father judgeth no man, but hath committed all judgment unto the Son : that all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him. (John v. 22, 23.) Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. (Acts vii. 55, 56, 59, 60.) Jesus Christ—is the faithful Witness and the first-begotten of the dead, and the Prince of the Kings of the earth. 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. (Rev. i. 5, 6.) And I beheld, and I heard the voice of many angels round about the throne and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever. (Rev. v. 11—14.)

II. HIS CHARACTER.

1. *Uprightness.*—I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before

me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight. (Psalm xviii. 21—25.)

The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. (Isai. xi. 2—5.)

2. *Devotion to God.*—While his disciples prayed him, saying, Master, eat; he said unto them, I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work. (John iv. 31, 32, 34.) I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father who hath sent me. (John v. 30.) But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. (John xiv. 31.) He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. (2 Pet. i. 17.)

3. *Kindness to those in suffering.*—God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (Acts x. 38.) Go your way, (said Jesus) and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. (Luke vii. 22, 23.) And the people were beyond measure astonished, saying, he hath done all things well: he maketh both the deaf to hear, and the dumb to speak. (Mark vii. 37.)

4. *Love for the souls of men.*—I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my father love me, because I lay down my life, that I might take it again. No man taketh it

from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John x. 11, 14—18.)

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. (John xv. 9, 10, 12, 13.) 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 savor. (Eph. v. 2.) For scarcely for a righteous man will one die: yet, peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Rom. v. 7, 8.) 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 Peter ii. 21—23.)

5. *Concern for those who reject him.*—And he looked round about on them with anger, being grieved for the hardness of their hearts. (Mark iii. 5.) O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. xxiii. 37—39.) And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. (Luke xix. 41, 42.)

Jesus cried and said, I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. And I know that this commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (John xii. 44.)

6. *Poverty and reproach.*—The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his

head. (Matt. viii. 20.) And certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, ministered unto him of their substance. (Luke viii. 2, 3.) Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (2 Cor. viii. 9.) If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. (John xv. 18—20.)

III. HIS OFFICES.—HE IS A PROPHET.

1. *Promised by God to instruct us.*—Moses truly said unto the Fathers, A prophet shall the Lord your 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, who will not hear that prophet, shall be destroyed from among the people. (Acts iii. 22, 23.) Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break; and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house. (Isai. xlii. 1—7.)

In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.—They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. (Isai. xxix. 18, 24.) And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. (Isai. xxxii. 3, 4.) Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing. (Isai. xxxv. 5, 6.) And *I* will bring the blind by a way *that* they knew not; *I* will lead them in paths *that* they have not known: *I* will make

darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. (Isai. xlii. 16.) After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord. (Jer. xxxi. 33, 34.) And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. (Isai. xxx. 20, 21.) Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. (Micah iv. 2.)

2.—*This instruction Christ gave us.*—Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, who have been since the world began. That we should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. (Luke i. 68—79.)

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John viii. 12.) To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. (John xviii. 37.) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. (John iii. 19, 20.) It is given unto you to know the mysteries of the kingdom of heaven. Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see *those things* which you see, and have not seen *them*; and to

hear *those things* which ye hear, and have not heard *them*. (Matt. xiii. 11, 16, 17.) In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in thy sight. (Luke x. 21.) Henceforth I call you not servants ; for the servant knoweth not what his Lord doeth : but I have called you friends ; for all things I have heard of my Father I have made known unto you. (John xv. 15.) These things have I spoken unto you, being *yet* present with 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. (John xiv. 25, 26.) When he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, *that* shall he speak : and he will show you things to come. He shall glorify me : for he shall receive of mine, and shall show it unto you. (John xvi. 13, 14.)

3. *Which makes wise unto salvation.*—I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith. (Rom. i. 16, 17.) 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 : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. (Phil. iii. 8—10.) Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them* ; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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. 14—17.) For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. (Rom. xv. 4.)

We have also a more sure word of prophecy ; whereunto you do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts : knowing this first, 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 ; (3 Peter i. 19—21 ;) who prophesied of the *grace that should come* unto you : searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suffer-

ings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. (1 Peter i. 10—12.) See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. (Heb. xii. 25.) For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence 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. (Heb. ii. 2, 3.)

4. *And we should pray for it.*—We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel. We also do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; (Col. i. 3, 5, 9, 10, 13;) that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe; (Eph. i. 17—19;) that ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Eph. iii. 17—19.) Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen. (Rom. xvi. 25—27.)

HE IS A PRIEST.

1. *Peace with God, through pardon of sin, was promised.*—We have before proved both Jews and Gentiles, that they are all under sin: that every mouth may be stopped, and all the world may become

guilty before God: for all have sinned, and come short of the glory of God. (Rom. iii. 9, 19, 23.) 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. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (Gal. iii. 10, 22.) Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. I will be their God, and they shall be my people: for I will forgive their iniquity, and I will remember their sin no more. (Jer. xxxi. 31, 33, 34.) And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. (Jer. xxxii. 40.)

2. *By means of a Saviour suffering for us.*—Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But 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. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will

I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (Isai. liii.)

3. *Jesus is that Saviour who was promised.*—Then opened he their understanding, that they might understand the scriptures, and said unto them, 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. 45—47.) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; this Jesus hath God raised up, whereof we are all witnesses. (Acts ii. 22, 23, 32.) Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (Acts xiii. 38, 39.) Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved. (Acts iv. 12.) 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.) God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (Acts iii. 26.) 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. 17.)

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. 3, 4.) When the fulness 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.) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. (Gal. iii. 13.) 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; being justified freely by his grace through the redemption that is in Christ Jesus. (Rom. iii. 21—24.)

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.) For we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 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 mine 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. 3, 8, 9.) For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Rom. v. 6—8.) For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich. (2 Cor. viii. 9.)

4. *The benefits of his sufferings.*—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. (1 Tim. i. 15.) Wherefore remember, that ye being in time past Gentiles in the flesh, were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who came and preached peace to you who were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. (Eph. ii. 11—14, 17—19.) 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. 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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Rom. v. 1, 2, 10, 11.) 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. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. 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. 16, 17, 31—34.)

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.) And we know that he was manifested to take away our sins; and in him is no sin. (1 John iii. 5.) In this was manifested the love of God toward 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.) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: 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; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Eph. i. 3, 5—7.) 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.)

5 *As our Priest, Jesus offered up himself, and pleads for sinners.*—Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. (Heb. iii. 1.) For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he said in another *place*, Thou art a priest for ever after the order of Melchizedec. (Heb. v. 1—6.) And they truly were many priests, because they were not suffered to continue by reason of death: but this *man*, because he continueth ever, hath an unchangeable priesthood. 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. For such an high priest became us, *who* is holy, harmless, undefiled, *separate* from sinners, and made higher than the heavens;

who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests who have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore. (Heb. vii. 23—28.)

Now we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.—(Heb. viii. 1.) Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? 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: nor yet that he should offer himself often, as the high priest entered into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, (Heb. ix. 11—14, 24—28.) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.—(Heb. x. 11—14.)

6. *Through our High Priest we should approach the Father.*—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. For we have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Heb. iv. 14—16.) Having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh; and *having* an 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 19—22.)

HE IS A KING.

1. *Christ has a kingdom.*—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** (Jer. xxiii. 5, 6.) Behold, the Lord God will come with strong *hand*, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young. (Isai. xl. 10, 11.) Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt, the foal of an ass. (Zech. ix. 9.) 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: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke i. 32, 33.) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts shall perform this. (Isai. ix. 6, 7.) For God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii. 9—11.)

2. *Spiritual in its nature.*—And when *Jesus* was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you. (Luke xvii. 20, 21.) The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. (Rom. xiv. 17.) My kingdom is not of this world: if my king-

dom were of this world, then would my servants fight: but now is my kingdom not from hence. (John xviii. 36.) For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. (2 Cor. x. 3—5)

For this purpose the Son of God was manifested, that he might destroy the works of the devil. (1 John iii. 8.) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage; (Heb. ii. 14, 15;) and having spoiled principalities and powers, he made a show of them openly, triumphing over them in his cross. (Col. ii. 14, 15) Wherefore, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer, and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. (Eph. vi. 10—18.)

3. *Opposed by rebellious man.*—The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the *places* with the dead bodies; he shall wound the heads over many countries. (Psalm cx. 1, 2—5, 6.) Who is this that cometh from Edom, with dyed garments from Bozrah? this *that* is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my

garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. (Isai. lxiii. 1—4.)

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*. Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. Zion heard, and was glad; the daughters of Judah rejoiced because of thy judgments, O Lord. (Psalm xevii. 1—8.) Who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. (Mal. iii. 2, 3.) I am come to send fire on the earth; and what will I, if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. (Luko xii. 49—53.) Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth: Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him. (Psalm ii.)

4. *He will at last be triumphant.*—All the ends of the world, shall remember and turn unto the Lord; and all the kindreds of the nations, shall worship before him. For the kingdom is the Lord's and he is the Governor among the nations, (Psal. xxii. 27, 28.) Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. (Psal. lxviii. 31.) And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations

shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isai. ii. 2, 3.) Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. (Isai. xl. 3—5.)

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. (Isai. lii. 10.) So shall they fear the name of the Lord from the west, and his glory from the rising of the sun; when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. (Isai. lix. 19.) Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. (Isai. liv. 2, 3.) Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. (Isai. lv. 5.) The Gentiles shall come to thy light, and kings to the brightness of thy rising. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. (Isai. lx. 3, 8, 9.) I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. (Isai. xlv. 23.) And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me. (Isai. lxvi. 23.) From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.—(Mal. i. 11.) Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.—(Matt. viii. 11.) For this gospel of the kingdom, shall be preached in all the world, for a witness unto all nations, and then shall the end come. (Matt. xxiv 14.) He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish;

and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. He shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed. (Psalm lxxii. 4, 6—12, 14—17.) I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, 'Thou *art* my Father, my God, and the rock of my salvation. Also I will make him *my* first-born, higher than the kings of the earth. His seed also will I make *to endure* for ever, and his throne as the days of heaven. (Psalm lxxxix. 23—29.) For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed is death. (1 Cor. xv. 25, 26.) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. (Rom. xiv. 9.) Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he hath put all things under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (1 Cor. xv. 24—28.) I, *John*, saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Rev. xix. 11—16.) And there were great voices in heaven, saying, The kingdoms of this world are become the *kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four-and-twenty elders, who sat before God on their seats, fell upon their faces, and worshipped God,

saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous *are* his judgments: And again they said, Alleluia. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. (Rev. xix. 1, 3, 6)

5. *His subjects share in his conquests.*—Ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. (Matt. xix. 28, 29.) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (Luke xii. 32.)—Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death. (Rev. i. 17, 18.) To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God: he shall not be hurt of the second death. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. (Rev. ii. 7, 11, 17.) He shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Rev. iii. 5, 7, 11, 21.)

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.) For ye are not come unto the mount that might be touched, and that burned with fire: 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, who 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. Wherefore we receiving a kingdom which cannot be moved, (Heb. xii. 18, 22—24, 28,) a city which hath foundations, whose builder and maker is God, (Heb. xi. 10,) let us have grace, whereby we may serve God acceptably with reverence and godly fear. (Heb. xii. 28.) Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. (1 Peter i. 13.) Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter i. 10, 11.) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Rev. xxii. 14.) Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them: (Rev. xiv. 13:) for they are without fault before the throne of God, (Rev. xiv. 5,) and before the Lamb, clothed with white robes, and palms in their hands. They 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. 9, 14—17.)

PART III.—OF THE HOLY GHOST.

I. HIS NATURE.

1. *He is God.*—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.) The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (1 Cor. ii. 10, 11.) By his Spirit he hath garnished the heavens. (Job xxvi. 13.) The Spirit of God hath made me, and the breath of the Almighty hath given me life. (Job xxxiii. 4.) There is a spirit in man: and the inspiration of the Almighty giveth them understanding. (Job xxxii. 8.)

O Lord, thou hast searched me, and known *me*. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compasses 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 shall thy hand 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.* (Psalm cxxxix. 1—12.) O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. These all wait upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.* (Psalm civ. 24, 25, 27—30.) 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.) For the prophecy came not of 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.) 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 a just recompence 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.)

II. HIS SAVING INFLUENCE ON THE SOULS OF MEN.

1. *This influence was promised.*—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. (Isai. xlv. 1—5.) I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. (Zech. xii. 10.)

Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. (Ezek. xxxvi. 25—27.) The Spirit *shall* be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. And the work of righteousness shall be peace : and the effect of righteousness quietness and assurance for ever. (Isai. xxxii. 15, 17.)

2. *Through our Lord Jesus Christ.*—It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. (John xvi. 7.) 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. 15, 16.) In the last day that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified. (John vii. 37—39.) But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Eph. iv; 7, 8.) For *God* gave him *to be* the head over *all things* to the church, which is his body, the fullness of him that filleth all in all. (Eph. i. 22, 23.)

3. *To render the Word of God effectual.*—Ye have purified your souls in obeying the truth through the Spirit: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. (1 Peter i. 22, 23.) For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. (1 Thess. i. 5.) And my speech and my preaching *were* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. (1 Cor. ii. 4, 12.)

4. *In enlightening the mind.*—Ye were sometimes darkness, but now *are ye* light in the Lord. (Eph. v. 8.) For God, who commanded

the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. iv. 6.) Even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. And we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord. (2 Cor. iii. 15—18.) 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.)

5. *And in Sanctifying the heart.*—We ourselves also 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. (Titus iii. 3—6.) Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (1 Cor. vi. 11.)

They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man hath not the Spirit of Christ, he is none of his. If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Rom. viii. 8, 9, 13.) The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. (Gal. v. 22, 23.) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. (1 Cor. iii. 16, 17.) Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John iii. 5—8.)

III. OUR DUTY WITH REFERENCE TO HIM.

1. *We should not grieve the Holy Spirit.*—The Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the day of provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years.

Wherefore I was grieved with that generation, and said, They do always err in *their* hearts; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest. (Heb. iii. 7—11.) Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. (Acts vii. 51.)

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy. Then he remembered the days of old, Moses, *and* his people, *saying*, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led *them* by the right hand of Moses with his glorious arm, dividing the water before them? that led them through the deep, as an horse in the wilderness, *that* they should not stumble? (Isai. lxiii. 9—13.) But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. (Zech. vii. 11, 12.) He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Heb. x. 28, 29.) For *it* is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance. (Heb. vi. 4—6.) Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. (Mark iii. 28, 29.) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. (Matt. xii. 32.)

2. *But make a right improvement of his influence.*—But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. (Heb. vi. 9.) *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. And 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. 16, 24, 25.) Be not deceived; God is not mocked: for whatsoever a man soweth:

that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. vi. 7, 8.)

I therefore beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. *There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.* But unto every one of us is given grace according to the measure of the gift of Christ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Eph. iv. 1—7, 12, 13.) If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind. (Phil. ii. 1, 2.) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently.* (1 Peter i. 22.) And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. (Rom. xv. 14.) Wherefore, my beloved, work out your own salvation with fear and trembling. For it is God who worketh in you both to will and to do of *his* good pleasure. (Phil. ii. 12, 13.) And 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. (Eph. v. 18, 19.) Building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life: (Jude 20, 21:) in whom ye also are builded together for an habitation of God through the Spirit. (Eph. ii. 22.) That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us; (2 Tim. i. 14:) for we through the Spirit wait for the hope of righteousness by faith. (Gal. v. 5.)

3. *Praying and giving thanks for it.*—I also cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe. (Eph. i. 15—19.)

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ

may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Eph. iii. 16—19.) Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. (Rom. xv. 13.) 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.)

PART IV.—OF GOD.

I. HIS EXISTENCE.

1. *There is but one God.*—We know that an idol is nothing in the world, and that there is no other God but one. For though there be that are called gods, whether in heaven or in earth—to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.—(1 Cor. viii. 4—6.) Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.—They that make them are like unto them; so is every one that trusteth in them. (Psalm cxv. 4—8.) O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. (Isai. xxvi. 13.) Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are our gods.* (Hosea xiv. 3.) We will rejoice in thy salvation, and in the name of our God we will set up our banners. (Psalm xx. 5.) Thou whose name alone is JEHOVAH, art the most high over all the earth. (Psalm lxxxiii. 18.)

2. *Independent of all creatures.*—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 to all life, and breath, and all things. (Acts xvii. 24, 25.) He is the most high God, possessor of heaven and earth; (Gen. xiv. 19;) the blessed and only Potentate; the King of kings, and Lord of lords: (1 Tim. vi. 15;) for of him, and through him, and to him, are all things: to whom be glory for ever. (Rom. xi. 36.) Look unto the heavens, and

see; and behold the clouds *which* are higher than thou. If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness *may hurt* a man as thou art; and thy righteousness *may profit* the son of man. (Job xxxv. 5—8.) Can a man be profitable unto God, as he that is wise may be profitable unto himself? *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain to him, that thou makest thy ways perfect? (Job xxii. 2, 3.)

Hear, O my people, and I will speak; O Israel, and I will testify against thee: *I am* God, *even* thy God. I will not reprove thee for thy sacrifices or thy burnt-offerings, *to have been* continually before me. I will take no bullock out of thy house, *nor* he-goats out of thy folds. For every beast of the forest is mine, *and* the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field *are* mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, thou shalt glorify me. (Psalm l. 7—15.) Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is* thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor *come* of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand *it is* to make great, and to give strength unto all; (1 Chron. xxix. 11, 12;) the eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. (Psalm cxlv. 15, 16.) Thou hast granted me life and favor, and thy visitation hath preserved my spirit. (Job x. 12.) Blessed *is the man whom* thou choosest, and causest to approach *unto thee*, *that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple. (Psalm lxxv. 4.) They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life. (Psalm xxxvi. 8, 9.) Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore. (Psalm xvi. 11.)

3. *Invisible*.—God is a Spirit: and they that worship him must worship him in spirit and in truth. (John iv. 24.) He is the King eternal, immortal, invisible, the only wise God; (1 Tim. i. 17;) who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see. (1 Tim. vi. 16.) Ye have neither heard his voice at any time, nor seen his shape. (John v. 37.) To whom then will ye liken God? or what likeness will ye compare unto him? (Isai. xl. 18.) O that I knew where I might

find him! *that* I might come *even* to his seat! I would order *my* cause before him, and fill my mouth with arguments. Behold, I go forward, but he is not *there*; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see *him*. (Job xxiii. 3, 4, 8, 9.)

Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not. (Job ix. 11.) He holdeth back the face of his throne, *and* spreadeth his cloud upon it. (Job xxiii. 10.) No man hath seen God at any time. (John i. 18.) *But* the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead. (Rom. i. 20.) The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. *There* is no speech nor language *where* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. (Psalm xix. 1—4.) Not that any man hath seen the Father, save he who is of God, he hath seen the Father. (John vi. 46.) The only-begotten Son, who is in the bosom of the Father, he hath declared *him*. (John i. 18.)

