

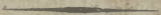
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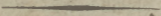
HEAVENLY PATHS.

VIZ.

- I. THE PRINCIPLES REQUISITE FOR SECURING ETERNAL SALVATION.
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Extracted from an ANONYMOUS AUTHOR, whose Work was first published in 1664; as appears by the IMPRIMATUR of the pious Dr. JOHN HALL, then Chaplain to the Bishop of London, and afterwards Bishop of BRISTOL.



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M.DCC.XCI.

HEAVENLY PATHS.

CHAP. I.

The Principles requisite for securing eternal Salvation.

§. 1. **BE** firmly persuaded that there is a great and glorious God; and that Jesus Christ is the only begotten Son of God, and the alone *Saviour* of sinful men; that the *Bible* is the true word of God; that there is a *heaven* and a *hell*; and that you have within you a precious and immortal *soul*, which must be fixed by the *judgment* of God either in one or the other, there to abide through all *eternity*.

§. 2. Assure yourself that the *last sentence* will be past upon you, according as your works have been *good or bad* in this life; that it is *very difficult* to get to heaven, but that the way to hell is *broad and easy*. Ever remember that you have a *deceitful heart* within you, a wicked *devil* nigh you, and a thousand *snares and hindrances* which beset you on every side. Therefore say, "My time is short, my work is great, and my strength is small."

§. 3. Consider that the *glories of heaven* are worth all your care and pains; that *hell* is so *dreadful*, as makes it most reasonable to fly from

it with all diligence, earnestness, and speed; and that you had better never have been born, than to die in your sins, and perish eternally. Think what a direful shriek your soul will give, if it goes out of your body into inextinguishable burning; and that all the troubles of this world cannot make a man miserable, who is going to heaven in ways of righteousness. How sweet will it be, to enter into a glorious palace, out of a despicable cottage! Out of a sea of dangers and sorrows, into a haven of peace, rest, and plenty! All the riches, honours, and pleasures here, cannot make a man happy that is going to hell. How terrible will hell be to them that have spent their days in pleasure! Not merely to change a palace, for a dark, silent grave; or delicate ornaments, for worms and rottenness! but have sweet singing turned into bitter howlings! Stately rooms, pleasant walks, rich attire, and delicious fare, into chains of darkness, and burning lakes of fire and brimstone.

§. 4. Seriously think with thyself, “I may yet reach heaven, and avoid the fearful plagues and torments of hell. If I get to glory, what a God shall I enjoy for ever and ever! If I should go to hell at last, can I bear up under the weight of divine vengeance? Well—there is yet hope. The heart of God, the door of grace, and the gate of heaven, are yet open. How would the damned in hell give thousands of worlds, if they had them to give, for my opportunity! Heaven, grace, and Christ are offered; and dare I refuse all? Can I venture the everlasting destruction of soul and body! If I should miss of glory, my damnation will lie at my own door. God can clear himself of my blood.

“ His offers of grace are free and frequent, sincere and earnest. And shall I murder my own soul? If so, it may be written over my grave—
 “ *Here lies one that destroyed himself; that would go to hell, even in the midst of mercies, judgments, and warnings.*”

§. 5. Solemnly debate the matter with thyself, and say, “ What is there in sin, that I am so fond of it? Can I dig the pearl of happiness out of this dunghill-world? Can I procure the houses, lands, honours, or friends I aim at? And if I should get them, what are they?—Is it not my greatest wisdom, to be *wise unto salvation*? And my best work, to *work out my salvation with fear and trembling*?”

