

The Doctrine of a Divine Special Providence  
Illustrated.

A S E R M O N

PREACHED

IN THE EPISCOPAL CHURCH, BRANTFORD,

On SUNDAY, MARCH 29th, 1857;

BEING AN ATTEMPT TO IMPROVE THE RECENT RAILROAD DISASTER, AT THE  
DESJARDINE'S CANAL BRIDGE, NEAR THE CITY OF HAMILTON,

ON THE 12TH OF MARCH.

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BY THE

REV. JAMES C. USHER,

RECTOR OF GRACE CHURCH.

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## PREFACE.

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“Not a sparrow shall fall to the ground without my Father.”

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THE particular occasion on which the following discourse was delivered was one of such general and painful interest, and all the circumstances were so fully given in the Newspapers at the time, that it seems quite unnecessary to preface the present sermon with any detailed account of the sad catastrophe.

It is certain that no one who reads this sermon, or who has heard it preached, will need any such information, and it is not probable that it will reach places which the public journals have failed to do. It is mainly with a desire to present this appalling Railroad disaster in the light of a dispensation of God before the minds of those who have felt a deep and painful interest in it, that the solicitation of a few friends has induced the publication of this Sermon. We may entertain the hope that the doctrine of a special disposing Providence, here set forth, will, by the awakening illustration afforded by this disaster, be regarded as one of more practical importance than it has been; and lead the minds of many Christians to look more to the hand of God than to the hand of man, in their movements through life.

“The very hairs of your head are all numbered.”



## A SERMON.

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"Elihu answered and said, . . . Hearken unto me, ye men of understanding : far be it from God, that he should do wickedness : and from the Almighty, that he should commit iniquity . . . . Who hath given him a charge over the earth ? or who hath disposed the whole world ? 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 . . . . Shall even he that hateth right govern ? and wilt thou condemn him that is most just ? . . . . He accepteth not the persons of princes, nor regardeth the rich more than the poor, for they all are the work of his hands. In a moment shall they die, and the people shall be troubled at midnight, and pass away, and the mighty shall be taken away without hand . . . . He shall break in pieces mighty men without number, and set others in their stead. Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed. . . . 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. 10—29.

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MY BELOVED BRETHREN,—We who compose the present congregation of Church-worshippers have great reason for offering devout thankfulness to Almighty God, that we have not been called together, as a church, to mourn the sudden removal, by death, of any of our members, by the late appalling catastrophe. That adorable Being, whose ways are past finding out, has, in his infinite wisdom, spared some of us a little longer, who sought to join that *devoted band*, but failed to do so ; and he has spared to us the painful, the harrowing spectacle of gazing upon the face of our own loved dead ; as many churches and many families have been called to do. We trust that we feel grateful to our God, for not adding to the deep interest excited in every breast by the disaster the intensity of *personal sorrow and pain*, by a bereavement within the narrow circle of those who attend this church. This depth of agonizing feeling has passed us by, but no more : some of those who worship here with us have had to look upon a dear relation, or to deplore the sudden removal of a friend as dear, victims of this ruthless, mysterious stroke ! And many of us have felt the truest sympathy with friends around us, by following to the grave the remains of their relatives—well known to us ; and very precious, as all that could be saved from that promiscuous carnage and ruin. God of the Spirits of all flesh : thou hast,

in mercy and mysterious wisdom, spared us to condole with others in this extraordinary bereavement; that we may give exercise to the best and tenderest feelings of our souls,—while thou hast spared us that mental anguish—that stunning grief, which, for the season, unfits us for receiving benefit from so awful a dispensation of thy Providence! And what shall we say?—“Even so, Father; for so it seemed good in thy sight.” We adore thy sovereignty, thy wisdom, and thy mercy, in thy dealings with us in this visitation; and we are constrained to say, in view of all that has befallen us, “Thou hast made us to drink the wine of astonishment; but thou hast led us thereby to seek for peace and consolation in our only Saviour, and feel assured that the ‘Judge of all the earth has done right.’”

