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ANECDOTES

ILLUSTRATIVE OF THE

ASSEMBLY'S

SHORTER CATECHISM;

DESIGNED CHIEFLY TO ASSIST

PARENTS AND SABBATH SCHOOL TEACHERS

IN THE INSTRUCTION OF YOUTH.

By JOHN WHITECROSS,

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THIRD EDITION, ENLARGED.

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PREFACE.

THE Assembly's Shorter Catechism has been and long justly esteemed an excellent compendium of religious knowledge. To illustrate it, explanatory Catechisms, and even Bodies of Divinity, have been composed. Parents and teachers have used it for the purpose of initiating the young in the principles of religion. To contribute to their assistance in a labour so important, is the design of the following compilation.

Having been in the habit of selecting an anecdote or two, suited to the subject of instruction in the Sabbath School under his charge, the compiler was led to conceive the plan of this little work. It will be generally allowed, that anecdotes and stories are calculated to engage the attention of children, which, gained by this means, may be happily kept; while directed to other parts of instruction.

While, from the similarity of several of the questions, it was found difficult to prefix to each its appropriate anecdotes, it is hoped there will be few, if any, altogether misplaced. Care has

been taken to admit, as far as possible, only those of a religious nature, which may, with propriety, be related by a pious parent or teacher, when instructing his children or scholars on a Sabbath evening.

Though this little volume is to be viewed as chiefly adapted to the use of parents and Sabbath School teachers, yet it may not be uninteresting to the general reader. The questions under which they are arranged, will serve as a guide in selecting anecdotes suited to particular circumstances; and something may be found fitted to please and to instruct.

If, through the Divine blessing, this work in any measure serve the purpose designed, the compiler will rejoice that his humble labours have not been in vain.

EDINBURGH, *August 1829.*

THE
SHORTER CATECHISM
ILLUSTRATED.

Q. 1. WHAT is the chief end of man ?

A. Man's chief end is to glorify God, and to enjoy him for ever.

1. The late Lady Glenorchy, in her diary, relates her being seized with a fever, which threatened her life, "During the course of which," she says, "the first question of the Assembly's Catechism was brought to my mind,—What is the chief end of man? as if some one had asked it. When I considered the answer to it,—
"To glorify God, and to enjoy him for ever," I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had any idea of what was meant by enjoying him for ever. Death and judgment were set before me; my past sins came to my remembrance; I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another." From this unhappy state she was shortly after delivered, by believing on the Lord Jesus as the only Saviour of the guilty.

2. Such was Mr Hervey's strict piety, that he suffered no moment to go unimproved. When he was called down to tea, he used to bring his Hebrew Bible or Greek Testament with him; and would either speak upon one verse or upon several verses, as occasion offered. "This," says Mr Romaine, "was generally an improving season. The glory of God is very seldom promoted at the tea table; but it was at Mr Hervey's. Drinking tea with

him, was like being at an ordinance; for it was sanctified by the word of God, and prayer."

3. An eminent minister, after having been silent in company for a considerable time, and being asked the reason, signified that the powers of his mind had been solemnly absorbed with the thought of eternal happiness. "O my friends," said he, with an energy that surprised all present, "consider what it is to be for ever with the Lord—for ever, for ever, for ever!"

4. A French officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My motive," said the christian officer, "is the same; we only differ as to the place.—The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in heaven."

5. Mr Robinson, a member of the Presbytery of New Brunswick, was the son of a wealthy Quaker in England. Being permitted to pay a visit to an aunt in London, from whom he had considerable expectations, and becoming very fond of the dissipations of the town, he incurred debt, which so involved him, that he determined to quit his native country, and seek his fortune in America. Soon after his arrival, he had recourse for subsistence, to teaching a school in New Jersey. After he had been for some time engaged in this business, without any practical sense of religion, he was riding at a late hour one evening, when the moon and stars shone with unusual brightness. While he was meditating on the beauty and grandeur of the scene, and was saying to himself, "How transcendently glorious must be the Author of all this beauty and grandeur!" the thought struck him with the suddenness and force of lightning, "*But what do I know of this God? Have I ever sought his favour, or made him my friend?*" This happy impression, which proved, by its permanency and effects, to have come from

the best of all sources, never left him until he took refuge in Christ, as the hope and life of his soul.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

1. A gentleman, travelling in a stage coach, attempted to divert the company by ridiculing the Scriptures. "As to the prophecies," said he, "in particular, they were all written after the events took place." A minister in the coach, who had hitherto been silent, replied, "Sir, I beg leave to mention one particular prophecy as an exception, 2 Pet. iii. 2. 'Knowing this first, that there shall come in the latter days, *Scorners.*' Now, Sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped.