§. 6. Search and try your heart, *whether you are in the faith*; and carefully examine, “ Have I the love that is sincere? The *faith* that is soul-saving, sin-killing, and life-reforming? Are my heart and face really set toward the heavenly Zion? Have I, in the glass of the divine law, seen my sins odious, delighting, and damning, and in the blood of Christ, *exceeding sinful* beyond expression? Do I see in Jesus Christ a beauty and excellency, a fulness and all-sufficiency? Is he *the chief among ten thousand*; yea, *altogether lovely* in my esteem? Would I willingly give thousands of gold, if it were in my power, for an interest in Christ’s blood; that cleansing, healing, peace-speaking blood? Are *all things* to me *but dung*, that I may win Christ, and be *found in him*?”

§. 7. Be persuaded that *there is no other name under heaven given among men, whereby you must be saved*, but Jesus Christ; and that all grace and

mercy for this life, and that to come, must flow to you in the channel of his blood. Acknowledge—"By sin I have almost shut heaven's gate, and hardened God's heart against me. I have exposed myself to all the wrath of God, to all the curses in the Bible, and to all the torments of hell. Could I bring, not only my own, but the importunities of all my friends, and with them, all the strength of angels, and all the riches of the world, it would be as nothing to make up this awful breach. Christ alone can do it. *He came to seek and to save that which was lost. He is not only able, but willing and ready, to save them to the uttermost, that come unto God by him.* What made him leave his Father's bosom, and put off his majestic robes of glory, but love to perishing souls? What made him drink the bitter cup of his Father's wrath, but this love? Was not *this* the design of his loud calls, his rich offers? Did he not for *this* wait and send; even wait when rejected, *stand, and knock, and wait long?* Love to souls made him give his body to be broken, and submit it to the greatest torture."

CHAP. II.

The Temper requisite for securing eternal Salvation.

§. 1. COME, as *lost and undone, hopeless and helpless*, to an all-sufficient and merciful Saviour. Cry out, as one sinking amidst waves and tempests, "*Lord, save me, or I perish.*" View his hands, and feet, and side, and say as *Thomas*, "*My Lord, and my God; my Christ, and my Saviour!*" And with *Peter* plead, "*Lord, to whom shall I go? Thou hast the words of eternal life. Thou canst help me out of the deep mire of my sins, and over the fiery gulf of divine wrath, and canst bring me into the blessed presence, and kindest embraces of the God of glory. I stretch out the weak arm of my faith to thee; O stretch out the strong arm of thy power and mercy, and come and save me!*"

§. 2. Come, as *a humble and penitent sinner*, to an offended Majesty. Come trembling, with tears in your eyes, and deep sorrow in your heart. Come, as one vile in the sight of God, of angels, and saints, and especially in your own sight. Like the *publican*, not daring to lift up so much as your eyes to heaven, smite upon your breast, saying, "*God be merciful to me a sinner.*" As the *centurion*, "*Lord, I am not worthy thou shouldst come under my roof.*" Or as the *prodigal*, "*I have sinned against heaven, and am not worthy to be thy servant.*" Yet there is mercy enough in thy father's heart, "*and in thy merits. By sin I have, as it were, often fetched blood afresh from thy wounds,*"

“ though it ran from thence so freely for my
 “ sake ; but now a sight of thee breaks my heart,
 “ and fills me with *godly sorrow*.

§. 3. Come, *as a polluted creature*, to a cleansing fountain of grace. Humbly confess, “ Not *Lazarus* with his sores, nor *Job* with his boils, sitting in the ashes, were so filthy and abominable in the eye of man, as I am, through the plagues of my heart and life, in the sight of a pure and holy God. This filthiness of sin attends me wherever I go. How does it cleave to every duty, and every enjoyment! Unclean! unclean! Lord, cleanse and purify me in thy blood.”

§. 4. Come, *as an enslaved creature*, to a mighty Redeemer. Complain of the cruel tyranny of sin and Satan ; and say, “ Lord, thou hast paid a sufficient price. Thou hast redeemed me by thy blood, more precious than ten thousand worlds. Knock off these iron-fetters. Rescue me out of this hellish dungeon of sin. I have no command of head, or heart, or tongue. How do lusts prevail ! How am I fastened to the earth by a carnal heart ! If thou, Lord, wilt make me free, I shall be free indeed.”

