

5/Prov 19. 2 / 18. 15 / 22. 17 / 15. 14 Eccles 7. 12
Hosca 4. 6 / Isa 5. 13 1 Cor 12 / 13 118

"All secular Learning is y^e knowledge of God's
works. Philosophical & Mathematical Learning, the
knowledge of his works of Creation. Historical & Political
Learning, y^e knowledge of his works of Providence.
Moral, & economical, & civil Learning, y^e knowledge of
~~his works of Providence~~ & of those considerations of his image
& how we are left in y^e minds of men for their direction
& conviction. Grammatical, Rhetorical & logical
Learning, y^e knowledge of y^e use of that Reason w^{ch} God
gives us for instructing our minds, & widening our
conceptions to one another. So then all true
Learning being a knowledge of y^e works of God
must needs be honourable & excellent.

Bp. Reynolds' works fol 884. Item 10
Moses & Paul men of Learning & others, have
many deficiencies assisted by Inspiration.
Recompensatus says "we are not to tempt God &
if He were expected to instruct us, as He did the
Apostles, miraculously, without study on our part.
In deed we can not have y^e local Information w^{ch}...
they had without much Learning. The worst
Enemies have endeavoured to keep Christian in Ignorance
Isham refused to them the study of y^e Classics.
"Not being furnished with our armour they was with our
weapons and he". To explain Placid Authors to command
them as models of Language, of Eloquence & Taste, to unweave
their beauties &c. This is not proposing them as Oracles
of Religion & Morality. - Milner Vol. 2. p 123.

Men. Religion is a principle
which is the basis of all
other duties. It is the source of all
virtue and the foundation of all
civilization. It is the power which
gives life to the soul and
which makes the heart
a dwelling place for God.
It is the light which
guides the feet and
the power which
gives strength to the arm.
It is the love which
binds the heart to God
and the love which
binds the heart to man.
It is the power which
gives life to the soul
and which makes the heart
a dwelling place for God.
It is the light which
guides the feet and
the power which
gives strength to the arm.
It is the love which
binds the heart to God
and the love which
binds the heart to man.

Treats on Popery Andrew Dunn. Hamilton Tracts

Fruits of Reading the Bible. Williams Popery unmixed

Difference between Roman & Bristol Tract Society

Protestant Catechism, 2534 C. H. J. Quest "Let us"

View of Articles of Protestant & Popish Faith

Book of Homilies. Jewell's Apology

Subur Difficulties of Romanism. Buckley's Pop's Novelties

Porter's Brief Confutation White's internal Evidence

Phillips's Theological Letters Townsend's accusation of H.

Guise's answer to Miller — Epitome of Councils

Archer's answer to the Jesuits Challenge.

D. H. among Protestants Bp. Davenant, says

Exhortation to Brotherly Love. "This one thing belongs"

Catholic & fundamental "Faith" — That is, free Grace of God, in pre-

destinating miserable men, in conversion of sinners, in selling

free of men's wills; lastly in perseverance & salvation of Elec-

be so fully acknowledged; & whatsoever he does to, & attain

of & state of grace or glory, or whatsoever is done of men in Re-

sistence thereto, that wholly be given to God, or granted

to God's special Grace & mercy. On the other side, whatsoever

pertains to & corruption of men's nature, whatsoever to his

obstinacy in sin, whatsoever to & viciousness & servitude

of free will; lastly, whatsoever draws miserable mortal

to damnation, & thence into hell, that we

impute all this to ourselves & our own demerits, & commu-

it distance, to be far off from God himself. What then thing

remain fixed & immovable (as in death they do remain)

Altho in & Doctrines built upon & Foundation, they have

divers manners of conceiving & forms of speaking; yea, al-

tho they follow different opinions, such errors cannot so

deadly, that for their sake in death be hated & be

hatched, or that a perpetual schism be nourished

between the Churches. Page 27. 5.

On a very difficult subject, & foreseen Condemnation

by the wicked Bp. Davenant says, All the Reformed Churches

agree — That & Act of Preprobation in God, as & of Election

of for Eternity; & now a reprobation for eternity, which might not

be reprobated without all cruelty & Injustice. That no

one was foredamned of God who did not first corrupt upon guilt of it.

Bishop Wilson's Prayer before the death of 1755
O God & Fountain of all Wisdom! In a deep sense of
my own Ignorance, & of the great charge is laid upon me, I am
instructed to come often before Thee, from whom I have
learned whatever I know, to ask that help without which
I shall disquiet myself in vain. Most humbly beseeching
Thee to guide me with Thine eye, & enlighten my mind
give me a discerning Spirit that I may see my self
& keep others & wonderers of thy Law. That I may learn
from Thee - what I ought to think & speak concerning
Thee. Direct & Bless all the Labours of my mind;
give me a Discerning Spirit, a sound Judgement,
& an honest, & religious heart. And grant that in
all my studies, my whole aim may be to set forth
Thy glory, & to set forward the Salvation of mankind,
that I may give a comfortable account of my time
at the great Day, when all our Labours shall be tried.

And if Thou art pleased that by my Ministry -
sinners shall be converted, & Thy Kingdom
enlarged, give me the Grace of Humility, that I
may never ascribe the success to my self, but
to Thy Holy Spirit, who enables me to
will & do according to Thy good pleasure.
Grant this O Father of all Light &
Truth for the sake of Jesus Christ.

Howells life of Wilson 2 Edn 1822 p 295 &c

That no one shall intemperately clamour but there's most just me
of their own corruption & impurity. That y^e oug^t cause of all evil
drawing reprobaters to Perdition, is not found in Gods reprobation
but in y^e Reprobates themselves. That y^e eternal Reprobation
cannot appear to any particular person, unless out of y^e faith men
of damnation who bring forth, & love to bring forth, to
end of his life. That there is no single person w^h may, not
obtain eternal life, by repenting, believing, & persevering, ac-
cording to y^e Tenor of y^e Covenant of y^e Gospel. That there is no such
secret of God, by w^h Reprobates sh^d be forced & necessitated to sin
thence; but always they perish by their own voluntary unbe-
lief & impurity. See & inconstancy. Augustinus (Habitudo) of
Fall Psal 25. 16. Opt. 10 p 531 De Dono Perseverantiae Cap 11
Lancaster Dec 10. Pp Hall v. 9 p 1520, 1 Par Eccles. 67 &c

The Scripture phrase is we are chosen not for holiness
But unto holiness. God cannot be partial so as to prefer
just what sinners can speak as if Divine Justice.

Wherein reprobation is stated as contrary to Divine
Equity, it is unscriptural. Logical inference unsupported
by Scripture cannot be received as an article of Faith.
The real opposite to Elect in Scripture is not reprobate
but if world, the Elect. The term reprobate, not used as
referring to final condition of men eternally. But referring
to a man's disappointment in time. So a sinners may be
his open wickedness be reprobate according to Scripture &
yet afterwards by his conversion to God be manifested as one of his
children.

There is no passage whereby it is possible
speakers of this deep mystery, a remarkable difference
in the mode of his expression as to those who are rejected & those
who are saved. One is enduring so much long suffering &
rebuffs of wrath fitted or made up for destruction - whereas
fault rests manifestly on & rejected. As to the reprobates
of mercy is He hath chosen prepared unto glory. Salvation
is ascribed to boundless Grace. This verse is confirmed
by Bengelius, Chrysostom, Doddridge, Pop Jobb &c.
Calvin admits it. & the Apostle softens & expresses of God the
Chorus by a different phraseology - No he denies the conclusion
we would draw from it. 13 Th. Chap 23.

There is quite enough to satisfy the mind, till the light of glory
unveil every mystery. But there is one sentiment especially
awakening, & the present delay of punishment is of wickedness
is only in it. He will show his wrath & make his power known
O let us then without delay flee from the wrath to come.

There are matters of Faith belonging to the character of God.
That all sides are pressed with logical difficulties such
is constrained to destroy his inferences. See Faber's
Sermon on Predestination.

Mr. Simson has in a note to the preface to his Skeletons
happily stated some common grounds in which Calvinists & Arminians
may agree in a conversation we occurred between himself &
Mr. Wesley.

The Revd. Mr. Smith

The Revd. Mr. Smith

From Mr. [illegible]

2

SACRED LESSONS AND EXERCISES.

ENGLISH AND GAELIC.

Be sure that you are learning but not like those who are
narrow able to come to the knowledge of the Truth 1 Tim 3.7

Withinger thus sums up the use of y^e study of Prophecy.

"They teach us God & y^e true Perfections of his Nature.

They explain y^e reasons of that admirable Providence

wh^{ch} he exercises in governing y^e world & the Church.

They deeply impress even where the highest Reverence

of his Divine Majesty & Justice; They shade off

tempor & that epidemic Lethargy by w^{ch} most

men miserably perish fast asleep; They stimulate

y^e mind to his virtue & holiness they not only

recall & withdraw, but also deter us from all

vices; every where they persuade to Penitence &

Faith, & necessary means of Salvation, & not only

to fly from Sin, but also to abhor it. They build

up & commend a good Conscience. They

terrify an evil one, so that he who reads them

perceives that a present God is with him.

Wherefore we must with the Apostle say,

Therefore Brethren, earnestly follow Prophecy.

Withinger Typus Doctrinae p. 4. c. 176.

Do not satisfy yourself y^e knowledge of y^e thrown in

your way, but search for it in humility, diligence, faith

& prayer, in every field w^{ch} y^e gracious Providence of God

has opened up to you. In such a way as this, excellent

helps are within y^e reach of all. New & perhaps, myriads

helps offer themselves almost every day. Do not be

satisfied wth a few helps in y^e way of Books, w^{ch} perhaps

have been by you for years past, & are now become old

& overworn; but consider it an obligation of Christian

Duty to some extent at least, to deny yourself both

in money & time y^e you may avail yourself of those

important advantages of increasing in y^e knowledge

of God, in the perception of his glory, in the

Obedience to his Will, & preparation for his

Kingdom.

SACRED LESSONS AND EXERCISES

ENGLISH AND GAELIC.

By REV. WILLIAM SMITH, A. M.

MINISTER OF BOWER, COUNTY OF CAITHNESS.

הנה ברכו את־יהוה Hinne barechu eth Jehova

כל י־עבדו יהוה Col yabdè Jehova

העמדים בבית־יהוה כל־יום Ha yomdim be-beth Jehova bhalèloth

שאו ידלם קדש Seu iedèchem kodesh

וברכו את־יהוה Ubarchu eth-Jehova

יברכך יהוה מציון Jebarechecha Jehova ine-tzion

עשה שמים וארץ Yose shamaim vaarets.

PSAL. CXXXIV.

*The former Edition of this Discourse was
printed at London 1804 This has several
additional notes with Prayers & other means
of Gaelic or Greek & Roman Letters*

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PSAL. CXXXIV.

Behold, bless ye the Lord, all ye
That his attendants are,
Ev'n you that in God's temple be,
And praise him nightly there.

Watchman's call

Your hands within God's holy place
Lift up, and praise his name.

Exhortation.

From Zion hill the Lord thee bless,
That heav'n and earth did frame.

Answer.

1. Aglacha Iehobhah mhoir,
Beannuichibh Dia a choidhch';
Sibhse le 'n ghnà bli 'n aros De
'Nur seasamh feadh na h-oidhch';
2. 'Na theampull togaibh suas ur làmh,
Beannuichibh Dia nam feart.
3. Beannuicheadh Dia a Sion thu,
Rinn neamh is làr le neart.

Ω ἡδυνάταυ, ἰεσοῦ μωρ
Beannuichibh Dia a choidhch'
Δ' αν γνα βι αυν εν ερεος
'N ar samas, 'N ar na w
'Na eampull twaibh suas ur lamh
Beannuichibh Dia nam feart
Beannuicheadh Dia a Sion tu,
Rinn neamh is lair le neart



*3 Yr Arglwydd, a'i dddeheu-lew gref
A wrodo ei fendeth a'i rws, i seion
hym a wmadh nes
daxer,
cldenas mwdldgar*

*1 Wtk, noll wtkion siglwydd nys bendithuod ef, ther ydyech
yn sefydl yn nhy
2. Yr ehefwrth chiwi eich dwylenw glân
A bendithuodh, a'chalon rwyddel, yr*

GREEK ALPHABET.

ERRATA.

Read γ last letter Hebrew title, instead of ς.

Preface, for *whose desire* read *desirous*.

11th line from bottom, p. 43, β: superfluous.

Page 50, line 6th, for *lawful* read *awful*.

Page 51, line 15th from bottom, add, *that are pure*.

Page 62, line 14th from bottom, read *aithne* air do *thoil*.

Page 59, line 20th, for *condition* read *conduct*.

A few more of less importance in the orthography and punctuation may be candidly excused, on account of hurry and absence from the press, and corrected with the pen.

υ, υ.	υψιλον.	upsilon.	U or Y
Φ, φ.	φι.	phi.	PH
Χ, χ.	χι.	chi.	CH
Ψ, ψ.	ψι.	psi.	PS
Ω, ω.	ωμέγα.	omega.	O

Wych.
a-lun annedd
yn gyfann cdd

Wnachth nes
(a) dacech
us anneddGay

PSAL. CXXXIV.

Wrec ye the Lord, all ye

Wlle, holl weision yr Arglwydd,
Bendi thu wch yr Arglwydd,
y rheu ydych yn sefyll, yn nhyg'r
Arglwydd y nos.
2 Dyche fwrch eich dwy leus y n y
Cyssegr; a bendi thu wch yr Arglwydd.
3 Yr Arglwydd yr hwn a wnachth
y ffoedd a dacech, a th bendi thu
di allan o Sion.

Wlle, holl weision Arglwydd
yn sefyll yn nhyg'r
y dyche fwrch ch
2. A bendi thu wch, a

Na εαμπούλ τωγάλο σβας παρ ναμ
Βεάννιγιο Δια ναμ φήετ
Βεάννιχεαγ Δια ας Σιος ε,
Πινε ναμ' ις λαρ λη νήετ



3 Yr Arglwydd
A wldo ei

GREEK ALPHABET.

A, α.	ἄλφα.	alpha.	A
B, β, β.	βῆτα.	bêta.	B
Γ, γ, γ.	γάμμα.	gamma.	G
Δ, δ.	δέλτα.	delta.	D
E, ε.	ἑψιλὸν.	epfilon.	E
Z, ζ, ζ.	ζῆτα.	zêta.	Z
H, η.	ἦτα.	êta.	E
Θ, ϑ, θ.	θῆτα.	thêta.	TH
I, ι.	ἰῶτα.	iôta.	I
K, κ.	κάππα.	kappa.	K
Λ, λ.	λάμβδα.	lambda.	L
M, μ.	μῦ.	my.	M
N, ν.	νῦ.	ny.	N
Ξ, ξ.	ξῖ.	xi.	X
O, ο.	ὀμικρὸν.	omikron.	O
Π, π, π.	πί.	pi.	P
P, ρ, ρ.	ῥῶ.	rho.	R
Σ, σ, ς.	σίγμα.	figma.	S
T, τ, τ.	ταῦ.	tau.	T
Υ, υ.	ὑψιλὸν.	upfilon.	U or Y
Φ, φ.	φῖ.	phi.	PH
X, χ.	χῖ.	chi.	CH
Ψ, ψ.	ψῖ.	psi.	PS
Ω, ω.	ὠμέγα.	omega.	O

ABBREVIATIONS.

Letter ι often subscribed under other vowels,
as little founded, ϵ , η , ϕ , ψ .

ou or s , like u .

ς for σ .

h stands for h .

ch like Greek χ .

ϵ or μ , for v .

And chd like χz , chk .

δ or dh before a vowel, in the beginning or
middle, sounds like y .

ϕ or ph , silent. *often or merely c or h .*

δ or γ , used indifferently for one another.

σ or fh , like h alone.

s often sounded like fh .

Θ or th , like θ or h , the Greek aspirate.

Most words accented on the first syllable.

in the Galatian Tongue

The many thousands of those who speak the Gaelic language, now inhabiting the Low Country of Scotland and England, or distributed in the navy or army, and in America, ~~whose~~ ^{and} desirous of having tracts translated or published in their own language, seem to call on the clergy, and the learned, and others, to bestow some new attentions on their wants. There are many well qualified to gratify them, and it is supposed will soon set themselves about doing it. The present defective attempt, it is hoped, may obtain some indulgence, as it is the first essay of this kind and way that has been tried. Although in this country, neither in public nor in private, are forms of devotion much approved; yet they may be of some use when meditations are not better directed.

The 2^d Person being of the same language as the Themed Gaelic Books of the 1st Part
syllable of further indication, the initial form of the word, change itself of the original
In the Gaelic language, the Gen. sing. of the word, is not marked by a letter, but by a
of the Gaelic language, the Gen. sing. of the word, is not marked by a letter, but by a

PROPOSED CONTENTS.

1. The Coming of Christ, and his Apostolical Commission, *Mat 28. 18*
for the establishment of Christianity in the World.
2. The Second Coming of Christ. *Rev 22*
3. Washing the Feet of the Disciples. *Jo 13*
4. Dignity of the Church.
5. Different Fates of the Christian Church.
6. Obligations on Christians to Love their Lord, and Keep
his Commandments. *Jo 15. 15*
7. The Consequences of a Virtuous or Sensual Life. *Rom 8. 13*
8. On Temptation, and the Security of Christians in the Re- *Lu 22*
deemer's Intercession.
9. On the Causes of the Dejection of Good Men. *Psa 42 & 43*
10. Prayers and Devotions for Several Occasions, &c. &c. &c.
11. On the Increase of Faith. *Lu*
12. The Pre-eminence of the Righteous. *Prov*
13. Gaelic Shorter Catechism, in Greek Letters.
14. Psalms in ditto.

SACRED LESSONS AND EXERCISES.

THE APOSTOLICAL COMMISSION*.

MATTHEW, xxviii, 18, 19, 20.

And Jesus came, and spake unto them saying, All Power is given unto me in Heaven and in Earth. Go ye therefore—and Teach all Nations—Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all Things whatsoever I have commanded you: and, lo! I am with you—alway—even unto the end of the World. Amen.

Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.—Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.—Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἵωνος. Ἀμήν.

THESE magnificent words, my brethren, you will perceive, are the words of a Prince,—conscious of his royal dignity; communicating of his power and authority to his attendants: conveying and securing to his subjects all that is desirable and valuable in possessing—and all that is satisfying and blissful in enjoying.

Yes christians, they are the words of Jesus, your Saviour—your Lord and your God, the object of angelical adoration, the
A only

* Preached by Mr William Smith, Minister of Bower, in Caithness, at the Parish Church of Tain, to the Northern Missionary Society, 31st August 1803. With a Lesson from Isai. 60. 61. and Psalms 138 | 73. 23.

Some further notes are here added to those formerly printed in London in 1804.

only begotten and well-beloved of the Father; Jo. xx. 28. who, having come forth from the courts of heaven,—on a mission and ambassage, of peace and reconciliation to us, a sinful and degenerated, a rebellious, a miserable, and alienated race; assuming our nature, hath lived—and died—and risen again for our sakes; and ever liveth, making intercession for his people, and appointeth his Word and Spirit, his servants and institutions to guide the heirs of eternal salvation.

Having in person accomplished our reconciliation—having overcome the sorrows and the sharpness of death—he hath set open the gates of the kingdom of heaven for all his faithful followers.

Unquestionably great is this mystery of godliness! that God should be thus manifested 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.*

Here, christians, you rest the foundation of all your felicity. Here you have presented unto you, the charter and rights, which convey unto you all your privileges. Here you have the security and pledge of all your comforts—of all your hopes, and expectations.

Here, ye ministers of his grace! ye administrators of his divine and spiritual government! you have directed to you authoritatively, the commission and precept of your Sovereign and Master, universally to diffuse the knowledge and extend the influence of his laws, and the benefits of his institutions, promulgating and establishing them among all nations. And the assurance of the continued countenance and spiritual presence of
your

* For illustration of this text, the reader may with benefit consult Dr. Erskine's eloquent discourses, and value in them the copiousness of scriptural sentiments, and scriptural expression; and also Dr Macknight, on the preceding verse, and his preface to 1 Tim. § 5. and retain the common pointing, reading, and interpretation of the passage. Hurrion's Sermons on the Crucifixion, Resurrection, Ascension, Intercession: of Christ, and his sitting at the right hand of the Father, and second coming. Horneck.

On the Doctrine of the Trinity, Dean Swift's Sermon has been considered respectable, and other parts of his writings, when he chose to be grave: and for purity of English diction—a quality of style scarce allowed by some to North British Writers. Keat's Elements of General Knowledge.

your Prince himself, through all ages, should animate and invigorate all your assiduous labours ; and conduct you with exulting satisfaction to the final completion of the joy and felicity which belong to all the subjects of Messiah's reign.

1. *And Jesus came and spake unto them saying, All power is given unto me in Heaven and in Earth.*

2. *Go ye therefore, and Teach all nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :*

3. *Teaching them to observe all things whatsoever I have commanded you ;*

4. *And lo ! I am with you—alway—even unto the end of the World. Amen.*

Your attention is here directed, first by the words of the text.

1. To the source of your christian faith and hope, to the foundation of the christian church and your holy vocation, in the coming of Jesus, and his power and authority to save.

2. To his extensive commission to his apostles and disciples to make converts of all nations ; and acquainting them of their relation and obligations to each of the divine persons, of the Father, and the Son, and the Holy Spirit ; to receive them into the church by the external rite of baptism, by which men are initiated into, and acknowledge the christian profession.

3. The discipline—morals, manners and temper, and behaviour, which Jesus enjoins his followers to observe. And,

Lastly. The encouragement he gives his people to activity, zeal, and perseverance in his service.

In further enlarging on these words, on this occasion, allow me to offer a few considerations on each of the particular propositions in the text—in order to fix our attention to the importance of them. And let the gracious promise of the Redeemer, that he continues his presence with his church, in all ages and in all circumstances, excite, animate, unite and strengthen his friends

friends and followers, to unremitting diligence and unwearied perseverance in his service : knowing and remembering—they serve an *omnipotent Sovereign*, a *munificent Master*, a *faithful Friend*, a *sympathising Saviour* ; whose presence and inspection shall encourage and support them, shall guide and conduct them from stage to stage ; shall prosper their labours, shall compensate their sufferings, and shall finally establish them in everlasting security and joy.

And Jesus came and spake unto them saying, &c.

The foundation of our faith and hope, and of the christian church is laid in the *mission and coming of Jesus* ; in his word and promise—in his power and authority—in his capacity and willingness—and the decree of Heaven to save his people in all nations, in his own way and terms—according to the will and good pleasure of the Father.

For, as the Apostle assures us, 1 Cor. iii. 11. other foundation can no man lay than that is laid—which is—Jesus the Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble : every mans 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. If any man's work abide which he hath built there-upon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss : but he himself shall be saved, yet so as by fire. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you, christians ?

Jesus came and spake unto them.

In former ages by his Spirit, by secret suggestions, and progressive revelations, he was pleased to communicate and unfold the gracious counsels of Heaven to men. It was his Spirit—the Spirit of Christ—which was in them, actuating the ancient prophets—as the Apostle assures us, 1Pet. i. 11. which *testified* to sinful men, and especially to believers, beforehand, *of his coming*, of the sufferings of Christ, and the glory that should follow. The messages he was pleased in mystical and figurative style to convey ;—the divine statutes and commands—the moral precepts,

precepts, and ritual institutions, and solemn observances enjoined—were most interesting to men,—nay the subject of earnest expectation and reverent inquiry to superior beings, and the heavenly messengers themselves.

At no time did our heavenly Father leave himself without witness to men. He is at no time far off from any of his creatures. His spirit has been *striving with sinners*. Gen. vi. 3. Nay, though the manner and degree of the dispensation were different, Christ in former times, in the Antediluvian age, when not yet conre in the flesh is said, 1 Pet. iii. 19. to have gone—and by his Spirit preached to the spirits (of the wicked by sin then, or by justice now) in prison or confinement. * *πνευμασιν εν φυλακη*. But at length in a more illustrious manner, when *He came* clothed with humanity in the fulness of time, was he pleased to visit the children of men; and to bring his salvation nigh unto believers. Psal. lxxxv. 9. After various previous annunciations and preparatory dispensations of his grace,—it pleased our God and Father, to send his Son in our nature to accomplish the redemption of sinners—to make an end of sin—to introduce an everlasting righteousness and reconcile all things in heaven and in earth. After many previous messages and preparations for his arrival, at length the Son of God comes himself to salute his church with the salutations of his own mouth. Song of Sol. i. 1. Dan. ix. 24. Col. ii. 14. 20. The first disciples seeing him tabernacling among men, having his divine dignity indeed veiled in the garb and guise of lowly humanity—yet beheld his glory as of the only begotten of the Father full of grace and truth. Jo. i. 14. With raptured affections they had listened to his heavenly doctrines, by their intrinsic excellence, and the conscious *authority* of him,

*Heb 9:14
but will not
remain*

* A devout study of the context, commonly best interprets, and gives the easiest sense. See Dr. Macknight on this place, Archbishop Leighton, Usher's Jesuit, and Aretii Problemata. Calvin translates *φυλακη*, by watch-house or guard-house, and applies it to the happy state of departed spirits. It were more natural to apply it to the clog of the body and corruption while on Earth and the miserable state of those destined to punishment.

*See 20 Sermons on Canticles by Dr. Archd. T. 1801
works in 3 vols. Geo. J. Chalmers Edn 1809
& promise on the same.*

him, who spake as never man spake, calculated to reach and purify the heart. They had seen his contentment in indigence, his zeal in promoting his Father's glory; his diligence and labour in instructing the people of Israel; his beneficent miracles not confined to one nation, and constant attention, condescension and affection, towards themselves. They had formed the most splendid expectations from his omnipotent power over all nature, and the beneficial effects of it on the souls and the bodies of men, giving life, health, vigour, agility, light, knowledge, liberty, and joy, to the miserable subjects of Satan's oppression. They had witnessed his whole character and conduct on earth—exhibiting such consummate dignity and humility;—piety and devotion to heaven—tender affection, wisdom and beneficence to men—as never had the world beheld before.

But his kingdom and government being spiritual and divine---the concluding scene of ignominious abasement and sufferings in the completion of his ministry, had considerably damped, and almost wholly dissatisfied their eager expectations, till on the third day after his death, fulfilling his predictions, he shewed himself alive; and revisiting the disconsolate, doubting and desponding assembly of his friends, on the first day of the week, in the evening, at supper, when the doors were shut for fear of the Jews, he came with consolatory annunciations of peace, and exhilarating messages of joy. Matt. xxviii. 7. Mark. xvi. 10---14. Luke xxiv. 36. Jo. xx. 19.

After frequent communications---and manifestations of his person to his disciples, at length being about to ascend on high in our nature to the Father's right-hand,---He comes,---and He commissions his disciples to publish his doctrine, and establish his religion universally in the world, in consequence of the plenitude of authority and power with which he assures them, he was invested for the salvation of his people, and perpetual and universal establishment, and acceptance of his heavenly laws among all nations.

II. All

II. All power is given unto me in Heaven and in Earth. Go ye therefore and make disciples of all nations.

Long had the rebellious principle and power of the usurping adversary set up the banner of irreligion and idolatry, of vice and sensuality, of superstition and infidelity in the world; and maintained throughout the nations, in the hearts, and lives, and institutions of men, a hostile opposition to the just and righteous laws of the Eternal King;---setting his authority at defiance:---deserting or corrupting his worship:---violating his statutes:---renouncing his allegiance:---and denying if possible, even his existence. Too long had the enemy, by crafty insinuations, and delusive and tyrannical sway, successfully oppressed the once loyal subjects of the celestial kingdom. But now at length the Prince of Life, the Lord of glory; having by his own conquests subdued the adverse party,---having risen victorious over sin, satan, death, and the grave; and triumphing over the rebellious and hostile principalities and powers; Col. ii. 15. Eph. vi. 12. comes invested of his Father with supreme authority to administer the government of his universal Empire: and in consequence of his own victories over his and their enemies, he communicates of his power to his followers, invites them to share of his victory, to partake of his triumph; to extend his conquests, and be partners of his eternal joy.---Calling them to labour and diligence, to glory and virtue, he sends them forth commissioned with his doctrine and authority to subdue the nations; and in his name to conquer and triumph---by the power of persuasion, and the influence of his grace.

Under the auspices of such a chief*; by faith and confident reliance on his victorious and omnipotent power; they go forth overcoming the world---fulfilling his mandates, diffusing his doctrines, establishing his statutes, exemplifying his virtues, enforcing his precepts, confirming his authority, and accomplishing all his good pleasure; in their labours and travels,---in their patience and piety---in their self-denial and sufferings for his sake—

* Nil desperandum Christo duce auspice Christo.

Allusion to Hor. Lib. I. Od. 7.

Bab 7

sake---in promoting the universal salvation of the nations, by Him, and his divine power and spiritual presence accompanying them.

instruct

All power in Heaven and Earth is given unto me, saith Jesus: Go ye therefore and convert all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

The religion of Jesus is a most *benign* and *liberal institution*, not confined to one nation, but designed for the common salvation of all nations, both Jews and Gentiles. It is calculated to remedy the spiritual maladies which sin hath introduced, to remove the miseries, and supply the common wants of human nature; in every condition, in all circumstances, under every form of government, and in every region of the world. * What philosophy, human wisdom, and policy were incapable of, that the power and efficacy of divine grace in Christ Jesus hath successfully begun, and will gloriously and universally accomplish in the world. †

In Him, shall all families and nations of the earth be blessed. Gen. xiii. 3. xviii. 18. xxii. 18. Acts iii. 25. Gal. iii. 8. 16, &c. Since the time this gospel was first preached to Abraham ---notwithstanding the apparent confinement and forbidding aspect of the Jewish peculiarity: his posterity---in their peregrinations and travels---in their conquests and prosperity,---in their chastise-

* On this subject see Sermon before the Northern Missionary Society, by the late Dr. Alexander Fraser, of Kirkhill, on Isaiah. xxxii. 8. at Tain, 1800— and his Key to the Prophecies.

† While Philosophy complains of the inefficacy of its precepts, quod politica non meliora ingenia fiunt. Divine Revelation usually displays more decision, authority, and energy, and comes, as St. Augustine says, Civ. ii. 19. non tanquam ex philosophorum concertationibus strepere, sed tanquam ex oraculis, et Dei nubibus intonare, Ps. xxix. 1 Cor. i. 24. vi. 10. 2 Cor. x. 45. Thes. i. 5, 9. Philip. i. 6. Da mihi virum, qui sit iracundus, maledicus effrænatus; paucissimis dei verbis, tam placidum quam ovem reddam. Da cupidum avarum tenacem; jam tibi eum liberalem dabo, et pecuniam suam plenis manibus largientem. Da timidum doloris ac mortis, jam cruces et ignes, et taurum contemnet. Da libidinosum adulterum ganeonem, jam sobrium castum continentem videbis. Da crudelem et sanguinis appetentem; jam in veram clementiam, furor ille mutabitur. Da injustum insipientem peccatorem, continuo et æquus et prudens et innocens erit. Lactantius de falsa Sapientia, Lib. 3. c. 25.

*Plato d
Repub VI*

chastisements, afflictions and dispersions, have been made the instruments of communicating the knowledge of the plans of Providence to the world, and conveying religious instruction to other nations, and since their successive subjection to the Babylonian, and Persian, the Grecian and Roman Empires.--- The fate of their nation, agreeable to the revelation of prophecy, has communicated of their religion, and the elements and institutions of christianity to distant regions : and was *preparatory for the universal reception of the blessings of Messiah's reign.**

To Abraham and his offspring and spiritual seed in Christ the promise belonged. To them first the Gospel was preached: and Christ came to bless them and turn them from their iniquities. From Jerusalem his doctrine is sent to all nations. On the day of Pentecost, Jesus after his ascension, accomplished the promise of the Father, Luk. xxiv. 49. and his own promise of communicating power, when the Holy Ghost should come upon

* In illustration of some of these topics, the learned reader will recollect what has been advanced by Bishop Stillingfleet in his *Origines Sacrae*, B. ii chap. ix. 23. Bishop Newton, on Prophecy ; Dr Shaw's *Philosophy of Judaism* ; Principal Robertson, and Principal Campbell's *Society Sermons*, in the *Scotch Preacher* ; Dr Gerard's, on the Corruption of Religion ; Dr Law, Bishop of Carlisle's, *Considerations on the Theory of Religion* : and Dr Jortin, on the *Evidences of Christianity*. Though some of their sentiments are objected to by the reviewers as inclinable to the Arminian or even Socinian interpretations. Although the progress of error and defection through the different stages of Arianism or Socinianism to Deism and Atheism, may be natural and necessary ; yet candour does not impute it where it is not, and not seen and allowed, and at any rate, will not exaggerate. And gratitude requires acknowledgement of essential and fundamental principles ably maintained and successfully defended.—Although the law of Moses were only to be considered as a political institution, and it were granted to Warburton, that its sanctions are temporal ; surely the *Mosaic Revelation* contains the doctrine of a future state, and the first promise of the Messiah in Genesis implies it. The Apostle to the Hebrews maintains the Patriarchs believed it, and the ceremonial law and the benedictions and maledictions even of the Mosaic covenant, seem calculated to direct the mind to the future effects of virtue and vice, of piety and infidelity. Abbé Fleury's manners of the Israelites. Basnage History of the Jews. Dr Greave on the Books of Moses.

+
the agency
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on his disciples. And then they were to witness for him in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Acts i. 8. and ii. 5—15. Then were they to remember what he had taught them; to understand the nature and extent of their commission; and to execute it in their being enabled to publish the Gospel in the language of each of the nations.

There were dwelling at Jerusalem, (says the historian of the Acts,) Jews devout men, out of very nation under heaven: and when the report of the miraculous influence of the Spirit was noised abroad, the multitudes came together, and were confounded, because that every man of them heard them speak in their own language wherein they were born, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians—They were astonished when they heard them speak in their own tongues, the wonderful works of God.

Through the influence of grace and the wonderful effects of the Spirit, under the guidance of Divine Providence, how have the numerous churches of Christ been planted and established: and though persecuted, yet preserved and supported! After various troubles* how have they obtained rest and been edified!

* Who ever reads the Ecclesiastical History of Eusebius, and the works of his contemporaries, will be convinced that Christianity suffered as much from the intolerance of Polytheism as from any other cause. Toleration was not the character of Paganism in practice, or in principle. The first Christians were held in contempt—Their numbers excited the suspicion of the civil power—The Philosophers conceived them enthusiasts—The Priests opposed them as innovators—The learned ridiculed them—And the calm, the patient, and the diligent alone believed them. They were charged with most improbable and impossible crimes—as being the authors of earthquakes, and of every calamity, national or private; at one time represented as Atheists. Having no visible object of worship—as guilty of human sacrifices, Thyes-tian feasts, and incestuous intercourse—as obstinate and unsocial—haters of mankind, and enemies of public tranquillity. The prejudiced and credulous multitude received and admitted the calumnies against them, and beheld with

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their destinations. Thus Paul when at Troas,—(the Spirit not suffering them to go to Bythinia)—saw in a vision, a man of Macedonia, inviting him to come over and help them. Acts xvi. 9, 13, &c.* and coming to Philippi, to the European coasts,—when on the Sabbath-day he went out of the city to a river side, *where prayers had been used to have been made*; he spake to the well-disposed women who resorted thither. And a certain woman named Lydia, who before was a worshipper of God, heard us—whose heart the Lord opened, that she attended to the things that were spoken of Paul: and when *she was baptized*, and *her household*, she besought us saying: If ye have judged me to be faithful to the Lord, come into my house and abide there, and she constrained us†. At length, should Jesus be sought of them, who before had not asked for him, and be manifested to many who sought him not. Isa. lxxv. 1.