2. "A few Sabbaths since," says one, "a little boy, about six years of age, just after entering the school, came, and asked me for the charity-box. I inquired what he wanted with it, 'I want to put a half-penny into it,' said he. To examine his motives, and his knowledge of divine things more particularly, I asked him what good he supposed it would do to put his money into the charity-box. 'I want to send it to the heathen,' he replied. 'Do you know,' said I, 'who the heathen are?' 'They are folks who have not got any Bible, and live a great way off.' 'What is the Bible?' 'The word of God.' 'Of what use would it be to the heathen, if they had it?' 'It would tell them how to love God, and be good.' 'Where did the Bible come from?' 'From heaven.' 'Was it written in heaven?' 'No, the prophets and good men wrote it.' 'If good men wrote it, how then is it the word of God, and come from heaven?' 'Why, the Holy Ghost told them how to write it.' 'Did they see the Holy Ghost, and did he speak to them?' 'No, but he made them *think* it.' This was enough. I presented him the charity-box; he dropped in his money: a smile of joy glowed upon his countenance; and he returned to his seat, filled with the luxury of doing good."

3. The learned Salmasius said on his death-bed, "O! I have lost a world of time! If one year more were added to my life, it should be spent in reading David's Psalms, and Paul's Epistles."

4. Mr Locke, a little before his death, being asked what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion, made this reply: "Let him study the holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

5. It was customary in Cromwell's time for his soldiers to carry each a Bible in his pocket. Among others, a profligate young man, who was ordered out to attack some fortress. During the engagement, a bullet had perforated his Bible, and gone so far as to rest opposite these words in Ecclesiastes: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." The words, so appropriate to his case, powerfully affected his mind, and proved, by the blessing of God, the means of his conversion. He used to observe, that the Bible had been the happy means of saving both his soul and his body.

6. Some years ago, three boys at a public seminary in France, stood up to receive a reward for their diligence. They were offered a certain sum of money, or a Bible. The first two boys chose the money, but the third desired to have the Bible. On receiving and opening it, he found a bill in it for more money than both the others had received. If God blessed the reading of it, in addition to his reward of money, he would obtain the possession and enjoyment of unsearchable riches for ever.

7. A person in Birmingham, who lived in the neglect of the worship of God, and of reading the Bible, was, on a Lord's day, sitting at the fire, with his family; he said that he thought he would read a chapter in the Bible, not having read one for a long time. But, alas! he was disappointed; it was too late, for in the very act of reaching it from the shelf, he sunk down, and immediately expired.

8. A poor lame boy came one day to a gentleman who was very kind to him, and asked for a piece of string, saying, "Do let it be a good long bit, Sir." The gentleman inquiring what it was for, the boy seemed unwilling to tell; but at last said it was to make a cabbage net, which he could sell for three-pence, as he wished to send the money to help to pay for printing Bibles for the poor heathen: "And you know, Sir," added he, "it may pay for the printing one side of a leaf of one of them." The gentleman gave him a large piece of string, and told him to bring the net when it was finished. The boy brought it, and the gentleman said, "You are a good boy; there is three-pence for you to send for the Bibles, and three-pence for yourself." "No, Sir," exclaimed the boy, "do send it all, perhaps it will pay for printing both sides."

Q.3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

1. An ignorant collier, when examined respecting his religious principles, was asked what it was that he believed. He answered, "I believe what the church believes." The other rejoined, "What, then, does the church believe?" He replied readily, "The church believes what I believe." The other, desirous, if possible, to bring him to particulars, once more resumed his inquiry. "Tell me, then, I pray you, what it is which you and the church *both* believe." The only answer the collier could give, was, "Why, truly Sir, the church and I *both* believe the same thing."