My Christian hearers,—A profitable subject to engage our meditation to-day will be “The Special Providence of God.” We are graciously permitted to consider this sublime doctrine of religion, and the illustrations of it with calmness, and yet with heightened interest. And I humbly think, that we do not receive this doctrine and yield to its practical influence in that degree which, as believers in the Son of God, we ought to do. The views and notions which prevail among professing Christians, and even among many true children of God, in relation to the divine dealings and dispensations with nations, communities, families, and individuals, are very vague—very different from those presented in the Holy Scriptures; and, consequently, their influence upon our daily life and conduct is of little benefit. But the doctrine of a particular providence—a providence which enters into the minutest affairs of common life, and shows us, whenever we choose to look for it, the directing finger of God,—this doctrine has no practical effect in the religion we have embraced; and when, as on the present occasion, our attention is painfully awakened to its truth, we discover the outstretched arm of *power* and *sovereignty*, but we are unable to interpret the meaning of the words written by the mysterious hand: “Thou turnest man to destruction, and sayest, Return ye children of men.” We bow submissively, and in godly silence, to the blow of the hand which has spread desolation around a hundred hearths, and we believe it to be the hand of God; we lift our souls to him who hath smitten us to vouchsafe his protection, his grace, and consolation to the afflicted and bereaved; and we take solemn warning from the sad event to live henceforth to the glory of our Deliverer;—but the practical, the daily, and the *elevating influence* of the doctrine, “That not a sparrow shall fall to the ground

without my Father " is not regularly, is not really felt, as we believe it would be if scripturally viewed.

Am I to believe, must I for a moment suppose, that we need such an appalling destruction of human lives to convince me, or you, that the Providence of God extends to the minutest affairs in the life of every one of us ?

And is it only when we are overwhelmed with calamity, and struck dumb with astonishment and sorrow, that we really feel that " the very hairs of our heads are all numbered," and that though " a man's heart deviseth his way, the Lord directeth his steps ?" No ; my brethren, this sweet and elevated doctrine of a special directing Providence, is taught in every path of nature, in every act of Providence, in every page of Revelation, in every work of Divine Grace. Times and seasons, known only to the Allwise Ruler of the Universe, are chosen when he selects the fire, the earthquake, the tempest, the sword, or the steam engine, to awaken His people from their carnal or deadly slumbers ; and rouse them to think that there is " a God who reigneth in the earth," and that " 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 ?" We own, with deep shame and abasement we own that these sweeping desolations among those dear to us and to our country, are needful for some great ends of the Divine Government, to which we shall advert in this discourse ; but we hope that as " children of God, by faith in Christ Jesus," we can trace and trust a Divine special Providence in dealings neither alarming nor painful.

This important doctrine is clearly and fully laid down in the portion of Scripture chosen as our text. Elihu had been vindicating the Divine perfections and government to Job, who seemèd to have expressed himself improperly in reference to the justice of God, in afflicting him. Job had confessed himself to be a sinner, but he thought that his transgressions had not deserved such heavy chastisement. It was this that called forth that exhibition of Divine truth which occupies Chaps. 33 and 34 of this Book, which may be considered as the Gospel anticipated. Elihu asked the friends of Job the unanswerable question, as lying at the foundation of the whole, " Who hath given God a charge over the earth ?" or " Who hath disposed the whole world ?" Surely none could think that the Almighty Ruler, had derived this prerogative from any source, but from Himself ; and none could suppose that a Being of Infinite



perfection, would do injustice to any of his creatures, or deal with them beyond what their offences deserved. Indeed, says Elihu, if God were disposed to exercise rigorous justice, and to set his heart upon or against man, the world was so absolutely at his disposal, that he needed only to recall the Spirit, and withdraw the breath that he had given; and all the inhabitants of the earth would perish without being able to offer the least resistance. Elihu appealed even to Job himself—"Shall he that hateth right govern; and wilt thou condemn him that is most just?" How impious and infatuated must it be for any one to accuse the Almighty God in such a manner, whose justice is as absolute as his authority; and who, in perfect impartiality, regards the poor as much as the rich, having formed both as his creatures, and made the one poor and the other rich, in his Providence. And how reasonable and true to facts is this doctrine! Men may respect the great, the rich, and the powerful, from a dread of their resentment, or through desire of their favor; but God can not be influenced by any such things. If he sees it needful or desirable in his moral government—to correct severely, or visit in anger, he is able to cut off the most mighty, by a sudden and irresistible stroke. "In a moment they die, and the people shall be troubled at midnight, and pass away, and the mighty shall be taken away without hand." So special and so comprehensive is the Divine disposal of all human affairs, that we hear the further declaration of Elihu—"That His eyes are upon the ways of man, and he seeth all his goings." The Omnipresence and the Omniscience of Jehovah could not be evaded; nor could his Omnipotence be resisted. Whilst he crushes the mightiest without number, and exalts others to their stations, who little expected it, he knows their secret sins and works, and removes them at his pleasure. He searcheth the hearts of all, and if workers of iniquity seek to hide themselves, he striketh them down as an example to others.