Commissioned and sent forth of him, the Apostles and Disciples go to all nations by their doctrine and miracles, to convert sinners and unbelievers; and not only so, but as man consists of soul and body, by the external rite of Baptism, to receive them to an outward profession, and open acknowledgment of their Faith, in the Father, and the Son, and the Holy Spirit: sealing and confirming by this token the assurance they brought of reconciliation and communion with God the Father, their partaking of the Redeemer's love and intercession; and the

* Luke vi. 12. Our Saviour spent the night in prayer, Acts xvi. 13. or where *there was an oratory* or House of Prayer established and frequented. Bishop Pearce and Dr G. Campbell. See Dr Lardner on the Shore Prayers of the Jews, and the authors he refers to. The history in 20 of the Acts is peculiarly affecting, and the parting scene of Paul with his friends very pathetic—Worthy, as Aretius says, of the frequent meditation of every churchman.

† Whether this be called patronage, or popular call and free election: it is happy when mutual respect and affection connects the pastor and the flock, and sense of duty and mutual obligation, cements and maintains the union. For pastoral affection and diligence, see Life of Guthrie of Finwick—whose Treatise on the Christians great interest, Dr Owen recommended along with the Greek Testament, as an excellent Clerical Vade-Mecum.

the purifying and comforting influences of the Spirit; and their resolution and desire through the aid of Heaven, to remain and abide in this blissful communion, and to enjoy the benefits of this Divine society and fellowship, through endless ages;—in church here on earth, and hereafter in heaven.

III. Go ye therefore, and *convert* all nations; *baptising* them in the name of the Father, and of the Son, and of the Holy Spirit. *Instructing them to observe all things whatsoever I have commanded you.* And lo! I am with you.

It was the doctrines and precepts of *Jesus*, not that of men, nor their own they were to inculcate: and his work and salvation to apply and accomplish—having his spiritual aid and oft miraculous gifts accompanying them.

The work of converting idolaters, unbelievers, and sinners, of renewing their hearts, and reforming their lives, and gaining true disciples to the Christian Faith, of all nations, is peculiarly the effect of the power of God, and the influence of his Spirit, and the divine operation of him, who worketh all things after the counsel of his own will, Eph. i. 11. in whose hands are the preparation of the hearts of men, and the answer of the tongue. Proverbs, xvi. 1. Yet the Divine Legislator and Governor, usually worketh by the agency of human instruments, and adequate and progressive influence of second causes. There may be usually a previous disposition of favourable circumstances—and preparation of Providence and grace going before.* Not only is the preacher prepared, but also the divine agency and influence prepares the heart of the auditors,

or

* For enumeration of unfavourable circumstances—See Sermon on the Causes of the Decline of Religion, on 2 Tim. iv. 10. in 1 vol. by the late Mr Thom, of Govan; and Walker of Edinburgh's Sermon on Family Religion, 2 Sam. vi. 20. It is supposed scriptural forms of devotion as exemplified by Reverend William Smith of Camberwell, would be most generally admitted by Christians. But oft in prayer and discoursing, it may happen, sentiments and expressions are used inconsistent with the letter and spirit of scripture. Bp. Gastrel's Christian Institutes, a short Collection of Doctrines of Christianity, in the simple words of scripture—some such used to accompany Elementary books of Education, as the Latin Rudiments. Jenk's Devotions, Simeon's edition.

or some of them—who like the Bereans, are of a *noble disposition*. Acts xvii. 11. and with *all readiness of mind* receive the good instruction themselves when opportunity offers; and search the scriptures daily for their confirmation and full persuasion; and also invite and introduce others—for the reception of the divine and regenerating word, 1 Pet. i. 23. by which, when sown in the hearts of men, they become heirs of the heavenly kingdom.

Cornelius was before “a devout man, and a just; one---that feared God with all his house, and gave much alms to the people, and prayed to God always.” And it were to be desired such characters were more numerous, in all ranks, especially among men like him in public stations, whether military, civil, or ecclesiastical. But this was not salvation alone. An angel is indeed sent to him, and declares the acceptance of his piety and beneficence. But he is also commissioned to refer him to the instructions and further directions, and comfort of the minister and apostle of Christ—who, being accordingly sent for, and finding a large assemblage with him of his † family, and relations,

† For Domestic Care, Sir Matthew Hale’s Epistles to his Children, and the excellent rules for promoting piety and unity in the Directory of the Church of Scotland, 1647, appointed to be annually read in the Church, first Sunday of May; where it is recommended to heads of families—besides the public exercises of religion—to be careful that themselves, and every one under their roof, be morning and evening assiduous in the secret meditation and study of the scriptures, and retired devotion, and daily assemble all the members of their families for prayer, and praises, and reading, and religious conversation: and to take care that none withdraw themselves from any part of family worship: and that a minister visiting, convene the *whole family* for worship, except in singular cases. Prudence and propriety requires the choice of such early hours as children and servants may have the benefit. The head, officiating to his own—and the person judged fittest when others happen to meet. By the same authority, regular attendance on public ordinances in the Parish Church is enforced, and absence censured. Neglect of worship—in private, in public, or in the family, will not be admitted and indulged, where there is a sense and desire of the Divine Presence and Blessing, and value for instruction and for being reminded of Duty, and excited and confirmed in pious affections and habits. Care, too, will be had to bring children, and appoint servants to attend public worship: and by good example, and domestic instruction and examination, fit them for

relations, and friends, or near neighbours; preaches to them the Gospel: and by the gifts of the Spirit, they are mutually confirmed in the persuasion, that their pious labours, and prayers, and fasting, and the ministry of the word among them was not in vain. Whereupon Peter directed them all to be baptized: and was entreated to tarry with them certain days. Acts, x. 24, 27. 30—48.

By attending the stated time and place of worship—Lydia seems to have been a religiously disposed woman before—but it is also necessary she should have her *heart further opened of the Lord*, to take heed to the salvation preached by Paul. The works of nature seriously contemplated, discovering the awful majesty and glorious perfections of their Author.—The changes and revolutions in the world; and reflections on the providence which overrules them—the thoughts of mortality—the evidences of revelation; the desires and hopes of immortality; sense of sin and duty; and the spirituality and perfection of the laws of Heaven; the exemplary character and conduct of christians; by the blessing of heaven, prepare men for believing christianity—for knowing, loving, and imitating the person and character of Jesus himself; and desiring and embracing his salvation.

The earthquake, and prodigies, and other circumstances attending the imprisonment of Paul and Silas—who were notwithstanding employed at *midnight in devotion*, and *celebrating aloud the praises of God* *; the immediate sense of danger, and being

benefiting by the public institutions of Christianity. The Order of the Church of Scotland, besides the annual catechising of the flock, and weekly in the family and the school by parents and teachers, used to employ the children to examine one another in the questions of the Catechism before Sermon in Church in an audible voice; one in the body of the Church asking, and the others answering from the gallery, with the Scripture proofs. Archbishop Usher composed his system of Divinity, and practised in the same manner in Ireland.

* It were desirable that devout gratitude and pious joy were more prevalent than it is among Christians, whether together or separated—where it is felt it will be expressed: and oft the voice of joy, and spiritual health,

being rescued by them from self-destruction, helped to lead the awakened Jailor at Philippi, eagerly to enquire for salvation at the servants of Christ; who saved his mortal life, and agreeable to the declared design of their coming, directed him and his family to attaining a happy immortality, by believing in the Lord Jesus Christ. And having heard and received the doctrine of the Gospel, he and all in his house were immediately baptized. Acts xvi. 33.

John the Baptist, Christ's forerunner, preached to the people of the Jews, (who indeed came in multitudes confessing their sins) and administered unto them the baptism of repentance; and came to prepare some of Christ's own disciples, and others for receiving his superior baptism and instructions. Jo. i. 40. iv. 1. Acts xix. 5. Paul testified both to the Jews, and also to the Greeks, repentance towards God, and further insisted on Faith in Jesus Christ. Acts xx. 21. The various superstitions of idolaters and heathens, and sinners, in every country and nation, testify the fruits of guilt, and some faint sense of the placability of Heaven, by sacrifice or otherwise. But this sense of sin and apprehensions of guilt, are but the beginnings of repentance, and even true sorrow, and repentance, and faith too of some kind, of itself alone, (James ii. 19. 24.) is not salvation: nor is doubtful surmise assurance of full reconciliation with an offended God and Father. This valley of Achor (Hos. ii. 15.) may indeed be to many, the *door of Hope*, and the pathway leading to the Saviour. Christ when he cometh, bringeth assurance of salvation; and by means of his word and institutions, and servants and Spirit, perfecteth the feeble beginnings of reformation. Being exalted, a Prince and Saviour, to give repentance and remission of sin to all his spiritual Israel—who are broken in their heart, and grieved in their spirit. Acts v. 31. Psal. cxlvii. 3.

When he cometh and is received; he breaketh not the bruised reed; he quencheth not the dimly burning torch. But bringeth

will resound in the dwellings of the righteous, and may be accompanied with psalmody and sacred music—yet the adage is true, *Non vox sed votum—non musica chordula sed cor—non clamans sed amans—psallit in aure Dei.*

eth judgment forth unto victory : and in his name shall the Gentiles trust. Isa. xliii. 3. Matt. xii. 20. Rom. viii. 3.

Previous good works of the law, and repentance ineffectually attempted, or imperfectly accomplished, do not justify the sinner, and along with these the careful observance too of the rites of divine institution, is not satisfactory, and makes not the sinner perfect as pertaining to the conscience ; till the Saviour be embraced. Heb. ix. 9. Acts. xiii. 38. But by him remission of sins is preached ; and by him all that believe are justified *from all things*---from which they could not be justified and acquitted by the law. Surely, shall one say, In the Lord have I righteousness and strength. To him shall all men come : and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory. Isa. xlv. 25.*

But farther, sinners of every description and degree, are not only to be instructed to look for salvation, by believing on Jesus ; but becoming his disciples are also to be taught and enjoined to *observe all things whatsoever he hath commanded them.*

His people are indeed a *willing people, a teachable, an obedient, and persevering people.* He puts his *laws* in their *minds*, and writes them in their hearts. † In his gracious acceptance they are all righteous, and the work of righteousness is perfected in them, and by them. ‡ For he is merciful to their former unrighteousness, and their iniquities will he remember no more. The eternal laws of Heaven which were always binding upon them, are mutually again bound with their willing consent and choice. §

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* See Rawlin's Discourses of Justification from this text, and Hooker : and the English Homilies. Scots Essays ; M'Laurin, Willberforce, and Gisborne on Christianity.

† See Bennet's Society Sermon on Christian Morality, on Psa. cx. 3. cxxxi. 1. Heb. viii. 10. v. 9. x. 39.

‡ See Dr. Erskine, on Isa. lx. 21. and Rom. iv. 24. Eph. i. 16.

§ See the sentiment enlarged, by Dr. Bryce Johnston, on Peace ; and his treatise on the Revelation, and posthumous Sermons. Dr William Rutherford of Muirkirk's Fast Sermon, on Deut. xxvi. 18, 19. 1810. The Eccle-

They seek and obtain a new heart. Ezek. xxxvi. 26, 27, 37; They seek and obtain righteousness and strength from him. And by the continued and progressive influence of the same means, by which their spiritual life is begun, it is to be maintained and perfected unto the day of the Lord. He who hath begun the good work will perfect it and finish it. Philip. i. 6.—ii. 12, 13. He that by his grace first maketh his people to will and to do of his good pleasure, directeth his servants to exhort them to work out their own salvation—personally and mutually—with filial awe and trembling concern—as conscious of their weakness and danger, and the divine excellence which they are enjoined, and enabled to imitate. Having obtained precious faith, they must pray as the Apostles did to Jesus, Luke xvii. 5. Lord increase our Faith. They are to be exhorted to edify themselves and one another, (*ἑαυτοὺς*) in our most Holy Faith, to keep themselves in the Love of God, by praying in the Holy Spirit; looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 20, 21.

To add to their faith, virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity, they are to be exhorted, admonished, reprov'd, excited, and assisted, as circumstances require. 1 Cor. i. 10.—v. 11. 1 Thess. v. 14. 2 Thess. iii. 14. and directed to exert the life and strength, communicated and conferred on them by congruous, and suitable discipline and morals. Eph. vi. 24. and a conversation becoming the Gospel. Philip. i. 27. And the renewed and continued influences of the word and Spirit, to direct and guide, are necessary both for the teachers and the hearers. And happy is it, when many like the young Timothy, by early piety and parental and domestic instruction and example, are fitted for being appointed to instruct and guide others. 2 Tim. i. 5. 6.—iii. 14, 15.

Hence

siastical practice in some parishes, records in the register each day's text—as well as the collection for the poor—which serves several purposes, for the present and for posterity. The Psalms, too, when appositely chosen, impress more deeply the sentiments inculcated, and accompanying the exercises of the day.

Hence we may learn the value of the Gospel ministry, and its public and divine institutions, as *Baptism* for initiation of individuals, or families and societies, and entering them as disciples in the school of grace. 1 Pet. iii. 2. The *sacred Supper* for keeping up the public remembrance of the Redeemer's death* and second coming: and commemorating the *benefits* thence derived or expected, and confirming the *faith*, and *hope*, and *love*, of his disciples; and all the *seasons* of public and private instruction, and personal and mutual improvement in goodness and holy obedience. Hence we may prize *religious assemblies* as authorized and honoured by Christ himself—for doctrine and worship, and maintaining his spiritual government, and the discipline of the church. Matt. xviii. 15, 17, 18, 19, 20. Jo. ii. 2. Rev. ii. 3. 2 Cor. vi. 17. Epistles to Timothy and Titus *passim*. The *devout observance of the Lord's day*. Acts xx. 7. Rev. i. 10. *Prayers and devotion, public, private and domestic*. Acts. x. *Mutual exhortation and assistance*. Heb. x. 23, 24, 25. xii. 1. xiii. *Good example, mutual love and affection, and hospitality*. Jo. xiii. 14, 35. 1 Pet. iv. 9. 3 John. Mutual sympathy, diligence in business; beneficence and mutual good desires for all men and all ranks—for rulers, for subjects; for the rich, for the poor; for strangers, for enemies; for

* Mors tui, mors Christi, Fraus mundi, Gloria Cœli, miseria inferni sint meditanda tibi.—Inscription in the church aisle of Fearn, Ross-shire, and thus versified by Mr. Jo. Cameron minister of Halkirk.

The Death of Christ; its end and aim
Your own; and how your life you frame,
The frauds and ills of human life
With friends and foes, the various strife.
In endless bliss or endless woe;
The fruit you'll reap of what you sow.

Let these be ever in your eye,
You'll live in peace in comfort die:
And all the storms of life defy.

Willison of Dundee on the Sabbath and Lord's Supper and Craighead's Practice of Piety. Superville's Sermon on the Necessity of Good Example; French Catechism, entitled the Truths and Duties of Religion; Rev. Jos. Robertson on the Communion; Dr. Jeffery, Archdeacon of Norwich, Sermons and Tracts

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for the weak, for one another, and all mankind ; and the unity in every good word, and every good work, and exercise of that mutual love which Jesus hath made the characteristic of his disciples in the world. Rom. xii. Acts. ii. 42. iv. 32. 1 Cor. i. 10. Jo. xiii. 34, 35.

It is thus that God giveth grace to the lowly—first giving to humble, and then raising to gratitude ; giveth more to the thankful. James iv. 6. Leading in the paths of self-denial and obedience.

From religious and worshipping assemblies of his people, it is, that the good savour of his name goeth abroad to others in this world ; and unbelievers hearing and knowing the doctrine of Christ, won by the exemplary conduct of his disciples ; and perceiving, and feeling, in known, intelligible, and forcible language the devotion and joy of Christian worshippers, are “ *convinced* and judged : and in secret or in public fall down and worship God likewise : and report that God is in truth among them.” 1 Cor. xiv. 24. 25.

Thus it is good as an African Bishop insisted (Cyprian on the unity of the Church) to respect the public institutions of religion, and constantly unite in the celebration of Divine worship ; and have God for our Father, and the Church for our Mother.—Quoted by Seed, in Discourse on Public Worship.

It is of importance thus, practically, and experimentally, to know the Divinity—by a devout life to have frequent access unto him, to imitate and be transformed into his likeness,—to trust and rely on him, to love and obey him. In short, to be through Jesus, in communion and intimate acquaintance with him, and be at peace and obtain good. Job. xxxii. 21. I am the door, saith Jesus, by me if any man enter in he shall be saved ; he shall go out and in and find pasture. Jo. x. 9. By him therefore, let us offer the Sacrifice of praise to God continually, giving thanks to his name. Heb. xiii. 15. The religious address to and by some of the first disciples, still belongs to all capable of receiving it. 1 Jo. i. 3, 4, That which we have seen and heard, declare we unto you, that ye also may have

have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ. And *these things* dictated by the spirit of piety and love, write we unto you; that your joy may be full.

By the same means sinners are converted; in the continued influence of them, saints are edified in the faith, and accomplished in every good work; and that too, whatever be their age, or standing, or rank in the church, or progress in the spiritual life. 1 Jo. ii. 12. I write says the beloved Apostle unto you *little children*, because your *sins* are forgiven you for his *name's sake*. I write unto you, fathers, because you have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. He repeats the address; I write unto you, my children, because ye have known the Father. I have written unto you, fathers, because ye have known him from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you; and ye have overcome the wicked one. 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.

Let not the servants of God be too ready to despond and complain as in Isaiah xlix. 4. They have laboured in vain, and spent their strength for naught: for surely their judgment is with the Lord, and their work with their God. Though Israel should not immediately appear to be gathered, yet shall they who sincerely and diligently labour, be glorious in the eyes of the Lord, and their God shall be their strength. It is a light thing (saith the Father to Messiah), that thou shouldst be my servant to raise up the tribes of Jacob, and restore the preserved of Israel. I will also give thee a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.

It is necessary to be diligent and persevere in duty—to resist every temptation, to oppose every kind of idolatry and vice. It is necessary to comply with, and esteem Christ's precepts ourselves and inculcate them thereby effectually upon others. He that overcometh, saith Jesus, and keepeth my works unto the end; to him will I give power over the nations. Rev. ii. 26.

And

And lo! I am with you all the days, even unto the end of the world. Amen.