2. The celebrated Hume was dining at the house of an intimate friend. After dinner the ladies withdrew; and in the course of conversation, Mr Hume made some assertion, which caused a gentleman present to observe to him, "If you can advance such sentiments as these, you certainly are what the world gives you credit for being, an infidel." A little girl, whom the philosopher had often noticed, and with whom he had become a favourite, by bringing her little presents of toys and sweetmeats, happened to be playing about the room unnoticed. She,

however, listened to the conversation, and, on hearing the above expression, left the room, went to her mother, and asked her, "Mamma, what is an infidel?" "An infidel, my dear," replied her mother, "why should you ask such a question? an infidel is so awful a character, that I scarcely know how to answer you." "Oh! do tell me, Mamma," returned the child, "I must know what an infidel is." Struck with her eagerness, her mother at length replied, "An infidel is one who believes that there is no God, no heaven, no hell, no hereafter." Some days afterwards, Hume again visited the house of his friend. On being introduced to the parlour, he found no one there but his favourite little girl; he went to her, and attempted to take her up in his arms and kiss her, as he had been used to do; but the child shrunk with horror from his touch. "My dear," said he, "what is the matter? do I hurt you?" "No," she replied, "you do not hurt me, but I cannot kiss you, I cannot play with you." "Why not, my dear?" "Because you are an infidel." "An infidel! what is that?" "One who believes there is no God, no heaven, no hell, no hereafter." "And are you not very sorry for me, my dear?" asked the philosopher. "Yes, indeed, I am sorry!" returned the child with solemnity; "and I pray to God for you." "Do you, indeed? and what do you say?" "I say, O God, teach this man that thou art!"—A striking illustration of the words of sacred Scripture, "Out of the mouths of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger."

3. Dr Elliot was well acquainted with Colonel Allen, a celebrated infidel in America, and made him a visit at a time when his daughter was sick and near death. He was introduced to the library, where the Colonel read to him some of his writings with much self-complacency, and asked, "Is not that well done?" While they were thus employed, a messenger entered, and informed Colonel Allen that his daughter was dying, and desired to speak with him. He immediately went to her chamber, accompanied by Dr Elliot, who was desirous of witnessing the interview. The wife of Colonel Allen was a pious woman, and had instructed her daughter in the principles of Christianity. As soon as her father appeared

at her bedside, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" He became extremely agitated; his chin quivered, his whole frame shook, and after waiting a few moments, he replied, "Believe what your mother has taught you."

4. An English officer, who was lately in Valenciennes, states the following fact, which came under his own observation. A number of Bibles in French had been sent from England to the above city, for sale or distribution. Many of the people received them with gratitude, and read them with avidity; but the priest getting information of the matter, ordered all the Bibles to be returned. The English officer, who was acquainted with him, asked the reason of this; to which he gave the truly *Popish* reply,—"*I teach the people every thing that is necessary for them to know!*"

5. A worthy officer, during the war, assembled all his men in the cabin, and stating the critical situation of his country, proposed to them the contribution of ten days' pay, as a free-will offering to the necessities of their country. This being cheerfully agreed to, he presented each of them with a Bible, desiring them to peruse it carefully, adding, "It will instruct you to fear God, honour the king, and love your country."

6. A poor boy, going to a Sabbath School, was met by a companion, who invited him to play the truant; but he absolutely refused, and went to school. When this came to be known, the boy was asked what it was that kept him from complying with the temptation? He answered, "Because I read in my Bible, *My son, if sinners entice thee, consent thou not.*"

7. It was remarked by one, "If I have been honoured to do any good in my day; if I have been of any use to the church of Christ, to my family, and to my fellow-creatures; if I have enjoyed any happiness in life, (and I am happy to say I have had a large share); if I have any hope beyond the grave, and that hope I would not exchange for a thousand worlds,—I owe all to the Bible."

Q. 4. What is God?

A. God is a Spirit, infinite, eternal, and un-

changeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

1. Mr Raffles, in his interesting Alpine Tour, relates a circumstance worthy of notice. "Yet," says he, "amid these scenes,—surrounded by the sublimest demonstrations of the eternal power and Godhead of the Almighty, a wretch has had the hardihood to avow and record his Atheism, having written over against his name in the Album, at Montanvert, 'An Atheist.' It seems as if some emotions of shame touched him at the time, for he has written it in Greek. It caught the eye of a divine who succeeded him, and he very properly wrote underneath in the same language,—*If an Atheist, a fool,—if not, a liar.*"

2. Simonides, a heathen poet, being asked by Hiero, king of Syracuse, *What is God?* desired a day to think upon it; and when that was ended, he desired two; and when these were past, he desired four days; thus he continued to double the number of days in which he desired to think of God, before he would give an answer. Upon which the king expressed his surprise at his behaviour, and asked him, *What he meant by this?* To which the poet answered, "The more I think of God, he is still the more dark and unknown to me."