II. HIS INCOMMUNICABLE ATTRIBUTES.

1. *God is infinite.*—Behold, God *is* great, and we know *him* not. (Job xxxvi. 26.) Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? *It* is as high as heaven: what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. (Job xi. 7—9.) Great things doeth he, which we cannot comprehend; (Job xxxvii. 5;) great things past finding out; yea, and wonders without number. (Job ix. 10) Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 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. And Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering. All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity. *It* is he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers: that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. (Isai. xl. 12, 15, 16, 17, 22.) O Lord our Lord, *how* excellent is thy name in all the earth! who hast set thy glory above the heavens. (Psalm viii. 1.) Thou art very

great, thou art clothed with honor and majesty. Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind. (Psalm civ. 1—3.)

2. *God is eternal.*—I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty; (Rev. i. 8;) the high and lofty One that inhabiteth eternity, whose name is Holy. (Isai. lvii. 15.) Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night. (Psalm xc. 1—4.) Thy name, O Lord, *endureth* for ever; and thy memorial throughout all generations. (Psalm cxxxv. 13.) Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou *art* the same, and thy years shall have no end. (Psalm cii. 25—27.)

3. *God is unchangeable.*—God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? (Num. xxiii. 19.) The Lord of hosts hath purposed, and who shall disannul *it*? and his hand is stretched out, and who shall turn it back? (Isai. xiv. 27.) God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. (Heb. vi. 17, 18.) The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. (Psalm xxxiii. 11.) For the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished. (Isai. li. 6.)

III. HIS COMMUNICABLE ATTRIBUTES.—ATTRIBUTES BELONGING TO THE NATURE OF GOD.

1. *Knowledge.*

1st:—*God knoweth every thing, even the secrets of the heart.*—Known unto God are all his works from the beginning of the world:

(Acts xv. 18 :) neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. (Heb. iv. 13.) *Secret things belong unto the Lord our God:* (Deut. xxix. 29 :) he discovereth deep things out of darkness, and bringeth out to light the shadow of death.—(Job xii. 22.) Hell is naked before him, and destruction hath no covering. (Job xxvi. 6.) The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. (Heb. iv. 12.) Hell and destruction *are* before the Lord: how much more then the hearts of the children of men? (Prov. xv. 11.) For *the* LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. (1 Sam. xvi. 7.) Every way of a man is right in his own eyes: but the Lord pondereth the hearts. (Prov. xxi. 2.)

But they say, "How doth God know? and is there knowledge in the most High? (Psalms lxxiii. 11.) Can he judge through the dark cloud? Thick clouds *are* a covering to him, and he seeth not; and he walketh in the circuit of heaven. (Job xxii. 13, 14.) The Lord shall not see, neither shall the God of Jacob regard *it*." Ye fools, when will ye be wise? He that planteth the ear, shall he not hear? he that formed the eye, shall he not see? He that teacheth man knowledge, *shall he not know?* (Psalm xciv. 7—10.) For his eyes *are* upon the ways of man, and he seeth all his goings. *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves. (Job xxxiv. 21, 22.) O Lord, thou hast searched me, and know *me*. Thou knowest my downsitting, and mine uprising, thou understandest my thought 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. Whither shall I go from thy Spirit? or whither shall I fly 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 shall thy hand 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. (Psalm cxxxix. 1—4, 7.)

2nd—*God foreknows those, who shall be his people.—Election.*—We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son. Moreover whom he did predestinate, them he also called:

and whom he called, them he also justified: and whom he justified, them he also glorified. (Rom. viii. 28—30.) *What shall we say then? Is there unrighteousness with God? God forbid. For he saith, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.* (Rom. ix. 14—16.)

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, *Why doth he yet find fault? For who hath resisted his will?* Nay but, O man, who art thou that repliest against God? (Rom. ix. 14—20.) I will answer thee, that God is greater than man. *Why dost thou strive against him? For he giveth not account of any of his matters.* (Job xxxiii. 12, 13.) Shall the thing formed say to him that formed *it*, *Why hast thou made me thus?* Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? *What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?* As he saith also in Osee, I will call them my people, who were not my people, and her beloved, who was not beloved. And it shall come to pass, *that in the place where it was said unto them, Ye are not my people: there they shall be called the children of the living God.* (Rom. ix. 20—23, 25, 26.) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! (Rom. xi. 33.) Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne. (Psalm xcvi. 2.)

2. *Wisdom.*—Doth not wisdom cry? and understanding put forth her voice? Unto you, O men, I call; and my voice is to the sons of men. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there* were no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills *was* I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, *I was* there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of

the earth: then was I by him, as one brought up *with him*: and I was daily *his* delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights *were* with the sons of men. (Prov. viii. 1, 4, 22—31.)

Where shall wisdom be found? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, *and* seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil is understanding. (Job xxviii. 12, 21, 23—28.) O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. (Psalm civ. 24.) Thy righteousness is like the great mountains; thy judgments *are* a great deep. (Psalm xxxvi. 6.) Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known. (Psalm lxxvii. 19.) Yet justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face. (Psalm lxxxix. 14.) I esteem all *thy* precepts *concerning* all things *to be right*. (Psalm cxix. 128.) Give me understanding, that I may learn thy commandments. (Psalm cxix. 73.) Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. (Psalm li. 6) To God only wise, *be* glory through Jesus Christ for ever. Amen. (Rom. xvi. 27.)

5. *Power—manifested in,*

1st—*Creating all things.*—God that made the world and all things therein, seeing that he is Lord of heaven and earth, giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth. (Acts xvii. 24—26.) Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord his God: who made heaven, and earth, the sea, and all that therein *is*. (Psalm cxlvi. 5, 6.) O come, let us sing unto the Lord. For the Lord *is* a great God, and a great King above all gods. In his hand *are* the deep places of the earth: the strength of the hills *is* his also. The sea *is* his, and he made it: and his hands formed the dry land. O come, let us bow down: let us kneel before the Lord our maker. (Psalm xcv. 1, 3—6.) Fear God, and give glory to him; and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. xiv. 7.)

The earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. (Psalm xxiv. 1, 2.) He stretcheth out

the north over the empty place, *and* hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He hath compassed the waters with bounds, until the day and night come to an end. (Job xxvi. 7, 8, 10.) He gathereth the waters of the sea together as an heap: he layeth up the deep in storehouses. (Psalm xxxiii. 7.) Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. (Isai. xl. 12, 22.) Thy God, O Israel, is he that formeth the mountaine, and createth the wind, that maketh the morning darkness, and treadeth upon the high places of the earth; the Lord of hosts is his name. (Amos iv. 12, 13) *He* layeth the beams of his chambers in the waters: *he* maketh the clouds his chariot: *he* walketh upon the wings of the wind. (Psalm civ. 3.) He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens. (Job xxvi. 12, 13.) The earth he hath established for ever. (Psalm lxxviii. 69.) Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. (Rev. iv. 11.) Blessed be thy glorious name, which is exalted above all blessing and praise. For thou, *even* thou, *art* Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee. (Neh. ix. 5, 6.) Thy word is settled in heaven. Thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all *are* thy servants. (Psalm cxix. 89—91.) The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter. (Psalm lxxiv. 16, 17.) O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? (Psalm viii. 1, 3, 4.) O Lord, thou *art* our Father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand. (Isai. lxiv. 8.) I will praise thee; for I am fearfully *and* wonderfully made. (Psalm cxxxix. 13.) Thine hands have made me and fashioned me together round about; thou hast made me as the clay; thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. (Job x. 8, 9, 11.) The Spirit of God hath made me, and the breath of the Almighty hath given me life. (Job xxxiii. 4.) Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he hath commanded, and they were created. He hath also established them for ever and ever. (Psalm cxlviii. 1—6.) All thy works shall praise thee, O Lord; and thy saints shall bless thee. (Psalm cxlv. 10.)

2nd.—*Regulating the elements of nature.*—I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. (Psalm cxxxv. 5, 6.) Great things doeth he, which we cannot comprehend! (Job xxxvii. 5.) Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours: stormy wind fulfilling his word. (Psalm cxlviii. 7, 8.) For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. Out of the south cometh the whirlwind; and cold out of the north. By the breath of God frost is given; and the breadth of the waters is straitened. (Job xxxvii. 6, 9, 10.) He sendeth forth his commandment upon earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. (Psalm cxlvii. 15—18.)

The voice of the Lord is upon the waters: the God of glory thundereth. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness. (Psalm xxix. 3, 4, 7, 8.) He removeth the mountains, and they know not: he overturneth them in his anger. He shaketh the earth out of her place, and the pillars thereof tremble. (Job ix. 5, 6.) He putteth forth his hand upon the rock; he overturneth the mountains by the roots. (Job xxviii. 9.) Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; who turned the rock into a standing water, the flint into a fountain of waters. (Psalm cxiv. 7, 8.) The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. (Psalm lxxvii. 14—16.) With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. (Exod. xv. 8.) The clouds poured out water; the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. (Psalm lxxvii. 17—19.) Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rise up against thee. The enemy said, I will pursue, I will overtake, I will divide the spoil. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. (Exod. xv. 6, 7, 9, 10.) God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise. He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. (Hab. iii. 3, 6.)

Hearken unto this, O man : stand still, and consider the wondrous works of God. (Job xxxvii. 14.) Lo, these *are* parts of his ways : but how little a portion is heard of him ? the thunder of his power who can understand ? (Job xxvi. 14.)

3rd.—*Disposing of all men according to his own will.*—The Lord killeth, and maketh alive : he bringeth down to the grave, and bringeth up. The Lord maketh poor : he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory. (1 Sam. ii. 6—8.) And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden : for, behold, from henceforth, all generations shall call me blessed. He that is mighty hath done great things ; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm ; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy ; As he spake to our fathers, to Abraham, and to his seed for ever. (Luke i. 46—55.)

God that made the world, and all things therein, is Lord of heaven and earth, and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. (Acts xvii. 24, 26.) All the inhabitants of the earth, are reputed as nothing : and he doeth 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 ? He is the King of heaven. (Dan. iv. 35, 36.) Promotion *cometh* neither from the east, nor from the west, nor from the south. But God *is* the judge : he putteth down one, and setteth up another. (Psalm lxxv. 6, 7.) When he giveth quietness, who then can make trouble ? and when he hideth *his* face, who then can behold him ? whether *it be done* against a nation, or against a man only. (Job xxxiv. 29.) The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. (Psalm xxxiii. 11.)

ATTRIBUTES BELONGING TO THE CHARACTER OF GOD.

1. *Holiness.*—In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts : the whole earth is full of his glory. (Isai.

vi. 1—3.) They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (Rev. iv. 8.) Who shall not fear thee, O Lord, and glorify thy name? for *thou* only art holy. (Rev. xv. 4.) The law of the Lord is perfect, converting the soul: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. (Psalm xix. 7—9.)

The Lord is righteous in all his ways, and holy in all his works. (Psalm cxlv. 17.) The prayer of the upright is his delight; for the righteous Lord loveth righteousness; his countenance doth behold the upright. (Psalm xi. 7.) Holy and reverend is his name. (Psalm cxi. 9.) Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. (Psalm xxx. 4.) Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Bring an offering, and come before him: worship the Lord in the beauty of holiness. (1 Chron. xvi. 10, 29.) Thou art holy, O thou that inhabitest the praises of Israel; (Psalm xxii. 3;) and holiness becometh thine house, O Lord, for ever. (Psalm xciii. 5.) 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.) My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever. (Psalm cxlv. 21.)

2. *Justice.*—Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.—(Job xxxiv. 10, 12.) Shall not the judge of all the earth do right? (Gen. xviii. 25.) Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. (Isai iii. 10, 11.) The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.—The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. (Ezek. xviii. 2, 3, 20.) Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Mal. iii. 18.) So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth. (Psalm lviii. 11.) 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. All nations shall come and worship before thee; for thy judgments are made manifest. (Rev. xv. 3, 4.) Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous *are* his judgments. (Rev. xix. 1, 2.)

3. Goodness,

1st.—*To all Men.*—*There is none good but one, that is, God.* (Matt. xix. 17.) The same Lord over all is rich unto all that call upon him. (Rom. x. 12.) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning; (James i. 17;) that giveth to all *men* liberally, and upbraideth not. (James i. 5.) Your Father who is in heaven maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; (Matt. v. 45;) he is kind unto the unthankful and *to* the evil. (Luke vi. 35) 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.)

The Lord is good to all: and his tender mercies *are* over all his works. (Psalm cxlv. 9.) He watereth the hills from his chambers: the earth is satisfied with the fruit of *his* works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine *that* maketh glad the heart of man, *and* oil to make *his* face shine, and bread *which* strengtheneth man's heart. (Psalm civ. 13—15.) But none saith, Where is God my maker, who giveth songs in the night? (Job xxxv. 10.) Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. (Jer. v. 24.) O man, despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? (Rom. ii. 3, 4.) O give thanks unto the Lord, for *he* is good: for his mercy *endureth* for ever. Let the redeemed of the Lord say *so*. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, *and* he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. O that *men* would praise the Lord for his goodness, and *for* his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. 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 distresses. 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. 1, 2, 4—9, 23—31.)

2nd.—*In the works of Nature.*—O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. (Psalm viii. 1.) Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. (Ps. lxxv. 8—13.) O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein *are* things creeping innumerable, both small and great. These wait all upon thee; that thou mayest *give them* their meat in due season. *That* thou givest them they gather: thou openest thine hand, they are filled with good. (Psalm civ. 24, 25, 27, 28.) Thou satisfiest the desire of every living thing. (Psalm cxlv. 16.)

3rd.—*In the benefits of Grace.*—*It is a good thing* to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. (Psalm xcii. 1, 2, 3, 4.) Many, O Lord my God, *are* thy wonderful works *which* thou hast done; and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: (see Psalm cxxxix. 17, 18:) *if* I would declare and speak *of them*, they are more than can be numbered: (Psalm xl. 5:) for thou preventest *us* with the blessings of goodness. (Psalm xxi. 3.) 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. (Psalm lxiii. 3—5.)

Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. (Psalm lxxviii. 9.) Salvation *belongeth* unto the Lord: thy blessing is upon thy people. (Psalm iii. 8.) They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. All thy works shall praise thee, O Lord; and thy saints shall bless thee. (Psalm cxlv. 7, 10.) How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. (Psalm xxxvi. 7—9.) We shall be satisfied with the goodness of thy house, *even* of thy holy temple. (Psalm lxxv. 4.) O how great is thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men. Remember me, O Lord, with the favor *that thou bearest* unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. (Psalm cvi. 4, 5.) O my God, my soul is cast down within me. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. *Yet* the Lord will command his loving-kindness in the day-time; and in the night his song *shall be* with me, *and* my prayer unto the God of my life. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God. (Psalm xlii. 6—8, 11.) Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling. (Psalm cxvi. 7, 8.) The Lord *is* the portion of mine inheritance and of my cup: thou maintainest my lot. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore. (Psalm xvi. 5, 9, 11.) Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. (Psalm xxiii. 4, 6.) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen. (Eph. iii. 20, 21.)

4. *Mercy*.—O give thanks unto the Lord; for he is good: because his mercy *endureth* for ever. Let Israel now say, that his mercy *endureth* for ever. Let the house of Aaron now say, that his mercy *endureth* for ever. Let them now that fear the Lord say, that his mercy *endureth* for ever. (Psalm cxviii. 1—4.) The Lord is good to all: and his tender mercies *are* over all his works. (Psalm cxlv. 9.) The Lord is long-suffering to us-ward, not willing that any should perish,

but that all should come to repentance. (2 Peter iii. 9.) *He* will have all men to be saved, and to come unto the knowledge of the truth. (1 Tim. ii. 4.) *He endureth* with much long-suffering the vessels of wrath fitted to destruction. (Rom. ix. 22.) And they sinned yet more against him by provoking the most High in the wilderness. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again. (Psalm lxxviii. 10, 11, 17, 38, 39.) As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? (Ezek. xxxiii. 11.) Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. (Hosea vi. 1.) Turn ye *even* to me with all your heart, 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. (Acts iii. 19.) Seek ye the Lord, while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isai. lv. 6, 7.)

How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. (Hosea xi. 8.) I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Is Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. (Jer. xxxi. 18, 20.) For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (Isai. lvii. 15.) The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep *his* anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his,

children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust. The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. (Psalm ciii. 8—14, 17, 18.) Let Israel hope in the Lord: for with the Lord *there* is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. (Psalm cxxx. 7, 8.) O Lord, to us *belongeth* confusion of face, because we have sinned against thee. To the Lord our God *belong* mercies and forgiveness, though we have rebelled against him. (Dan. ix. 8, 9.) Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. (Micah vii. 18, 19.)

5. *Truth and faithfulness.*—For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. (Isai. liv. 7—10)—For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. (Isai. liv. 10.)

Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. (Joshua xxiii. 14.) All the paths of the Lord *are* mercy and truth unto such as keep his covenant and his testimonies. (Psalm xxv. 10.) *Know*, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from beginning of the creation. The Lord is not slack concerning his promise, as some men count slackness: but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Peter iii. 3, 4.) God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? (Num. xxiii. 19.) God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth

into that within the vail. (Heb. vi. 17—19.) Wherefore let us commit the keeping of *our* souls to *him* in well-doing, as unto a faithful Creator; (1 Peter iv. 19;) in hope of eternal life, which God, who cannot lie, promised before the world began: (Titus i. 2;) for verily, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matt. v. 18.) My counsel shall stand, and I will do all my pleasure. I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it. (Isai. xlii. 10, 11.) For I *am* the Lord: I will speak, and the word that I shall speak, shall come to pass: I say the word, and will perform it. (Ezek. xii. 25.) For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isai. lv. 10, 11.) Thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people, with whom mine hand shall be established: mine arm also shall strengthen him. My faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make *to endure* for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. (Ps. lxxxix. 19, 21, 24, 28, 30, 32—34.) But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. (Isai. xlix. 14.) Will the Lord cast off for ever? doth his promise fail for evermore?—(Psalm lxxvii. 7, 8.) Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. (Isai. xlix. 15, 16.) Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. (Isai. li. 6.) He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth. (Isai. lxxv. 16.) I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens: and the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy

face. (Psalm lxxxix. 1, 2, 5, 8, 14.) I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name; (Psalm cxxxviii. 2;) Thy mercy, O Lord, is in the heavens, *and* thy faithfulness reacheth to the clouds. (Psalm xxxvi. 5.) Lord God of Israel, *there* is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. (1 Kings viii. 23.) For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations. (Psalm cxix. 89, 90.) Stablish thy word unto thy servant, who *is devoted* to thy fear. Remember the word unto thy servant, upon which thou hast caused me to hope. (Psalm cxix. 38, 49.) *For* thou hast redeemed me, O Lord God of truth. (Psalm xxxi. 5.)