IV. Meanwhile it is the duty of the labourers to be up and be doing. 1 Chron. xxii. 16. and though like Paul in the vain, and luxurious, and idolatrous city of Corinth, they may not immediately see the fruits of their labours around them; yet agreeable to the encouraging command of their Lord, Acts xviii. 9. they must not be afraid, they are to speak and not hold their peace; for he is with them to defend and deliver them from danger, and make them overcome every opposition. And he may have much people in such a place, whose hearts appear not yet affected with the gospel—who yet in their season shall believe with the heart unto righteousness, and with the tongue make confession unto salvation. Rom. x. 10. Who by their work of faith and labour of love at home and abroad, and edifying pattern to all around them, shall extend to distant times and regions the influence of Christ's salvation. Meanwhile let those who have abundance of the bread of life distribute it to others. And let liberality cast it on the waters; for after many days it shall be found again. Eccl. xi. 1. In the morning of the season, let the spiritual husbandman sow the seed, and in the evening withhold not his hand, in hopes of suitable prosperity from the blessing of Heaven, each season of labour. Acts. xx. 17, 18, 19, 20, 27, 28. 35. *

It concerns Pastors in their public functions, and sacred and professional duty, and all christians from love and charity, according

* See the elegant and devout Bishop Horne on *Dan. vi. 10.* Dr Stennet on *Personal and Domestic Religion*; Bishop Beveridge on *Daily and Public Devotion*, from *Acts iii. 1.* Riddoch on *Morning and Evening Devotions.* *Psa. v. 3, | 141. 2.* Dr. A. Gerard, of Aberdeen, on the character of *John* and *Elizabeth*, and Discourse on the Influence of Religion on Public Happiness, in the Scotch Preacher, and in his Pastoral Care; the Important Qualifications and Preparations of Ministers; Baxter's *Reformed Pastor*; and the Rev. Sir Harry Moncrieff's *Ordination and Asylum Sermon.* Burnet, Scougal, Dr. Jo. Smith, Dunlop. Dr. Stevenson, McGill, Fordyce on *Pulpit Eloquence*, Fennell, Archbishop of Cambray. Gerard on *Scripture Criticism*, Campbell on *Pulpit Eloquence*, Blair, Craig.

See names

*Usher, Adam, Manors, Bates
Beveridge, Coal, Doddridge, Edwards, Erskine
Flavel, Hales, Hull, Jackson, Jones, Kesteven
Lightfoot, MacCaulay, Marshall, Matthews
Owen, Paine, Perkins, Plummer, Sanderson, Scott
Seaman, Tellingfleet, Taylor, Titchener, Wadsworth
Wells, Witherspoon. Sumner, Watson, &c.*

ording as it is given unto them in their several stations and capacities, still as they have opportunity to do good to all men; but especially to those of the household of faith. Gal. vi. 10. To make public acknowledgments of christianity; and by good example in performing duty and mutual exhortation, to extend the knowledge and influence of piety and christianity around them. Matt. x. 32. †

It was no unmeaning ceremony, when Christ received sinners who came unto him, and by his disciples baptized them. Luke xv. 1, 2. John iv. 1, 2. It was no insignificant, unprofitable honour, when Jesus allowed little children to be brought unto him; and when he took them up in his arms, put his hands upon them and blessed them, accepting and gratifying the desires of their parents and relations. Mat. xix. 13, &c. Mark x. 13—16. Luke xviii. 15.

It was not unsatisfactory to Saul, when Ananias, the servant of Jesus, by his authority and previous divine direction, instructed him and comforted him, and, besides putting his hands on him and healing his bodily indisposition and blindness; addressed him as in Acts ix. 18. and xxii. 16. And now why tarriest thou? Arise and be baptized, and wash away thy sins, *calling on the name of the Lord*. Nor was it without profit to certain of his converts to whom he preached, when Paul baptized them and their households.*

It is no little joy and satisfaction to christian parents, while

† See Dr. Sam. Charter's Sermon on Alms.—The law of Scotland, by allowing the parochial clergy stipends, from 150 to 200 guineas, about six acres of land for maintaining a horse and two cows, a house and garden, and formerly payments of small tithes in kind, offices, pasturage, and fuel, gave some opportunity for hospitality and beneficence: and the act of Parliament 1593. exempted from taxes—though undervalued the exaction of taxes, considerably straightens and abridges their beneficence, though not their duty.

* In the cases where whole families are represented as being baptized, it will not be easy to demonstrate there were no children in the number. The humility, docility, and affection of children seems recommended by our Saviour, as requisite qualifications in all his disciples. On Infant baptism the discourses of Dr Erskine, Borthwick, Pirie, Wall, Spanheim, may be consulted, and Hill's Looking-glass for Anabaptists; Baxter against Tombes.

Cutler, Ingram French Preacher transcribed 1816

It concerns christians to mind the solemn vows and engagements they make in the presence of God for themselves and others, and lay to heart their obligations, and fulfil the duties incumbent upon them to their Redeemer, their family and relations, their christian brethren, their country, the poor, and strangers, and all mankind. Rom. xii. 1. Acts ii. 39. vi. 3, 4. I Cor. vi. 19, 20. vii. 3, 4, 5. xvi. 19. Psa. cxxii. Rom. xiii. 1. Tit. iii. 13. John v. Matt. x. 40—42. And what is done to his people for his sake, the Redeemer rewards as done to himself.

that

that you bless and thank him for all things and all men, through Christ Jesus;—that you glorify him in your enjoyments, in your prosperity, in your afflictions, in your duties and occupations, and studies and undertakings. *Psa. cxlv. 16. lxiii. 1. lv. 17. xc. 13. xcii. 2. cxix. 164. Eph. v. 19, 20. Deut. viii. 10. 1 Sam. iv. 13. Jo. vi. 11. 1 Cor. x. 31. Heb. xiii. 15. Prov. iii. 6. 9. James iv. 15. Jer. x. 25. Psa. lxxix. 6. Job i. 52. Gen. xviii. 19. Josh. xxiv. 15. 1 Thess. v. 17. 1 Tim. v. 8. Psa. cxvi. 9.* In all these cases I trust you experience the *presence of Jesus with you*. The promise and encouragement of Christ is to *all who come unto him and do his will*. *Matt. xi. 28. Jo. vii. 17.* and to their Children, and all *afar off*, *Acts ii. 39.* When, from the world, the devil, and the flesh, whose cause they have renounced, they come unto him, wearied of the heavy yoke of sin and satan, idolatry, superstition, hypocrisy and vice, and obtain the comforts of the gospel, pardon and acceptance; rest and refreshment; renewed and continued influence of his grace; and strength to accomplish their sanctification and salvation: delight and satisfaction in duty; and a joyful termination to all their labours in his service. Yes, christians, you rejoice at the remembrance of his name. You are glad when it is said unto you, *Let us go unto the house of the Lord.* Your feet shall stand within the gates of the celestial Jerusalem. You rejoice to consider what great things are done for you; and are grateful and happy in being reminded of your engagements and duty. You thankfully and devoutly call to mind your obligations and relation to your Creator and Redeemer; and his sanctifying and vivifying Spirit, to whom ye owe your being, and your well-being. By whose enlivening and purifying influence, you are enabled to worship the Father in Spirit and in truth; to discharge the duties, and overcome the trials of life, and be more than conquerors even in death.

Be careful to excite and maintain gratitude in yourselves and others, and by your lives and tempers speak good of his name--- by whose grace you are called and sanctified; and diligently extend the influence of his kingdom according to your station and ability, and capacity. whithersoever ye go, and in whatso-

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ever condition, relation, or circumstances you find yourselves placed. Let gratitude to Him who hath *so much*, and so *amazingly* and *first* loved you---to your Redeemer, who came to save you from wrath, and reconcile you with God, warm your hearts and souls, with the earnest desires and affections of dear children. Be followers of him, and imitators of his perfections, and let his divine pattern be transcribed into your lives, and tempers, and behaviour.

Believing in Jesus your souls are immediately saved, you enter into a state of salvation : you reap the fruits of his labours, are sharers of the benefits of his conquests and sufferings, are enlightened by his instruction and example, are actuated by his pure and holy Spirit ; are partners of his triumphs, and become inheritors of his joy. Truly and firmly believing in him, you enter the glorious field of warfare with him, as victors ; to contend with his and your enemies ; and go forth and vanquish them ; and shall be made more than conquerors at length. This is the victory which overcometh the world, even our faith 1 John v. 4. Being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also ; knowing that tribulation worketh patience, and patience experience, and experience hope. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Spirit which is given unto us. Rom. i. 1---5. *

With sincere desires, I trust, to promote the interests of the Redeemer's kingdom ; and confirm the principles of piety in ourselves and others---and extend to distant regions the knowledge and influence of christianity, our Society was at first constituted ;

* The late Mr. Romaine, I think, has an eloquent descant on those verses in his Walk of Faith. On the doctrine of justification, Mr Stewart, minister of Dingwell's Treatise on the Revival of Religion may deserve attention, and Scott's Force of Truth, and the Warnings on the Progress of Antichristian superstition, frequently repeated by the author of the Pursuits of Literature, which protestants would do well to attend to. Benner's Christian Oratory. Pictet's Morals, Lucas on Happiness.

stituted; and this fourth year of their meeting, are resolved and encouraged to persevere in their labours and endeavours. Already have several honourable and reverend friends and benefactors been called off the stage of life. The importance of duty and shortness of the season call on all to be assiduous and redouble their diligence, and prudently exert their zeal in whatever their hands find to do, and by their example to excite others.

This desirable object, and the public safety, has already united many christians in prayer and mutual charity, who in some respects were of different modes of thinking, and mutually detached and disconnected before. This may be the happy omen of greater good in the course of Providence to follow. Even where there may have been disappointment and want of success in some, prudence and caution may be learned; and judicious and prudent inquiry, and assiduous diligence in professional and christian duty, and planning and accomplishing liberal designs*. Distance of place may preclude friends to a common cause from assembling in this world; and make concert and co-operation inconvenient. Narrow circumstances and urgent domestic concerns may confine the extensive exertions of a liberal and generous spirit.—External difficulties, dangers, and oppositions may be numerous.—But where the *spirit of christianity*, of *wisdom*, of *virtue*, and enlightened zeal, is, there will be a disposition and principle to overcome and surmount them all. Till all the kingdoms of this world become the kingdoms of our God and

D 2

of

* It may be surprising there is not more zeal shewn in attending seasons of devotion, and public instruction. Perseverance yet may overcome all difficulties. The time may come when it may be expedient to renew the national covenants for christianity, and every one declare his system of religion or irreligion. Happy they who make a good choice and adhere to it. Previous and higher engagements detained some from embarking in the scheme of foreign missions, and unfavourable circumstances rendered some attempts unfruitful as well as want of judicious contrivance. Union in devotion and co-operation may do good at home. Societies for circulating the scriptures in different languages, and the interest at least of missionary funds, might be wisely applied for education for young men in schools and universities—and a future season of peace may give effect to benevolent schemes.

of his Christ.—This would make every parish a missionary society of christians: every pastor the head of an university for promoting the learning and influence of the Gospel; every school a college, every house a church, and every individual a temple where God, and Christ, and the Spirit would dwell. Amidst the difficulties, and dangers, and afflictions of the present season, the principles of christianity we trust have excited many in different countries and nations of the world. And the legislature of our own country has been wakefully and providently attentive to the interests of education, and the instruction and improvement of the rising generation. Hence we may augur much benefit to our country, to other nations, and to posterity.—The divine government in the midst of changes and revolutions in past ages has overruled the schemes of men to the advancement of the objects of religion. The most unpromising circumstances by the divine direction, on the whole are made to accomplish, if not the temporal, at least the *highest and spiritual* good of Christ's people; as the Divine Revelation, and the History of the World declare. But this subject has been copiously and eloquently set forth already, and in the address of him who preceded. (Rev. Thomas Ross, of Rotterdam.) Isa. 55. 7. 9. xlv. 1—3. Acts. ii. 23. Rom. viii. 28, &c.

It was early foretold of Jesus, that after his humiliation and sufferings (Isa. liii. 11, &c.), he should see of the travail of his soul and be satisfied. And though oft it be not the design, of the worldly and ambitious; the rulers, or disturbers of nations; their labours shall be subservient to the extending the knowledge and the influence of a Redeemer's grace. Even should some complain that this world is for Cæsar; or the earth be given to *the sons of men* * בני־אדם; when the time is arrived that the house of the Lord shall be built, it shall be done; for the silver and the gold is mine, saith the Lord of Hosts. Haggai i. 2. | ii. 8. Christians must remember that it is a Heavenly kingdom, to which they

* As some interpret Psal. cxv. 10. בני־אדם *bene Adam*, mean mortals, compare the contrast Psal. lxii. 10. With respect to a resurrection and eternal life, surely *mean men*, *bene Adam*, are vanity, and great men, בני־איש, *bene isch*, are a lie.

they chiefly belong. However his gifts may be abused, the *earth indeed belongs unto the Lord, and all that it contains.*—Whether his authority be acknowledged or not, yet Christ rules here below, and in the midst of his enemies, and comes in for a share at least of the honour and fruits of their conquests. 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 sins of many, and made intercession for the transgressors.

We do not yet see all things put under him. Heb. ii. 8. † The time will come, in the ordinary course of Providence, or more extraordinary influence of the divine grace and government; assuredly the purposes of Heaven shall be accomplished; and the decree of the Father, to confer on the Son the Heathen nations for his inheritance, and the outmost boundaries of the Earth for his possession. *Psa. ii. 8. All whom the Father giveth me, shall come unto me* saith Jesus, *and him that cometh unto me, I will in no wise cast off.* John vi. 37. Nevertheless, as
faith

† See the late Dr. Hardy's eloquent Society Sermon on this subject. He expressed some hopes of benefit, from the mere accidental throwing the books of Scripture among heathen nations and strangers. And yet the living example and genuine piety, beneficence, and sobriety of Christians, with the blessing of Heaven on the instituted means and public ministry, best enforces and inculcates the doctrine. However, the devout study of the common standard of the sacred writings. had great influence in the reformation; and still must, by shewing christians and teachers what they ought to be, and what high perfection they are destined for. It was the public sentiment of some Father in the University, of which he filled a distinguished station, that *virtus rectorem ducemque desiderat, vitia sine magistro discuntur.* See Principal Hill's Theological Institutes and the Rev. Dr. Hunter, of Edinburgh, Sermons on Study of the Scriptures; the Rev. Mr. Paul, on the Character of Barnabas; Acts xi. 24. and the Rev. Dr. Davidson, on the Excellency of the Knowledge of Christ. Philip. iii. 8. If questioned, Do they understand, many like the Ethiopian Eunuch, to Philip must say, how can I, except some one should guide me? Acts viii. 3. Even the learned need to be reminded and excited by others, and the present ministry. See Jer. Taylor's Holy Living and Dying. Ch. iv. § 4, 5, 6, 7, 8.

Surgunt indocti (interdum forsán etiam indociles), rapiunt cælum. Et nos doctrinaque nostra detruduntur in Gehennam. St. August. See Life of St. Anthony, by Athanasius, and History of the Monks and Cenobites.

faith cometh by hearing; and hearing by the word of God, Rom. x. 17. it is necessary, that persons duly qualified and authorized, be sent to publish and inculcate the divine word; and professional men by their instructions, and character, and authority, enforce the practice and observance of the divine precepts, —being solemnly set apart for the office in conformity to the divine and apostolical injunctions, to *commit* this charge to faithful men *fit to teach* others. And it befits all christians in their ordinary calling, and occupations. by their prayers, countenance, and co-operation, to assist in carrying forward the good work of the Lord, and have a supreme regard to their own eternal interests, and that of others, by promoting the influence of the Gospel, wherever they have relations, and connection, or authority so to do. 2 Tim. ii. 2. Rom. xv. 30, &c. xvi. 1, &c. 1 Cor. xvi. 10, 11. 15. 16. Gal. vi. 6. Eph. vi. 18. 20. Philip. iv. 2, 3. 10, 11. 14, 15. Col. iv. 16, 17. 1 Thess. v. 25---27. 2 Thess. iii. 8, 9. Tit. iii. 8, 9, 10—14. Philemon 22. Heb. xiii. 2, 3, 4, 5. 16, 17, 18. Jas. i. 22. ii. 25. v. 13—20. 1 Pet. iv. 11. v. 1—10. 2 Pet. iii. 14—16, &c. Jude 22. 1 Jo. iv. 21. v. 14, 15—19. 2 Jo. 4—19. 3 Jo. 11, &c. Rev. ii. 2. 9. 13. 19. iii. 1. 4. 8. 10. 15—22. Zechariah 8. 21. The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Exodus 15. 26. And if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put *nons* of these *diseases* upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

As men do not previously know the value of it, and how conducive it is to individual and public happiness, that the gospel * be received, maintained, and regarded in the general conduct and behaviour of all men; and the influence of piety be incorporated with all the views and transactions of those who profess it,

* Bishop Porteous on the Beneficial Effects of Christianity. Dr. Walter Buchanan of Cannongate on the same subject. Dr. Rankin of Glasgow on Religious Establishments. Dr Leland.

it, and would be thoroughly benefited by it: it is a happy circumstance when those, who have wealth and ability, are also *willing* to exert themselves, and dispose of some part of their substance to promote it. And happier still, when some are liberally, and honourably, and hospitably disposed to entertain it; and patronize and encourage the ministers of religion, and carry them forward and maintain them in their honourable and beneficial labours. As the Apostle John, in his third Epistle, describes the character of Gaius, the hospitable and affectionate landlord, and generous and faithful friend of Christ's disciples and followers.

It must be some satisfaction to this society, that a handsome share of their contribution, has been applied along with the funds of other Societies, in assisting our countrymen, who have gone as Christian Missionaries to the Russian dominions, and that there they have met with friends to forward the laudable though arduous undertaking. Even at the foot of mount Caucasus, † the presence, and smiles, and countenance of Jesus, shall cheer the labours of his servants—enliven their studies—animate their devotions, and enliven and prosper their exertions. Assuredly, wherever christians are---there is mutual friendship. And the friends, as the Apostle John calls them, by their prayers and assistance, will mutually promote the common salvation. From the extensive Empire of Russia, much may be hoped for, and much may be feared, comprehending in its interest and domains, so many various nations and languages, and where our own nation and language, and general learning, is highly respected and cultivated. Whatever may be the effects of rivalships in political power, let us rejoice in the confident expectation, that the Divine Governor and Superintendant of the Universe, presides over all transactions and events, and directs the progress and triumphs of his own government and laws.