3. A certain man went to a dervise, and proposed three questions: *1st*, "Why do they say that God is omnipotent? I do not see him in any place; show me where he is. *2dly*, Why is man punished for his crimes? since, whatever he does proceeds from God; man has no free will; for he cannot do any thing contrary to the will of God; and if he had power, he would do every thing for his own good. *3dly*, How can God punish Satan in hell-fire, since he is formed of that element? and what impression can fire make on itself?" The dervise took up a large clod of earth, and struck him on the head with it. The man went to the Cadi, and said, "I proposed three questions to such a dervise, who flung such a clod of earth at me, as has made my head ache." The Cadi, having sent for the dervise, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head; let him

show me where it is, and I will make God visible to him. And why does he exhibit a complaint to you against me? Whatever I did was the act of God: I did not strike him without the will of God; and what power do I possess? And, as he is compounded of earth, how can he suffer pain from that element?" The man was confounded, and the Cadi highly pleased with the dervise's answer.

4. A little boy of extraordinary abilities, being introduced into the company of a dignified clergyman, was asked by him, "Where God was?" with the promise of an orange. "Tell me," replied the boy, "where he is not, and I will give you two."

5. The teacher of a Sabbath School in Bristol, discoursing with the children, asked, among other things, "Where is God?" one of the elder boys immediately answered, "In heaven." The teacher not appearing satisfied with this reply, again repeated the inquiry, when a lad, younger than the other, answered, "Every where." Requiring still farther explanation, the question was again put, "Where is God?" when a third boy called out, "God is here." The views of the teacher were now met; and he endeavoured to impress upon the minds of the children the important truth, that God is in heaven—God is every where—God is here.

6. It was a fine reply that a pupil of the deaf and dumb institution at Paris made to the following question, put by a gentleman visiting it, "What is eternity?" "It is the life-time of the Almighty!"

7. A little boy, about six years old, was one day sitting very thoughtful. Being asked what he was thinking about, "I am thinking," said he, "of the great God of heaven; and that I must die."

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

1. An Indian chief, having sent for Hiacoomes, a converted native, with the view of receiving religious instruction from him, after some conversation, the chief asked him, "How many Gods the English worshipped?" Hiacoomes answered, "One, one and no more." On which the chief reckoned up about thirty-seven principal gods

which he had. "And shall I," said he, "throw away all these thirty-seven for the sake of one only?" "What do you yourself think?" said Hiacoomes; "For my part, I have thrown away all these, and many more, some years ago, and yet I am preserved, as you see, to this day." "You speak true," said the chief, "and therefore I will throw away all my gods too, and serve that one God with you." Hiacoomes proceeded more fully to instruct him, and the rest of the company with him; and the chief having promised, as is above declared, to worship the true God, and serve him only, was as good as his word; for he carried himself as a true servant of God, all the days of his life after.

2. At Buhapurum, in the northern Cicars, a child about eight years old, who had been educated in Christianity, was ridiculed on that account, by some heathens older than himself. In reply, he repeated what he had been taught respecting God: "Show us your God!" said the heathens. "I cannot do that," answered the child; "but I can soon show you yours." Taking up a stone, and daubing it with some resemblance of a human face, he placed it very gravely upon the ground, and pushing it towards them with his foot; "There," said he, "is such a god as you worship."

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

1. "Sitting lately," says one, "in a public room at Brighton, where an infidel was haranguing the company upon the absurdities of the Christian religion, I could not but be pleased to see how easily his reasoning pride was put to shame. He quoted those passages, 'I and my Father are one;' 'I in them, and thou in me;' and that there are three persons in one God. Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman, and said with an oath, 'Do you believe such nonsense?' The gentleman replied, 'Tell

me how that candle burns?' 'Why,' answered he, 'the tallow, the cotton, and the atmospheric air produce the light.' 'Then they make one light, do they not?' 'Yes.' 'Will you tell me *how* they are one in the other, and yet but one light?' 'No, I cannot.' 'But you believe it?' He could not say he did not. The company instantly made the application, by smiling at his folly; upon which the conversation was changed. This may remind the young and unexperienced, that if they believe only what they can explain, they may as well part with their senses, being surrounded by the wonderful works of God, whose ways are past finding out."