PART V.—OF OUR DUTIES.

I. OF THE DUTIES WE OWE TO GOD.—THE SENTIMENTS WE SHOULD CHERISH.

1. *Fear,*

1st.—*The guilty are afraid of God.*—Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. (Psalm xxxiii. 8.) Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. For the day of the Lord of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. (Isai. ii. 10, 12, 17, 19.)

I beheld, and, lo, the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? (Rev. vi. 12, 14—17.) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, saith the Lord of hosts. (Mal. iv. 1.)

2nd.—*The godly have a holy fear of God.*—And now, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God.

with all thy heart and with all thy soul? (Deut. 10, 12.) A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts. (Mal. 1, 6.) For the Lord *is* great, and greatly to be praised: he *is* to be feared above all gods. Honor and majesty *are* before him: strength and beauty *are* in his sanctuary. Give unto the Lord the glory *due unto* his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. (Psalm xvi. 4—6, 8, 9.) For who in the heaven can be compared unto the Lord? *who* among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him. (Psalm lxxxix. 6, 7.)

What man is he that feareth the Lord? him shall he teach in the way *that* he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord *is* with them that fear him; and he will show them his covenant. (Psalm xxv. 12—14.) Behold, the eye of the Lord *is* upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. (Psalm xxxiii. 18, 19.) O fear the Lord, ye his saints: for *there is* no want to them that fear him. (Psalm xxxiv. 9.) Stand in awe, and sin not: commune with your heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in the Lord. (Psalm iv. 4, 5.) He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. (Psalm cxlv. 19.) Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. (Isai. l. 10.) For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him. *For* the mercy of the Lord *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. (Psalm ciii. 11, 13, 17.) O Israel, trust thou in the Lord. Ye that fear the Lord, trust in the Lord. He will bless them that fear the Lord, *both* small and great. (Psalm cxv. 9, 11, 13.) Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief. (Prov. xxviii. 14.) The fear of the Lord *is* a fountain of life, to depart from the snares of death. (Prov. xiv. 27.)

3rd. *We should fear none else but God.*—The Lord spake thus to me with a strong hand, and instructed me, saying, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread. (Isai. viii. 11—13.) Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee.

with the right hand of my righteousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. (Isai. xli. 10, 13, 14.) I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *who* shall be made *as* grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? (Isai. li. 12 13.) Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. (Luke xii. 4, 5.) Be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts. (1 Pet. iii. 14, 15.) The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. (Prov. xxix 25.) When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken. (Prov. iii. 24—26.) Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance; *even* God *with* a recompence; he will come and save you. (Isai. xxxv. 3, 4.)

4th. *The confidence of those who fear God.*—If God be for us, who can be against us? (Rom. viii. 31.) The Lord of hosts is with us; the God of Jacob is our refuge. (Psalm xlvi. 11.) Beautiful for situation, the joy of the whole earth, is Mount Zion. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it and so they marvelled; they were troubled, *and* hasted away. (Ps. xlviii. 2—5.) There were they in great fear: for God is in the generation of the righteous. (Psalm xiv 5.) In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? (Psalm xi 1.) Truly my soul waiteth upon God: from him cometh my salvation; my expectation is from him. He only is my rock and my salvation: *he* is my defence; I shall not be moved. (Psalm lxii. 1, 5, 6.) The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will*

I be confident. (Psalm xxvii. 1, 3.) He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. (Heb. xiii. 5, 6.) I have set the Lord always before me: because *he is* at my fight hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. [Psalm xvi. 8, 9.]

Who is like unto thee, O Lord, among the Gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders? [Exod. xv. 11.] O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God: *even Sinai itself was moved* at the presence of God, the God of Israel. [Psalm lxxviii. 7, 8.] The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunders was in the heaven: thy lightnings lightened the world: the earth trembled and shook. [Psalm lxxvii. 16—18.] In Judah is God known: his name is great in Israel. There brake he the arrows of the bow, the shield, and the sword, and the battle. Thou, *even thou, art* to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still. [Psalm lxxvi. 1, 3, 7, 8.] O Lord, I have heard thy speech, *and* was afraid. [Hab. iii. 2.] While I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. [Psalm lxxxviii. 15, 16.] Be not a terror unto me: thou art my hope in the day of evil? [Jer. xvii. 17.] My flesh trembleth for fear of thee; and I am afraid of thy judgments. [Psalm cxix. 120.] Out of the depths have I cried unto thee, O Lord. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared. [Psalm cxxx. 1, 3, 4.] The foolish shall not stand in thy sight: thou hatest all workers of iniquity. But as for me, I will come *into* thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple. [Psalm v. 5, 7.] Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God. [Psalm cxxiii. 1, 2.] O how great is thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men! [Psalm xxxi. 19.] I will not be afraid of ten thousands of people, that have set *themselves* against me round about. [Psalm iii. 6.] I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.— [Psalm iv. 8.]

2. Repentance,

1st. *Its nature as taught by the promises.*—Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth

afar off. (Psalm cxxxviii. 6.) God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. (James iv. 6, 7, 9, 10.) *For* the Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. (Psalm xxxiv. 18.) They that sow in tears shall reap in joy, He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*. (Psalm cxxvi. 5, 6.) 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. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, (Joel ii. 12, 13, 17.)

Except ye repent, ye shall all likewise perish. (Luke xiii. 3.) The men of Nineveh shall rise up in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here. The queen of the south shall rise up in judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. (Matt. xii. 41, 42.) If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my father. (John xv. 22, 24.) Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. (Job xxii. 21, 23, 26.) He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. (Prov. xxviii. 13.) If we say that we have no sin, we deceive ourselves, and the truth is not in us. 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. 8, 9.) He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not: he will deliver his soul from going into the pit, and his life shall see the light. (Job xxxii. 27, 28.) Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isaiah lv. 7.) Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I

am merciful, and will not keep anger for ever. Only acknowledge thine iniquity, that thou has transgressed. (Jer. iii. 12, 13.) Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. (Hosea xiv. 1, 2.) Behold, we come unto thee; for thou art the Lord our God. (Jer. iii. 21, 22.) The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. (Isai. lxi. 1—3.) I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his only son*, and shall be in bitterness for him, as one that is in bitterness for *his first-born*. And the land shall mourn, every family apart, and their wives apart. (Zech. xii. 4, 10—12.) They shall be on the mountain like doves of the valleys, all of them mourning, every one for his iniquity. (Ezek. vii. 16.) For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made. (Isai. lvii. 15, 16.) Thus saith the Lord, The heaven is my throne, and the earth is my footstool. All those *things* hath mine hand made: but to this *man* will I look, *even to him that is poor* and of a contrite spirit, and trembleth at my word. (Isai. lxvi. 1, 2.) Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. (Matt. v. 3, 4.) Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! (2 Cor. vii. 8—11.) Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded. (James iv. 8.) O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? (Jer. iv. 14.) Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall

be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken *it*. (Isai. i. 16—20.) O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. (Hosea vi. 4.) How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. (Hosea xi. 8.) I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: 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 reproach of my youth. *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. (Jer. xxxi. 18—20.) I know thy works, and thy labor, and thy patience, and how thou canst not bear them who are evil. Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. (Rev. ii. 2, 4, 5.) Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. He that hath an ear, let him hear what the Spirit saith unto the churches. (Rev. iii. 1—3, 15, 17—19, 22.)

2. *The language of Repentance.*—O my God, I am ashamed, and blush to lift up my face to thee, for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens. (Ezra ix. 6.) Thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly. (Neh. ix. 33.) 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. Be not wroth very sore, O Lord, neither remember iniquity for ever. (Isai. lxiv. 6, 9.) O Lord, though our iniquities testify against us, do thou *it*, for thy name's sake: for our backslidings are many; we have sinned against thee. Do not abhor us, for thy name's sake. (Jer. xiv. 7, 21.) The joy of our heart is ceased; our dance is turned into

morning. The crown is fallen *from* our head; woe unto us, that we have sinned! For this our heart is faint; for these *things* our eyes are dim. (Lam. v. 15—17.) Mine eye runneth down with rivers of water. Mine eye trickleth down, and ceaseth not, without any intermission, till the Lord look down, and behold from heaven. (Lam. iii. 48—50.) Turn thou us unto thee, O Lord, and we shall be turned. (Lam. v. 21.) O Lord our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name. (Isai. xxvi. 13.)

O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. *There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.* For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. I am troubled; I am bowed down greatly; I go mourning all the day long. I have roared by reason of the quietness of my heart. (Psalm xxxviii. 1—4, 6, 8.) Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. (Psalm xxxi. 9, 10.) I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. (Psalm vi. 6.) Lord, all my desire is before thee; and my groaning is not hid from thee. (Psalm xxxviii. 9.) Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they *have been* ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord. For thy name's sake, O Lord, pardon mine iniquity; for it *is* great. Look upon mine affliction and my pain; and forgive all my sins. (Psalm xxv. 6, 7, 11, 18.) Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. 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. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. (Psalm li. 1—5, 7, 9—12, 16, 17.) I have gone astray like a lost sheep; seek thy servant. (Psalm cxix. 176.) Draw me not away with the wicked,

and with the workers of iniquity. (Psalm xxviii. 3.) Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity. (Psalm cxli. 3, 4.) Depart from me, ye evil-doers: for I will keep the commandments of my God. (Psalm cxix. 115.) O that my ways were directed to keep all thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will keep thy statutes: O forsake me not utterly. (Psalm cxix. 5, 6, 8.) I entreated thy favor with *my* whole heart; be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. I have refrained my feet from every evil way, that I might keep thy word. (Psalm cxix. 58—60, 101.) 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.) Thou hast delivered my soul from death: *wilt not thou deliver* my feet from falling, that I may walk before God in the light of the living? (Psalm lvi. 13.)

3. *The joy of the penitent.*—Blessed is *he whose* transgression is forgiven, *whose* sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile. (Psalm xxxii. 1, 2.) If I regard iniquity in my heart, the Lord will not hear me: *but* verily God hath heard me; he hath attended to the voice of my prayer. Blessed *be* God, who hath not turned away my prayer, nor his mercy from me. (Psalm lxvi. 18—20.) O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. (Isai. xii. 1.) Bless the Lord, O my soul: and all that is within me, *bless* his holy name, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. (Psalm ciii. 1—4.)

3. *Holiness,*

1st. *Described and required.*—The path of the just *is* as the shining light, that shineth more and more unto the perfect day. (Prov. iv. 18.) 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.) For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. (Rom. xiv. 7—9.) We beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. (1 Thess. iv. 1.) Brethren, I

count not myself to have apprehended : but *this* one thing *I* do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. iii. 13, 14.) Keep thy heart with all diligence; for out of it *are* the issues of life. (Prov. iv. 23.) Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies : these are *the things* which defile a man. (Matt. xv. 18—20.) Put off the old man, who is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, who after God is created in righteousness and true holiness. (Eph. iv. 22—24.) And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. (Rom. xii. 2.)

Also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, who is renewed in knowledge after the image of him that created him. (Col. iii. 8—10.) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof. (Rom. xiii. 14.) And besides this, giving all diligence, 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. (2 Peter i. 5—8.) Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, 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 on these things. (Phil. iv. 8.) Only let your conversation be as it becometh the gospel of Christ. (Phil. i. 27.) 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 honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; (Rom. xii. 9—11;) being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God: (Phil. i. 11;) that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; (Phil. ii. 15;) that ye may adorn the doctrine of God our Saviour in all things; (Titus ii. 10;) having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God,

in the day of visitation. (1 Peter ii. 12.) Follow peace with all *men*, and holiness, without which no man shall see the Lord. (Heb. xii. 14.) Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. (1 Cor. xv. 58.) Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. (2 Cor. xiii. 11.)

2nd. *The purpose of the Redeemer's work.*—For the grace of God that bringeth salvation hath appeared unto 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.) For we ourselves also 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. (Titus iii. 3—6.) Christ loved the 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; but that it should be holy and without blemish. (Eph. v. 25—27.)

I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works. (Titus iii. 8.) For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. (Gal. vi. 15.) But be ye doers of the word, and not hearers only, deceiving your own selves. (James i. 22.) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. (Matt. vii. 21.) Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands and two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. (Matt. xviii. 8, 9.) Ye are my friends, if ye do whatsoever I command you. (John xv. 14.) For as the body without the spirit is dead, so faith without works is dead also. (James ii. 26.) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corrup-

tion; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. vi. 7, 8.) If any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. (2 Cor. v. 17.) 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.) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (John xv. 4, 5.) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. (1 John iv. 4.) Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. (2 Cor. iii. 5.) By the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain. (1 Cor. xv. 10.) He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. (2 Cor. xii. 9.) I can do all things through Christ who strengtheneth me. (Phil. iv. 13.)

3rd. *The subject of prayer.*—Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. (2 Thess. ii. 16, 17.) I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. (Eph. iii. 14, 16.) Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. (Heb. xiii. 20, 21.) The God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle *you*. (1 Peter v. 10.) 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.) Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen. (Jude 24, 25.)

4. *Resignation,*

1st. *Afflictions are appointed by God.*—Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. (Job v. 6, 7.)

The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill. (1 Sam. ii. 6—8.) What? shall we receive good at the hand of God, and shall we not receive evil? Job iii. 10.) The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (Job i. 21.) I form the light, and create darkness: I make peace, and create evil: I the Lord do all these *things*. (Isai. xlv. 5, 7.) I kill, and I make alive; I wound; and I heal: neither is there any that can deliver out of my hand. (Deut. xxxii. 39.)

None can stay his hand, or say unto him, What doest thou? (Dan. iv. 35.) Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose. (Job xxxiv. 33.) Why dost thou strive against him? for he giveth not account of any of his matters. (Job xxxiii. 13.) Woe unto him that striveth with his Maker! *Let the potsherd strive with the potsherds of the earth.* Shall the clay say to him that fashioneth it, What makest thou?—(Isai. xlv. 9.) Shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? (Isai. xxix. 16.) *I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins. He hath filled me with bitterness, he hath made me drunken with wormwood. (Lam. iii. 1—3, 12, 13, 15.) Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. (Lam. i. 12.)—And I said, My strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. It is of the Lord's mercies that we are not consumed, because his compassions fail not. It is good that a man should both hope and quietly wait for the salvation of the Lord. The Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men. (Lam. iii. 18—20, 22, 26, 31—33.)*

2nd. *Are the result of sin.*—Wherefore doth a living man complain, a man for the punishment of his sins? (Lam. iii. 39.) He that pursueth evil pursueth it to his own death: (Prov. xi. 19.) his bones are full of the sins of his youth. (Job xx. 11.) Many sorrows shall be to the wicked. (Psalm xxxii. 10.) They are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. (Isai. xx. 21.) And if they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work, and their transgressions

that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. (Job xxxvi. 8—10.) My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the son *in whom* he delighteth. (Prov. iii. 11, 12) *If thou faint in the day of adversity, thy strength is small.* (Prov. xxiv. 10.) Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*. (Job xxxiv. 31.) Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further. (Job xl. 4, 5.) I will bear the indignation of the Lord, because I have sinned against him. (Micah vii. 9.)

3rd. *God promises support under them.*—If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. (Ps. lxxxix. 29—33.) For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. (Isai. liv. 7, 8, 11, 12.)

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee. Behold I have graven thee upon the palms of my hands; thy walls *are* continually before me. (Isai. xlix. 13—16.) Behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. (Rev. iii. 8, 10.) Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation: be thou faithful unto death, and I will give thee a crown of life. (Rev. ii. 10.)

4th. *We should patiently wait for deliverance.*—Therefore, my brethren dearly beloved and longed for, my joy and crown, stand fast

in the Lord: (Phil. iv. 1 :) rejoicing in hope; patient in tribulation; continuing instant in prayer. (Rom. xii. 12.) There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. (1 Cor. x. 13.) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. (2 Peter ii. 9.) Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. (James v. 7, 8.)

My brethren, count it all joy when ye fall into divers temptations; knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. (James i. 2—4.) Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh who corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastisement for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. (Heb. xii. 4—13.)

5th *And continue in the way of duty.*—If ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is better*, if the will of God be so, that ye suffer for well-doing, than for evil-doing. (1 Peter iii. 14—17.) For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is *it*, if, when ye be buffeted for

your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. (1 Peter ii. 19—21.)

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator. (1 Peter iv. 12—16, 19.)

6th. *After the example of Christ and his people.*—He that saith he abideth in him ought himself also so to walk, even as he walked. (1 John ii. 6.) Wherefore let us run with patience the race that is set before us, looking unto Jesus the author and finisher of *our faith*; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (Heb. xii. 1—3.) Because Christ also suffered for us, leaving us an example, that ye 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 Peter ii. 21—23.)

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (Isai. liii. 7.) Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey. (Heb. v. 8, 9.) For it became him for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. (Heb. ii. 10.) And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there? save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord

Jesus, to testify the gospel of the grace of God. (Acts xx. 22—24.) For we would not, brethren, have you ignorant of our trouble, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead. (2 Cor. i. 8, 9.) Our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. (2 Cor. vii. 5.) For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: (1 Cor. iv. 9, 11—13:) giving no offence in any thing, that the ministry be not blamed: but in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by honor and dishonor, by evil report and good report: as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things. (2 Cor. vi. 3—6, 8—10.) *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. (2 Cor. iv. 8—11.) Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Rom. viii. 25—39.)

7th. *For they will soon have an end.*—This I say, brethren, the time is short: it remaineth, that they that weep be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. (1 Cor. vii. 29—31) For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of

life. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: we are confident, *I say*, and willing rather, to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him. (2 Cor. v. 1, 4, 6, 8, 9.)

8th. *And be followed by a glorious recompense.*—If in this life only we have hope in Christ, we are of all men most miserable. (1 Cor. xv. 19.) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. (1 Cor. xi. 32.) Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. (James i. 12.) For I reckon 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 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 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.) 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 honor and glory at the appearing of Jesus Christ. (1 Peter i. 6, 7.)

I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth; and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. (Job xix. 25—27.) *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: if we suffer, we shall also reign with *him*. (2 Tim. ii. 12.) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. (2 Tim. i. 12.) 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.) And I looked, and saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge

our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled. (Rev. vi. 8—11.) And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, who accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Rev. xii. 9—11.) What are these who are arrayed in white robes? and whence came they? These are they who 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 water: and God shall wipe away all tears from their eyes. (Rev. vii. 13—17.)

9th. *Meditations of the soul, rightly exercised under trouble.*—As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious of the foolish, *when* I saw the prosperity of the wicked. For *there are* no bands in their death: but their strength is firm. They *are* not in trouble *as other men*; neither are they plagued like *other men*. (Psalm lxxiii. 2—5.) Our God, the great, the mighty, and the terrible God, who keepeth covenant and mercy, let not all the trouble seem little before thee, that hath come upon us. Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly. (Neh. ix. 32, 33.) In the way of thy judgments, O Lord, have we waited for thee; the desire of *our* soul is to thy name, and to the remembrance of thee: for *when* thy judgments *are* in the earth, the inhabitants of the world will learn righteousness. (Isai. xxvi. 8, 9.)

Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people. (Isai. lxiv. 9.) For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water. (Psalm lxvi. 10—12.) Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. (Psalm lxxvi. 10.) Thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to

hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress. (Psalm x. 17, 18.) Blessed is the man whom thou chastenest, O Lord, and teachest him out of the law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. (Psalm xciv. 12, 13.) O my God, my soul is cast down within me: deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me. (Psalm xlii. 6, 7.) O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. (Jer. x. 24.) O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. (Psalm xxxviii. 1, 2, 8.) My heart is sore pained within me; and the terrors of death are fallen upon me. (Psalm lv. 4.) Unless the Lord *had been* my help, my soul had almost dwelt in silence. When I said, My foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me thy comforts delight my soul. (Psalm xciv. 17—19.) Unless thy law *had been* my delights, I should then have perished in mine affliction. (Psalm cxix. 92.) Look upon mine affliction and my pain; and forgive all my sins. (Psalm xxv. 18.) *Thou*, who hast showed me great and sore troubles, shalt quicken me again, and shall bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. (Psalm lxxi. 20, 21.) The Lord hath chastened me sore: but he hath not given me over unto death. (Psalm cxviii. 18.) I know, O Lord, that thy judgments are right, and *that* thou in faithfulness hast afflicted me. (Psalm cxix. 75.) Remember the word unto thy servant, upon which thou hast caused me to hope. *It* is good for me that I have been afflicted; that I might learn thy statutes. (Psalm cxix. 49, 71.) Before I was afflicted I went astray: but now have I kept thy word. (Psalm cxix. 67.) From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I. (Psalm lxi. 1, 2.) Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. (Psalm xxiii. 4.) My flesh and my heart faileth: *but* God is the strength of my heart, and my portion for ever. (Psalm lxxiii. 26.) The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. (1 Peter v. 10.) We do not cease to pray for you, and to desire that ye might walk worthy of the Lord unto all pleasing; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father who hath made us to be partakers of the inheritance of the saints in light. (Col. i. 9—12.)

5. Faith,

1st. *Necessity of Faith in our Lord Jesus Christ.*—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John viii. 12.) I am come a light into

the world, that whosoever believeth on me should not abide in darkness. (John xii. 46.) 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. 37.) For God ^{so} loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (John iii. 16, 18, 19.) Blessed *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*. (Matt. xiii. 16, 17.) It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me; (John v. 45;) and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. 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. 37, 38, 40.)

Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed. (Rom. ix. 31—33.) Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. (Acts xiii. 40, 41.) For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their eyes*, and hear with *their ears*, and understand with *their heart*, and should be converted, and I should heal them. (Acts xxviii. 27.) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore who believe *he* is precious: but unto them who be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *even to them* who stumble at the word, being disobedient: whereunto also they were appointed. (1 Peter ii. 6—8.) Wherefore ^{as} the Holy Ghost saith, To-day if ye will hear his voice, harden not

your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. (Heb. iii. 7—11, 17—19.) Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, *take heed* lest he also spare not thee. (Rom. xi. 19—21.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. (Heb. iii. 12.) For the mystery of iniquity doth already work, with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thess. ii. 7, 10, 12.) He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John iii. 36.)

2nd. *It justifies without works.*—For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man who doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (Rom. x. 4—10.)

Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. (Gal. iii. 24, 25.) 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. 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 Jesus Christ: 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 that believeth in Jesus. Where is boasting, then? It is excluded. By what law? of works? Nay: but by the law of faith. (Rom. iii. 20—27.) Being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. v. 1.)

3rd. *Its influence on holiness.*—Whosoever believeth that Jesus is the Christ is born of God. Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? He that believeth on the Son of God hath the witness in himself. (1 John v. 1, 4, 5, 10.) Do we then make void the law through faith? God forbid: yea, we establish the law. (Rom. iii. 31.) How shall we, that are dead to sin, live any longer therein? (Rom. vi. 2.) For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Gal. ii. 19, 20.) I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord; that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. (Phil. iii. 8—10.)

This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works. These things are good and profitable unto men. (Titus iii. 8.) What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone. For as the body without the spirit is dead, so faith without works is dead also. (James ii. 14—17, 26.) Therefore we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. (Heb. vi. 11, 12.) And beside this, giving all diligence, 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, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. (2 Peter i. 5—10.)

4th. *Its influence on hope.*—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. iv. 6.) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord: (2 Cor. iii. 18:) for we through the Spirit wait for the hope of righteousness by faith. (Gal. v. 5.) 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.) We walk by faith, not by sight. (2 Cor. v. 7.) 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.)

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 ready to be revealed in the last time. 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 honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls. (1 Peter i. 3—9.) Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. (1 Peter i. 13.) Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (Jude 20.)

5th. *Its power to support under trials.*—What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were

made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented: (of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. (Heb. xi. 32—40.) Cast not away therefore your confidence, which hath great recompense of reward. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. (Heb. x. 35, 38, 39.)

6. *Hope and Confidence,*

1st. *We should not trust in our wealth.*—Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. (1 Tim. vi. 17.) They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him. Their inward thought is that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless man *being* in honor abideth not; he is like the beasts that perish. (Psalm xlix. 6, 7, 11, 12.) For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? (Job xxvii. 8, 9.) The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure. (Job viii. 13—15.) Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. (Prov. xxiii. 5.) If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence: if I rejoiced because my wealth was great, and because mine hand had gotten much: this also were an iniquity to be punished by the judge: for I should have denied the God that is above. (Job xxxi. 24, 25, 28.)

2nd. *Nor in man.*—Truly in vain is *salvation hoped for* from the hills, *and from the multitude of mountains*: truly in the Lord our God is the salvation of Israel. (Jer. iii. 23.) Woe to them that *stay* on horses, and trust in chariots, because *they are many*; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! (Isai. xxxi. 1.) There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver *any* by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. (Psalm xxxiii. 16—19.) Some *trust* in chariots, and some in horses: but we will remember the name of the Lord our God. (Psalm xx 7.) Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are our gods*. (Hosea xiv. 3.)

Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. (Jer. xvii. 5—8.) Put not your trust in princes, *nor* in the son of man, in whom *there* is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord his God: who made heaven, and earth, the sea, and all that therein *is*: who keepeth truth for ever. (Psalm cxlvi. 3—6.) *It is better* to trust in the Lord than to put confidence in man. *It is better* to trust in the Lord than to put confidence in princes. (Psalm cxviii. 8, 9.) Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of? (Isai. ii. 22.)

3rd. *But in God.*—Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. (Phil. iv. 6.) Casting all your care upon him; for he careth for you. (1 Peter v. 7.) For he hath said, I will never leave thee, nor forsake thee. (Heb. xiii. 5.) Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring *it* to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest

in the Lord, and wait patiently for him; fret not thyself in any wise to do evil. (Psalm xxxvii. 3—7.) Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. (Psalm lv. 22.) *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord.* (Deut. xxxiii. 26, 27.) The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. (Zeph. iii. 16, 17.) And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. (Isai. xxv. 9.) In the Lord put I my trust: how say ye to my soul, *Flee as a bird to your mountain?* (Psalm xi. 1.) My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: *he is my defence*; I shall not be moved. (Psalm lxii. 5, 6.) I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. Many shall see *it*, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. (Psalm xl. 1—4.) The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will I be confident.* (Psalm xxvii. 1, 3.)

4th. *Hoping for the mercy of eternal life.*—Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were not so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there ye may be also.* (John xiv. 1—3.) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then do we with patience wait for it.* (Rom. viii. 24, 25.) For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swal-

flowed up of life. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. (2. Cor. v. 1, 4, 6, 8.) For we through the Spirit wait for the hope of righteousness by faith; (Gal. v. 5;) looking for and hasting unto the coming of the day of God. For we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. (2 Peter iii. 12, 13.)

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; (1 Peter i. 13;) if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel: (Col. i. 23.) looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; (Titus ii. 13;) putting on the breastplate of faith and love; and for an helmet, the hope of salvation; (1 Thess. v. 8;) wait for his Son from heaven, whom he raised from the dead, *even* Jesus, who delivered us from the wrath to come. (1. Thess. i. 10.) And now, little children, abide in me; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming: (1 John ii. 28;) waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, (1 Cor. i. 7, 8,) in hope of eternal life, which God, that cannot lie, promised before the world began. (Titus i. 2.) Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. (Heb. x. 35, 36.) Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.—Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. (James v. 7, 8.) And unto them that look for him shall he appear the second time without sin unto salvation. (Heb. ix. 28.) Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through *grace*, comfort your hearts, and stablish you in every good word and work. (2 Thess. ii. 16, 17.) And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. (2 Thess. iii. 5.) Building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (Jude 20, 21.) Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. (Rom. xv. 13.) For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. (Heb. iii. 14.) 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.)

5th. *Such hope and confidence a present comfort, and subject for praise.*—Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. (Psalm lxxxix. 15, 16.) The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee. (Psalm ix. 9, 10.) Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm *against* the wall. (Isai. xxv. 4.) *O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!* (Psalm xxxi. 19.) Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee. (Isai. xxvi. 3.) O God of our salvation, *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea, (Psalm lxxv. 5,) let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: for thou, Lord, wilt bless the righteous; with favor wilt thou compass him as *with* a shield. (Psalm v. 11 12.) For the Lord God is a sun and shield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly. (Psalm lxxxiv. 11.)

Our fathers trusted in thee: they trusted, and thou didst deliver them. They trusted in thee, and were not confounded. (Psalm xxii. 4, 5.) O Lord, be gracious unto us; we have waited for thee: be thou our arm every morning, our salvation also in the time of trouble. (Isai. xxxiii. 2.) Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the Lord our God, until that he have mercy upon us. (Psalm cxxiii. 2.) Our soul *waiteth* for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee. (Psalm xxxiii. 20–22.) Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee, let me not be ashamed: for thou *art* the God of my salvation; on thee do I wait all the day. (Psalm xxv. 1, 2, 5.) Many *there be* who say of my soul, *There is no help for him in God.* But thou, O Lord, *art* a shield for me; my glory, and the lifter up of mine head. [Psalm iii. 2, 3.] I wait for the Lord, my soul doth wait, and in his word do I hope. My soul *waiteth* for the Lord more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption. [Psalm cxxx. 5–7.] Unless the Lord *had been* my help, my soul had almost dwelt in si-

lance. When I said, My foot slippeth; thy mercy, O Lord, held me up. [Psalm xciv. 17, 18.] I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. [Psalm cxlii. 5.] Remember thy word unto thy servant, upon which thou hast caused me to hope; [Psalm cxix. 49:] for I have hoped in thy judgments. [Psalm cxix. 43.] And now, Lord, what wait I for? my hope is in thee. [Psalm xxxix. 7.] What time I am afraid I will trust in thee. When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. In God have I put my trust: I will not be afraid what man can do unto me. [Psalm lvi. 3, 9, 11.] For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. [Psalm lxi. 3, 4.] I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety. [Psalm iv. 8.]

7. *Love,*

1st. *It springs from God's love to us.*—We love him, because he first loved us. (1 John iv. 19.) In this was manifested the love of God toward 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.) For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John iii. 16.) For 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. (Eph. ii. 4, 5.) God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Rom. v. 8.) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. (1 John iii. 1.)

Bless the Lord, O my soul: and all that is within me, *bless* his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. (Psalm ciii. 1—4.) I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. (Psalm cxvi. 1, 2, 7, 8.) How precious also are thy thoughts unto me, O God! how great is the sum of them! (Psalm cxxxix. 17.) What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. (Psalm cxvi. 12, 13.) I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness. (Isai. lxi.

10.) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places 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. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Eph. i. 3—7.)

2nd. *Desires his favor above all.*—There be many that say, Who will show us *any good*? Lord, lift thou up the light of thy countenance upon us. Thou has put gladness in my heart, more than in the time *that* their corn and their wine increased. (Psalm iv. 6, 7.)—

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. (Psalm xxvii. 8.) I entreated thy favor with *my whole heart.* (Psalm cxix. 58.) The desire of *our soul* is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early. (Isai. xxvi. 8, 9.) 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. (Psalm lxiii. 1—3.)

As the hart panteth after the water-brooks, so panteth my soul after thee, O God. When shall I come and appear before God? (Psalm xlii. 1, 2.) Whom have I in heaven *but thee*? and *there* is none upon earth *that* I desire beside thee. My flesh and my heart faileth: *but God* is the strength of my heart, and my portion for ever. (Psalm lxxiii. 25, 26.) 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. My soul followeth hard after thee: thy right hand upholdeth me. (Psalm lxiii. 5—8.) *O my soul*, thou hast said unto the Lord, Thou *art* my Lord: my goodness *extendeth* not to thee. (Psalm xvi. 2.) Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who* is the health of my countenance, and my God. (Psalm xlii. 11.)

3rd. *Controls our desires after the world.*—The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again. (2 Cor. v. 14, 15.) For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungod-

liness and worldly lusts, we should live soberly, righteously, and godly, in this present world. (Titus ii. 11, 12.) Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James iv. 4.)—Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth for ever. (1 John ii. 15—17.)

4th. *Incites us to obedience.*—Ye that love the Lord, hate evil. (Ps. xcvii. 10.) For this is the love of God, that we keep his commandments: and his commandments are not grievous. (1 John v. 3.) If ye love me keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (John xiv. 15, 21, 23.) As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John xv. 9, 10.) 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. (1 John ii. 4, 5.)

5th. *And to the love of Christians.*—Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (1 John iv. 7, 8, 20.)—Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? (1 John iii. 17.) If we love one another, God dwelleth in us, and his love is perfected in us. (1 John iv. 12.)

6th. *Gives us delight in the means of grace.*—O how love I thy law! it is my meditation all the day. (Psalm cxix. 97.) With my whole heart have I sought thee: O let me not wander from thy commandments. (Psalm cxix. 10.) I delight to do thy will, O my God: yea, thy law is within my heart. (Psalm xl. 8.) One *thing* have I

desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. (Psalm xxvii. 4.) How amiable *are* thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Blessed *are* they that dwell in thy house: they will be still praising thee. (Psalm lxxxiv. 1, 2, 4.) Blessed *is* the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple. (Psalm lxxv. 4.) O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God. (Psalm xliii. 3, 4.) 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 to dwell in the tents of wickedness. (Ps. lxxxiv. 10.)

7th. *Such love, otherwise called charity, is absolutely needful.*—Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Cor. 13.)

8th. *The happiness of those who love God.*—O love the Lord, all ye his saints: for the Lord preserveth the faithful. (Psalm xxxi. 23.)

The Lord preserveth all them that love him. (Psalm cxlv. 20.) Glory ye in his holy name : let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength : seek his face evermore. (Psalm cv. 3, 4.) I love them that love me ; and those that seek me early shall find me. (Prov. viii. 17.) We know that all things work together for good to them that love God. (Rom. viii. 28.) For this God is our God for ever and ever : he will be our guide *even* unto death. (Psalm xlviii. 14.) Because he hath set his love upon me, therefore will I deliver him : I will set him on high, because he hath known my name. (Psalm xci. 14.) 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.) The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away. (Isai. xxxv. 10.)

THE WORSHIP WE SHOULD GIVE TO GOD.

1. *We should pray to God,*

1st. *God is the hearer of prayer.*—The Lord will regard the prayer of the destitute, and not despise their prayer. For he hath looked down from the height of his sanctuary ; from heaven did the Lord behold the earth ; to hear the groaning of the prisoner ; to loose those that are appointed to death. (Psalm cii. 17, 19, 20.) Offer unto God thanksgiving ; and pay thy vows unto the most High : and call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me. (Psalm l. 14, 15.) If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people ; if my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways ; then will I hear from heaven, and will forgive their sin, and will heal their land. Mine eyes shall be open, and mine ears attent unto the prayer *that is made*. (2 Chron. vii. 13—15.)

And the inhabitants of one *city* shall go to another saying, Let us go speedily to pray before the Lord of hosts : I will go also. (Zech. viii. 21.) And it shall come to pass, that before they call, I will answer ; and while they are yet speaking I will hear. (Isai. lxx. 24.) Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord ; even them will I bring to my holy mountain, and make them joyful in my house of prayer : for mine house shall be called an house of prayer for all people. (Isai. lvi. 6, 7.) And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications. (Zech. xii. 10.) 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. 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. 5—8.) Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him. (Luke xi. 9—13.)

2nd. *When it is offered with a true heart.*—I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. (1 Tim. ii. 8.) If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift, before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. v. 23, 24.) If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord. (James i. 5—7.)

The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight. (Prov. xv. 8.) This people draw near *me* with their mouth, and with their lips do honor me, but have removed their heart far from me. (Isai. xxix. 13.) To what purpose is the multitude of your sacrifices unto me? saith the Lord. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is iniquity*, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. (Isai. i. 11—17.) O my God, incline thine ear, and hear; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God. (Dan. ix. 18, 19.)

3rd. *Through the Mediator, our Lord Jesus Christ.*—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 you. (John xvi. 23.) 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.) For *there* is one God, and one mediator between God and men, the man Christ Jesus. (1 Tim. ii. 5.) *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.) 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.) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and *having* an 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. 19—22.) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Heb. iv. 16.)

4th. *An exercise delightful to the Saints.*—As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.—(Psalm lv. 16, 17.) I will cry unto God most high; unto God that performeth *all things* for me. He shall send from heaven, and save me. (Psalm lvii. 2, 3.) The Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life. (Psalm xlii. 8.) I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. (Psalm cxvi. 1—3.) In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears. (Psalm xviii. 6.)

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I. (Psalm lxi. 1, 2.) Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. (Psalm cxli. 1, 2.)

Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.—(Psalm cii. 2.) Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. (Psalm xxviii. 1, 2.) Blessed be God, who hath not turned away my prayer, nor his mercy from me. (Psalm lxvi. 20.) The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; grant thee according to thine own heart, and fulfil all thy counsel. The Lord fulfil all thy petitions. (Psalm xx. 1—5.)

5th. *The Lord's Prayer.*

Our Father, which art in heaven,

Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation; but deliver us from evil:

For thine is the kingdom, and the power, and the glory, forever. Amen.

(Matt. vi. 9—13.)

2. *We should keep his sabbaths.*

1st, *No works but of necessity to be done on the sabbath.*—Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to hallow the sabbath-day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses. And they shall come from the cities of Judah, and from the places about Jerusalem, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall not be quenched. (Jer. xvii. 21, 22, 24—27.) 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, honorable; and shalt honor him, not doing thine own ways, nor finding thine own plea-

sure, nor speaking *thine own* words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*. (Isai. lviii. 13, 14.)