In a word the divine teaching by Elihu was thus summed up—"If God in his providence were pleased to give outward prosperity or inward peace to man, none could interrupt it. But if he in his displeasure, on account of our sins, should withhold his protecting, his comforting influence, none could obtain that blessing, whether it be a nation or an individual."

Nothing can be conceived a more complete exposition of the doctrine of a particular Providence than that which we have now glanced at. And, perhaps, few Christians would have any hesitation

in receiving the doctrine as thus inculcated. But upon a closer examination of our text, and with that clearer spiritual light which the Gospel sheds over this important doctrine, we shall be warranted in searching for the Divine controlling hand in the most minute affairs of our life. Let us endeavour to follow where the Word and the Spirit of God lead.

The Creator of the world is the Ruler of it; the Divine plan of government is shown and constantly developing in Providence. By Jesus Christ "all things were made; and he it is who also upholds all things by the word of his power." The heavenly bodies, vast and many as they are, maintain their appointed stations, or move in their circuits by his direction. It is he who "giveth the sun for a light by day, and the ordinance of the moon and stars for a light by night." "The sea also is his, and he made it: and he has placed the sand, by a perpetual decree, that it cannot pass." He has established the order of the seasons; and "while the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease." The stormy winds are also under his wise control, and fulfil his command. Animals of every description, from the huge elephant down to the smallest insect; fishes of every kind, from the enormous whale to the minutest minnow; birds of every wing, all derive their support, as well as their being from him. "O Lord, thou preservest man and beast? These wait upon thee, (says the Royal Psalmist,) 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."

In like manner, the vegetable kingdom, with its thousand kinds of trees, plants and flowers, with all their astonishing variety, beauty, and utility, display the infinite wisdom, power, and good providence of God.

And when you pass from the natural to the moral government of God, you have even more striking evidence of a special disposing Providence.

The affairs of nations are under his guidance and control, for they are but the several provinces of his universal Kingdom. "He increaseth the nations and destroyeth them; he enlargeth the nations and straiteneth them again."—Job xii. 23. They rise and fall, flourish and decay at his pleasure; they are like the clay, which the Prophet was directed to notice in the potter's hand: "Canst I do, saith the Lord, with the house of Israel as this potter? as the clay

is in his hand, so are ye in my hand, whether it be to pluck up, and to pull down, and to destroy ; or to build and to plant it." Thus the humbled Nebuchadnezzar was taught by painful experience, and was constrained to acknowledge "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Dan. iv. 25.

And if the affairs of nations, empires, kingdoms, and republics, are (however administered by man) under the higher administration of the Divine Disposer, how special must that providence be which is exercised on behalf of the Church of which Jesus Christ is the Saviour—the Head and the King. Listen to his own description of the guardianship exercised incessantly over the Churches—"I am Alpha and Omega ; who walketh in the midst of the seven golden candlesticks, which are the Churches—and all the Churches shall know that I am He which searcheth the reins and hearts, and I will give unto every one according to his works."

And how special must be that supervision which will secure the blessed result described in this beautiful passage, "That we may grow up unto him in all things, which is the Head even Christ ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effective working in the measure of every part, maketh increase of the body unto the edifying of itself unto love."