2. When Mr Job Orton, a dissenting minister at Shrewsbury, was preaching from Isaiah ix. 6, his more orthodox hearers, who had doubts concerning his belief of the divinity of Christ, were all attention, in hopes of hearing their pastor's real sentiments. They were, however, disappointed; for when he came to the words, "The mighty God," all he said was, "The meaning of this I cannot tell; and how should I, when his name is called Wonderful?"

3. Two gentlemen were once disputing on the divinity of Christ. One of them who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were you authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied he, "that Jesus Christ is *the true God*." "You are very happy," rejoined the other, "in the choice of your words; for you have happened to hit upon the very words of inspiration. St John, speaking of the Son, says, 'This is the true God and eternal life.'"

Q. 7. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

1. "Some preachers near Olney," says Mr Newton, "dwelt on the doctrine of predestination. An old wo-

man said, ' Ah, I have long settled that point, for if God had not chosen me before I was born, I am sure he would have seen nothing in me to have chosen me for afterwards !' "

2. A young person, riding one day with a friend of his, asked him, " What is your opinion of election, Sir ?" His friend judiciously replied, " Stephen, you have learned fractions, decimals, &c. do you understand them ?" " Yes, Sir." " Do you think when you were in addition you could ?" " No, Sir." " Neither can you, my dear boy, at present comprehend the deep things of God." The youth appeared much interested, and during the remainder of the journey he seemed to be absorbed in his own reflections.

3. Mr Winter was lately in company with an Arminian, who spoke violently against the doctrine of election. " You believe election," said Mr Winter, " as firmly as I do." " I deny it," answered the other ; " on the contrary, it is a doctrine I detest." " Do you believe that all men will be saved on the last day, or some only ?" " Only some." " Do you imagine that those some will be found to have saved themselves ?" " No, certainly : God in Christ is the only Saviour of sinners." " But God could have saved the rest, could he not ?" " No doubt." " Then salvation is peculiar to the saved ?" " To be sure." " And God saves them designedly, and not against his will ?" " Certainly." " And willingly suffers the rest to perish, though he could easily have hindered it ?" " It should seem so." " Then is not this election ?" " It amounts to the same thing."

4. A person in the lower ranks, at Lochwinnoch, whose life and practice had been every thing but that of a genuine Christian, was, nevertheless, a great speculator on the high points of divinity. This unhallowed humour stuck to him on his death-bed, and he was wont to perplex and puzzle himself and his visitors with knotty questions on the Divine *decrees*, and such other topics. Thomas Orr, a person of a very different character, was sitting at his bedside, endeavouring to turn his attention to his more immediate concerns. " Ah William," said he, " this is the *decree* you have at present to do with—HE THAT BELIEVETH SHALL BE SAVED ; HE THAT BELIEVETH NOT SHALL BE DAMNED."

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.

1. Julian, usually styled the *apostate*, one of the Roman emperors, with the view of invalidating the truth of our Saviour's prophecies respecting the desolation of the Jews, made an attempt to rebuild the temple of Jerusalem; but from the breaking out of terrible balls of fire near the foundations, the workmen were obliged to abandon the impious attempt. "Who hath hardened himself against God, and hath prospered? His counsel shall stand, and he will do all his pleasure."

2. The celebrated Richard Boyle, Earl of Cork, who rose from a humble station in life to the highest rank, and passed through strange and trying vicissitudes, used these words as his motto, and ordered them to be engraven upon his tomb: *God's providence is my inheritance.*

3. An ancient philosopher used to bless the gods for three privileges: That he was made, not a *brute*, but a *rational* creature—That he was born, not in *barbarous* climes, but in Greece—That he lived, not in the more *uncultivated* ages, but in the time, and under the tuition of Socrates. How much better reason have we to bless God, that in his providence, we are born in Britain in a time of gospel light!

4. "Who would have thought," says Saurin, "that King Henry VIII. a cruel and superstitious king, the greatest enemy the Reformation ever had—he who, by the fury of his arms, and by the productions of his pen, opposed this great work, refuting those whom he could not persecute, and persecuting those whom he could not refute,—who would have thought that this monarch should first serve the work he intended to subvert, clear the way for reformation, and, by shaking off the yoke of the Roman Pontiff, execute the plan of Providence, while he seemed to do nothing but satiate his voluptuousness and ambition?"