§. 5. Come, *as a diseased soul*, to Christ the Physician of value. Cry out, “ O the plague of a hard heart ! O the agonies of a wounded conscience ! Lord, here I am fainting and perishing. O for a drop of thy blood ! That reviving cordial ! That sovereign balm ! These many years, yea, all my life, have I had the bloody issue of sin : If I may but touch the hem of thy garment, I shall be made whole.”

§. 6. Come, *weary and heavy laden under the burden of your sins*, that Christ may give rest to your soul. Does not Paul, after complaining under the pressures of sin, triumph in Christ? So may you also, if those sins, which were once dear to you, are now intolerably odious.

§. 7. Come to Christ, *as the poor come to the rich for alms*. Come, stript of your self-esteem, not trusting in your own righteousness, but confessing your spiritual poverty. Tell the Lord, "Never
" did a poorer wretch come to thee for mercy
" and grace. Lord, if I perish, it shall be at thy
" feet. I will not be thrust away from thy door.
" I want faith, patience, love. O let thy spirit
" open thy promises, and pour their heavenly
" treasure into my bosom!"

§. 8. Come to Christ, *hungering and thirsting for spiritual refreshments*. Cry to him, "Bread,
" bread, Lord, give me heavenly food! Let me
" feed of the crumbs that fall from thy table! Let me
" drink of the water of life which thou hast to give!
" A crumb, a drop will be a refreshing cordial, a
" feast of fat things, of wine on the lees well refined."

§. 9. Come, *sensible of your ignorance*, to Christ for divine teaching. Say, "Lord, thou must
" teach me, or I shall never learn. I am dull of
" understanding, but thou *teachest thy people to pro-
" fit*. Lord, that I may receive my spiritual sight!
" I am come to be thy disciple, to sit at thy feet.
" O give me the teachings of thy word and
" Spirit!"

§. 10. Come, *weak and insufficient*, to Christ, as the Captain of our salvation. Plead with him,
" Lord, thou must *teach my hands to war, and my
" fingers to fight*, and fight my battles for me, or

“ I shall fall before my spiritual enemies. As
 “ *David, against the lion, the bear, and the Philis-*
 “ *sine, so in thy strength will I go forth against*
 “ *corruptions and temptations, against principalities*
 “ *and powers.*”

§. 11. Come to Christ your Advocate, *as a condemned criminal.* Your crimes are aggravated. Your accusers are many and politic, active and cruel. The law pronounces you accursed. Your sovereign Judge is highly incensed. But Jesus has undertook for such as you. Entreat him, “ Lord, “ stand between the justice of God, and my “ perishing soul.”

§. 12. Come to your Lord and Master Christ Jesus, *as a loyal subject and willing servant.* Come, and obey, honour, and love him, even to death. Tell him, “ Lord, here is my head to know “ thee, my heart to love thee, my tongue to praise “ thee, my ears to hear thy voice, my hands and “ feet to execute thy will. What wilt thou have “ me to do? *Other lords besides thee have had do-*
 “ *minion over me, but thou only art my Prince and*
 “ *Saviour.* I dislike none of thy commands: “ But I grieve that I do not more fervently love “ thee, more cheerfully obey thee.”

§. 13. Come, *as a worthless bride,* to Christ, your honourable and glorious Head and Husband. Come to him, both for your wedding-garment and matchless portion. Say to him, “ Lord, I am “ vilely descended; by sin a child of Satan, but “ thou art the Lord from heaven. O ennoble me “ by thy grace! Filthy and deformed as sin hath “ made me, O cover me with thy spotless robes, “ that my shame may not appear!”

CHAP. III.

Serious Self-inquiries for every Morning.

§. 1. "WAS God in my thoughts at lying down, and rising up? and were the thoughts of him sweet and precious to my soul.