2nd. *We are to worship in the house of God.*—Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and *that* their children, who have not known *any thing*, may hear, and learn to fear the Lord your God, as long as ye live. (Deut. xxxi. 9—13.) And all the people gathered themselves together as one man. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding. And he read therein from morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. And Ezra opened the book in the sight of all the people; and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with *their faces* to the ground. (Neh. viii. 1—6.) They that gladly received his word were baptized. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Acts ii. 41, 42.) And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them. (Acts xx. 7.) Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. (Heb. x. 24, 25.)

3rd. *In sincerity and in truth.*—The children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee, as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. (Ezek. xxxiii. 30—32.)

A son honoreth *his* father, and a servant his master : if then I be a father, where is mine honor ? and if I be a master, where is my fear ? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name ? Ye offer polluted bread upon mine altar ; and ye say, Wherein have we polluted thee ? In that ye say, The table of the Lord *is* contemptible. And if ye offer the blind for sacrifice, *is it* not evil ? and if ye offer the lame and sick, *is it* not evil ? offer it now unto thy governor ; will he be pleased with thee, or accept thy person ? Ye said also, Behold, what a weariness *is it* ! and ye have snuffed at it ; and ye brought *that which was* torn, and the lame, and the sick ; thus ye brought an offering : should I accept this of your hands ? saith the Lord. But cursed be the deceiver, who hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing. (Mal. i. 6—8, 13, 14.) He that killeth an ox *is as if* he slew a man ; he that sacrificeth a lamb, *as if* he cut off a dog's neck ; and he that offereth an oblation, *as if* he offered swine's blood ; he that burneth incense, *as if* he blessed an idol. (Isai. lxvi. 3.)

4th. *Otherwise, our worship displeases God.*—I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. (Amos v. 21—23.) The sacrifice of the wicked *is* abomination : how much more, *when* he bringeth it with a wicked mind ? (Prov. xxi. 27.) Hear this, O ye that say, When will the new moon be gone, that we may sell corn ? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit ? that we may buy the poor for silver, and the needy for a pair of shoes ; *yea*, and sell the refuse of the wheat ? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. And I will turn your feasts into mourning, and all your songs into lamentation. (Amos viii. 4—7, 10.)

I will take no bullock out of thy house, nor he-goats out of thy folds : For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains ; and the wild beasts of the field are mine. If I were hungry, I would not tell thee : for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats ? Offer unto God thanksgiving ; and pay thy vows unto the most High. (Psalm l. 9—14.) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven. Many 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 done many wonderful works ? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity. (Matt. vii. 21—23.) When once the master of the house is risen up, and hath

shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not, whence ye are; depart from me, all ye workers of iniquity. (Luke xiii. 23—27.)

5th. *True worshippers count the sabbath and its services a delight.*

—The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. (Psalm cxxxii. 13—16.) The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. (Psalm lxxxvii. 2, 3.)—Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King.* God is known in her palaces for a refuge. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death. (Psalm xlviii. 2, 3, 12—14.) I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. (Psalm cxxii. 1—4.)

One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. (Psalm xxvii. 4.) Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. (Psalm xxvi. 8.) As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? (Psalm xlii. 1, 2.) 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.—(Psalm lxiii. 1, 2.) Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. (Psalm lxxv. 4.) How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even faineth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my

King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools.—They go from strength to strength, every one of them in Zion appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Behold, O God our shield, and look upon the face of thine anointed. 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 to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee. (Psalm lxxxiv.) I will wash my hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. (Psalm xxvi. 6, 7.) O send forth thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. (Psalm xliii. 3, 4.)

3. *We should remember the Lord's death,*

1st. *The Sacrament of the Supper was instituted by the Lord Jesus Christ.*—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 till he come. (1 Cor. xi. 23—26.)

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. (Luke xxii. 14—16.) And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 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. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (Matt. xxvi. 26—29.) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. (1 Cor. x. 16, 17.)

2nd. *To represent the benefits of his death.*—My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Lord, evermore give us this bread. I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. (John vi. 32—35; 49—51.) Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever. (John vi. 53—58.)

3rd. *All his disciples are enjoined to be partakers.*—If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation. (Rom. x. 9.) One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. (Isai. xlv. 5.) Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. (Matt. x. 32, 33.) Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily; shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (*or judgment*) to himself, not discerning the Lord's body. (1 Cor. xi. 27—29.)

4th. *In acknowledgment of their union to Christ, and as a pledge to live after his example.*—Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. Thou hast avouched the Lord this day, to be thy God, and to walk in his ways, and to keep his

statutes, and his commandments, and his judgments, and to hearken unto his voice : And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments. (Deut. xxvi. 17, 18.) Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the days of thy life. (Deut. iv. 9.) When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it : for the Lord thy God will surely require it of thee ; and it would be sin in thee. (Deut. xxiii. 21.) Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin ; wherefore should God be angry at thy voice, and destroy the work of thine hands ? (Eccles. v. 5, 6.)

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us : Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth. (1 Cor. 5, 7, 8.) Lord, remember David, and all his afflictions : how he sware unto the Lord, and vowed unto the mighty God of Jacob. (Psalm cxxxii. 1, 2.) Thy vows are upon me, O God. (Psalm lvi. 12.) I will go into thy house with burnt-offerings : I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. (Psalm lxvi. 13, 14.) What shall I render unto the Lord for all his benefits toward me ? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people ; in the courts of the Lord's house, in the midst of thee, O Jerusalem. (Psalm cxvi. 12—14.) O God, thou hast taught me from my youth : and hitherto have I declared thy wondrous works, Now also when I am old and grey-headed, O God, forsake me not ; until I have showed thy strength unto this generation, and thy power to every one that is to come. (Psalm lxxi. 17, 18.) I will wash mine hands in innocency : so will I compass thine altar, O Lord : that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. (Psalm xxvi. 6, 7.) We will not hide them from our children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. (Psalm lxxviii. 4.) For we cannot but speak the things which we have seen and heard. (Acts iv. 20.) Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come ; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people. (Acts xxvi. 22, 23.)

5th. *Meditations suitable at such a season.*—Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon : for why should I be as one that turneth aside

by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste. Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee. The King hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the up-right love thee. While the King *sitteth* at his table, my spikenard sendeth forth the smell thereof. He brought me to the banqueting-house, and his banner over me *was* love. Stay me with flagons, comfort me with apples: for I *am* sick of love. His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please. The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over *and* gone; The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land; The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away. Let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely. My beloved is mine, and I *am* his; he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether. By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth? *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please. Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my be-

loved come into his garden, and eat his pleasant fruits. I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night. I have put off my coat: how shall I put it on? I have washed my feet; how shall I defile them? My beloved put in his hand by the hole of *the door*, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet-smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed me when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. My beloved is gone into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I *am* my beloved's, and my beloved *is* mine; he feedeth among the lilies. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I *am* sick of love. What is thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us? My beloved *is* white and ruddy, the chiefest among ten thousand. His head *is as* the most fine gold; his locks *are* bushy, *and* black as a raven: His eyes *are as the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set: His cheeks *are as* a bed of spices, *as* sweet flowers; his lips *like* lilies, dropping sweet-smelling myrrh: His mouth *is* most sweet; yea, he *is* altogether lovely. This is my beloved, and this *is* my friend, O daughters of Jerusalem. (Song of Solomon.)

II. OF THE DUTIES WE OWE TO OURSELVES.

1. *Humility.*

1st. *We should examine our own selves.*—Let us search and try our ways, and turn again to the Lord. (Lam. iii. 40.) The spirit of man is the candle of the Lord, searching all the inward parts of the belly. (Prov. xx. 27.) The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. (Luke xi. 34, 35.) Let no man deceive himself. If any man among you seemeth to be wise in this

world, let him become a fool, that he may be wise. (1 Cor. iii. 18.) And if any man think he knoweth any thing, he knoweth nothing yet as he ought to know. (1 Cor. viii. 2.) For if any man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. (Gal. vi. 3—5.) But let a man examine himself. For if we would judge ourselves, we would not be judged. (1 Cor. xi. 28, 31.) Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (2 Cor. xiii. 5.) For if our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us not, *then* have we confidence toward God. (1 John iii. 20, 21.)

I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. (Rom. xii. 3.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God: (Heb. iii. 12:) looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; (Heb. xii. 15;) lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life. (Luke xxi. 34.) Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Psalm iv. 4.) Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes. (Prov. iii. 5—7.) Keep thy heart with all diligence; for out of it are the issues of life. Let thine eyes look right on, and let thine eye-lids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. (Prov. iv. 23, 25, 26.) How many are mine iniquities and sins? make me to know my transgression and my sin. (Job xiii. 23.) *That which* I see not teach thou me: if I have done iniquity, I will do no more. (Job xxxiv. 32.) I thought on my ways, and turned my feet unto thy testimonies. (Psalm cxix. 59.) Examine me, O Lord, and prove me; try my reins and my heart. (Psalm xxvi. 2.) 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.)

2nd. *And not be proud of our attainments.*—There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eye-lids are lifted up. (Prov. xxx. 12, 13.) Why boastest thou thyself in mischief, O mighty man? (Psalm lii. 1.) Pride goeth before,

destruction, and an haughty spirit before a fall. (Prov. xvi. 18.) I said unto the fools, Deal not foolishly : and to the wicked, Lift not up your horn on high : speak *not* with a stiff neck. For God is the judge : he putteth down one, and setteth up another. (Psalm lxxv. 4, 5, 7.) Talk no more so exceeding proudly ; let *not* arrogance come out of your mouth : for the Lord is a God of knowledge, and by him actions are weighed. (1 Sam. ii. 3.) The Lord shall cut off all flattering lips, and the tongue that speaketh proud things : who have said, With our tongue will we prevail ; our lips *are* our own : who is Lord over us. (Psalm xii. 3, 4.)

Professing themselves to be wise, they became fools, haters of God, deceitful, proud, boasters ; (Rom. i. 30.) despisers of those that are good, heady, high-minded. (2 Tim. iii. 4.) These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, those that were clean escaped from them who live in error. (2 Peter ii. 17, 18.) Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts *shall be* upon every *one that is* lifted up ; and he shall be brought low. (Isai. ii. 10—12.) And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. (Isai. ii. 19.) O thou that dwellest in the clefts of the rock, that holdest the height of the hill ; (Jer. xlix. 16 ;) whose habitation is high, that saith in thy heart, Who shall bring me down to the ground ? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. (Obad. iii. 4.) Thou saidst, I shall be a lady for ever : I am, and none else beside me. (Isai. xlvii. 7.) Say unto the king and to the queen, Humble yourselves, sit down : for your principalities shall come down, *even* the crown of your glory. (Jer. xiii. 18.) Remove the diadem, and take off the crown : exalt *him that is* low, and abase *him that is* high. (Ezek. xxi. 26.) For behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (Mal. iv. 1.) How art thou fallen from heaven, O Lucifer, son of the morning ! *how* art thou cut down to the ground, who didst weaken the nations ! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north : I will ascend above the heights of the clouds ; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. (Isai. xiv. 12—15.) Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches : but let him that glorieth

glory in this, that he understandeth and knoweth me, that I am the Lord who exercise loving-kindness, judgment, and righteousness, in the earth. (Jer. ix. 23. 24.) For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (Isai. lvii. 15.) The heaven is my throne, and the earth is my footstool: but to this man will I look, *even to him that is poor* and of a contrite spirit, and trembleth at my word. (Isai. lxvi. 1, 2.) Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. (Psalm xl. 4.)

3rd. *But give the glory of the good in us to God.*—Who maketh thee to differ from another? and what hast thou, that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? (1 Cor. iv. 7.) We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. (2 Cor. x. 12.) It is not good to eat much honey: so for men to search their own glory is not glory. (Prov. xxv. 27.) He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth. (2 Cor. x. 17. 18.) Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. (Eph. iii. 8.) For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I labored more abundantly than they all, (1 Cor. xv. 9, 10,) serving the Lord with all humility of mind: (Acts xx. 19:) yet not I, but the grace of God which was with me. (1 Cor. xv. 10.) Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. (2 Cor. iii. 5.) Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything; neither he that watereth; but God that giveth the increase. (1 Cor. iii. 5—7.) Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. (Psalm cxxi. 1, 2.) *I am poor and needy*; make haste unto me, O God: thou *art* my help and my deliverer; O Lord, make no tarrying. (Psalm lxx. 5.) Have mercy upon us, O Lord, have mercy upon us:

for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud. (Psalm cxxiii. 3, 4.) Send thine hand from above; rid me, and deliver me from out of great waters, from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. (Psalm cxxxiv. 7, 8.) Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress. (Psalm x. 17, 18.)

2. *Meekness, in opposition to wrath,*

1st. *The folly of anger.*—Anger resteth in the bosom of fools. (Ecc. vii. 9.) Seest thou a man that is hasty in his words? there is more hope of a fool than of him. (Prov. xxix. 20.) It is an honor for a man to cease from strife. (Prov. xx. 3;) and it is his glory to pass over a transgression. (Prov. xix. 11.) Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul. (Prov. xxii. 24, 25.) Let a bear robbed of her whelps meet a man, rather than a fool in his folly. (Prov. xvii. 12.) He that hath no rule over his own spirit, is like a city that is broken down, and without walls. (Prov. xxv. 28.) He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. (Prov. xvi. 32.) A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle. (Prov. xviii. 19.) A soft answer turneth away wrath: but grievous words stir up anger. (Prov. xv. 1.) Thou shalt not avenge, nor bear any grudge against the children of thy people. (Lev. xix. 18.)

2nd. *As opposite to the spirit of the gospel.*—This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, fierce, despisers of those that are good, heady, high-minded; (2 Tim. iii. 1—4;) full of envy, murder, debate, deceit, malignity; without natural affection, implacable, unmerciful; (Rom. i. 29, 31;) *living in hatred, variance, emulations, wrath, strife, seditions;* (Gal. v. 20;) whose mouth is full of cursing and bitterness: their feet are swift to shed blood; (Rom. iii. 14, 15;) wasting and destruction are in their paths. The way of peace they know not; and *there is no judgment in their goings:* (Isaï. lix. 7, 8;) of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. (Gal. v. 21.)

We ourselves also were sometimes foolish, disobedient, living in malice and envy, hateful, *and* hating one another. (Titus iii. 3.) But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. (Col. iii. 8, 9.) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. (Eph. iv. 31.) But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work. (James iii. 14—16.) Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. (James i. 19, 20.) Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. (James v. 9.) If ye bite and devour one another, take heed that ye be not consumed one of another. (Gal. v. 15.) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which *is* able to save your souls. (James i. 21.)

3rd. *Which regulates our speech.*—A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. (Prov. vi. 12—14.) The serpent will bite without enchantment and a babler is no better. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. (Ecc. x. 11, 13.) In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise. (Prov. x. 19.) Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is* esteemed a man of understanding. (Prov. xvii. 27, 28.) Whoso keepeth his mouth and his tongue keepeth his soul from troubles. (Prov. xxi. 23.) A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards. (Prov. xxix. 11.) Death and life *are* in the power of the tongue. (Prov. xviii. 21.) If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. (James i. 26.)

If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body, Behold also the ships, which though *they be* so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so *is* the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? (James iii. 2—11.) Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Those things which proceed out of the mouth come forth from the heart. Out of the heart proceed false witness, blasphemies: these are *the things* which defile a man. (Matt. xv. 10, 11, 18—20.) How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matt. xii. 34—37.) What man is *he that desireth life, and loveth many days*, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. (Psalm xxxiv. 12, 13.) Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.—(Eph. iv. 29.) *Henceforth* be no more 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; but speaking the truth in love, grow up into him in all things, who is the head even Christ: (Eph. ix. 13, 15:) not rendering evil for evil, nor railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. (1 Peter iii. 9.) For I fear, lest I shall not find you such as I would: *lest there be debates, envyings, wraths, strifes, backbitings, whisperings, tumults: and lest my God will humble me among you.* [2 Cor. xii. 20, 21.] Pleasant words *are as* an honeycomb; sweet to the soul, and health to the bones. [Prov. xvi. 24.] How forcible are right words! [Job vi. 25.] The words of a man's mouth *are as* deep waters, and the well-spring of wisdom as a flowing brook. [Prov. xviii. 4.] By long forbearing is a prince persuaded, and a soft tongue breaketh the bone. [Prov. xxv. 15.] How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation. [Isai. lii. 7.] Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. [Heb. iii. 13.] A word fitly spoken is like apples of gold in pictures of silver. [Prov. xxv. 11.] Open thy mouth for the dumb in the cause of all such as are appointed to destruction. [Prov. xxxi. 8.] Warn them that are unruly, comfort the feeble-minded, support the weak; [1 Thess. v. 14:] reprove, rebuke, exhort with all long-suffering and doctrine. [2 Tim. iv. 2.] Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. [Col. iv.

6.] Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord: [Col. iii. 16;] that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ; [Rom. xv. 6;] holding fast the faithful word as hath been taught, that ye may be able by sound doctrine both to exhort and to convince the gainsayers. [Titus i. 9.]

4th. *And requires gentleness.*—The servant of the Lord must not strive; but be gentle unto all *men*, in meekness instructing those that oppose themselves. (2 Tim. ii. 23—25.) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. (Rom. xiv. 17.) *Let nothing be done* through strife or vain glory. Do all things without murmurings and disputings: (Phil. ii. 3, 14;) let us walk honestly; not in strife and envying. (Rom. xiii. 13.) Let us not be desirous of vain glory, provoking one another, envying one another. (Gal. v. 26.) If a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Gal. vi. 1.) Let your moderation be known unto all men. The Lord is at hand. (Phil. iv. 5.) Be ye angry and sin not: let not the sun go down upon your wrath. (Eph. iv. 26.) Bless them who persecute you: bless, and curse not. If it be possible, 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. (Rom. xii. 14, 18, 19.)

Be patient toward all men. See that none render evil for evil unto any *man*; but ever follow that which is good. (1 Thess. v. 14, 15.) Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God, (1 Cor. x. 32.) Let us therefore follow after things which make for peace, and things wherewith one may edify another: (Rom. xiv. 19;) *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. (1 Peter iii. 4.) The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. (James iii. 17.) Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. Above all these things *put on* charity, which is the bond of perfectness. (Col. iii. 12—14.) Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. And be ye kind one to another, tender-hearted, *forgiving* one another, even as God for Christ's sake hath forgiven you. (Eph. iv. 1—3. 32.) For even hereunto were ye called; because

Christ also suffered for us, leaving us an example, that ye 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 Peter ii. 21—23.)