5. "It was a special providence of God," says Mr Samuel Clarke, "that the same day Pelagius, the heretic, was born in Britain, St Augustine, the great confuter of the heresy, was born in Africa:—Divine Providence so

disposing it, that the poison and the antidote should come into the world together."

6. John Brotherton was a soldier, and fought in the battle of Minden. When he left home, he took a small Bible, which he determined always to carry with him. When going to the battle, he put his Bible between his coat and his waistcoat, over his breast. It was the means of saving his life; for one of the enemy thrust at him with a bayonet, and the point of the weapon pierced through his belt and coat, and above fifty leaves of the Bible.

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

1. Sir Isaac Newton said, a little before his death, "I do not know what I may appear to the world; but to myself, I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."

2. Bailey, a Griqua in South Africa, stated, that the first thing which led him to think of religion, was observing the Hottentots, who belonged to Zak river mission, giving thanks when eating. "I went," said he, "afterwards to that settlement, where I heard many things, but felt no interest in them. But one day, when alone in the fields, I looked very seriously at a mountain, as the work of that God of whom I had heard; then I looked to my two hands, and for the first time noticed, that there was the same number of fingers on each. I asked, why are there not five on this hand, and three on that? it must be God that made them so. Then I examined my feet, and wondered to find my soles both flat; not one flat and the other round. God must have done this, said I. In this way I considered my whole body, which made a deep impression on my mind, and disposed me to hear the word of God with more interest, till I was brought to trust that Jesus died for my sins."

3. The late Dr Beattie of Aberdeen, wishing to impress on the mind of his son, a little boy, about six years of

age, the important truth that God made him, used the following method:—"In the corner of a little garden," says the Doctor, "without informing any person of the circumstance, I wrote in the mould, with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after this, he came running to me, and, with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it, but he insisted on my going to see what had happened. 'Yes,' said I, carelessly, on coming to the place, 'I see it is so: but what is there in this worth notice? is it not mere chance?' and I went away. He followed me, and taking hold of my coat, said with some earnestness, 'It cannot have happened by chance,—somebody must have contrived matters so as to produce it.' 'So you think,' said I, 'that what appears as the letters of your name, cannot be by chance?' 'Yes,' said he with firmness, 'I think so.' 'Look at yourself,' I replied, 'and consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you?' He said they were. 'Came you then hither,' said I, 'by chance?' 'No,' he answered, 'that cannot be; something must have made me.' 'And who is that something?' I asked. He said, 'I do not know.' I had now gained the point I aimed at, and saw that his reason taught him (though he could not express) that what begins to be, must have a cause; and that what is formed with regularity, must have an *intelligent* cause. I therefore told him the name of the GREAT BEING who made him, and all the world; concerning whose adorable nature, I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it or the circumstance that introduced it."

4. A gentleman being invited by an honourable personage to see a stately building, erected by Sir Christopher Hatton, he desired to be excused, and to sit still, looking on a flower, which he held in his hand. "For," said he, "I see more of God in this flower, than in all the beautiful edifices in the world."

Q. 10. How did God create man?

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

1. When Galen, a celebrated physician, but atheistically inclined, had anatomized the human body, and carefully surveyed the frame of it, viewed the fitness and usefulness of every part of it, and the many several intentions of every little vein, bone, and muscle, and the beauty of the whole, in a rapture of devotion, he wrote a hymn to the honour of his Creator.

2. In the reign of Theodosius the Emperor, a violent sedition arose at Antioch, because he had exacted a new kind of tribute from the people. In the heat of the commotion, the populace broke down the statue of the Empress Placilla, who was lately dead. The Emperor, in a great rage, sent his forces against the city to sack it. When the herald came and told this to the citizens, one Macedonius, a wise monk, sent to the herald an answer after this manner: "Tell the emperor these words,—That he is not only an emperor, but also a man, therefore, let him look not only on his empire, but also on himself: For he, being a man, commands also those who are men; let them not, then, use men so barbarously, who were made in the image of God. He is angry, and that justly, because the brazen image of his wife hath been thus contumeliously used; and shall not the king of heaven be angry to see his glorious image in man contumeliously handled? O what a difference there is betwixt the reasonable soul and the brazen image! We, for this image, are able to set up an hundred; but he is not able to set up a single hair of these men again, if he kill them." These words being told the emperor, he suppressed his anger, and drew back his forces.