Is it possible to conceive of anything more minute or searching than this inspection and disposal of all that relates to the Church, by Him who is King of Saints, and Ruler of the nations of the earth ? It is convincingly evident that God exercises a special direction over the Church. How wonderful are the histories of Noah, Abraham, Israel, and others in the Old Testament ; all which afford conclusive proof and illustration that "God is present with his people, causing all things to work together for good for them that love Him." Still more wonderful are the histories of the birth, life, doctrines, miracles, death, resurrection, and ascension of the Son of God ; the gift and abiding agency of the Holy Spirit with the Church of Christ ; the formation of the first Christian Church at Jerusalem, and its preservation, extension, and ever increasing power to the present day. In all these the Providence of God descends to the minutest affairs of the individual Christian, and all is made subservient to the designs of his grace in the salvation of sinners.

The Church stands upon the rock of ages—Jesus Christ the Lord. And he is its keeper that "neither slumbereth nor sleepeth—" "The

Gates of Hell shall not prevail against it." It is a standing monument of special guardianship, no less wonderful, but more so—as the antitype to the type—than the spectacle seen by Moses in the desert of Midian—a bush burning with fire, but not consumed.

How easy is it now to conceive of a Providence directing the affairs and disposing the ways of each individual. Some may hesitate to entertain this idea, as being in the great majority of persons and cases beneath the Divine inspection. But what shall we infer from that declaration of the Divine Ruler himself, "the very hairs of your head are all numbered." There is scarcely anything of less apparent consequence, less regarded, less missed, than a single hair of your head, yet your Heavenly Father regards, because he numbers, and therefore disposes them. Is this a Providence too special to be real? We know but in part. "Marvellous are thy works, O Lord, and that my soul knoweth right well. In thy Book all my members were written when as yet there was none of them." God is emphatically called "The God of our lives." Our parentage, our birth, where and when he pleases, our preservation in infancy amidst a thousand threatening evils, our education, our employments, the means of our support, our relations and connexions in life, the bounds of our habitations, our travels by land or water, the length of our days, the circumstances of our sickness and death; all are arranged, all are superintended, all directed to a particular end, by the providence of God.

My beloved friends, let this sublime doctrine of a special directing Providence be the theme of your deepest meditation, and enter into your daily personal religion. How awakening the acknowledgment of the great Young—author of the "Night Thoughts"—"There is not a fly but has had infinite wisdom concerned, not only in its structure, but in its destination." How striking the illustration of the same doctrine by the learned Bishop Hopkins. "A sparrow, whose life is contemptible, and whose flight seems giddy and at random, falls not to the ground, neither alights any where, without your Father, His allwise Providence, hath before appointed what bough it shall pitch on, what grains it shall pick up, where it shall lodge, and where it shall build, on what it shall live, and when it shall die. Do you see a thousand little motes and atoms wandering up and down in a sun-beam? It is God that peoples it, and he guides their innumerable and irregular strayings. Not a dust flies in a beaten road, but God raiseth it, conducts its motion, and by his particular care, conveys it to the certain place he had before appointed for it; nor shall the

most fierce and tempestuous wind hurry it any further." Thus looking at the matter on a large scale, though the world seems to run at random, and affairs to be huddled together in blind confusion and rude disorder, yet God sees and knows the concatenation of all causes and effects, and so governs them that he makes a perfect harmony out of all these seeming jarrings and discords. It is most necessary that we should have our hearts well established in the firm belief of this truth ; that whatsoever comes to pass, be it good or evil, we may look up to the hand and disposal of all to God. In respect of God, there is nothing casual nor contingent in the world. "He foresees and he appoints all the vicissitudes of things." Look for a moment into this doctrine of a special Providence in its bearing upon man as a "child of affliction." "Man is born to trouble, as the sparks fly upwards," and God takes particular notice of our trials and sufferings. The nature of our afflictions, the occasions or instruments of them, their degree and their duration, are all regulated by the Sovereign will and pleasure of him who doth not willingly afflict the children of men. "I kill," saith God by Moses, "and I make alive. I wound and I heal ; neither is there any that can deliver out of my hand." Whatever, or whoever, be the second cause of our affliction, God himself is the first cause. Thus Job, when he lost his property by the Chaldeans and his children by the fall of their House, said, "The Lord gave and the Lord hath taken away." So Eli, when the judgments of God upon his family were announced, which deprived him of his two sons by a violent death, "It is the Lord, let him do what seemeth him good." Thus also with David, when cursed by the traitorous Shimei, who would not suffer him to be slain, because he knew that "the Lord had bidden him to curse."