5th. *The views and feelings of God's people regarding this duty.*—Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. (Psalm xii. 1.) *There is no faithfulness in their mouth; their inward part is very wickedness.* (Psalm v. 9.) They have sharpened their tongues like a serpent; adders' poison is under their lips. (Psalm cxl. 3.) Let them curse, but bless thou. (Psalm cix. 28.) So let him curse, because the Lord hath said unto him, Curse. Who shall then say, Wherefore hast thou done so? Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good, for his cursing this day. (2 Sam. xvi. 10, 11, 12.) Hide me from the secret counsel of the wicked; who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words. (Psalm lxiv. 2, 3.) Behold, they belch out with their mouth: swords are in their lips. (Psalm lix. 7.) His mouth is full of cursing and deceit, and fraud: under his tongue is mischief and vanity. (Psalm x. 7.) What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper. (Psalm cxx. 3, 4.) O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. (Gen. xlix. 6, 7.) O that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest. (Psalm lv. 6—8.)

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. (Psalm xxxix. 1.) All the while my breath *is* in me, and the Spirit of God *is* in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. (Job xxvii. 3, 4.) My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding. (Psalm xlix. 3.) Accept, I beseech thee, the free-will offerings of my mouth, O Lord. (Psalm cxix. 108.) Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (Psalm xix. 14.) My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever. (Psalm cxlv. 21.) Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Depart

from evil, and do good; seek peace, and pursue it. (Psalm xxxiv. 11, 12, 14.) Rest in the Lord, and wait patiently for him. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For the meek shall inherit the earth; and shall delight themselves in the abundance of peace. [Psalm xxxvii. 7, 8, 11.] The Lord lifteth up the meek: he casteth the wicked down to the ground. [Ps. cxlvii. 6.] The Lord taketh pleasure in his people: he will beautify the meek with salvation. [Psalm cxlix. 4.] Blessed are the meek: for they shall inherit the earth. Blessed are the peace-makers: for they shall be called the children of God. [Matt. v. 5, 9.] Come unto me, all ye that labor 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.]

3. *Temperance,*

1st. *Moderation in meats and drinks is permitted.*—Every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. [1 Tim. iv. 4, 5.] If any of them that believe not bid you *to a feast*, and ye be disposed to go, whatsoever is set before you eat, asking no question for conscience sake. For the earth *is* the Lord's, and the fulness thereof. If I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Why is my liberty judged of another *man's* conscience? [1 Cor. x. 27, 26, 30, 29.] Thou shalt rejoice in every good *thing* which the Lord thy God hath given unto thee, and unto thine house, thou, and the stranger that *is* among you. [Deut. xxvi. 11.] Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him: for it *is* his portion. [See Eccles. ii. 24.] Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God. [Eccles. v. 18, 19.] Eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. For that *is* thy portion in *this* life. [Ecc. ix. 7, 9.] Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for the joy of the Lord is your strength. [Neh. viii. 10.]

2nd. *But excess is forbidden.*—It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. (Prov. xxxi. 4—6.) Who hath woe? who hath sorrow? who hath contentions? who hath bab-

bling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. (Prov. xxiii. 29—32.) When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat. Be not among wine-bibbers; amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. (Prov. xxiii. 1—3, 20, 21.)

3rd. *And will be punished with severity.*—If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city; and they shall say unto the elders of his city, This our son is stubborn and rebellious; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear. (Deut. xxi. 18—21.) Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regarded not the work of the Lord, neither consider the operation of his hands. (Isai. v. 11, 12.)

Come ye, say they, I will fetch wine: and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant. (Isai. lvi. 12.) I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. (Deut. xxix. 19.) In that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: Let us eat and drink; for to-morrow we shall die. Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts. (Isai. xxii. 12—14.) For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. (Nahum i. 10.) For they shall eat, and not have enough. Wine and new wine take away the heart. (Hosea iv. 10, 11.) Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, for it is cut off from your mouth. (Joel i. 5.) I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head. (Amos viii. 10.) Ye have lived in pleasure

on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter: but the coming of the Lord draweth nigh. (James v. 6, 8.) The works of the flesh are manifest, which are these; Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. (Gal. v. 19—21.) These as natural brute beasts, made to be taken and destroyed, shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you. (2 Pet. ii. 12, 13.) For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. (Phil. iii. 18, 19.) For they that are such serve not our Lord Jesus Christ, but their own belly. (Rom. xvi. 18.) Meats for the belly, and the belly for meats: but God shall destroy both it and them. (1 Cor. vi. 13.)

4th. *Entire abstinence is an expedient.*—Mine answer to them that do examine me is this; Have we not power to eat and to drink?—Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. (1 Cor. ix. 3, 4, 12.) All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's *wealth*. (1 Cor. x. 23, 24.) For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. (1 Cor. ix. 19, 22, 23.) Give none offence, even as I please all men in all things, not seeking mine own profit but the profit of many that they may be saved. (1 Cor. x. 32, 33.) But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed, lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. (1 Cor. viii. 8—13.)

One believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock, or an occasion to fall, in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. (Rom. xiv.)

5th. *While sobriety is an imperative duty*,—Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. (John vi. 27.) And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and

knocketh, they may open to him immediately. Blessed are those servants, whom the lord when he cometh shall find watching. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. (Luke xii. 29, 35—37, 45, 46.) Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. (Luke xxi. 34.) Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. (Luke vi. 24, 25.) Watch ye therefore: for ye know not when the master of the house cometh: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch. (Mark xiii. 35—37.)

Now I have written unto you not to keep company, if any man that is called a brother be a drunkard, or an extortioner; with such an one no not to eat. (1 Cor. v. 11.) Ye, brethren, are not in darkness. Ye are all the children of light, and the children of the day. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober. (1 Thess. v. 4—8.) For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. (1 Peter iv. 3.) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof; (Rom. xiii. 12—14;) and be not drunk with wine, wherein is excess; but be filled with the Spirit. (Eph. v. 18.) 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. (Titus ii. 11, 12.) And every man that striveth for the mastery is temperate in all things. (1 Cor. ix. 25.) Wherefore gird up the loins of your mind, be sober, and hope to the end. (1 Peter i. 13.) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. (1 Peter v. 8.) The end of all things is at hand: be ye therefore sober, and watch unto prayer. (1 Peter iv. 7.) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Cor. x. 31.)

III. OF THE DUTIES WE OWE TO OTHERS.

1. *Justice, and Integrity,*

1st. *Justice is commanded.*—Ye shall not steal, neither deal falsely, neither lie one to another. Thou shalt not defraud thy neighbor, neither rob him. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have. (Lev. xix. 11, 13, 35, 36.) A false balance is abomination to the Lord. (Prov. xi. 1.) That which is altogether just shall thou follow, that thou mayest live. (Deut. xvi. 19, 20.) That which is gone out of thy lips thou shalt keep and perform. (Deut. xxiii. 23.)

2nd. *Injustice is bitter in its results.*—Woe to him that increaseth that which is not his! (Hab. ii. 6;) who enlargeth his desire as hell, and is as death, and cannot be satisfied! Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. (Hab. ii. 5, 9—11.) Bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel. (Prov. xx. 17.) Better is a little with righteousness than great revenues without right. (Prov. xvi. 8.) As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. (Jer. xvii. 11.) The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them; because they refuse to do judgment. (Prov. xxi. 6, 7.) Whoso is partner with a thief hateth his own soul: (Prov. xxix. 24;) for a piece of bread that man will transgress. (Prov. xxviii. 21.)

3rd. *It exposes to the anger of God.*—When thou sawest a thief, then thou consentedst with him. Thou givest thy mouth to evil, and thy tongue frameth deceit. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. (Ps. l. 18, 19, 21.) Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? (Jer. xxii. 13—15.) Woe to thee that spoilest, and thou wast not spoiled; and dealest

treacherously, and they dealt not treacherously with thee! (Isai. xxxiii. 1.) I will come near to you to judgment; and I will be a swift witness against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. (Mal. iii. 5.) Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them who have reaped, are entered into the ears of the Lord of sabaoth. (James v. 1—4.)

4th. *He calls us to righteousness.*—My son, forget not my law; let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. (Prov. iii. 1, 3.) Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eye-lids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy feet from evil. (Prov. iv. 23—27.) The Lord is a buckler to them that walk uprightly. (Prov. ii. 6, 7.) The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul. (Prov. xvi. 17.) If thou wilt walk before me in integrity of heart, and in uprightness; (1 Kings ix. 4;) and fear the Lord, and serve him in sincerity and in truth, (Joshua xxiv. 14,) with a perfect heart and with a willing mind: he will be found of thee. (1 Chron. xxviii. 9.) The Lord knoweth the days of the upright: and their inheritance shall be for ever. Mark the perfect man, and behold the upright: for the end of that man is peace. (Psalm xxxvii. 18, 37.)

The path of the just is as the shining light, that shineth more and more unto the perfect day. (Prov. iv. 18.) Unto the upright there ariseth light in the darkness. (Psalm cxii. 4.) For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. (Psalm lxxxiv. 11.) Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. (Psalm xxxii. 11.) Light is sown for the righteous, and gladness for the upright in heart. (Psalm xevii. 11.) For the righteous Lord loveth righteousness; his countenance doth behold the upright. (Psalm xi. 7.) Jesus saw Nathanael coming to

him, and saith of him, Behold an Israelite indeed, in whom is no guile! (John i. 47.) The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. (Matt. vi. 22, 23.) He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? (Luke xvi. 10—12.) Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. (Matt. xxii. 21.) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matt. vii. 12.) Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. (James iv. 8.) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither thieves, nor covetous, nor extortioners, shall inherit the kingdom of God. (1 Cor. vi. 9, 10.) Wherefore let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. (Eph. iv. 28.) For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such. (1 Thess. iv. 2, 3, 6.) But he that doeth wrong shall receive for the wrong which he hath done. (Col. iii. 25.) Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God. (1 John iii. 7, 10.) 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. (Titus ii. 11, 12.) For the fruit of the Spirit is in all goodness and righteousness and truth. (Eph. v. 9.) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another. (Rom. xiii. 7, 8.) Do no evil; but do that which is honest. (2 Cor. xiii. 7.) Follow after righteousness; (1 Tim. vi. 11;) having your conversation honest among the Gentiles; (1 Peter ii. 12;) having your loins girt about with truth; (Eph. vi. 14;) having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. (1 Peter iii. 16.) My little children, let us not love in word, neither in tongue; but in deed and in truth. (1 John iii. 18.) And this I pray, that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness. (Phil. i. 9—11.) Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. (Phil. iv. 8.)

5th. *Integrity exemplified in Job.*—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. (Job. i. 1.) And when his grief was very great, (Job ii. 13,) 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. (Job ii. 9, 10.) Though he slay me, yet will I trust in him. (Job xiii. 15.) All the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. Till I die I will not remove mine integrity from me.—My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. (Job xxvii. 3—6.) Also now, behold, my witness is in heaven, and my record is on high. (Job xvi. 19.) But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips. (Job xxiii. 10—12.) Doth not he see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hastened to deceit; let me be weighed in an evil balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; then let me sow, and let another eat; yea, let my offspring be rooted out. (Job xxxi. 4—8.) I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was father to the poor: and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth. (Job xxix. 14—17.) If my land cry against me, or that the furrows likewise thereof complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: let thistles grow instead of wheat, and cockle instead of barley. (Job xxxi. 38—40.)

6th. *Integrity exemplified in David.*—If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer. (Psalm lxvi. 18, 19) The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. (Psalm xviii. 20—23.) I will behave myself

wisely in a perfect way. I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. (Psalm ci. 2, 3, 6, 7.)

7th. *Integrity exemplified in Paul.*—Those things, which ye have both learned, and received, and heard, and seen in me, do. (Phil. iv. 9.) For neither at any time used we flattering words, as ye know, nor a cloak of covetousness. Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe. (1 Thess. ii. 5, 10.) And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. (Acts xxiv. 16.) We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. (2 Cor. iv. 1, 2.) For we are not as many, who corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. (2 Cor. ii. 17.) For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. (2 Cor. i. 12.) Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. (2 Cor. vii. 2.) Pray for us: for we trust we have a good conscience, in all things willing to live honestly. (Heb. xiii. 18.)

8th. *Integrity exemplified in all saints.*—Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. (Psalm xv. 1, 2, 4, 5.) Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence. (Psalm cxl. 13.) As for me thou upholdest me in mine integrity. (Psalm xli. 12.) Judge me, O Lord; for I have walked in mine integrity. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. (Psalm xxvi. 1, 4, 5.) O let the wickedness of the wicked come to an end; but establish the just. (Psalm vii. 9.) Thou hast proved mine heart; thou hast visited me

in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress. (Psalm xvii 3.) As for me, I will walk in mine integrity: redeem me, and be merciful unto me. (Psalm xxvi. 11.) Let integrity and uprightness preserve me; for I wait on thee. (Psalm xxv. 21.) The memory of the just is blessed: but the name of the wicked shall rot. (Prov. x. 7.)

2. *Kindness,*

1st. *Kindness forbids retaliation.*—Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. (Lev. xix 18.) If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, thou shalt surely help with him. (Exodus xxiii. 4, 5.) Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displease him. Say not, I will do so to him as he hath done to me: I will render to the man according to his work. (Prov. xxiv. 17, 18, 29.) Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee. (Prov. xx. 22) The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh. (Prov. xi. 17.) See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. (1 Thess. v. 15.)

Be patient therefore brethren unto the coming of the Lord. (James v. 7.) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. (1 Peter iii. 9.) For he shall have judgment without mercy that hath shewed no mercy. (James ii. 13.) Bless them who persecute you: bless and curse not. Recompense to no man evil for evil. 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. 14, 17, 19—21.) For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them that do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not and

ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. (Luke vi. 30—38.)

2nd. *But requires forgiveness.*—Blessed are the peace-makers: for they shall be called the children of God. If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them who love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect. (Matt. v. 23—26, 38—40. See also Luke vi. 27—30, 32—37.) If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith, I say not unto thee, Until seven times; but, Until seventy times seven. (Matt. xviii. 15, 21, 22.) Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. (Luke xvii. 3, 4.)

3rd. *And love to all, especially to Christians.*—Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing,

even life for evermore. (Psalm cxxxiii. 1—3.) By this shall all men know that ye are my disciples, if ye have love one to another. (John xiii. 35.) Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (1 Cor. i. 10.) Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. (James v. 9.) He that saith he is in the light, and hateth his brother, is in darkness even until now. (1 John ii. 9.) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. (1 John iii. 10, 14, 15.) If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (1 John iv. 20.) Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. If we love one another, God dwelleth in us, and his love is perfected in us. And this commandment have we from him, That he who loveth God love his brother also. (1 John iv. 7, 8, 12, 21.)

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. (Phil. ii. 1, 5.) Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. (1 John iv. 10, 11.) For this is the message that ye heard from the beginning, that we should love one another. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. My little children, let us not love in word, neither in tongue; but in deed and in truth. (1 John iii. 11, 16, 18.) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. (Rom. xiii. 8, 10.) Let us therefore follow after the things which make for peace, and things wherewith one may edify one another. (Rom. xiv. 19.) Let every one of us please his neighbor for his good to edification. (Rom. xv. 2.) Ever follow that which is

good, both among yourselves, and to all men. (1 Thess. v. 15.) And let us consider one another to provoke unto love and to good works. (Heb. x. 24.) Be ye all of one mind, having compassion one of another. (1 Peter iii. 8.) And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. (1 Peter iv. 8.) Stand fast in one spirit with one mind striving together for the faith of the gospel. (Phil. i. 27.) Let us walk by the same rule, let us mind the same thing. (Phil. iii. 16.) Let no man seek his own, but every man another's wealth. (1 Cor. x. 24.) As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith; (Gal. vi. 10;) submitting yourselves one to another in the fear of God. (Eph. v. 21.) We know that we have passed from death unto life, because we love the brethren. For this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another. (1 John iii. 14, 23.) Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. (2 Tim. ii. 22.) Every one that loveth him that begat loveth him also that is begotten of him. (1 John v. 1.) Honor all men. Love the brotherhood. (1 Peter ii. 17.) Seeing ye have purified your souls, in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another, with a pure heart fervently. (1 Peter i. 22.) Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. (2 Cor. xiii. 11.)

4th. *With generosity to the poor.*—If there be among you a poor man of one of thy brethren within any of thy gates of thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. (Deut. xv. 7, 8, 10, 11.) When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. (Lev. xix. 9.) When thou hast forgot a sheaf in thy field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. (Deut. xxiv. 19—21.)

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? (Prov. xxiv. 11, 12.) Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee. (Prov. iii. 27, 28.) There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. (Prov. xiii. 7.) There is that scattereth, and yet increaseth; and there is he that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it. (Prov. xi. 24—26.) The righteous is ever merciful, and lendeth; and his seed is blessed. (Psalm xxxvii. 25, 26.) Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. (Prov. xxi. 13.) He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. (Prov. xxviii. 27.) Some violently take away flocks, and feed thereof. They drive away the ass of the fatherless, they take the widow's ox for a pledge. They turn the needy out of the way: the poor of the earth hide themselves together. They cause the naked to lodge without clothing, that they have no covering in the cold. They are wet with the showers of the mountains, and embrace the rock for want of a shelter. They pluck the fatherless from the breast, and take a pledge of the poor. They cause him to go naked without clothing, and they take away the sheaf from the hungry. (Job xxiv. 2—4, 7—10.) Because they have oppressed and forsaken the poor; because they have violently taken away an house which they builded not; surely they shall not feel quietness in their belly, they shall not save of that which they desired. (Job xx. 19, 20.) This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. (Job xxvii. 13.) Because thou hast stripped the naked of their clothing, thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. Thou hast sent widows away empty, and the arms of the fatherless have been broken. (Job xxii. 6, 7, 9.) Therefore if thy children be multiplied, it is for the sword: and thine offspring shall not be satisfied with bread. Those that remain of thee shall be buried in death: and thy widows shall not weep. (Job xxvii. 14, 15.) How hast thou helped him that is without power? how savest thou the arm that hath no strength? How hast thou counselled him that hath no wisdom? (Job xxvi. 2, 3.) If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder-blade, and mine

arm be broken from the bone. The stranger did not lodge in the street: but I opened my doors to the traveller. (Job xxxi. 16, 17, 19—22, 32.) Did not I weep for him that was in trouble? Was not my soul grieved for the poor? (Job xxx. 25.) When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth. (Job xxix. 11—13, 15—17.) When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. (Luke xiv. 12—14.) Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. (Luke xii. 33.) Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father who is in heaven. When thou doest thine alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret himself shall reward thee openly. (Matt. vi. 1, 3, 4.) Remember them that are in bonds, as bound with them; and them who suffer adversity, as being yourselves also in the body. (Heb. xiii. 2, 3.) Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James i. 27.) But to do good and to communicate forget not: for with such sacrifices God is well pleased. (Heb. xiii. 16.) Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. (Isai. lviii. 6, 7, 10.) He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. (Prov. xix. 17.) Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. (Eccles. xi. 1, 2.) Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come. (1 Tim. vi. 17—19.) Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts xx. 35.) Harken, my beloved brethren, Hath not God chosen the poor of this world

rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? (James ii. 5, 6, 15, 16.) Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John iii. 17.) Now concerning the collection for the saints, as I have given order to the churches, even so do ye. Let every one of you lay by him in store, as God hath prospered him. (1 Cor. xvi. 1, 2.) Moreover, brethren, we do you to wit of the grace of God bestowed on the churches, how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. (2 Cor. viii. 1—4, 7, 9, 11, 12, 15.) But this I say, He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Cor. ix. 6, 7.) And we desire that every one of you do show the same diligence to the full assurance of hope unto the end. (Heb. vi. 10, 11.) Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. (Luke xvi. 9.)