Let

† Sive facturus per inhospitalem

Caucasum iter

Dulce ridentem Dominum amabo

Dulce loquentem.

Allusion to HOR. OD. I. 22.

Let the consideration of the extensive knowledge of the English language which is spoken and understood, in so wide a proportion of the whole globe, encourage our countrymen, in all the vastly extended and increasing bounds of the British dominions, and on the continent of America, to make it the means of conveying religious reformation and instruction, and moral improvement and discipline; and communicating to the nations, the knowledge of Christ, the most unspeakable gift of God to men. Above all, let christians exemplify the pure and holy spirit of the religion they profess; and commend it to others—by their own lives and character, in purity, innocence, and integrity:—in that sober and devout, upright and beneficent conduct, which divine grace teaches to all who are under its influence. Let christians beware, that impiety and impurity, iniquity and perfidy; profaneness and levity; rapacity and extravagance; oppression and luxury; sensuality and vice; conjugal infidelity, and domestic confusion; disorder and disobedience; anarchy, and contempt of superiors, and lawful authority; which so much debase and disgrace human nature, and dishonour the profession of religion; be not the occasion of blaspheming the holy name of Jesus, and confirming strangers in well-grounded prejudice, and hostile opposition to his cause. With the discerning indeed, the * infidelity, hypocrisy, immorality, and debauchery of professors, is not to be ascribed to the gospel, which convinces and condemns them. But to their own ignorance, folly, inconsistency, fickleness, and corruption. For as the Apostle argues, Gal. ii. 17. Christ is *not* the minister of sin, but of righteousness. Every good gift and every perfect † endowment

* See Sermon on Infidelity, by the eloquent and learned Robert Hall, A. M. Cambridge, and the Rev. Mr. Simeon, of Cambridge, on the Gospel Message. Hughes on Enthusiasm. *Simeon 21/6/1832*

† Πᾶσα δόσις ἀγαθή, καὶ πᾶν δῶρημα τέλειον—ἀποθεῖς ἐν σοί. A beautiful Hexameter.

Whether it pass for an Hexameter or not, the advice may deserve consideration contained in the following verse.

+ *Robt Hall* sapiens fieri vis, sex serva quæ tibi mando
 + *Simeon* Quid dicis, de quo, cui, ubi, quomodo, quando.
 + *Remarkable vigour of intellect & power of language* Distinguished his writings
Bicknell

endowment is from Heaven. James i. 17. and iii. 17* And the character of his religion is that it is wisdom from above—It is only wisdom, and appears in being first pure, then peaceable; gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy: Its fruits are righteousness, and sown in peace of them that *make peace*.

Let true ehristians of every denomination, who aeknowledge the divine Revelation as the common standard of perfeetion, and the divine will as the unerring rule of reetitude and duty, be careful to conform unto it. Imploring the divine Spirit of Jesus to enlighten their minds, to purify their affections, to direct their choiee, and regulate their conduct: Let them, strengthened by his aid, follow his direetions, yield to his dietates, obey his injunctions, and fulfil his good pleasure.

Let the learned assiduously promote the study and knowledge
 E of

* As to the external maintenance of religion and virtue, it were good that those who preside over learning and religion, and civil arrangements, individually, and conjoined, vigilantly and carefully, accomplished the duties of their various departments; and that the funds of legal provisions and pious donations, were uprightly applied. If voluntary charity, or legal security, appropriate 1-5th, 1-10th, or any proportion for public benefits, still integrity and prudence is to be employed in the most convenient mode of application. The laws of Scotland, make 1-5th of free rent the tithe: and yet by old valuation, it is not the same with that proportion as found when a civil valuation takes place for the taxation. The event shows now the truth of this fact. See Sir H. Spelman, on Tithes and pious Donations. Gen. xlvii. 22. 26. Ezra vii. 24. Small stipends and the universities have been lately aided by government.

Tho' the necessities of the State and warfare have encreased the exactions on the Church of Scotland for a time by imposition, and improper application of the income and property tax, by express statute, glebes and mansees were exempted as pious donations, and even the officers of the Crown admitted it. Deductions in reason ought to be allowed for communion elements, the widows fund already a legal tax, which seems thrice charged, first as part of the living, then from the fund, and then from the widow. It is fair to admit deductions for travelling expences at visitations and attending church courts, and the saddle and horse tax. Sacred history represents Pharaoh as leaving the land of the priests untouched by the famine of Egypt, and Ezra records the exemption granted by Artaxerxes to the Jewish church and temple. School bursaries and exhibitions would be useful.

of the original records of inspiration, and those auxiliary arts and sciences which minister to true religion and virtue.

Let all ranks cultivate the practical knowledge of the Scripture in the devout and diligent performance of their duty, and avail themselves of the advantages of translations into their native tongue *.

Let us humbly and zealously with the divine assistance, accomplish the duties of our several stations. Remembering the promises of Christ to his people, and the divine interpositions, in past ages, in behalf of our country and nation; and the pious labours of our forefathers, in cultivating the principles of solid learning, genuine christianity, rational liberty, and virtuous government; and to what progress by the divine blessing they advanced; what success they attained; what difficulties and dangers they encountered and surmounted; what reputation they sustained at home and abroad;—by their wisdom, piety, heroism, and humanity, and every manly qualification and christian accomplishment. Let us study to value the advantages we possess, and transmit the fair inheritance to latest posterity †. A renewed and increased attention to these might verify the promise in Isa. lix. 21. As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth

* The accurate translation of the scriptures into Gaelic may be an object of interesting study to those who speak the language, and the learned to acquire it. For interpretation and practical use, Ostervald, Scot and Brown, Dodd and others, may be usefully consulted. J. Michaelis Venema Vitringa.

† For the character of worth and bravery in the north, the people of North Britain are considerably obliged to the encomiums of the late Earl of Chatham, and to the Rev. Dr. Samuel Parr, (the learned Editor of their Bellen-denius), a debt of gratitude is due for his Eulogy on their learning and philosophy. It deserves to be considered with Dr. Jortin, how much the obligation of all these benefits is derived from the influence of christianity, and the piety and liberality of christians.—See his charge on the utility of Ecclesiastical History. From this source, our chief happiness hath come; and the pious and innocent manners of the peasantry described in the Cotter's Saturday Night of Robert Burns, whose ridicule of virtue, and religious characters

*Thos Scott's comment. Dr Adam Clarke's Vol 16 in
Booth's work James Smith's 3 vols 1st a new
Translation Evangelical & Devotional*

mouth' of thy seed's seed, saith the Lord, from henceforth and for ever.

From the long and happy establishment of christianity, and the true principles of civil government amongst us—the divine law being incorporated with our general sentiments and manners (as I think has been observed by the late Lord Chief Justice Kenyon,) our countrymen may be placed in a very distinguished station, and commanding eminence among the nations. It befits us to value our privileges, and carefully improve them, and by diffusive benevolence, and extended influence, of good principles, to benefit ourselves and others. Let us labour to advance the prevalence of religion and virtue at home, to rejoice thereby to aid the progress of christianity in foreign nations; in the African territories, in the isles of the Southern Ocean, in the East or West Indies, in the extensive provinces of America, or northern and distant nations*.

Whatever be the friendly or hostile dispositions of various systems of civil or ecclesiastical government, let us, wherever our kindred, relations, correspondence, or influence shall extend, exemplify and promote the genuine principles of christianity, and its liberal friendly, and affectionate spirit; and cultivate those modes and habits of piety and virtue, which conviction and experience has demonstrated to be so productive of
good

in his writings, however, is not to be commended. By ancient statutes in Scotland, the preparation for the Sabbath was enjoined at a certain hour the preceding day. By the present practice of the court of Session not meeting on Monday, the Sabbath is intended to be exempted from concerns about secular affairs, Monday being allotted to prepare the business of the court: Even before the giving of the law the Manna was gathered and prepared the day before the Sabbath, and unnecessary labour is best avoided. Exodus xvi. 23. It has been remarked by Bishop Andrews on the 4th. Commandment, that it has been always found to have been broken in those places where fire has happened, which looks like verifying the threatening in Jer. xvii. 27. To the Jews it was prohibited to kindle a fire on the Sabbath. Exodus xxxv. 2, 3. The operations of baking and cooking might be well spared, and much more the dainties and pastimes of the idle and profane.

* See Dr. Gillies's Historical Collections, and Dr. Erskine's Sketches on Church History, and Miller's History, Milner's History, Gregory, Jublonski Stapfer, Mosheim.

good, so fruitful of temporal and spiritual comfort and satisfaction, so perfective and ornamental to our nature, and so conducive to the present and future happiness of men. 1 Pet. v. 1—11. Rev. ii. 13. Amos. vi. 1. and 7. xiii. 17. Rev. 2d. and 3d. chap. †

Above all, relying on the promise and protection of Jesus, who hath done so great things for his people, and will continue the guardian of his church in all ages; whatever may be the fears of external dangers, and doubts about political changes: Let us *think on him*.—Let us think on our forefathers and our country, and accomplish our duty, and therein rejoice ourselves, and benefit posterity and mankind.—We shall be prosperous in the final issue.—We shall accomplish the end of our being.—We shall receive the reward of our faith.—We shall fulfil the gracious designs of Providence, in as far as we are concerned, and shall obtain that present and future felicity, which the munificence and grace of our Redemer hath purchased and procured for us. He is the protector of his people in all seasons and circumstances; in their virtue and prosperity, and even in their afflictions and chastisements, though for a season he should give the beloved of his soul into the hands of her enemies (Jer. xii. 7.), he does not forsake her entirely. He restores her captivity with shouting and triumph: weeping may endure for a night, but joy shall arise in the morning. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. He is with his people all the days of their warfare and pilgrimage here below; and leads them to victory, and to rest, and to joy. He guides us through life, he saves us even in death, and after death is our exceeding great and eternal reward.

† In the appendix to the Rev. Mr. Black's Sermon, before the Edinburgh Missionary Society, some complaint is stated of obstructions their Missionary received from the legislature of Jamaica: Scotsmen may be supposed, as Archbishop Secker recommended in America, to be interested in the instruction of their own countrymen, and the members of their national church: where a different legal establishment is, it is answerable for itself, and the authority and example of the sovereign, may rectify, and not homologate faultiness, as Jeroboam's priest did, in Amos. vii. 13.

Let us therefore, my beloved brethren, be stedfast and immoveable, always abounding in the work of the Lord. Forasmuch as we know our labour shall not be in vain in the Lord. 1 Cor. xv. 58. Now unto him who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

A GENERAL PRAYER AND THANKSGIVING.

WE bless thee, O heavenly Father, for the comforts and advantages of another day (Sabbath, week, month, year, communion).

While others are daily called off the stage of life, Thou continuest us to see more of thy lovingkindness in the land of the living, and in the place of hope.

With grateful hearts, O Lord, we acknowledge our dependence upon thee, and our obligations unto thee: for all thy mercies, temporal and spiritual, notwithstanding great unworthiness on our part. We thank thee for all the blessings and privileges which, through thy favour, we enjoy as men and as christians. Teach us to improve them as we ought. Grant that love to thee, and to one another; to thy precepts and institutions; to thy people and laws; and to all our brethren of mankind, may influence and actuate us, in all our conduct while here below. And may a *steady faith* in those rewards thou hast *promised* to thy servants, and a *constant reliance* on thy

thy *gracious aid*, animate us with ardent *zeal* and persevering diligence in the performance of our duty, and *inspire* us with *fortitude* to resist and overcome all the temptations we may have to encounter during the course of our trial and probation in the world; that, after honouring and serving thee here, we may cherish the well-grounded hope of thy blessing now, and of being for ever happy with thee, and enjoying thee in *another* and a better world. Pardon our offences. Direct us and guide us by thy good Spirit; and grant us whatever thou seest to be good and expedient for us. For all we ask is for the Lord Jesus' sake. Amen.

And in his name whom thou hearest always, we sum up the wishes and desires of our heart, and of thy people everywhere, saying,

Our Father, who art in Heaven! Hallowed be thy name. May thy reign come! May thy will be done on earth, as it is in heaven! Give us each day our daily bread (give us each night refreshing rest). And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

And to God the Father, Son, and Holy Spirit, be glory and honour, dominion and praise, world without end. Amen.

Tha sinn gad' bheannachadh, O Athair Neamhaidh airson comhfhurtachd (solas) agus sochairean (cothrom) latha eile.

Am feadh a ta muinntir eile gach là air an gairm as a' bheatha so, tha thu a' buannachadh leinne, a dh'fhaicinn tuilleadh dod' chaoimhneas ann am fearann nan beò agus ann an ionad na h-earbsa. Tha sinn le cridheachan taingeil, O Thigh-earna ag aidmheil air n-earbsa annadsa; agus a chomain fuidh am bheil sinn dhuit airson t-uile throcairean, aimsireil agus spioradail: ge do tha sinn neo-airridh; tha sinn gad' bheannachadh airson gach sochair ata sinn a' mealltain mar dhaoine agus mar

mar Chriosduighean. Seòl sinn gu feum a dheanamh dhiu
 inar b'u choir dhuinn. Deònaich gu'n dean gràdh dhuit-fein
 do aon a cheile, dod' phobul agus do'r bràithrean do'n chinne-
 daona uile, agus do d' reachda agus òrduighean ar caithe-beatha
 a riaghladh am feadh 's a ta sinn a chòmhnaidh 'sa bheatha so :
 Agus deònaich gu'n dean creideamh seasamhach (bunaiteach)
 annsna geallanna a ta air an tabhairt do d' shluagh, agus gnàth-
 earbsa air do chòghnadh gràsmhor, ar neartachadh gu cur an
 aghaidh agus gu buaidh fhaotainn thar gach uile bhuaireadh; a
 dh'fheudas teachd 'nar rathad feadh turuis ar d'fheuchain anns
 an t-saoghal: a chum air dhuinn do ghlòrachadh air thalamh
 gu'm bi againn deadh bhunachar dòchais air do bheannachd a
 nis, agus air a bhì sona maille riut, agus air do mhealltuin ann
 an saoghal a's fearr. Maith ar n-uile chionnta. Treòraich
 agus stiur sinn le do Spiorad maith; agus deònaich dhuinn na
 nithe a ta thu faicinn maith agus iomchaidh air arson: Oir gach
 ni a ta sinn ag iarraidh, is ann ar sgàth an Tighearn Iosa Criosd.
 Amen. Agus 'na ainmsan a ta thu do ghnàth ag eisdeachd tha
 sinn a' cur suas iarrtuis ar cridhe, agus iarrtuis cridheachan do
 shluaigh anns na h-uile aite ag ràdh, " Ar n-Athair," &c.

‘Α σὶνν γὰρ δ’ βεανναχαυ ω Αἶρ Νιῆμι ἔρσον σῶλας αὔγας κωρομ λα
 ειλ· (Σάβατ, σααχαν, μιος, βλίαν, σαρραμεντ, κωρ ὠλυμαχ ειλ)
 Νκαρ α τα, Μυινντιρ ειλ, γαχ λᾶ ἔρ εν δαδᾶρτ ἔρ φαλσ ης α βῆς: α
 ε γα ναρ κυιννιγ’ χαυμ νις-μᾶν, ἡ δὸ χαϊδ’ νῆας γραιγ’, αιχκιν; αυν εν
 ταλαμῖ ναιμ βεῶ αὔγας αυν εν αἷτ ναν ηραψ. Δη κρι ταινκαλ, ω Ἰεαρ’, ε
 εἰν εγ αἰδαχιδ’ ναρ ταιχκς αρστ φειν αὔγας αμ μῆυδ καυμμιν α ε κυιρ
 ωρρυγ λη τ-υιλε ιῶχκαριν σπύραταλ αὔγας τῆμαλ κατ ις εγιν δῦινν,
 αρ μι-αὐλτινας αἰδιαχιγ’. ‘Α σὶνν τᾶρδ βυῖαχῆας γυιτ ἔρ σον γαχ
 βεῖανναχκ αὔγας σωχαρ α σὶνν σῆλδᾶχκ, μαρ δῦινε αὔγας μαρ Κριοςιν.
 Καῦερ σὶνν γκ κληαχκκς μᾶ ἡνκ ιῶ μαρ πκ χωρ γυῖν. Κανδιῶνιχ, γεμ
 βι γραιγ’ βύιτς, δω καχ ιχειλε, δω δὸ τᾶντῆυ αὔγας αῤῥδιν, δω δὸ φοβεαλ
 αὔγας ρηαχκς, εδραχα αυις ναρ νυλε γιῖλαιν α φαδς α σὶνν ἔρ εν ταλαμῖ.

Αὔγας

Αγες Κενδιῶνιχ γαμ βι κρεδδιῦ σέασαφαχ αυν εν δεῶς ιαῦλβ δα δε
 ἡρῶσιχ, αγες γνᾶ-ηραῖα ερ δο χωγῖναυ γεσμιῶρ, αρ νῆρεταχαῦ γε
 κερ αν αγαι, αγες βαιι φυταιν φᾶρ γαχ υἱλε βέρερεαυ γ᾽ υδας ναε
 κωλαχε: α χαυμ ερ γυνι δο γλωρεαχαυ ερ ἄλαμ᾽ γᾶμ βι αγαιν διῆυ
 β᾽εναχαε δωχας ερ δο βειανναχε ανίς, αγες ερ α βί σοννα μᾶλλε ριστ
 φειν, αυν εν συδᾶλ ειλε αγες ις Φεᾶρε. Μᾶ αρ ν-υιλε χιοντα. Τρεῶριχ,
 αγες εἰερ σινν λη δο Σπίορετ μᾶ; αγες δεῶναιχ γύνν να νιχυ α τα ε
 Φαικιιν μᾶ αγες ἰομαχυ ερ αρσον. Ωε γαχ᾽νι α τα σίνν εγ ἰᾶρενι,
 ις αυν ερ σκᾶ αρ Τιεαρν Ιοστ Κρισστ. Αμην.