§. 2. "In what frame is my heart this morning? Do I admire the goodness of God in the last night's sleep, and for adding more time to my life? and am I heartily thankful?"

§. 3. "Can I really commit myself, and all my affairs, to God this day, to be guided by his counsel, protected and provided for by his care, and to be entirely and cheerfully at his disposal?"

§. 4. "Am I resolved to speak for God and his glory? And, in the strength of Christ, will I neither be afraid, ashamed, nor weary of well-doing."

§. 5. "Am I a child of God, and heir of glory; or, a slave to sin, and a child of the devil? If I am God's child, should I not wear the garments of righteousness? If an heir of heaven, should I not cast off the rags of corruption, and take heed of defiling myself with sin? Should I not *do more than others*?"

§. 6. "Who is the greatest deceiver? If my heart, should I not be jealous and watchful over it? Where are the greatest dangers, and most pernicious mistakes? If in soul-concerns, should I not venture the loss of all, rather than lose my precious never-dying soul?"

§. 7. " Who are my most implacable, powerful, and soul-destroying enemies, but the world, the flesh, and the devil? And should I not *watch and be sober*, so as neither to idolize the first, pamper the second, or listen to the third?

§. 8. " Who is, or can be, my best friend, but God? And should I not fear his displeasure more than death, desire his favour more than life, and through all this day love, honour, and obey him?"

§. 9. " Where is the greatest vanity and vexation, but in the world? And should I not live above it? Is not godliness the greatest gain; and should I not make it my chief business?"

§. 10. " What is my heavenly work, but to *run a race, fight, strive, and wrestle*? And can I do all this, without care, diligence, and watchfulness?"

§. 11. " Whose eyes will be upon me all this day, to observe my head and heart, my lip and life, but his, who is *the Judge of all the earth*? And dare I sin in his presence, and affront him to his face?"

§. 12. " If I should spend this day in vanity, idleness, and sin, will it not be sorrowful at night? If I spend it holily and profitably, shall I not pray with greater confidence, lie down more peacefully, and have *the testimony of conscience for my rejoicing*?"

§. 13. " How would I have this day appear at *the day of judgment*? Ought not my thoughts, words, and actions, to be such *now*, as I shall *then* wish them to have been?"

§. 14. " How may I this day order my secular business with most wisdom and prudence, inte-

“grity and uprightnefs, and for my real advantage?”

§. 15. “Am I now fit to draw nigh to God in prayer; and can I *seek first*, and as my chief concern, *the kingdom of God and his righteousness?*”

CHAP. IV.

Serious Self-inquiries for every Evening.

§. 1. “**W**HAT have I done this day for God and his glory? What can I look back upon with comfort?”

§. 2. “In what frame hath my heart been all this day? Have I most desired heavenly or earthly things? Hath my joy been more in God, and in the hope of future glory, than in worldly riches, honours, and pleasures? Was my grief more for sin, or for the troubles of life? Have I most derived comfort from *broken cisterns*, or from God the *fountain?*”

§. 3. “What were my intentions? Have I been sincere, and maintained a *conscience void of offence toward God, and toward men?* Did I *eat and drink, pray and converse, to the glory of God*, or was self uppermost in all?”

§. 4. “What spiritual duties have I performed this day? Did I regard the *manner*, as well as the *matter*; and do them out of *conscience*, and not out of *custom?* Did I pray fervently, and read and meditate so as to affect my heart?”

§. 5. "How faithful, diligent, and careful
 " have I been in my place and calling? Have
 " there been no idle hours in the day?"

§. 6. "What has been my company this day?
 " What good have I done to them, or receiv-
 " ed from them? Did I reprove, exhort, and
 " strengthen, encourage, comfort, and warn, as
 " the matter required?"

§. 7. "How have I borne the troubles and
 " crosses of this day? Did I neither *despise* them,
 " nor *faint* under them? neither entertain hard
 " thoughts of God, nor utter rash words against
 " him?"