As, therefore, affliction and trouble come not from the ground, but are sent and distributed by the hand of an all-wise God, as they are most conducive to our spiritual interests, our concern should be to see the rod and the hand of wisdom and mercy which administers it ; our chief aim should be that the gracious purposes of our Covenant Father should be accomplished ; that our sins should be brought home to us, and we be humbled for them ; that "our ears be opened to discipline," and that we return to them who smiteth ; that our graces may be tried and improved ; that we may be quickened to prayer, be weaned from the world, and learn to put our trust in that God who "performeth all things for us."

And surely we ought no less to acknowledge the disposing hand of God in all our mercies and comforts. All our supplies in want, all our

supports in trouble, all our deliverances from danger, must be traced to his special care.

Let us, therefore, not forget the various instances in our chequered life, wherein the Lord hath redeemed our life from destruction, and hath crowned us with loving kindness and tender mercies. "Bless the Lord, O my soul, and forget not all his benefits."

We ask, now, in conclusion, whether any thing that can affect our interests temporal, spiritual, or eternal, is independent of God's special disposal in Providence? We answer unhesitatingly—nothing. There is no room for accident or chance in the divine government of the world. If the universe had a Maker, it must have a Governor; and if a Governor, his will and providence must extend to all things and all persons without exception. Hence those beautiful truthful lines :

"All nature is but art unknown to thee ;  
All chance, direction which thou canst not see."

With this impressed on our minds, that there is nothing contingent in the dispensations of Him who "worketh all things after the counsel of his own will," and that great events sometimes spring from small beginnings of the most trifling character, let us for a moment trace an illustration of this precious doctrine in a portion of Scripture history familiar to us all. How many events purely accidental may we observe in the History of Joseph, the son of Jacob, which had each a necessary influence on his subsequent prosperity! If the Midianites had passed by a day sooner or a day later; if they had sold Joseph to any person but Potiphar; if Potiphar's wife had been a better woman; if Pharaoh's officers had not displeased their king; if any or all these things had fallen out in any other manner or time than they did, all that followed had been prevented. The promises and purposes of God concerning Israel, their bondage, deliverances, polity and settlement must have failed; and, as all these things tended to and centered in Jesus Christ, the Messiah, the desire of all nations would not have appeared. Mankind had been still in their sins without hope, and the counsels of God's eternal love in favor of sinners been defeated. Thus may we see a connection between Joseph's first dream and the death and redemption of Immanuel with its glorious consequences to the human race. So strong, though secret, is the concatenation between the greatest and the smallest events! And what a consoling, what a soul-elevating thought is this to the believer in an all-disposing Providence, to know that amidst all the various interfering designs of

men, the Lord of all has one uniform design which he cannot, will not, miss ; namely, his own glory in the complete salvation of his Church.

And, my Christian Brethren, without such a view, such a confiding belief in the overruling hand of Providence, under all the events and changes of our mortal life, how can we contemplate without the deepest anguish the terrible death of sixty of our valued friends and acquaintances only a few days ago. As the work of man—man with all his science and all his care, blind to his fate—we may think upon the scene, its apparent or latent causes, until we sicken or sink into recklessness or despair. As the work of God, we presume not, we desire not to ask Him, “What doest thou?” because we are assured that He doeth “all things well.” But with devout confidence in his wisdom and love, and with meek resignation to his disposing hand, we say, “Thy will be done.” We can trust and not be afraid while we regard the sudden removal of those precious bodies, and still more precious souls, to another world, as a dispensation of God. But we are overwhelmed with grief and astonishment when we dwell upon the frightful destruction of so many human bodies by that sudden crushing fall.

There can be, there ought to be, no relief—no adequate relief to the mind and heart under such a disastrous event, except in Him who holdeth our “souls in life.” To have any confidence in man, independently of God, is to bring upon ourselves the curse of Heaven,—“Cursed is he that trusteth in man and maketh flesh his arm.” To trust in the Lord Jehovah, and commit all your ways and goings to his hands, will bring you peace at all times, and consolation in your dying hour.