Αγες να ημισαν α τα ε δα γ᾽να εγ εισδαχῖ α σίνν α κερ σκας ιᾶρενις
 αρ κρι αγες ιαρενις κρέαχαν δο σ᾽λεῶν᾽ αυνς να υιλε αἰτε εγ ρᾶ,
 Αρ ν-Αἶρ α τα ερ νῆαμ᾽: Γε νυμῖεχαε τ᾽ αινη. Γε τίγευ δο ριοχκ. Γε
 διῆνταε δο ὧλ ερ ταλαμ᾽, μαε ας γε ἰῆε ερ νῆαμ᾽. Ταῶαἰε δ᾽υῖν εν
 διε αρ ν-αεαν λαᾶλ. Αγες μᾶ γυν᾽ αρ Φηχα, μᾶε βᾶ σίνν γαιῶς α τα
 αυν ε Φηχ γυνν. Αγες να λειγ σίνν αυν εμ βιαρεν: Αχ σῖρε σίνν ω
 ωλκ. Ωε ις σληνιτα εν ρῖοχκ αγες εν κβαχκ αγες α γ᾽λωιε γε σῖορενι.
 Αμην.

Αγες δα·Δία εν τ-Αἶρ, Μᾶκ αγες Σπίορεαδ νυμ᾽ γεμ ρω γ᾽λωιε αγες
 ν-ωνταε: εαχκρενις αγες μαλλε, γε συδᾶλ ναν συδᾶλ. Αμην.

THE CREED.

Κρεῖδαμ αυν εν Δια αν τ-Αἶρ υλε-χεαχηαχ Κεῖνιε νῆμ᾽ αγες να
 σαλμαῖν,--αγες αυν εν Ιωσα Κρίστ, υν μᾶκ-σαν, αρ Τιεᾶρνα, κεᾶχ α
 γίνεᾶν ὧν Σπίορετ Νυμ᾽, α ρεγᾶν ληις^α αν ὡιγ᾽ Μυῖρε, α δ᾽ υιλίνγ Φω
 Φωντις πιλατ, α χευ σᾶν α φᾶεε βᾶς αγες α υἰᾶλακεᾶν, α χαι σῖος
 δα σᾶιδ ναμ μαεῶ (χαυμ ἰφριν) α γ᾽εριχ α εἰς ὧ να μαεῶαἰδ᾽ ερ εν
 τρέις λᾶ, α χαι σκας ερ νημ᾽, αγες α τα ἵνα σῖνιδ᾽ ερ διῆς λᾶμ᾽ Δέ εν
 Αἶρ ελεχεαχηαχ αγες ἄς σιν α ἰγ α τῶρετ βρεῖ ερ να βεᾶᾶἰῶ αγες ερ
 να μερεᾶῶ. Κρεῖδαῖμ αυνς εν Σπίορετ νυμ᾽; αυνς εν εᾶγλαε νυμ᾽ χᾶ-
 τχῖον; αυνς κω-χαυμν ναν νυμ᾽: αυν εν μαενας πηκαυ: αυν εν αρσει
 α χιερεπ: αγες αυνς α βῆᾶ μῆρετιανναχ. Αμην.

PRAYER FOR A BLESSING ON READING.

We bless thee, O Lord, who hast given us thy word, which is able to make us wise unto salvation, through faith in Christ Jesus. Countenance us at this time. For his sake pardon our offences. Guide us now and always by thy good Spirit. And may the words of our mouths, the meditations of our hearts, and all our services, be acceptable to thee in Christ. Amen.

Α σπιν α ταῖς βυῖαχαις δὲ α Ἰσραηλ α ἐν γυνι τ' ἀκαλ α τα κοματαχ ἐς ας δὲ γλικ α χαυμ σλανεραιχ τη κρεδιμ' αυν εν Ιοστ Κριστ. Ὡς δο γνεις δὲ εν εγ εν ἄμ σιῶ. Ες α σπᾶσαν μᾶ γυνι ας λοχαι. Τρεῖς αιν αιν αιν εγ γαχ ἄμ λη δο Σπῖορατ μᾶ. Αγας γυν εω βεῖαα ας βεῖλ, σμεῖνται ας κρι, αγας ας ν-υλε ἡρεῖσταν τῶν αιν γυνι αυν εν Κριστ. Αμην.

ENGLISH MORNING PRAYER FOR PEACE.

O God, who art the author of peace and lover of concord, in the knowledge of thee we have life eternal. Thy service is perfect freedom. Defend us, thy humble servants, in all the assaults of our enemies: that we, firmly trusting in thee, and thy protection, may not fear the power of any adversaries, through the strength of Jesus Christ our Lord. Amen.

Ω Δία, ις τε εἰς να σί, αγας γυιλ να κω-υνταχ (κω-ρητε) αυν εἰλας ας τα αἰν βη βιφαν. Τα δο ἡρεῖα: να σερτα ιομλάν. Διον σινε δο ἡρεῖσχι ἡρεῖσαλ, αυν εν ελλε ἔνντοι ας Ναῖμδε: δα χαυμ ες γυνι γε δαινιαν α βί εγ ηραφα αυναδ φειν, αγας δο διον, ναχ εἰ ταγαλ ας α κωαχ ναμ' αιδ σαιμ βι τη νῆετ Ιοστ Κριστ ας τιαρενα. Αμην.

FOR DIVINE ASSISTANCE.

O God, who art our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any danger; but that all our doings may be ordered by thy governance, that we may always do what is good and right in thy sight, through Jesus Christ our Lord. Amen.

Ω Ἰεαρεν ναρ ν Αἴρε Φλαῆλ, εν Δια Εἰφσαν αγες υλεχβαχκαχ: α εγ γε τεᾶρυντ σῖνν γε τωσσιαχ εν λαᾶ εν διᾶ. Γληιδ᾽ σῖνν, τη εν λα, λη δο χβαχκ τρεῦν: αγες δεῶνιχ, ναχ τυιτ σῖνν αυν αμ πῆᾶκαῦ; γά ναχ ρυιδ᾽ σῖνν γε κενναρετ σαμ βι: αχ γεμ βι ναρ νυλε γνιωμαῖρα ερ αν ωρδυχαδ᾽ ληδ᾽ δην εῶλαῦ, ερ χωρ αγες γεμ διῶν σῖνν εν γωνι νι α γε μᾶ, αγες α κεᾶρετ, αυν ε τ᾽ ἱανυις, τη εν Ισοδ Κρεῖστ αρ Τιεαρενα.

PRAYER OF ST. CHRYSOSTOM.

Almighty God, who hast given us grace at this time with one accord (to hear thy word, to celebrate thy praise, and) to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

Α Δε υλεχβαχκαχ! α εγ δύνν γεας εγ εν αμ σιω, λη υν υντα, γε τακαλ εισδαχκ γε δ᾽ μῖλαυ α σῖν, αγες γε βι εγ αχυνιχ ρυιτ ερ σοι γαχ υλε νι α δ᾽ φεῦμας σῖνν, αγες α γεαλτυιν, αυνς εν αῖτε σαμ βι διῖς νω τρενις τιῶναλ κῡιδεᾶχκ αυν α τᾶνμ, γεμ διωναιχ ε διοῖδ αν ἄχυνιχι, κωλιον ανῖς ω Ἰεαρεν ιᾶρετνις αγες ἄχυνιχι δο σῖερδῖσιχ μαρ α τᾶ η ιομαχυι ερ αν σον: διῶναιχ δύνν αυνς εν τ-υβαλ σῶ εῶλας ερ τ-ιρινν, αγες αυνς εν τ-υβαλ α τα ρι ταχκ εῶα εἰφσαν τη Ισοα Κρεῖστ. Αμην.

THE BLESSING.

Now, may the grace of our Lord and Saviour Jesus Christ, and the love of God, his and our heavenly Father, and the communion of the holy Spirit, the Comforter, be with us and all the people of God throughout the world, from henceforth and for ever. Amen.

Ανις γ' εν ρα, γεας εν Τεαρεν Ιωσα Κριστ, αγες γυιλ Δε δασαν αγες
 θουννε Αιρ φλαηλ αγες κω-χωρευ εν Σπιόρατ νυιμ, μαλλε ρουννε αγες
 νε υιλε φωεαλ αν Τεαρεν τρη 'ν τυεαλ υαι σιω α μαχ αγες γε σιόρρευι
 Αμην.

EVENING PRAYER.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen.

Ω Δια ελεεβαχκαχ δω βειλ να υλε χει Φωσκιλτ, δω βειλ να υλε
 ιαρενας αννιχτε, αγες υοι ναχ αλ κεργανις σαμ βι ερ Φωλαιχ; γλανν
 & να σμεαντιν ναρ κριαχαν λη δεαλραχε δο σπιόρατ νυιμ, χαυμ αγες
 γε γεαιγ σινν & γε ιομλαν, αγες γεν αρδαϊχ σινν, γε Φιεαλ, τ-ηνημ νυιμ
 τρη Ιωσα Κριστ ναρ Τεαρεν. Αμην.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

Σοιλιςιχ ναρ δωραχαδας, α σινν εγ αχανιχ ρυιτ ω Ιεαρεν, αγες λη δο
 θρωκαιρ μωυρ Διον σινν εν υγα υλε κενναρεδ αγες γαεδαί ιη εν ωϊχ στω,
 ερ σκα γεαιγ δο υν Μρεκ ναρ Σλαυνυιη Ιωσα Κριστ. Αμην.

MORNING PRAYER FOR THE CHURCH.

Unto whom but unto thee should we come, O Lord? With thee alone are the words of eternal life. Unto thee shall all flesh come. Before thee must every knee bow, and every tongue make confession. Thou wilt bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. In endless life and felicity in Christ Jesus, thou wilt reward all who believe, love, honour, serve, and obey thee. And although hand join in hand, the workers of iniquity shall not go unpunished. It is good for us to draw near to thee, and to worship thee; for, behold, all who are afar off from thee shall inevitably perish. Although thy spiritual nature is not the object of our senses, yet thine invisible perfections, even thine eternal power and Godhead, are clearly seen from the things thou hast made. They are therefore without excuse, who give thee not the glory due unto thy name. Angels and archangels bow down before thee. All the host of heaven worship thee. All thy creatures, throughout the boundless extent of thy dominions, loudly proclaim thy praise. Thy saints do bless, and do adore thy holy name.—Worthy art thou to be praised! Worthy art thou to be revered! Worthy to be had in everlasting remembrance! For thou art the first and the last, the wisest, the greatest, the holiest and the best of beings. It well becometh us to shew forth thy loving-kindness every morning, and thy faithfulness every night. Each day we rise we will bless thee, and while we have a being we will magnify thy name. But who can worship thee as thou ought, maker Omnipotent? Who can shew forth all thy praise? Who by searching can find thee out? Who can understand the perfection of the Almighty? It is higher than heaven, what can we do? Deeper than hell, what can we know? The measure thereof is longer than the earth, and broader than the sea. Thy wisdom is unerring, thy power irresistible. Thy regard to

truth, to integrity, and uprightness, is unalterable. Thou lovest righteousness and hatest iniquity. And thou beholdest the upright with a pleasant countenance. By nature, and by practice, we are afar from thee. But we bless thee, thou art pleased, that we be brought nigh by the blood of Jesus. We bless thee he hath consecrated for us a new and living way through the vail of his flesh; and that there is access to the Father, through a Mediator, by one Spirit. Draw us and we shall follow after thee. Keep us with thyself, and we shall abide with thee as dear children, and shall neither be ashamed or afraid at Christ's second coming.—We bless thee, who created us at first after thine own image, and when by sin we had ruined and undone ourselves, had forfeited thy favour, and life itself, thou wast graciously pleased to appoint and to promise, and in the fulness of time to send thy Son, that through him we might have life, and believing in him might have it more abundantly, spiritually now, and eternally hereafter in thy heavenly kingdom. Herein is love; not that we loved thee, but thou hast loved us. And when we were without strength; meanwhile thou appointedst that Christ should die for the ungodly. Grant that, being reconciled to thee through his death, much more we may be saved by his life. Herein is love, that the Son of the Highest should humble himself most lowly for our sake, and assuming our nature in its lowliest condition, should go about doing good to the souls and bodies of men: that, for the sake of us sinners, and for accomplishing our salvation, he led for us a painful and laborious life; that he should die for us a shameful, an ignominious, and accursed death on the cross. And having overcome the sorrows and the sharpness of death, he hath set open the gates of the kingdom of heaven for all his faithful followers. Thou, Lord, hast ascended on high! Thou hast led captivity captive. Thou hast received gifts for men; even for them that did rebel. Blessed be the Lord who daily loadeth us with his benefits. He is the God of our salvation, who is most strong, to whom belong the issues from death.—O thou who art a spirit, teach us to worship thee in spirit and in truth. Thou pure, thou

holy, thou quickening and life-giving Spirit, who at first gavest life and breath unto all things, breathe thou upon us and we shall live. It belongeth to our God but to speak the word and our souls shall live. And we who are by nature and by practice dead in trespasses and in sins, and we who are asleep in sloth, or in sensuality, shall awake to light and to life, and to spiritual joy, before thee. The night is far spent, the day of glory is fast approaching! May we therefore cast off all the unfruitful works of darkness, and may we put on the whole armour of life. May we put on Christ Jesus, not making provision to fulfil the sinful desires of the flesh. Great reason have we to acknowledge, O Lord, thy goodness, and patience, and mercy, and forbearance towards us. For, hadst thou been strict to mark, and rigorous to punish, wherein in thought, in word, and in deed, we have sinned against thee, long ere now mightest thou have denied us thy favour, and cast us off in thy displeasure, and appointed us our portion with hypocrites and unbelievers! Thou hast been to us a good and a gracious God! Thou hast been to us a kind, a merciful, a provident, and beneficent, heavenly Father! But we have been unto thee undutiful children, and are always unprofitable servants: we have been stubborn, rebellious, and disobedient subjects, to thee our Lord and our King. Of the God that made us, how often, alas! have we been unmindful! How lightly have we esteemed the Rock of our salvation! Times and ways without number have we sinned against thee! We have done what we ought not to have done; we have left our duty in innumerable instances unaccomplished. We have not been desirous to have thee in all our thoughts. We have been deficient in the brotherly kindness which we owed to our fellow Christians, in the charity and good will which we owed to all our brethren of the human nature. Neglectful and forgetful of our eternal interests, we have too much sought for happiness in the things which perish in the using. Seeking it where it was not to be found, and wandering in the paths of sin; instead of happiness, we have purchased misery, delusion, and disappointment to ourselves.—Call thou us back from the evil of our ways; and where-

in iniquity hath been in our hands, or unrighteousness in our hearts, now may they be far from us. Henceforth, hereafter, no more may our hearts be lifted up unto vanity. Henceforward no longer may our feet tread the paths of folly. Say thou unto our soul, I am thy salvation. For the sake of Jesus, who did nothing amiss, be thou mereiful to us, who can do nothing well. Blot out our iniquities as a thick cloud, and our transgressions as a cloud from before thy presence. Receive us graciously, and love us freely. Look on us, not as we are in ourselves, but in the face of thine anointed, in whom thou beholdest no iniquity in Jacob, nor perverseness in thine Israel. May the time past of our life, even in our own estimation, be counted more than sufficient for us to have wandered after the vanity and deceitfulness of our own hearts. Make thou us henceforth wise unto salvation. Renew us in the spirit and disposition of our minds, and create us in Christ Jesus unto good works. May we glorify thee both in our souls and in our bodies, which are thine. May we be concerned about our future salvation. May we fear lest a promise being given us to enter into thine eternal rest, any of us should come short of it. May we labour to enter into that rest. May we yield ourselves unto the influence of thy word, which is quick and powerful, and sharper than any two-edged sword; separating to the dividing asunder of the soul and the spirit, the joints and the marrow, and is a diseerner of the thoughts and intents of the heart. May we remember there is nothing but what is naked and opened to the eyes of him with whom we have to do. Having a great High Priest, who is entered into the heavens, Jesus the Son of God, may we hold fast our profession. Having such an one as can be touched with the feeling of our infirmities, and was in all respects tempted as we are, yet without sin; let us come with holy confidence to thy throne of grace, that we may obtain mercy, and find grace to help in every time of need. Thou knowest, O Lord, there is no time but is a time of need with us. Shouldest thou withdraw thy support from us but for a moment, we should faint and we

should fail. Should thou hide the light of thy countenance, we should be dismayed.—Before we had a being in thy world, thou madest provision for us. Ever since we had a being, thou hast been multiplying thy benefits unto us. Even when we hung upon the breast, thou causedst us to hope. Thou wast the support of our helpless infancy; the guide of our heedless youth. Thou art the stay of our riper years; and all our expectations through time and throughout eternity, depend upon thee. When we were in sickness, thou hast healed us; when we were cast down in sorrow and dejection, thou hast revived us with fresh joy and comfort again. Thy benefits to us have been various and multiplied, constant and continued, innumerable and unspeakable. We bless thee for our being and our well-being, our health and our strength, our food and our raiment, our reasonable nature, our improvable capacity, our exalted prospects, for every faculty of body and of mind we possess, for the means and comforts of this life, and the hopes and prospects of another and a better, through Christ Jesus. Thou hast remembered us in our low and lost estate, and pitied us. Thou hast preserved and supported us amidst dangers and temptations, which we could neither foresee nor avoid. We bless thee, whilst others have been called off the stage of life, thou continuest us to see more of thy lovingkindness in the land of the living, and the place of hope. We bless thee for thy care and protection over us during the bygone week, for the return of the Sabbath, and for this fresh opportunity of waiting on thee in thy house of prayer, to hear thy will, and to be reminded of our duty. May we still be glad when it is said to us, let us go up unto the house of the Lord, and at length may our feet stand within the gates of the heavenly Jerusalem. May we count a day spent in thy courts more than a thousand: for thou art a sun to enlighten, and a shield to defend thy servants. Thou givest grace, and hereafter wilt confer eternal glory; and there is no good thing thou wilt withhold from them that walk uprightly before thee.—Lord God of hosts! blessed is the man that trusteth in thee. Awaken to a sense of their danger, their guilt, and

their misery, all who refuse to give thee the glory due unto thy name, before thou causest darkness, ere their feet stumble upon the dark mountains, before they go hence and be no more seen: May such turn from the evil of their ways, lest iniquity prove their eternal ruin. Continue thy lovingkindness to all that know thee, and thy righteousness to all that are upright in heart. Be merciful, to our brethren who are detained from waiting on thee in the duties of public worship, by indisposition or otherwise: compensate them in private for their public necessities. Fulfil now to us thy promise, where thy name is remembered and recorded, that there thou wilt meet with thy servants and bless them; and lend an attentive ear to the voice of their united supplications; send forth thy light and thy truth to lead us and guide us even to thy holy habitations. Enable us to worship thee with acceptance in thy courts here below; and finally may we be received into thy heavenly courts above;—where thy saints surround thy throne, and sing hallelujahs to him that sitteth upon the throne, and to the Lamb for ever and ever. Enable us now so to read, so to speak, and so to hear, and to meditate upon thy word, as that thy name may be glorified, and our souls reap present, and future, and eternal advantage. Enable us to believe thy word, and to do thy will, and look to thy mercy in Christ Jesus to eternal life. Pardon all our sins; sanctify and renew us by thy good Spirit; and to thy name in Christ, Father, Son, and Holy Ghost, be glory and praise, for ever and ever. Amen.