3. Some time ago, the Rev. James Armstrong preached at Harmony, near the Wabash, when a doctor of that place, a professed deist, or infidel, called on his associates to accompany him, while he attacked the Methodists, as he said. At first, he asked Mr Armstrong—"If he followed preaching to save souls?" He answered in the affirmative. He then asked Armstrong—"If he ever saw a

soul?" "No." "If he ever heard a soul?" "No." "If he ever tasted a soul?" "No." "If he ever smelt a soul?" "No." "If he ever felt a soul?" "Yes, thank God," said Armstrong. "Well," said the doctor, "there are four of the five senses against one that there is a soul." Mr Armstrong then asked the gentleman if he was a doctor of medicine, and he was also answered in the affirmative. He then asked the doctor—"If he ever saw a pain?" "No." "If he ever heard a pain?" "No." "If he ever tasted a pain?" "No." "If he ever smelt a pain?" "No." "If he ever felt a pain?" "Yes." Mr Armstrong then said, "There are also four senses against one to evidence that there is a pain, yet, Sir, you know that there is a pain, and I know there is a soul." The doctor appeared confounded, and walked off.

4. Some of the courtiers of the Emperor Sigismund, having no taste for learning, inquired why he so honoured and respected men of low birth on account of their science. The Emperor replied—"In one day I can confer knight-hood or nobility on many, in years I cannot bestow genius on one. Wise and learned men are created by God only. No advantage of education, no favourable combination of circumstances can produce talents, where the Father of spirits hath not dropt the seeds of them in the souls which he hath made."

5. It happened one day, when Mrs Rowe and Dr Watts were together, that the former, who was remarkable for the elegance of her person, began to rally the latter on his external appearance, which was rather diminutive. The Doctor heard her for some time with great good humour, but, at length, thinking that she was proceeding too far, he retreated a few paces, and with a dignity and manner peculiar to himself, delicately chid her in the following extempore lines :

Could I in stature reach the pole,
Or grasp creation in my span;
I'd still be measur'd by my soul;
The *soul's* the *stature* of the man.

6. An officer in India, having once rambled into a jungle adjoining the British encampment, suddenly encountered a royal tiger; the rencountre appeared equally

unexpected on both sides, and both parties made a dead halt, earnestly gazing on each other. The gentleman had no fire-arms, and was aware that a sword would be no effective defence in a struggle for life with such an antagonist. But he had heard, that even the Bengal tiger might be sometimes checked by looking him firmly in the face. He did so: in a few minutes the tiger, which appeared preparing to take his fatal spring, grew disturbed, shrunk aside, and attempted to creep round upon him behind. The officer turned constantly upon the tiger, which still continued to shrink from his glance; but darting into the thicket, and again issuing forth at a different quarter, it persevered for above an hour in this attempt to catch him by surprise, till at last it fairly yielded the contest, and left the gentleman to pursue his walk, who, as may be easily believed, in all haste took a straight direction to the tent.

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

1. The punctuality of Mr Newton, while tide-surveyor at Liverpool, was particularly remarked. One day, however, some business had detained him, and he came to his boat much later than usual, to the surprise of those who had observed his former punctuality. He went out in the boat as heretofore to inspect a ship; but by some accident, the ship blew up just before he reached it; and it appears, that if he had left the shore a few minutes sooner, he must have perished with the rest on board.

2. *Inscription on a Tomb-stone in Jamaica.*—“Here lies the body of Lewis Galdy, Esq. who departed this life at Port-Royal, the 22d of December, 1736, aged eighty. He was born at Montpelier, in France; but left that country for his religion, and came to settle in this island, when he was swallowed up in the great earthquake, in the year 1692, and, by the providence of God, was, by

another shock, thrown into the sea, and saved by swimming, until a boat took him up. He lived many years after, in great reputation, beloved by all who knew him, and much lamented at his death." God is a God of providence, as well as a God of grace. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

3. There is at Bristol a charitable institution called 'Colston's School,' from the name of its founder. The scholars wear on their breasts the figure of a dolphin in brass, the reason of which is as follows:—Mr Colston, a rich West India merchant, was coming home with a ship which contained all his treasure; she sprang a leak, and after having pumped for a long time day and night, the people on board were every moment expecting to go to the bottom. At once, to their great astonishment, the leak was stopped. On examination, it was found that a dolphin had providentially squeezed itself into the hole, and thus saved them from destruction. Mr Colston, therefore, ordered this emblem of a dolphin to be worn as a signal both of his deliverance and his gratitude.