5th. *As to Christ himself.*—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: 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, and the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when

saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 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: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal. (Matt. xxv. 31—46.)

3. *Faithfulness in judging,*

1st. *Avoid rash judgments of others.*—For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye: and then thou shalt see clearly to cast out the mote out of thy brother's eye. (Matt. vii. 2—5.) Who art thou that judgest another man's servant? to his own master he standeth or falleth. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. Let us not therefore judge one another any more. (Rom. xiv. 4, 10, 13.) But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. (1 Cor. iv. 3—5.)

If we would judge ourselves, we should not be judged. (1 Cor. xi. 31.) Speak not evil one of another, brethren. (James iv. 11.) Grudge not one against another, brethren, lest ye be condemned:

behold, the judge standeth before the door. (James v. 9.) Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. Thou therefore who teachest another, teachest thou not thyself? thou that makest thy boast of the law, through breaking the law dishonorest thou God? (Rom. ii. 1, 21, 23.) Wherefore lay aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking. (1 Peter ii. 1.) Put them in mind to speak evil of no man. (Titus iii. 1, 2.) For some learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not. (1 Tim. v. 13.) They are not afraid to speak evil of dignities, of the things that they understand not. (2 Peter ii. 10, 12.) Remember, O Lord, what is come upon us: consider, and behold our reproach. (Lam. v. 1.) Save me, O God; for the waters are come in unto my soul. Reproach hath broken my heart; and I am full of heaviness. (Psalm lxxix. 1, 20.) I am a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out their lip, they shake the head. (Psalm xxii. 6, 7.) For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him: persecute and take him; for there is none to deliver him. O God, be not far from me: O my God, make haste for my help. (Psalm lxxi. 10—12.) Deliver me from all my transgressions: make me not the reproach of the foolish. (Psalm xxxix. 8.) I have stuck unto thy testimonies: O Lord, put me not to shame. Turn away my reproach which I fear: for thy judgments are good. (Psalm cxix. 22, 31, 39.)

2nd. *Yet reprove so as not to suffer sin upon them.*—Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. (Lev. xix. 17.) A reproof entereth more into a wise man than an hundred stripes into a fool. (Prov. xvii. 10.) Debate thy cause with thy neighbor himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away. (Prov. xxv. 9, 10.) Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. (Prov. xxvii. 5, 6.) He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue. (Prov. xxviii. 23.) Therefore meddle not with him that flattereth with his lips. (Prov. xx. 19.) He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them. (Prov. xxiv. 24, 25.) A scorner loveth not one that reproveth him: neither will he go unto the wise. (Prov. xv. 12.) He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy. (Prov. xxix. 1.)

3rd. *With tenderness, aiming at their benefit.*—Brethren, if a man be overtaken in a fault, ye who are spiritual; restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Gal. vi. 1.) Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. (James v. 19, 20.) Take heed to yourselves: if thy brother trespass against thee, rebuke him; and, if he repent, forgive him. (Luke xvii. 3.) Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity: (1 Tim. v. 1, 2); in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; that they may recover themselves out of the snare of the devil. (2 Tim. ii. 25, 26.) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord: (Col. iii. 16;) exhorting one another: and so much the more, as ye see the day approaching. (Heb. x. 25.) Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. They shall hear my words; for they are sweet. (Psalm cxli. 5, 6.)

IV. OF RELATIVE DUTIES, BETWEEN

1. *Husbands and wives.*—Let every man have his own wife, and let every woman have her own husband. (1 Cor. vii. 2.) Have ye not read, that he who made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. (Matt. xix. 4—6.) And did not he make one? And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. (Mal. ii. 14, 15.) If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman who hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? (1 Cor. vii. 12, 13, 16.) Be ye not unequally yoked together with unbelievers: for what fel-

lowship hath righteousness with unrighteousness? and what communion hath light with darkness? (2 Cor. vi. 14.) Husbands, love your wives, and be not bitter against them. (Col. iii. 19.) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. (Eph. v. 28, 29.)

Dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; love your wives, even as Christ also loved the church, and gave himself for it. Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Eph. v. 25, 33.) Let the woman learn in silence with all subjection. But I suffer not a woman to teach. (1 Tim. ii. 11, 12.) Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they want to learn anything let them ask their husbands at home. (1 Cor. xiv. 34, 35.) For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. (1 Tim. ii. 13, 14.) A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones: (Prov. xii. 4:) the contentions of a wife are a continual dropping. (Prov. xix. 13.) It is better to dwell in a corner of the house-top, than with a brawling woman in a wide-house. (Prov. xxi. 9.) I will therefore that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. (1 Tim. ii. 8—10.) Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord, whose daughters ye are, as long as ye do well. (1 Peter iii. 1—6.) Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchant's ship; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night.

She layeth her hand to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. (Prov. xxxi. 10—28, 30.)

2. *Parents and Children,*

1st. *The duties of parents.*—Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. (Eph. vi. 4.) If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Tim v. 8.) For the children ought not to lay up for the parents, but the parents for the children. (2 Cor. xii. 14.) If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? (Luke xi. 11, 12.) Therefore shall ye lay up these my words in your heart and in your soul. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. (Deut. xi. 18, 19.) We will not hide them from our children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For the Lord commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children who 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. 4—7.) Thou art my hope, O Lord God: thou art my trust from my youth. O God, thou hast taught me from my youth. Now also when I am old and grey-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come.—(Psalm lxxi. 5, 17, 18.) If it seem evil unto you to serve the Lord, choose you this day whom ye shall serve: but as for me and my house, we shall serve the Lord. (Joshua xxiv. 15.) I knew him

[Abraham] 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. 17, 19.) For the voice of rejoicing and salvation is in the tabernacles of the righteous. (Psalm cxviii. 15.) Chasten thy son while there is hope. (Prov. xix. 18) We have had fathers of our flesh who corrected us, and we gave them reverence. (Heb. xii. 9.) For what son is he whom the father chasteneth not? (Heb. xii. 7.) Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. (Prov. xxix. 17.) A wise son maketh a glad father: but a foolish son is the heaviness of his mother. (Prov. x. 1.) Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. (Prov. xxii. 15.) He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes. (Prov. xiii. 24.)

2nd. *The duties of children.*—Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. (Eph. vi. 1—3.) In the last days perilous times shall come. For men shall be lovers of their own selves, proud, disobedient to parents, unthankful, unholy, without natural affection: from such turn away. (2 Tim. iii. 1—3, 5.) The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. (Prov. xxx. 17.) Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. (Lev. xix. 32.) If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out to the elders of his city; and they shall say, This our son is stubborn and rebellious, and will not obey our voice. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you. (Deut. xxi. 18—21.) Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. (Deut. xxvii. 16.)

While Josiah was yet young, he began to seek after the God of David his father. (2 Chron. xxxiv. 3.) And he did that which was right in the sight of the Lord. (2 Chron. xxxiv. 2.) My son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind. If thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever. (1 Chron. xxviii. 9.) Hear, O my son, and receive my sayings; and the years of thy life

shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life. (Prov. iv. 10—13.) Doth not wisdom cry? and understanding put forth her voice? Unto you, O men, I call, I love them that love me; and those that seek me early shall find me. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death. (Prov. viii. 1, 4, 17, 35, 36.) Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. (Eccles. xii. 1.) Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation. (2 Timothy iii. 14, 15.) Hear me now therefore, O ye children, and depart not from the words of my mouth: lest thou mourn at the last, when thy flesh and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! (Proverbs v. 7, 11—13.) How long, ye simple ones, will ye love simplicity, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would have none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then they shall call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.—(Prov. i. 22—31.)

3. *Masters and servants.*—Masters, forbear threatening; knowing that your Master also is in heaven; neither is there respect of persons with him. (Eph. vi. 9.) Masters give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. (Col. iv. 1.) Woe unto him that useth his neighbor's service without wages, and giveth him not for his work. (Jer. xxii. 13.) If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb? (Job xxxi. 13—15.) The eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hands of

her mistress. (Psalm cxliii. 2.) Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. (Titus ii. 9, 10.) Servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. (1 Peter ii. 18—20.)

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee. [Deut. xxiv. 14, 15.] The Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigor. [Exodus i. 13, 14.] And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. [Exodus ii. 23.] And the Lord said, I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey. [Exodus iii. 7, 8.] Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them who have reaped are entered into the ears of the Lord of sabaoth. [James v. 4.] And I will come near to you to judgment; and I will be a swift witness against those that oppress the hireling in his wages. [Mal. iii. 5.] Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's free-man: likewise also he that is called, being free, is Christ's servant, [1 Cor. vii. 21, 22.] Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. [1 Tim. vi. 1, 2.] 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. [Col. iii. 22—24.]

4. *Ministers and people—Of Teachers and Rulers in the Church.*

1st. *Such are appointed by Christ.*—The same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Rom. x. 12—15.)—Wherefore, when he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. iv 8, 11, 12.) And God hath set in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. (1 Cor. xii. 38.) These Jesus sent forth, and commanded them, saying, Go to the lost sheep of the house of Israel.—And as ye go, preach, saying, The kingdom of heaven is at hand.—Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (Matt. x. 1—8.) Ye are the salt of the earth: ye are the light of the world. A city that is set on a hill cannot be hid. (Matt. v. 13, 14.) What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the housetops. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. (Matt. x. 27, 40.) He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me. (Luke x. 16.) He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. (Matt. x. 41.) The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. (Matt. ix. 37, 38.)

2nd. *Their character.*—Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. (1 Tim. v. 22.) The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (2 Tim. ii. 2.) A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good

men, sober, just, holy, temperate. (Titus i. 7, 8.) Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. (Acts xx. 28.) If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not given to filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil.—Moreover he must have a good report of them who are without; lest he fall into the reproach and the snare of the devil. (1 Tim. iii. 1—7.)

But thou, O man of God, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. (1 Tim. vi. 11, 12.) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee; (1 Tim. iv. 16;) giving no offence in any thing, that the ministry be blamed. (2 Cor. vi. 3.) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth. (2 Tim. ii. 22, 24, 25.) Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. (1 Tim. iv. 13, 14.) Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—(1 Tim. iv. 12.) The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.—And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (1 Peter v. 1—4.) Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. (1 Tim. iii. 8—10.) They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. (1 Tim. iii. 13) Who then is a faithful and wise ser-

vant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that servant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. (Matt. xxiv: 45—51.)

3rd. *Their duties.*—Every scribe, who is instructed unto the kingdom of heaven, is like unto a man that is an householder, who bringeth forth out of his treasure things new and old. (Matt. xiii. 52.) Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. (Col. iv. 17.) All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that 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 unto God. (2 Cor. v. 18—20.) For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God; (1 Cor. i. 21—24;) whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: (Col. i. 28;) testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (Acts xx. 21.)

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost who dwelleth in us. (2 Tim. i. 13, 14.) Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness. (2 Tim. ii. 15, 16.) I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. (2 Tim. iv. 1, 2.) Speak thou the things which become sound doctrine: in all things showing thyself a pattern

of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.—(Titus ii. 1, 7, 8.) For a bishop must be blameless; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. (Titus i. 7, 9.) Some have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. (1 Timothy i. 6, 7.) But foolish and unlearned questions avoid, knowing that they do gender strifes. (2 Tim. ii. 23.)—Refuse profane and old wives' fables, and exercise thyself rather unto godliness. (1 Tim. iv. 7.) If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is not of godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil-surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. (1 Tim. vi. 3—5.) Rebuke not an elder, but entreat him as a father; and the younger men as brethren: the elder women as mothers; the younger as sisters, with all purity. Honor widows that are widows indeed. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. (1 Tim. v. 1—3, 19—21.) A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.—(Titus iii. 10, 11.) Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. (1 Thess. v. 14.)

4th. *Their success is from God.*—We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (2 Cor. iv. 7.) Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (1 Cor. ii. 12, 13.) Who then is Paul, and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. (1 Cor. iii. 5—9.) Now

thanks be unto God, who always causeth us to triumph in Christ; and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? (2 Cor. ii. 14—16.)

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (2 Cor. iii. 5, 6.) The hand of the Lord was with us: and a great number believed, and turned unto the Lord: (Acts xi. 21:) whose heart the Lord opened, that they attended unto the things which were spoken of Paul. (Acts xvi. 14.) For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles: (Gal. ii. 8:) that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. (Eph. i. 18—20.)

5th. *False teachers described.*—Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. (Matt. vii. 15, 16.) For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. (Matt. xxiii. 4.) Thou therefore who teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? (Rom. ii. 21—23.) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. (1 Tim. iv. 1, 2.) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. (2 Tim. iv. 3, 4.) For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. (Titus i. 10, 11.)

Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself

is transformed into an angel of light. (2 Cor. xi. 13, 14.) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. They shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practises. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption. (2 Peter ii. 1—3, 13, 14, 17—19.) Beloved, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. (Jude 3, 4, 11—13, 16—19.) Let no man deceive you by any means: for the day of Christ shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall

destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. (2 Thess. ii. 3—10.) Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. (James v. 19, 20.) They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. (Dan. xii. 3.)

Paul is an example, for a Minister of Christ, in

1st. *Conscientiousness.*—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. (1 Cor. iv. 1, 2.) Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. (2 Cor. iv. 1, 2.) For we are not as many, who corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. (2 Cor. ii. 17.) For our exhortation was not of deceit, nor of uncleanness, nor in guile. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness. (1 Thess. ii. 3, 5.) Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. (2 Cor. vii. 2.)

Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe; (1 Thess. ii. 10;) giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as of the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watching, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. (2 Cor. vi. 3—10.) For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. (2 Cor. i. 12.) As we are allowed of God to be put in trust with the gospel, even so

we speak; not as pleasing men, but God, who trieth our hearts. (1 Thess. ii. 4.) For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. (Gal. i. 10.) With me it is a very small thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. (1 Cor. iv. 3—5.) Wherefore we labor, that whether present or absent, we may be accepted of him. (2 Cor. v. 9.)

2nd. *Concern for the salvation of sinners.*—Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. (Rom. x. 1.) Being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but also our own souls, because ye were dear unto us. (1 Thess. ii. 8.) Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. (2 Thess. i. 11, 12.) And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. (2 Cor. xii. 15.) I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. (2 Tim. ii. 10.) For I have said before, that ye are in our hearts to die and live with you. (2 Cor. vii. 3.)

For I would that ye knew what great conflict I have for you, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. (Col. ii. 1, 2.) God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. (Rom. i. 9—11.) Brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God? (1 Thess. iii. 7—9.) For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? (1 Thess. ii. 19.) I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. (1 Cor. i. 4.) Yea, and if I be offered upon the sacrifice and service

of your faith, I joy, and rejoice with you all. (Phil. ii. 17.) Ye know, from the first day that I came unto Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. (Acts xx. 18—20, 26, 27.) I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. (1 Cor. xv. 9, 10.)

3rd. *Disregard of things temporal.*—Behold the *third* time I am ready to come unto you, and I will not be burdensome to you: for I seek not yours, but you. (2 Cor. xii. 14.) I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved. (1 Cor. x. 33.) I have coveted no man's silver or gold, or apparel. Yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts xx. 33—35.) Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. (1 Thess. ii. 6, 9.) For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us. (2 Thess. iii. 7—9.)

I did not burden you; nevertheless being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps? We do all things, dearly beloved, for your edifying. (2 Cor. xii. 16—19.) Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to

abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me. (Phil. iv. 11—13.)

4th. *Zeal for the glory of God.*—Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceeding zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with flesh and blood. (Gal. i. 13—16.) I was not disobedient unto the heavenly vision; (Acts xxvi. 19;) but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (Acts xx. 20, 21.) For 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.)

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. For to me to live is Christ, and to die is gain; (Phil. i. 20, 21;) knowing that he who raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. (2 Cor. iv. 14.) And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. (Acts xx. 22—24.) For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—(Acts xxi. 13.)

The duties of Christians to their Ministers,

1st. *Submission.*—We beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. (1 Thess. v. 12, 13.) Remember them who have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that

must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. (Heb. xiii. 7, 8, 17.) Submit yourselves unto such, and to every one that helpeth and laboreth. (1 Cor. xvi. 16.) For he that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. (1 Thess. iv. 8.)

2nd. *Prayer*.—Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith: (2 Thess. iii. 1, 2.) I beseech you, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that I may come unto you with joy by the will of God, and may with you be refreshed: (Rom. xv. 30—32:) praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, that I may speak boldly, as I ought to speak. (Eph. vi. 18—20.)

3rd. *Provision*.—Let him that is taught in the word communicate unto him that teacheth in all good things. (Gal. vi. 6.) Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope: and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they who minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel should live of the gospel. (1 Cor. ix. 7—11, 18, 14.)

PART VI.—OF THE LAST THINGS.

1. *The Resurrection of the Dead,*

1st. *The dead shall be raised.*—This I confess, that I have hope toward God, that there shall be a resurrection of the dead, both of the just and unjust. (Acts xxiv. 14, 15.) Why should it be thought a thing incredible with you, that God should raise the dead? (Acts xxvi. 8) By faith, Abraham *accounted* that God was able to raise up Isaac, even from the dead. (Heb. xi. 19.) For God quickeneth the dead, and calleth those things which be not, as though they were. (Rom. iv. 17.) That the dead are raised, even Moses shewed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living. (Luke xx. 37, 38.) I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job xix. 25—27.)

God will redeem my soul from the power of the grave: for he shall receive me. (Ps. xlix. 15.) Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life. (Psalm xvi. 9, 10, 11.) I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day, according to the scriptures. Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? 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: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. (1 Cor. xv. 3, 4, 12—20.) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame

and everlasting contempt. (Dan. xii. 2.) But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, die not any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. (Luke xx. 35, 36.)

2nd. *By the power of Christ.*—I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die. Believest thou this? (John xi. 25, 26.) I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. (John vi. 38, 39.) Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. (Isai. xxvi. 19.) 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. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. (1 Cor. xv. 21—23, 25, 26.)

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom. viii. 11.) As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. 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. 21, 25—29.) Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel. (2 Tim. i. 10.) I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which 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 which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and

so shall we ever be with the Lord. Therefore comfort one another with these words. (1 Thess iv. 13—18.)

3rd. *In glorified bodies.*—But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption: it is sown in dishonor, 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. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (1 Cor. xv. 35—49.) 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.) For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. (2 Cor. v. 1—4.)

4th. *They that survive shall be changed.*—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 incorruptible, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. (1 Cor. xv. 50—58.)