EVENING PRAYER.

What shall we render to the Lord for all his mercies: what recompense make to the Most High, who dealeth bounteously, and graciously, and munificently towards us: who forgiveth the iniquities of his people; who passeth over the transgres-

sions of the remnant of his inheritance ; who maketh the outgoings of our mornings and evenings to rejoice over us.—While we live we will bless thee ; while we have a being we will magnify thy name. We thank thee for the blessings of the gospel ; for its exceeding great and precious promises ; for its glorious prospects ; for its lawful sanctions ; and for the gracious assistance and motives thou therein affordest us, to make us wise unto salvation. May Jesus Christ be more and more precious to us. Being ignorant, may we be instructed by him ; being sinful and guilty before thee, through him may we obtain the remission of our sins, the acceptance of our persons, and the sanctification of our souls. Being weak and defenceless of ourselves, may we commit ourselves to the guidance and governance of him who is head over all, for the benefit of his church ; and who, for this purpose, lived and died, and rose again, and revived, that he might be Lord of the dead and of the living. May he reign in us, and rule over us ; and may we be kept by thy power, through faith, unto eternal salvation. O Lord, we are thine, thou hast made us ; we are thine, thou hast redeemed us by the precious blood of thy Son ; we are thine, preserved by thy providence, maintained by thy bounty. Early have we been cast upon thy care ; early have we been dedicated unto thee ; oft have we renewed our engagements ; and now, Lord, we give ourselves up unto thee : we are wholly thine ; enable us to glorify thee in our souls and in our bodies, which are thine. Work thou in us to will and to do, according to thy good pleasure ; and fulfil thou, in us, and by us, all the good purposes of thy goodness ; and the work of faith, with power. May we be striving continually to enter in at the strait gate ; since strait is the gate, and narrow the way that leadeth unto life ; and at length many shall seek to enter in who shall not be able. May we remember we have to struggle for thy heavenly kingdom ; not only against flesh and blood, but against principalities and against powers, against the rulers of the darkness of this world, and against spiritual wickedness. May we therefore take unto ourselves the whole

armour of God, that we may be enabled to resist and overcome
 the wiles of the wicked one, that we may withstand in the
 evil day; and having done all to stand, having our loins be-
 girt with the girdle of truth, having on the breast-plate of
 righteousness, and our feet shod with the preparation of the
 gospel of peace. May we have the shield of faith, by which
 we may be enabled to quench all the fiery darts of the enemy.
 May we have for an helmet the hope of salvation, and the
 sword of thy Spirit, even thy divine word, conducting us safe-
 ly amidst the trials, and duties, and difficulties, of this mortal
 life; till at length we arrive at Immanuel's happy land. May
 we pray with all prayer and supplication in the spirit, and
 watching thereunto with all perseverance and supplication for
 all saints; and for thy ministers, that a door of utterance may
 be opened to them, that they may speak the truth with bold-
 ness as they ought to speak. May we be anxiously solicitous
 about nothing; but in every thing, with prayer and supplica-
 tion, with thanksgiving, make our requests known unto thee.
 And may the peace of God, which passeth all understanding,
 which the world knoweth not, and cannot give, and cannot
 take away, keep our hearts and affections in Christ Jesus.
 May the things that are true, that are just, that are venerable,
 that are lovely, that are of good report; if there be any virtue,
 if there be any praise, may we think on these things and do
 them. May we learn in every condition to be content; and
 may we be enabled to do all things through Christ strengthen-
 ing us. Be merciful to our friends, relations, benefactors, well-
 wishers, Christian acquaintances, countrymen, enemies, and
 all mankind; and to all we are concerned with.—Be merciful,
 O Lord, to our native land. Bless thy church, which we trust
 thine own right hand hath planted and established in it. May
 peace be within the walls, and prosperity within the palaces of
 our Jerusalem. Let no weapon formed against our Zion prosper.
 Let thy glory be in the midst of her, and thy good providence
 be as a wall of fire to protect her from all her enemies
 round about, spiritual and temporal. Clothe thy priests with

truth and righteousness, with health and salvation, and let all thy saints shout aloud for joy. Assist and support thy ministers amidst the difficulties, oppositions, and discouragements with which they have to encounter. Send faithful labourers to thy vineyard; workmen that need not be ashamed of their work, rightly dividing the word of truth. Daily add to the number of them that are saved; and may the multitudes of believers be as of old, of one heart and of one soul. For this purpose, bless, O Lord, we beseech thee, the institutions of civil government everywhere. Do thou, by whom kings reign and princes decree justice, graciously bless and long preserve thy servant, our sovereign, King George. Bless him in his person, in his family, and in his government. Bless his royal consort the Queen; the Prince, the Princess, and the Princess Charlotte of Wales, and all the branches of the royal family. Set wise and faithful counsellors round our king's throne; men fearing thee and hating covetousness. Preside in the grand councils of the nation, and over-rule every deliberation for the public good. Bless all ranks and degrees of men; both high and low; both rich and poor; both old and young. Bless all nations; all who teach, and all who are taught; all who rule, and all who are subject. Put an end to Jewish infidelity, to Pagan idolatry, to Mahometan delusion, Popish and Anti-christian superstition and will-worship, and to every high thought that exalteth itself against thee, and the truth as it is in Jesus. Grant that thy word may have free course and be glorified; until the knowledge of thee fill this earth as the waters fill the channels of the deep; until all the kingdoms of this world become the kingdoms of our God and his Christ. Hasten the time when thou wilt be the God of all the families of the earth, and when every knee shall bow to thee in the name of Jesus, from the rising sun to where he goeth down; and a pure offering shall be offered unto thee, and be accepted through the beloved. Turn the hearts of the parents with the children, and the hearts of the children with the parents, and bring the hearts of the disobedient to the wisdom of the just; and every-

where may a people be prepared to serve thee. Dwell in this place: be with the pastor, and be with the flock. Put thy fear in every heart, and thy worship in every family. And may those who live together in domestic relations, live as becomes the heirs of the grace of life. Prosper each of us in all our concerns, temporal and spiritual. May we receive every thing as from the hand of our heavenly father. Make us thankful for all thy benefits, and grateful for all thy mercies; submissive and resigned amidst the trials and difficulties thou allottest unto us. And may we know that thou makest all things work together for the accomplishment of our peace and felicity. May those who are rich in this world take heed that they trust not in uncertain riches, but in the living God (who giveth unto all men all things richly to enjoy); that they may do good, and be rich in faith, rich in good works; that they be ready to distribute, willing to communicate, laying up a good provision for the time to come, that they may lay hold on eternal life. Satisfy the poor of thy people with bread; feed them with temporal and spiritual nourishment. Be thou the father of the fatherless; the husband of the widow; the shield of the stranger; the stay of the orphan; and the help of them for whom there is no help in man. May the hoary head be a crown of glory, and be found in the way of righteousness. May the young early and constantly remember their Creator in the days of their youth; before the evil days' come, and the years in which they must say they have no pleasure in them. May the strong have thy word abiding in them, and overcome the evil one. Spare useful lives. Prepare the dying for their great change. May the living lay to heart their latter end. Aid and support those who are in feeble and declining years; and, before they go hence, may they leave a good example and sweet savour of thee to those they leave behind. Guide us in all thy ways. Direct us by thy unerring wisdom; protect us by thy almighty power; and may thy everlasting love be our portion. Be graciously pleased to supply all our wants, as thou seest to be good and expedient for us. Blessing us now with

the knowledge of thy truth, and at length receive us into everlasting life with thyself. Amen.

Bless to us thy word which we have this day heard. Let it not be as water spilt upon the ground, which cannot be gathered up again; but may it be as seed sown in grateful and fertile soil, bringing forth fruit in abundance, and in due season. Hear the prayers which this day have been offered up to thee throughout thy church in the world. And hear our prayers, and the prayers of all thy people, and all thy servants who day and night call upon thee: may they ascend with acceptance through the merits of thy well-beloved Son, whom thou hearest always. May his powerful voice and intercession plead for us. May we be strong in the Lord, and in the power of his grace. Pardon the iniquities of our holy things, the negligence of our preparations, the coldness of our devotions, the wanderings of our affections, the imperfection of all our services. For in many things we offend, and in all things come short of thy glory. Receive us graciously, and love us freely. Wash us in the blood of the Redeemer. Renew and sanctify us by thy good Spirit; and perfect whatever concerneth us, to the glory and praise of thy name. And in his name whom thou hearest always, &c. Our Father, &c.

EVENING PRAYER.

Unto whom should we come, but unto thee, O Lord. Thou only hast the words of eternal life. Thou only art able to supply all our wants; to accomplish and satisfy the boundless desires and necessities of our immortal souls; to free us from sin; to make us wise; to make us holy; and make us happy in Christ Jesus: to deliver us from every temptation; to defend us from every danger; to conduct us through this life; to save

us even in death and after death, to be our exceeding great and eternal reward.—With all gratitude and reverence we acknowledge our dependence upon thee, and our obligations unto thee. We bless thee for our being and our well-being, and for our constant preservation; for our reasonable nature, our improvable capacity, and for our exalted prospects. We bless thee, above all, for the clear revelation thou hast made of thy will to us in the gospel, and for Jesus Christ, thine unspeakable gift. We thank thee for all that he hath done, for all that he hath taught, for all that he hath suffered, for our sakes; for all that he still continueth to do, and hath promised he will accomplish, for his church. —Teach us to know, to value, and to improve the privileges and advantages we enjoy; and encrease in us knowledge and wisdom, and joy in thyself. Grant that our love to thee, and to thy laws, and to thy people, may encrease and abound more and more, in all knowledge, and spiritual perception and discernment. May we distinguish the things that are different; may we approve the things that are excellent; and may we be sincere and without stumbling till the day of Christ; and be filled with the fruits of righteousness, which are through Jesus Christ, to the praise and glory of our God. With ourselves, be gracious to all whom we ought to have, this evening, in remembrance before thee. Be with thy church in every place. Be with all thy ministers, and all thy servants, who, day and night, call upon thee: hear their prayers and ours: and may the voice and merits of the great Intercessor still plead and be heard in our behalf. Be merciful to us, and to the whole human race. Let the people praise thee: let all the people praise thee. Be merciful to our native land; to our national interests, and to our national church. In especial manner, avert the judgments which our sins, national or ecclesiastical, public or domestic, personal or individual, may have justly provoked thee to inflict. And may a speedy repentance and reformation in heart and life, prepare all ranks for the reception of thy favour, in temporal and spiritual benefits. Fight with those that fight against us; and grant thy

blessing to them who turn the battle to the gate. May we take heed that we walk not in the counsels of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. May we be as trees of righteousness of thy planting, nourished by the rivulets of water, bringing forth their fruit in season, and whose leaves fade not. May we be prospered by thee in all our concerns. May we know that thou makest all things work together for our good. To us to live may it be Christ; and even to die may it be unspeakable gain. May thy grace be mighty in us, and sufficient for us; and let thy strength be perfected in the midst of our weakness. May we be guided by thee in all our concerns, temporal and spiritual. Dwell in us, and dwell with us; and bless our habitations. May we live together as becomes heirs of the grace of life. May we be blessed in our basket and in our store. In our rising up, in our sitting down; in our going out, and coming in. Let thy word and spirit commune with us.—In all our ways help us to acknowledge thee; and do thou direct our steps. Bless thou us and we shall be blessed indeed. Enlarge our abilities to serve thee; and let thy hand be about us to keep us from evil, that it may never grieve us. May we be sober and watchful unto prayer. May we be watchful against the temptations, and against the corruptions that are in the world; against the violence of the wicked; against the deceits of hypocrisy; against the weaknesses even of the sincere: and may we be watchful against the weaknesses and deceitfulness, and plagues of our own heart: and may we avail ourselves of every opportunity of doing good. Be with thy people in this place. Be with the pastor; and be with the flock. Hasten the season when thou wilt be the God of all the families of the earth. Be the God of this family, and bless the heads of it (in their persons, their offspring, their relations), and all their interests. May those who serve, serve with all good fidelity, not purloining, not answering again. May we remember we are all accountable unto thee, the heavenly Master, for all thy talents entrusted to us; and whatsoever we do, the same shall we receive of the Lord.

Be with all in whom we are interested. Be with all who are near or dear unto us. Be with all who require the aid of our prayers; and all whom we should remember in thy presence. Be with all who are in trouble, in trials, in travels, in necessity, in temptation, in difficulty, in danger, of whatever kind. Heal those who are sick; succour those who are tempted; raise up those who are bowed down; help and deliver those who are oppressed. May we do justly; may we love mercy, and walk humbly before thee, our God. Give us favour with those with whom we are connected; and thy favour, which is better than life; and thy loving kindness, which is superior to all the enjoyments of the world. We bless thee for thy care of us this day; for the dangers and temptations we have escaped or avoided; for the advantages and benefits conferred on us, or continued with us; and for any measure of health of body, of soundness of mind, and comfortable circumstances we enjoy or possess. Forgive wherein we have come short, or sinned against thee, in thought, in word, or in deed; and enable us, by thy gracious assistance, more sincerely, more conscientiously, more acceptably and successfully to serve thee for the time to come. Be with us during the silent watches of the night; give us the rest of thy beloved. May our desires be towards thee, and the remembrance of thy name. May our meditations be of thee, to yield us comfort and delight; and when we wake, may we still be with thee. May thine angels have charge of us, and encamp and compass round about us, and keep us from evil. Be with us all the days and nights of our appointed time (of warfare and pilgrimage) here below. And when thou hast accomplished in us and by us, all the various ends and purposes of thy good providence with us here below, receive us at length for ever to thy heavenly kingdom. And do thou to us and for us, and in us and by us, exceeding abundantly, far above and beyond what we can either ask or think. For all that we ask is for the sake of our Lord Jesus Christ. To whom with thee, O Father, and the ever-blessed Spirit, be ascribed, as is most due, all glory and honour, dominion and praise, for ever and ever. Amen.

FOR PREPARATION AT THE COMMUNION.

O eternal and incomprehensible Jehovah ! with all reverence and humility, we present ourselves before thee ; with grateful hearts to acknowledge our dependance upon thee, and our obligations to thee ; to confess our sins before thee, from whom there is nothing hid ; to implore the pardon of them for Christ Jesus' sake ; thy gracious countenance upon us ; and to ascribe unto thy name, as is most justly due, honour and dominion, and glory and praise, for ever and ever.

Thou art the Almighty Creator ! The kind Preserver ! The wise Governor, and Righteous Judge of the universe ! The fountain of all life and of happiness ! The giver of every good and perfect gift ! Although thy spiritual nature is not the object of our senses ; yet thine invisible perfections, even thine eternal power and Godhead, are manifest, from the things which thou hast made. Unto every attentive and discerning eye, the heavens declare thy glory ; and the firmament sheweth forth thy handy-work. Day unto day uttereth speech of thee. And night unto night may teach us knowledge of the Most High. Thou art not far off from any of us ; for in thee we live, and move, and have our existence. Thou hast wonderfully displayed thy wisdom, power, and goodness, in our creation and constant preservation. And thou daily suppliest our returning wants.

Thou hast endowed us with various powers and faculties of body and of mind, whereby we are in some measure capable of knowing, loving, serving, imitating, and enjoying thee, the author of all perfection and happiness. Thou writest thy laws in legible characters in the human heart. Thou makest us capable of distinguishing the moral differences of things, of discerning thy will and our duty. Thou daily pointest out to us the path of virtue and of happiness. Thy goodness not only

provideth for our comfort while here below, but openeth for us the prospect of endless life and happiness hereafter; and, through Jesus Christ, thou wilt infallibly bestow glory, honour, and immortality, on all who, by a patient continuance in well-doing, seek for it, and endeavour to obtain it.