§. 8. "What were my temptations this day?
 " Was I easily drawn into sin, or restrained and
 " over-awed by God's all-seeing eye, merciful
 " heart, or revenging hand? Was I *soon angry*, and
 " my anger of long continuance, and have I re-
 " pented of it? What conviction, mercy, or
 " warning did I sin against?"

§. 9. "What were my enjoyments, and how
 " was my heart under them? Was I affected
 " with the goodness of God to me in my health,
 " friends, and estate, and unfeignedly thank-
 " ful, and therefore cheerfully fruitful in good
 " works?"

§. 10. "What have I learnt this day? Have I
 " got more heart-affecting knowledge of God
 " and his glory, of myself and my sins, of this
 " world and that which is to come?"

§. 11. "What have I remembered of the word
 " of God, whether read or heard? Was any
 " scripture sweet to my soul? Did I by faith
 " make any promise my own? Did any particu-
 " lar precept regulate my conduct?"

§. 12. "What graces have I especially exercised?
 " Have I lived by faith, loved God with all my
 " heart, denied myself for Christ? Have I had re-
 " course to God the Father, as my portion and
 " happiness; to Christ, as my Saviour, inter-
 " cessor, and friend; and to the Holy Spirit, as my
 " guide, strength and comforter; cherishing, and
 " not *quenching*, his gracious influences?"

§. 13. "Have I been suitably affected with the
 " sins, or miseries of others, whether friends or
 " foes, abroad or at home? Have I had a com-
 " passionate heart, and bountiful hand, to any in
 " want?"

§. 14. "Have I *especially done good unto them*
 " *who are of the household of faith*, and honoured
 " *them that fear the Lord*, though in rags and sores
 " like a *Job*, or a *Lazarus*; and esteemed such
 " as orient pearls, though found on a dunghill?"

§. 15. "Did the church of God, and the in-
 " terest of Christ, lie near my heart? Have I
 " heartily prayed for the welfare of *Zion*, and
 " mourned its desolations, and preferred *Jerusa-*
 " *lem above my chief joy*?"

§. 16. "Can my family, or those that best know
 " me, speak best of me? Have I been, and done
 " good, as husband or wife, as parent or child,
 " as master or servant? Have I wronged no man
 " in his estate, by over-reaching him; in his
 " name, by flandering or backbiting; in his soul
 " or body, by neglecting his sin or trouble?
 " Have I *done to others*, as I would they should do
 " unto me!"

§. 17. "Have I forgiven my enemies, rejoiced
 " in others happiness, and neither envied nor
 " coveted any man's honour, riches, or friends?"

“ Have I not quarrelled with my neighbours;
 “ but endeavoured to *heal breaches, and follow*
 “ *peace with all men?*”

§. 18. “ Hath my deportment been sober, dis-
 “ creet, and serious? Have I been neither vain,
 “ wanton, nor frothy, in my temper or conversa-
 “ tion?”

§. 19. “ Have I despised the glory of this
 “ world, and *accounted it but loss and dung for*
 “ *Christ and grace?*”

§. 20. “ Have I really set death before me,
 “ and considered my life as *a vapour, or a shadow?*
 “ What preparations have I made for death? If
 “ God should this night close my eyes in death,
 “ how is it like to be with my soul? Dare I lie
 “ down under the guilt of one allowed sin?”

§. 21. “ Inconceivably great, glorious, and ter-
 “ rible as *the day of judgment* will be, dare I meet
 “ *Christ coming in flaming fire, with his mighty*
 “ *angels, to take vengeance?* Will my graces bear
 “ the trial of *that day?* And have I *this day*
 “ searched, judged, and condemned myself?”

§. 22. “ Do I believe the torments of hell to be
 “ eternal? And do I indeed *fly from the wrath to*
 “ *come?*”

§. 23. “ Have I this day by faith *beheld, the new*
 “ *Jerusalem,* meditated on its glory, and lived
 “ and conversed as an heir of it?”