2. *The Judgment to come.*

1st. *The appointed Judge is Christ.*—It is appointed unto men once to die, but after this the judgment. (Heb. ix. 27.) For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living. Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God. (Rom. xiv. 9, 10, 12.) We must all stand before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (1 Cor. v. 10.) For the Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment, because he is the Son of man. That all men should honor the Son, even as they honor the Father. (John v. 22, 27, 23.) He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts xvii. 31.) The Lord Jesus Christ shall judge the quick and the dead, at his appearing and his kingdom.—(2 Tim. iv. 1.)

Behold the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him. (Jude xiv. 15.) Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people. (Psalm l. 3, 4.) 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: 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 his left. (Matt. xxv. 31—33.) 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. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. (Rev. xx. 12, 13.) Now is the end come, the time that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (Peter iv. 17, 18.) Behold I come quickly; and my reward is with me, to give every man according as his work shall be. (Rev. xxii. 12.)

2nd. *Who shall come unexpected.*—It is not for you to know the times or the seasons, which the Father hath put in his own power.—(Acts i. 7.) Of that day and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. When the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; Lest, coming suddenly, he find you sleeping. (Matt. xiii. 32, 33, 35, 36.) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not till the flood came, and took them all away; so shall also the coming of the Son of man be. (Matt. xxiv. 38, 39.) As the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. (Luke xvii. 24, 28—30.) For as a snare shall it come on all them that dwell on the face of the whole earth. (Luke xxi. 35.) But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. (1 Thes. v. 1—4.) Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke xxi. 36.)

3rd. *And disclose the secrets of all hearts.*—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 thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. (Eccles. xi. 9.) I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. (Matt. xii. 36.) For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Whatever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops. (Luke xii. 2, 3.) The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. (1 Cor. iv. 5.) We are sure that the judgment of God is according to truth. Who will render to every man according to his deeds:

To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, Tribulation and anguish, upon every soul of man that doeth evil. (Rom. ii. 2, 6—9.) That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given of him shall be much required; and to whom men have committed much, of him they will ask the more. (Luke xii. 47, 48.) For there is no respect of persons with God. 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. 11, 12, 16.) Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.—(1 Cor. iii. 13.) Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. (Gal. vi. 7—9.)

4th. *At his appearing the heavens and earth shall pass away.*—I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. (Rev. xx. 11.) Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner: but my salvation shall be for ever

and my righteousness shall not be abolished. (Isai. li. 6.) The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (Matt. xxiv. 29, 30.) And I beheld, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood : And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind; And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? (Rev. vi. 12—17.) There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. (2 Peter iii. 3—10.)

5th. *Exhortations and meditations in reference to that day.*—Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness, Wherefore, beloved, seeing that ye look for such things, be diligent,

that ye may be found of him in peace, without spot, and blameless : And account that the long-suffering of our Lord is salvation ; 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 for ever. Amen. (2 Peter iii. 11—15, 17, 18.) Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. xiv. 7.) The end of all things is at hand : be ye therefore sober, and watch unto prayer. (1 Peter iv. 7.)

The world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever. Abide in him ; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. (1 Jn. ii. 17, 28.) Herein is our love made perfect, that we may have boldness in the day of judgment. (1 John iv. 17.) The times of ignorance God winked at ; but now commandeth all men everywhere to repent. (Acts xvii. 30.) Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. (Luke xxi. 34.) We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled ; let no man deceive you by any means, be patient, stablish your hearts ; for the coming of the Lord draweth nigh. Behold, the Judge standeth before the door. (2 Thess. ii. 1, 2, 3. James v. 7, 8, 9.) Let us not sleep, as do others ; but let us watch and be sober ; (1 Thessalonians v. 6 ;) denying ungodliness and worldly lusts, 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 : (Titus ii. 12, 13 :) Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. (1 Corinthians i. 8.) And when Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. iii. 4.) How should man be just with God ? If he will contend with him, he cannot answer him one of a thousand. If I justify myself, mine own mouth shall condemn me : if I say, I am perfect, it shall also prove me perverse. (Job ix. 2, 3, 20.) If thou, Lord, shouldst mark iniquities, O Lord, who shall stand ? But there is forgiveness with thee, that thou mayest be feared. (Ps. cxxx. 3, 4.) Behold, O God, our shield, and look upon the face of thine anointed : enter not into judgment with thy servant : for in thy sight shall no man living be justified. (Psalm lxxxiv. 9 ; cxliii. 2.) But I have trusted in thy mercy ; my heart shall rejoice in thy salvation. Arise for our help, and redeem us for thy mercies' sake : (Ps. xlii. 5 ; xlv. 26 :) For by grace are we saved, and made accepted in the beloved. Not by works of righteousness which we have done, but according to his mercy he saved us. (Eph. ii. 8 ; i. 6 ; Titus iii. 5.) 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. (Rom. v. 1, 2.) We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth. (Rev. xi. 17, 18.) Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus. Even so, Lord God Almighty, true and righteous are thy judgments. (Rev. xvi. 5—7.)

3. *The miseries of the finally lost.*

1st. *It is the prerogative of God to punish.*—The serpent said unto the woman, Ye shall not surely die. (Gen. iii. 4.) But it is written, Vengeance is mine; I will repay, saith the Lord. (Rom. xii. 19.) Mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways, and thine abominations; and ye shall know that I am the Lord that smiteth. (Ezek. vii. 9.) Thy foot shall slide in due time: for the day of thy calamity is at hand, and the things that shall come upon thee make haste. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. (Deut. xxxii. 35, 41.) If thou wilt not hearken to the voice of the Lord thy God, all these curses shall come upon thee. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebukes in all that thou settest thine hand unto for to do. The Lord shall make the pestilence cleave unto thee, he shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. (Deut. xxviii.)

Thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness and blindness, and astonishment of heart: And thou shalt grope at noon day, as the blind gropeth in darkness; thou shalt be only oppressed and spoiled evermore, and no man shall save thee. The Lord will make thy plagues wonder-

ful, even great plagues, and of long continuance, and sore sicknesses. Thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! The whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein; like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, So shalt thou be mad, for the sight of thine eyes which thou shalt see. (Deut. xxviii. and xxix.)

2nd. *Such as are of the character here described.*—Know ye not that the unrighteous shall not inherit the kingdom of God? No whoremonger, nor unclean person, nor covetous man, who is an idolater, nor thieves, nor drunkards, nor revilers, nor extortioners, shall have any inheritance in the kingdom of Christ and of God. (1 Cor. vi. 9, 10; Eph. v. 5.) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. (1 Cor. xv. 50.) The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Gal. v. 19—21.) These, as natural brute beasts, made to be taken and destroyed, shall utterly perish in their own corruption; And shall receive the reward of unrighteousness. (2 Pet. 2, 12, 13.) The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (Rev. xxi. 8.)

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. 20.) There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie. (Rev. xxi. 27.) Not every one that saith unto me, Lord, Lord, shall enter; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. vii. 21—23.) For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly

things. (Phil. iii. 18, 19.) For to be carnally minded is death; but to be spiritually minded is life and peace. We are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die. (Rom. viii. 6, 12, 13.) But there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Rom. viii. 1.) He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John iii. 36.) If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. (1 Cor. xvi. 22.)

3rd. *By exclusion from himself and his people.*—The kingdom of heaven is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. (Matt. xxv. 1, 2, 6—10.) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; he shall say, I tell you, I know ye 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. 25, 27, 28.)

The kingdom of heaven is likened unto a man which sowed good seed in his field; But while men slept, his enemy came and sowed tares. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came and said unto him, Sir, didst thou not sow good seed in thy field; from whence then hath it tares? Wilt thou that we go and gather them up? But he said, Nay; Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire. (Matt. xiii. 24—30, 40—43.) For the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. (Psalm i. 5.) 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: 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. 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: 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. (Matt. xxv. 31—34, 41.) Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness. (Matt. viii. 11, 12.) The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: saying, Behold, I have prepared my dinner; my oxen and my fallings are killed, and all things are ready; come unto the marriage. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; And he said unto him, Friend, how earnest thou hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall he weeping and gnashing of teeth. (Matt. xxii. 2—4, 11—13.) 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 lifted 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. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. (Luke xvi. 19—26.) I cried by reason of mine affliction unto the Lord; out of the belly of hell cried I. For thou hadst cast me into the deep, in the midst of the seas; and the flood compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight. The waters compassed me about, even to the soul: the depths closed me round about, the weeds were wrapped about my head. I went down to the bottom of the mountains; the earth with her bars was about me for ever. (Jonah ii. 2—6.) When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about; the snares of death prevented me. (2 Sam. xxii. 5, 6.) The wicked shall be turned into hell, and all the nations that forget God. (Psalm ix. 17.)

4th. *And by sorrows "not lawful for a man to utter."*—When a wicked man dieth, his expectation shall perish: The eyes of the

wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost. The fear of the wicked shall come upon him : but the desire of the righteous shall be granted. (Prov. xi. 7, Job xi. 20, Prov. x. 24.) How are they brought into desolation, as in a moment : they are utterly consumed with terrors. The Lord shall speak unto them in his wrath, and vex them in his sore displeasure. (Psalm lxxiii. 19, ii. 5.) There is no peace, saith my God, to the wicked. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. (Isiah lvii. 21, 20.) To whom I swear in my wrath, that they should not enter into my rest ; for they have no rest day nor night, but the smoke of their torment ascendeth up for ever and ever. (Psalm xcv. 11, Rev. xiv. 11.) Is not destruction to the wicked ? and a strange punishment to the worker of iniquity ? His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. (Job xxxi. 3, xxi. 20.) If we sin wilfully, after that we have received the knowledge of the truth, there remaineth a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. (Heb. x. 26, 27.)—Upon the wicked God shall rain snares, fire, and brimstone, and an horrible tempest : this shall be the portion of their cup. Thou shalt make them as a fiery oven in the time of thine anger : the Lord shall swallow them up in his wrath, and the fire shall devour them. (Psalm xi. 6, xxi. 9.) Tophet is ordained of old ; yea, for the king it is prepared ; he hath made it deep and large : the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it. (Isiah xxx. 33.)

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. (Zeph. i. 15.) The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites. (Isaiah xxxiii. 14.) These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved for ever. (2 Peter ii. 17.)—Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ; Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever. (Jude xii. 13.) Scorched with great heat, they gnawed their tongues with pain, and blaspheme the God of heaven, because of their pains and their sores, and repent not of their deeds. He that is unjust, shall be unjust still : and he that is filthy shall be filthy still : (Rev. xvi. 9—11. xxii. 11.) What is the hope of the hypocrite, though he hath gained, when God taketh away his soul ? Will God hear his cry when trouble cometh upon him ? (Job xxvii. 8, 9.) The same shall drink of the wine of the wrath of God, which is poured

out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. (Rev. xiv. 10.) Knowing therefore the terror of the Lord, we persuade men. (2 Cor. v. 11.) Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death. (Jer. xiii. 16.) Can thy heart endure? or can thy hands be strong, in the day when God shall deal with thee? (Ezek. xxii. 14.) God shall destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. (Psalm lii. 5.) Hear me now therefore, lest thou mourn at the last, when thy flesh and thy body are consumed, And say, how have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me. (Prov. v. 7, 11—13.) The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.—Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. I am made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossing to and fro unto the dawning day.—My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. (Job vi. 4, vii. 11, vii. 3—5.) The things that my soul refused to touch are as my sorrowful meat. Oh that I might have my request; and that God would grant me the thing that I long for? Even that it would please God to destroy me that he would let loose his hand, and cut me off! (Job vi. 7—9.) I loathe it, I would not live alway: let me alone for my days are vanity.—(Job vii. 16.) Let the day perish wherein I was born; let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. As for that night, let darkness seize upon it; let it not be joined into the days of the year, let it not come into the number of the months. Lo, let that night be solitary, let no joyful voice come therein. Let them curse it that curse the day. Let the stars of the twilight thereof be dark: let it look for light, but have none; neither let it see the dawning of the day: Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. Why died I not from the womb? For now should I have lain still and been quiet, I should have slept: then had I been at rest, With kings and counsellors of the earth, which build desolate places for themselves. Or as an hidden untimely birth I had not been; as an infant that never saw light. Wherefore is light given to him that is in misery, and life unto the bitter in soul, Which long for death, but it cometh not; and dig for it more than for hid treasures; Which rejoice exceedingly, and are glad, when they can find the grave? For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.—(Job iii. 3—9, 11, 13, 14, 16, 20—22, 25, 26.) What is my strength

that I should hope? and what is mine end that I should prolong my life? Is my strength the strength of stones? or is my flesh of brass? (Job vi. 11, 12.) Am I a sea, or a whale, that thou settest a watch over me? When I say, my bed shall comfort me, my couch shall ease my complaint: Then thou scarest me with dreams, and terrifiest me through visions: So that my soul chooseth strangling, and death rather than my life. I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself? (Job vii. 12—15, 20.) It is a fearful thing to fall into the hands of the living God. (Heb. x. 31.) Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? (Psalm lxxvi. 7.) Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? (Is. xxxiii. 14.) 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 a 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? (Heb. ii. 1—3.) See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire. (Heb. xii. 25, 28, 29.) Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke xxi. 36.—The Lord grant unto us, that we may find mercy of the Lord in that day. (2 Tim. i. 18.)

4. *The final blessedness of the redeemed.*

1st. *There is a glory to be revealed.*—Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. (Isai. xlix. 13.) Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. (Isai. xl. 1, 2.)—The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. (Isai. li. 3.) Drop down, O heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together. (Isai. xlv. 8.) Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy

arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God. (Isai. lii. 9, 10.) For the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it. (Isai. xl. 5.) 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.) For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass, darkly ; but then face to face ; now I know in part ; but then shall I know even as also I am known. (1 Cor. xiii. 9, 10, 12.) 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.)

2nd. *For those alone, who are united to Christ.*—It is a faithful saying : If we be dead with Christ, we shall also live with him : If we suffer, we shall also reign with him. (2 Tim. ii. 11, 12.) For this cause he is the mediator of the New Testament, that by means of death, for the redemption of transgressions, they which are called might receive the promise of eternal inheritance. (Heb. ix. 15.) The God and Father of our Lord Jesus Christ, 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 us, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, at the appearing of Jesus Christ : whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory ; Receiving the end of your faith, even the salvation of your souls. (1 Peter i. 3—5, 7—9) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ ; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself : That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him : in whom after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. (Eph. i. 3, 9, 10, 13, 14, 18.)

If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. For ye are all the children of God by faith in Christ Jesus. (Gal. iii. 29, 26.) And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Rom. viii. 17, 18.) 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.) When the Lord Jesus shall be revealed from heaven with his mighty angels, to be glorified in his saints, and to be admired in all them that believe in that day. (2 Thess. i. 7, 10.) When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. Therefore Jesus said, Now is the Son of man glorified, and God is glorified in him. Little while I am with you. Ye shall seek me, and whither I go ye cannot come; whither I go, thou canst not follow me now; but thou shalt follow me afterwards. (John xiii. 1, 31, 33, 36.) Now I go my way to him that sent me: But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: A little while, and ye shall not see me: and again a little while, and ye shall see me; because I go to the Father. Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. (John xvi. 5—7, 16, 19, 20, 22.) Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you, And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. (John xiv. 1—3, 18, 19.) These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is come; glorify thy Son, that thy Son also may glorify thee; As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, Keep through thine own name those whom thou hast given me, that they may be one, as we are. Father, 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. 1—3, 11, 24.)

3rd. *Such shall form a "multitude which no man can number."*—Awake, awake : put on thy strength, O Zion : put on thy beautiful garments, O Jerusalem, the holy city : Shake thyself from the dust ; arise, and sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion. (Isai. lii. 1, 2.) Lift up thine eyes round about, and behold : all these gather themselves together, and come to thee. The land shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, shall say again in thine ears, The place is too straight for me ; give place to me, that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro ? and who hath brought up these ? Behold, I was left alone ; these, where had they been ? Thus saith the Lord God, Behold, I will lift up mine hand to the people : and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Behold, these shall come from far : and, lo, these from the land of Sinim. (Isai. xlix. 18—22, 12.) I will bring thy seed from the east, and gather thee from the west ; I will say to the north, Give up ; and to the south, Keep not back : bring my sons from far, and my daughters from the ends of the earth. (Isai. xliii. 5, 6.) All thy children shall be taught of the Lord ; and great shall be the peace of thy children. In righteousness shalt thou be established ; thou shalt be far from oppression ; for thou shalt not fear : and from terror ; for it shall not come near thee. (Isai. liv. 13, 14.) Thy people also shall be all righteous : they shall inherit the land for ever. The branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation : I the Lord will hasten it in his time. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (Isai. lx. 21, 22, 15.) Thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate : but thou shalt be called Hephzi-bah, and thy land Beulah ; for the Lord delighteth in thee. (Isai. lxii. 4.) I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder ; and I heard the voice of harpers, harping with their harps : And they sung as it were a new song before the throne, and before the four living creatures, and the elders : and no man could learn

that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. (Rev. xiv 1—5.)

4th. *Their glory variously described.*—Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them. (Rev. xiv. 13.) 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. For they that say such things declare plainly that they seek a country. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city. By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. (Heb. xi. 13, 14, 16, 9, 10.) There remaineth therefore a rest for the people of God. (Heb. iv. 9.) Fear not, little flock: for it is your Father's good pleasure to give you the kingdom. (Luke xii. 32.) Ye are they which have continued with me in my temptations: And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. (Luke xxii. 22, 23—30.) These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. (Rev. iii. 7, 8.) For an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter i. 11.) The Lord deliver me from every evil work, and preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. (2 Tim. iv. 18.)

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem, a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more

heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. Thus saith the Lord God, unto you that forsake the Lord, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. (Isai. lxv. 17—22, 13, 14, 24, 25.) Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The sons of strangers shall build up thy walls, and kings shall minister unto thee; The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. (Isai. lx. 1, 10, 13.) O thou afflicted, tossed with the tempest, and not comforted! behold, I will lay thy stones with fair-colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. (Isai. liv. 11, 12.) For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. (Isai. lx. 17—20.) After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me: which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the

throne, were four living creatures full of eyes before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory, and honor, and thanks, to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created. (Rev. iv.) And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. (Rev. v.) And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east,

having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed : and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. And after this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God, Saying, Amen : Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. 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 water ; and God shall wipe away all tears from their eyes. (Rev. vii. 1—4, 9—17.) And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. 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, It is done. I am Alpha and Omega, the beginning and the end : I will give unto him that is athirst of the fountain of the water of life freely. And there came unto me one of the seven angels and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God : and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal ; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the building

of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 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. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and their honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. (Rev. xxi. 1—6, 9—12, 14, 18, 19, 21—27.) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. 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. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. (Rev. xxii. 1—7, 12—14, 16—20.)

FINIS.

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