We bless thee, O Heavenly Father, not only for the knowledge of thyself, and the intimations of thy will conveyed to mankind by the light of nature; which renders all inexcusable, who do not love and serve thee, and pay thee the honour due unto thy name; but also, in a more especial manner, we adore thee for the clear revelation thou hast made of thy will in the unerring scriptures of truth. Thou who spakest to the fathers by the prophets, hast graciously condescended, in these last ages, to reveal thyself unto us by thy Son Christ Jesus; through whom thou reconcilest the world unto thyself; not imputing to the penitent and believing their transgressions. By him thou promisest the remission of sins, thy favour and protection, and everlasting life, to all who forsake their sins, believe in him, and comply with the gracious terms of salvation offered in the gospel. But when we reflect, O Lord, on our past ~~condition~~, and the many privileges we have enjoyed by the kind favour of Heaven, our hearts do melt into shame and contrition, on account of our unworthiness. We have made no suitable return unto thee for such mercy and love. Of the God that made us, alas! we have been unmindful; and lightly have we esteemed the Rock of our salvation. Times and ways without number have we strayed from the path of duty. We have cast thy commandments behind our back. We have done despite to the Spirit of grace. We have sinned and done iniquity. And what shall we say for ourselves, unto thee, O thou witness, O judge of human conduct! Behold, we are vile! and what shall we answer, what shall we render unto thee, O thou Creator, Preserver, Redeemer, and Benefactor of men! With great reason mightest thou have before now removed our candlestick from its place, Rev. ii. 5. Hadst thou rewarded us according to our transgressions, we might have had our portion appoint-

Conduct

ed us with hypocrites and unbelievers, Matt. xxiv. 31. But glory be unto thy name, thy ways are not like our ways, neither thy thoughts as ours, Isa. lv. 8. With thee there is mercy, in order that thou mayest be feared, Psal. cxxx. 3. Ezek. xviii. 32. Thou delightest not in the destruction and misery of thy offending creatures; but desirest rather that all should come to repentance and the knowledge of the truth. Henceforth, hereafter, no more may our hearts be lifted up unto vanity; our feet no longer tread the paths of folly. Call us back from our wanderings; purify our affections; and grant that all our thoughts, words, and actions, may be conformable to the dictates of right reason and conscience, and the holy precepts of Christ's gospel. May we lay aside every weight, and every darling sin, though dear as a right hand, or right eye. And may we run with patience in our Christian course, following after the blessed Jesus, wheresoever he will be pleased to conduct us, that we may yet, before it be too late, secure the things that belong to our eternal peace and welfare, before they be hid from our eyes.—Accept, O Lord, of our unfeigned and united thanks, for the continuance of thy favour, and protection, and loving kindness, towards us thy creatures. For the knowledge of the gospel, and the enjoyment of the blessing of gospel ordinances, we give thee praise. May we therein continue to have fellowship with thee and thy Son Jesus Christ, till at length our joys be full. May thy work more and more advance and prosper in our hearts and in our hands. May the preaching of Christianity be powerful and effectual in putting down the strong holds of sin and Satan, and in bringing many sons and daughters unto glory.

We earnestly implore, O Lord, thy blessing upon us, and upon our fellow Christians, who this day dedicate their thoughts to religious exercises, and the immediate concerns of their immortal souls.

O thou who hast promised, where thy name is recorded, to meet with thy servants; be in the midst of us, in an especial manner, to bless us and do us good. Assist us as we

are to be employed in reading and meditating, in speaking and in hearing, from thy word. May we speak because we believe. May we hear with becoming reverence and attention. May it redound to thy honour, and the unspeakable comfort of our souls, that we prepare to meet our God, and to dedicate ourselves to his service and obedience. Free us from the dominion and influence of prejudice, of ignorance, of error, and of vice. May the Son of God make us free, and we shall be free indeed. Confirm in us a love of the truth as it is in Jesus. Raise our affections above the pleasures and pursuits of this short and transitory scene of things. And may we be at length qualified for the enjoyment of endless bliss and felicity with thee in heaven, in the pure mansions of eternal day.

Hear our prayers, thou hearer of prayer! Forgive our offences. And accept of us, and our sincere endeavours to serve thee. For all we ask is in the name, and as the disciples of thy Son our Saviour Christ Jesus. And thine, O Lord, is the kingdom, and the power, and the glory, for ever and ever. Amen.

AIRSON ULLACHAIDH AIG COMMUNACHADH.

O Jehobha Shiorruidh agus do-rannsuichte (aithnichte). Tha sinn le gach uile umhlachd agus irioslachd 'gar taisbeanadh fein ann a t' fhianais (ad làthair) le cridheachan taingeil, a dh' aideachadh air n-earbsa annad, agus na ceann glaichean 'fuidh am bheil sinn dhuit; a dh'aidmheil ar peacaidhean, ann ad' làthairsa, o nach'eil aon ni folaichte-a ghuidhe maitheanas air an son as leth Chrìosd, agus a thabhairt do t-ainm mar is cubhaidh, onoir agus cumhachd agus glòir agus meadh gu saoghal nan saoghal.

Is tusa an Cruithfhear Uile chumhachdach, am fear-coimhead baigheil, an t-Uachdaran glic, agus Breitheanli fìrinneach an

Ge nach e do nàdur Spioradeil cuspair ar mothachaidh; gidheadh tha d' iomlancachd neo-chrìochnaichte, eadhon do chumhachd sìorruidh agus do Dhiadhachd air an taisbeanadh o na nithibh a rinn thu, do gach sùil a chi agus a bheir fainear; tha na neamha a' foillseachadh do ghloir: agus tha na spèura a' taisbeanadh oibre do làmh. Agus feudaidh là a' deanamh sgeùl do là, agus oidhch a dh'oidhche eòlas a theagasg dhuinn air an Tì as airde. Ch'an 'eil thu fad as o aon neach dhinn (againn). Oir is ann annadsa a ta ar bith ar beatha agus ar gluasad. Thaisbein thu gu h-iongantach, do ghliocas do chumhachd agus do mhaitheas ann ar cruthachadh, agus ann ad' ghnàth-dhìon. Agus tha thu gach là a' sasuchadh ar n-uile uireasbhuidhean.

Thug thu dhuinn iomadh comasan agus buaghan cuirp agus inntin-leis am bheil sinn ann an tomhas comasach air colas a ghabhail ort, gràdh agus seirbhis a thabhairt, t-ciseimpleir a leanmhuinn, agus do mhealltuin, thusa as ughdar na h-uile iomlaineachd agus sonas. Scriobh thu do lagh ann an litricheibh forsuing air cridhe an duine. Tha thu 'gar deanamh comasach air tabhairt faincar cadar-dhealachadh a chur air nithibh a ta air an eleachdamh, air ~~aithen~~ air do theil agus air ar dleasdanas. Tha thu gu soilleir a' cotharrachadh a mach dhuinn cèumanna an dcagh-bhèus agus an t-sonais. Tha do mhaithcas cha'n e 'nìhain agullachadh airson ar comhfhurtachd am feadh a ta sinn a bhos an so, ach mar an ceudna ag fosgladh dhuinn beachd air beatha bhith-bhuan an deigh so.—Agus tre Josa Criosd bheir thu faidheòidh glòir onoir agus neo-bhasmhorachd-do gach uile a dh'iarras le buanachadh foighidneach air a shon, agus a nì dìchioll air fhaotainn.

Tha sinn gad' bhcannachadh o Athair neamhaidh, cha'n e
'mhain airson eolais ort fèin, agus airson do thoil a thaisbeanadh
do'n chinne-daona le solus nàduir, a ta fàgail gach neach gun
leith-sgeul nach d' thoir gràdh agus seirbhis dhuit, agus nach
ioc an t-urram a ta dligheach do t-ainm. Ach tha sinn mar an

Jeau-tagrath - Purquer a Plead -
Phuals Jai or Lechet Lechet-wid merians

x airline

eudna air doigh as sonnraichte 'gad mholadh airson an fhoills-
 eachaidh shoilleir a rinn thu air do thoil ann an scriobtuir neo-
 mhearachdach na firinn. Dh' aontaich thusa a labhair ris na
 b-Aithrichibh leis na Faidhibh gu gràsmhor anns na linnibh
 deireannach so, thu fèin fhoillseachadh dhuinne le (tre) do
 mhac Iosa Crìosd; trid am bheil thu a' reiteachadh an t-saoghail
 ruit fèin-gur a bhi meas do na h-aithreachlain agus do na creid-
 mhich an cionta. D'a thrìasa tha thu gealltuin maitheanas
 peacaidh, do dlèagh-ghcan agus do dhion, agus beatha mhair-
 reannach, do gach uile a threigeas am peacaidhean, a chreideas
 ann, agus a dh'aontaicheas re cumhachan gràsmhor na slàinte
 a ta air an tairgse 'san t-soisgeul. Ach 'nuair a smuainticheas
 sinn, O Thighearna air ar guilan 'san am a thaidh seachad,
 agus air na sochairean lionmhor a shealbhuich sinn, le deagh-
 ghcan neamh, tha ar cridheachan a' leaghadh an taobh a stigh
 dhinn le nàire, agus le bròn airson ar neo-luachmhoireachd.
 Cha d'ìoc sinn dhuitsa do reir a leithid do throcair agus do
 ghradh. Air an Dia a rinn sinn, blia sinn, mo thruaighe!
 neo-chuimhneach: agus cha robh meas againn air carraig ar
 slainte! Amaibh agus uairibh gun àireamh chaidh sinn air
 seacharan o chèum ar dleasdanas. Thilg sinn t-aitheanta air
 ar culthaobh. Rinn sinn tarcuis air spiorad a' ghràis. Pheacaich
 agus rinn sinn euceart! Agus ciod a their sinn air ar son fèin,
 riutsa, O thusa fhianuis agus a Bhreitheamh air giùlan dhaoine?
 Feuch tha sinn gràineil! Agus ciod a fhreagras sinn no dh'ìocas
 sinn dhuit: O a Chruithfhear Fhir-coimhid! Fhir-shaoraidh
 agus Fhir-tabhairt do dhaoine. 'S math a dh' fheudadh tu
 roimhe so ar coimhleir a tharrachadh as àite, Taisb. ii. 5. 'Nan
 d' thugadh tu duais dhuinn do rèir ar cinntaibh; dh' fheudadh
 ar cuibhrionn a bhi air a chotharrachadh dhuinn maille re
 cealgoirean agus neo-chreidmhich, Matt. xxiv. 51. Isa. lv. 8.
 Ach glòir gu robh do d'ainmse! Cha'n iad do shligheansa ar
 sligheanne, cha mho do do smuainte-sa mar ar smuainte-ne: Ach
 agadsa tha trocair a chum gu biodh d'eagal oirnn, Salm. cxxx. 4.
 Esce. xviii. 32. Cha'n 'eil tlachd agad ann ar sgrios agus
 truaighe do chreutairean ceannaireach: Ach tha thu ag

iarraidh gu'n d'thigeadh gach uile gu aithreachas, agus gu eolas na firinn. Uaithe so a mach, agus gu brath, na biodh ar cridheachan air an togail a suas au diomhanais. Na saltradh ar casan ni's faide ann an ceuma na h-amaideachd? Gairm air ar n-ais sinn o ar seacharain. Glan ar aignèibh. Agus deonaich gu'm bi ar n-uile smuainte briathra agus gnìomharra comh-fhreagarrach rc deagh reusan, agus coguis, agus re reachda naomha Soisgìil Chrìosd. Deònaich dhuinna h-uile cudthrom agus na h-uile peacadh Cannain, a chur air cul, ge do bhiodh c dluth marlainh no stùil dheas: Agus deonaich gu'n ruith sinn le foighidin ar rèis Chrìosdaigh, a' leanmhuin an dèigh Iosa bhcanuichte cìod air bith rathad 'san toilich c ar treòrachadh, a chum as gu feud sinn fathasd mu'm bi e tuilleadh as anmoch, na nithe a bbuineas do ar slainte shiorruidh a dheanamh cinnteach, mu'm bi iad air am folach o arsuilibh. Gabh O Thighearna r'ar buidheachas threibhdhircach agus cho'-aontach, airson buanachadh do thoirbheartas agus do dlion, agus do chaoimlineas gràdhach d'ar taobhline, do chreutaircan cionntach.—Tha sinn ga do mholadh airson eolais agus bcannachdan orduighean an t-soisgeil. Deònaich dhuinn buanachadh anns na meadhona so a shealbhachadh co'-chomuinn riutsa, agus re d' Mhac Iosa Crìosd, gu fadheoidh am bi ar n-aoibhneas làn. Deonaich gu'm bi do sheirbhis ni's mò agus ni's mo a' soirbheachd 'nar cridheachan agus 'nar lamhan. Deònaich gu'm bi searmonachadh a' chreidimh Chrìosdaigh air a dhcanamh cumhachadh agus eifeachdach a thoirt a nuas daighnichean laidir a pheacaidh agus Shatain, agus a thoirt iomadh mac agus nioghan a chum gloir.

Tha sinn a' guidhe gu durachdach O Thighearna gu biodh do bheannachd oirnne agus air ar brathre Crìosdaigh a ta'n diugh a' toirt suas an smuainte do d' sheirbhis, do chleachduin na diadhachd, agus do ghnothaiche an anama neo-bhàsmhor. O thusa a gheall coinneamh a thoirt do d' sheirbhisich far am biodh t-ainm air ainmeachadh; bi 'nar meadhon-ne air dhoigh àraid a chum ar bcannachadh agus a chum maith a dheanamh dhuinn. Cobhair sinn mar a tha sinn gu bhi leughadh, gu bhi

Foot, second, is saved. Thus an-àite the mind the heart is saved.

labhairt, agus gu bhi ag smuainteachadh o t'fhocal! Labhramid a chionn gu bheil sinna' creidsin, eisdeadh-mid le aire agus faicill naomha. Biedh e chum t-onoir-sa agus a chum comhfhurtachd do-labhairt ar cridheachan, gu bheil sinn ag ullachadh gu ar Dia a choinneachadh, agus gu sinn foin a thoirt suas d'a sheirbheis agus d'a umhlachd. Saor sinn o uachdranachd agus o bhuaidh neo-charthannachd, o aineolas, o mhearachd agus o mhi-bhèus: Gu'n deanamh Mac Dhè saor sinn: agus bithidh sinn saor da rìreadh. Daighnich sinn ann an gràdh na firinn mar a ta i ann an Iosa. Tog ar n-aigheidhean'oscionn toilinntinn agus leanmhuin an deigh nithe diombuan agus gairid na beatha so, a chum as fadheoidh gu'm bi sinn iomchuidh air beannachd neo-chriochmach a shealbhachadh maillè riut ann an Neamh, ann an aithibh comhnuidh an là shìorruidh; Eisd ar n-urpuighean, thusa a ta 'g cisdachd urnuigh. Maith ar cionntaibh: agus gabh ruinn ann ar n-oidhirpean gu seirbhis a thoirt dhuit. Oir gach ni a ta sinn ag iarraidh, is ann an ainm, agus mar dheisciebuil do Mhic ar Slanuighear Iosa Crìosd. Agus is leatsa O Thighearn an rioghachd, agus an cumhachd, agus a ghlòir, gu sìorruidh. Amen.

B. Home died in 1762 His comment on the
useful & devout for private Christians & his sermons need
Jonathan Edwards died in 1758 Original & Pious
tracts on the nature of holiness on a question Original
on the Redemption & his other sermons
courses on justification have been highly commended & was
followed by Ashmole Fuller Newton Scott & Land
the Holiness Drought &c
Romans died in 1765 attached to the Church of England
learned & Pious his sermons on faith much circulated
Moline Hall died in 1767 His Ch. & his
valued sermons, & union to God & his
suffering as an infidel his sermon is explored.
Jones & Mayland died in 1800 Tracts on the
Fruitfulness of the Holy Spirit. Book of Holiness
of Calvinists & dissenters. But is found at last.
Newton died in 1807 His conversion remarkable
letters abound with experience & wisdom.
Fuller died in 1813 a Baptist & forceful writer
in favor of Calvinists & practical Holiness.
Scott died in 1822 Gray, Force of Truth &
valuable commentaries on the Bible
Robert Hall died in 1831 One of the most
able of Modern writers with a clear judgment.
powerful merciful mind & a constant
statement of Evangelical Truth agrees with Scott &
Fuller - A Baptist. Justly commended His
Power & Energy on points once much controverted
Presbyterianism. His will! "on we equally re-
cognize remote Pleasures & Antinomians They
tolerate diversity of opinions embracing Calvin-
ists & Unitarians without distinction. pro-
hibited & formerly practiced & moderate & the
letters Evangelical & devout The may only be
open to the Redemption & represent the Gospel from
the light of the Holy Spirit & the Holy Spirit
not without evidence than within & sent to Christ."

SACRED
LESSONS AND EXERCISES.

No. II.

Bernardi of Tom 3/162 1645 36 Sermon on Cant.
If any man think, & he knoweth anything, he knoweth
nothing yet as he ought to know "Observe how, & in what
places, & fruit & utility of knowledge in y^e manner of knowing.
What therefore is y^e mode of knowing? What end, & know
in what Order, is what affection, & to what end y^e sh^d know
In what Order? That sh^d be first w^{ch} most tends to Salvation
with what affection? To be most ardent in y^e w^{ch} most strongly ex-
cites Love. To what end? To study, not for vain glory or
curiosity, but only for edifying yourself & your neighbours.
There are who wish to know only for y^e sake of knowing
& it is a base Curiosity. There are who wish to know that
they may be known & it is a base Vanity, who do not
escape y^e Sath^rist, "Scire tuum nihil est nisi te scire
hoc sciat alter". And there are those who wish to
know, that they may sell their knowledge for
money or honour, & this is a base gain. But
there are those who wish to know, that they may
edify, & that is Charity, & also there are those
who wish to know, that they may be edified
& this is prudence, because they wish to under-
stand for this end that they may do good.
What Augustine does warburton might do his learning
How does he haughtily trample over his opponents?
It sh^d be our our concern says Francis to guard ag^t
vain glory, when y^e Glory of God sh^d be our chief Object.
Jer. 9. 23 The talk of the lips - tendeth only to Poverty.
Col. 2. 18 I for 3. 18. Buy y^e Truth & sell it not: especially
for hire of scribes, applausers of men, titles of Gentlemen, liberal
no enthusiast - no respect - or for worldly gain & promotion.
Lection 1. 1. says "It is not my intention to perplex you
wth curious discourses & lead you thro' y^e thorny paths of dis-
putation: but if I had any shame of that excellent
art, it w^d be my delight to direct you w^{ay} thro' the
easy & plain paths of Righteousness, to a safe & speedy
Felicity, & be myself your Companion in that blessed
Pursuit." Francis de Sales Huetensis 122 Phil. 4. 8
The love of letters may make men unprofitable, & the love of
society makes them idle. Pursuits of letters alone p. 457 Cell 1. 16.