§. 24. “ In all I have done, have I looked at
 “ God more than man, and been more concern-
 “ ed to cleanse the heart, than *make a fair shew*
 “ *in the flesh?*”

§. 25. “ Dare I lie down this night, without
 “ praying to God for the pardon of my sins, the
 “ continuance of divine protection and blessing,
 “ and the salvation of my soul?”

CHAP. V.

Rules for the Sanctification of the Lord's Day.

§. 1. *WISELY* contrive the day before, that you may have no unnecessary work to employ your hands or heads on *God's day*. Think seriously, "What a weighty business am I going about! My worldly affairs are but trifles to this. What are shops, ships, or farms, to Christ, grace, or heaven? Can I be too careful, or solemn, in the work of God, my soul, and eternity? How holy and heavenly should my thoughts and lips, my desires and pursuits, be on the *Lord's Day!*"

§. 2. *Prepare for this holy day*—by examining your heart and life. Consider what sins you have to confess, mourn over, and pray against; what mercies for soul or body are wanted by yourself or others; what blessings have been received; and what thanks are to be returned. Think with yourself, "What good did I get by any former *Sabbath*, and particularly by the *last*? Was my heart then broken for sin, or warmed with divine love? Have I firmly believed, and faithfully obeyed, the truths I then learnt?" Pray that the *Sabbath before you* may be the best you ever kept; that your heart may be more humble, tender, and heavenly; that God may reap more glory, and you more spiritual profit; and that *this* may be an earnest to you of keeping an *eternal Sabbath* with God in glory. Particularly beg,

“ O God of grace, prepare a suitable word for
 “ my soul ! Let the *minister's* mouth be opened,
 “ his heart enlarged, and his message be accord-
 “ ing to thy holy will ! *Enter thou into thy temple,*
 “ and crown thy ordinances with thy presence
 “ and blessing ! Give me, Lord, *the hearing ear,*
 “ *the seeing eye, and the understanding heart,* that
 “ I may *receive with meekness the ingrafted word !*
 “ O let not my heart deceive me ; nor the world,
 “ nor Satan, distract or divert me !”

§. 3. *As soon as you awake in the morning of this
 sacred day,* direct your hearts and eyes heaven-
 ward. Bless God that you see the light of ano-
 ther *Sabbath,* in which your soul may be furnished
 with grace, and be fitted for glory. Call upon
 the Lord, to pardon your defective *preparations,*
 bear with your infirmities, accept your poor ser-
 vices, and enrich you with his graces and conso-
 lations.

§. 4. *Proceed to solemn meditation,* till your heart
 is affected with considering, either—the majesty
 of the God you are to wait upon ;—or, the vile-
 ness of sin, and yourself by reason of sin ;—or,
 the excellencies of Christ, and the greatness of
 his love ;—or, the heavenly nature of divine wor-
 ship, and *the gain of godliness ;*—or, the vanity of
 the world ;—or, the worth of your immortal
 soul ;—or, the rage and policy of your spiritual
 enemies ;—or, the deceitfulness of your own
 heart ;—or, the torments of hell ;—or, the joys
 of heaven.

§. 5. *Carefully and conscientiously perform the reli-
 gious duties of your family as well as your closet.*
 See that your servants and children waste not *this
 morning* in sleep or idleness. Call them to join
 with you in reading, singing, and prayer. Inform

them of the glorious master you serve, the immediate blessedness of such service, and the abundant reward attending it, even *life everlasting*. Convince them of the danger of neglecting this service, or trifling with it: Charge them to be constant and serious in closet, family, and public worship; yea, watch over them with a jealous eye, and an affectionate heart.