A few useful reflections will form a suitable close to this discourse. The first applies to ourselves in our character as professing Christians. You will feel impressively the need of a religion which will support you in the hour of danger and death ; you should feel this at all times ; but if you have reason to apprehend that human life is more exposed in the present mode of travelling than it was formerly, you have another reason for living a life of faith in Jesus Christ, and living as you would wish to die. All I would urge is, that you attend more earnestly to the “one thing needful ;” acquaint yourself now with God, and lay hold on Eternal Life. My second reflection is of a different kind. By this appalling disaster, the skill and foresight and care of our railway men has received a severe check, which will, we trust have a salutary influence upon those whom under God we depend upon for a safe conveyance from place to place. Hitherto we have

watched our own goings, and on land at least have mercifully escaped ; but now we must commit ourselves and our families to the care of one man and to a complex machinery, which, in a moment of eminent peril, may fail as it has failed, and precipitate its precious freight of immortals into the abyss of suffocation, carnage and death. Human skill—human care, both of which we believe were exercised in this case, are baffled ; and let it be owned. And let it serve at least to redouble our vigilance and elicit higher skill, that this age of wonderful improvements may not bear the stigma of advancing faster in every sense than is conducive to safety or to happiness.

But the most important reflection remains, and I pray to God that many throughout the length and breadth of our beautiful country may feel the propriety and force of it. “ Verily, there is a God that judgeth in the earth.”

The enormous loss of valuable lives by this disaster on one of the most remunerative railways on this Continent, and in the very garden of Canada, plunging into eternity by a violent and crushing death without a moment’s warning, men of mark in the railway enterprise, men of ability and energy in nearly every useful department of business ; men of God in the midst of usefulness ; mothers, daughters, and whole families, burying them all in one promiscuous ruin, in sight of one of our most rising cities, and near to many a loved home !—This unparalleled stroke, with all its circumstances, may—*must*, if there be any belief in God in our country—lead to the reflection that “ God is a God of judgment, and by Him actions are weighed.” We have sinned as a people, and God, whom we profess to serve, has chastised us. He says to us, “ Ye have forgotten and forsaken me in your railway enterprizes, and I will chastise you in that wherein you trust.” “ I will make you drink the wine of astonishment because you have gloried too much in men, and placed too much confidence in your wealth and wisdom.” “ I will take from you the desire of your eyes at a stroke, some of the greatest, the wisest, the best, and the most beloved of your people, that you may be humbled and repent, turn unto God and live ! I will speak to you, my people, from the brink of that deadly chasm (where your dear ones found a grave) and warn you against the sin, the growing sin of your day. The headlong spirit of speculation, the intense worldliness, the fearful love of gain, and the lavish expenditure of money, which enslave your leading minds ! Hear, O my people, I am jealous of mine honour ; I plead with you for the sanctity of my Sabbath, from that place where



"I took off your chariot wheels, that they drove heavily," as I did of old near the Red Sea; and I desire that you will hearken unto me; and "Remember my day to keep it holy." I will place my mark upon the most noted spot in the whole line of Railway from Detroit to Niagara; and I will erect my cenotaph there at the Des Jardine's Pass, on the Heights of Burlington, to be my memorial to all succeeding generations. And I now implore you from my lofty throne, as believers in my Providence, to devote some portion of your increased wealth to the advancement of my cause in the world. Build your railways, but build also my church; let my kingdom towards which all things bend, engage more of your money, more of your enterprize, and much more of your affections, and I shall not have pleaded with you, nor shall you have been visited in vain. Finally, my dearly beloved in Christ, this heavy affliction has carried bereavement into so many families in the Province, and filled the cup of anguish in so many homes of our dear country, that we must regard this calamity as National; let us therefore with mourning, lamentation, and deep humility, turn unto the Lord who hath visited us in His displeasure, and seek to be restored to his favor. Let us with a heartfelt conviction of our sinfulness, and worldliness, and forgetfulness of God our Saviour, make our prayers unto Him in the language of the Psalmist, "Turn us, O God of our salvation, and cause thine anger towards us to cease. Wilt thou not revive us again, that thy people may rejoice in thee?" Shew us thy mercy, O Lord, and grant us thy salvation.

All these, thy blessings, we ask in the name of our adorable Lord and only Saviour, Jesus Christ. Amen.