§. 6. *Endeavour to attend those public ministrations, which are most soul-searching, heart-melting, and sinner-alarms.*

§. 7. *In going to the house of God*—if you are alone, think, “O that God would meet all his worshippers, and bless my soul!”—If you are in company, talk of God and his word, but without pride or affectation; or hearken to the heavenly discourse of others: But if they are such as favour only of earth, and despise godliness, either reprove, or leave them.

§. 8. *As you enter the house of God, lift up your heart to him in such breathings as these:* “Lord, thou hast promised to be in the midst of thy people. O let thy goodness pass before us! Let us see thy power and thy glory in thy sanctuary! Bow the heavens, and come down! Let thy greatness awe us, and thy goodness refresh and delight us!”

§. 9. *In the house of God make a covenant with your eyes, and take heed of a wandering heart. Fix your eyes on the minister, your ears on the word, and your heart on God.*

§. 10. *Be spiritual in every part of the service.*—While the minister is confessing sin, let your heart melt, and even bleed and break.—When he begs for mercy, let your whole soul pant after it.—

When he offers praise, let all that is within you bless God's holy name.—In singing, let your heart make melody to the Lord, that when your voice is high, your heart may not be low and dead.—When the word is read or preached, seriously recollect, “This is the word of God. It is his command, and dare I disobey it? Does he threaten these judgments, and denounce these curses on sinners, and must not I tremble? Are these his calls and invitations, his great and precious promises, and shall I refuse them? Ye everlasting doors of my heart fly open, and the King of glory shall come in!”—While the minister pronounces the blessing haste not away (a fault too common), but hope, desire, and believe it shall come down upon you with a divine efficacy.

§. 11. When you come from the house of God, take heed lest Satan catch away the seed that is sown, or the thorny cares of the world choke it. Let not vain discourse proceed from your lips, as soon as God's word is out of the minister's. But beg of God, that the word you have heard, may not be as water spilt upon the ground; pray that your memory may retain it, your heart love it, and your will obey it; that it may destroy your lusts, fire your zeal for God, and fill your mouths with good words and your hands with good works.

§. 12. When you dine, let not your table become a snare to your soul, and therefore eat no more than will fit you to serve God with cheerfulness and vigour. Beg a divine blessing on the food of soul and body. Both sitting down, and rising up, let your heart be heavenly, and your discourse savoury, seasoned with grace.

§. 13. *After dinner*, either repeat what you have been hearing, or read in your Bible, or in some other good book. Thus endeavour to impress your own mind, and those around you, with *the things which you have heard*, and not to let them slip.

§. 14. *Return with your family to the house of God.* Think not half a day enough for God and your soul. If you come before the service begins, spend the interval in devout meditation, or in religious discourse. It is lamentable to see a *church-yard* filled with idle persons, talking of their worldly affairs, or any thing rather than their souls. They little think how busy Satan is with them, sowing his seed in their hearts, that God's seed may find no place there. How much better if they were saying, "What a good word have we heard this morning! How shall we farther provide for heaven this afternoon?" Whatever others do, warm your own heart with love to God, and delight in his service. A careless heart, a drowsy body, dull affections, and dead services, are not fit for a living God.

§. 15. *Take heed how you spend the evening.* The heart is apt to be vain, after the public duties of the day. If God has made any serious impressions on your heart, let them be cherished and strengthened by the concluding *worship* of your family and *closet*, and also by your pious and profitable talk with those around you.

§. 16. *Before you lie down at night, review the whole work of the day.* Take the shame of every defect to yourself, and give God the glory of every excellence. Humbly acknowledge, "God is worthy of a better tongue than mine to

“ praise him, and a better heart to love him.
“ Could I *have done all that is commanded*, I should
“ *be an unprofitable servant*. What am I then,
“ while every duty is mixed with sin, and with
“ unnumbered failings?” Rest on nothing you
have done, for acceptance and salvation, but on
Christ alone. Renounce all confidence in your
own righteousness, and expect all blessings and
promises only to flow to you in the blood of
Christ.

THE END.