4. Sir Thomas Gresham, who built the Royal Exchange in London, was the son of a poor woman, who, while he was an infant, abandoned him in a field. By the providence of God, however, the chirping of a *grasshopper* attracted a boy to the spot where the child lay; and his life was, by this means, preserved. After Sir Thomas had, by his unparalleled success as a merchant, risen to the pinnacle of commercial wealth and greatness, he chose a grasshopper for his crest; and becoming, under the patronage of Queen Elizabeth, the founder of the Royal Exchange, his crest was placed on the walls of the building in several parts, and a vane or weathercock, in the figure of a grasshopper, was fixed on the summit of the tower.

5. Mr John Craig, a distinguished minister, and colleague of Knox, having gone to reside in Bologna, in a convent of Dominicans, found a copy of Calvin's Institutions, which God made the means of his conversion to the reformed faith. He was seized as a heretic soon after, and carried to Rome, where he was condemned to be burnt;

but on the evening preceding the day of execution, the reigning pontiff died, and, according to custom, the doors of all the prisons were thrown open. All others were released; but heretics, after being permitted to go outside the walls, were re-conducted to their cells. That night, however, a tumult was excited, and Craig and his companions escaped. They had entered a small inn at some distance from Rome, when they were overtaken by a party of soldiers sent to apprehend them. On entering the house, the captain looked Craig stedfastly in the face, and asked him if he remembered having once relieved a poor wounded soldier in the neighbourhood of Bologna: Craig had forgotten it, "But," said the captain, "I am the man; I shall requite your kindness; you are at liberty; your companions I must take with me; but for your sake I shall treat them with all possible lenity." He gave him all the money he had, and Craig escaped. But his money soon failed him; yet God who feedeth the ravens did not. Lying at the side of a wood, full of gloomy apprehensions, a dog came running up to him with a purse in its teeth. Suspecting some evil, he attempted to drive the animal away, but in vain. He at length took the purse, and found in it a sum of money which carried him to Vienna.

6. The providence of God has been often remarkably displayed in the discovery of murder. A respectable publication at Basle relates the following instance.—A person who wrought in a brewery quarrelled with one of his fellow-workmen, and struck him in such a manner, that he died upon the spot. No other person was witness to the deed. He then took the body, and threw it into a large fire under the boiling vat, where it was in a short time so completely consumed, that no traces of its existence remained. On the following day, when the man was missed, the murderer observed very coolly, that he had perceived his fellow-servant to have been intoxicated, and that he had probably fallen from a bridge which he had to cross in his way home, and been drowned. For the space of seven years after, no one entertained any suspicions of the real state of the fact. At the end of this period, the murderer was again employed in the same brewery. He was then induced to reflect on the singularity of the circumstance, that his crime had remained

so long concealed. Having retired one evening to rest, one of the other workmen who slept with him, hearing him say in his sleep, "It is now full seven years ago," asked him, "What was it you did seven years ago?" "I put him," he replied, still speaking in his sleep, "under the boiling vat." As the affair was not entirely forgotten, it immediately occurred to the man that his bed-fellow must allude to the person who was missing about that time: and he accordingly gave information of what he had heard to a magistrate. The murderer was apprehended; and though at first he denied that he knew any thing of the matter, a confession of his crime was at length obtained from him, for which he suffered condign punishment.

7. Queen Mary having dealt severely with the protestants in England, about the latter end of her reign, signed a commission to take the same course with them in Ireland, and, to execute the same with greater force, she nominated Dr Cole one of the commissioners. The Doctor coming with the commission to Chester, on his journey; the Mayor of that city, hearing that her Majesty was sending a messenger into Ireland, waited on the Doctor, who, in discourse with the Mayor, took out of a cloak-bag a leather box, saying, "Here is a commission that shall lash the heretics of Ireland," calling the protestants by that title. The good woman of the house, being well-affected to the protestant religion, and also having a brother, named John Edmunds, of the same religious profession, then a citizen of Dublin, was much troubled at the Doctor's words; but watching her convenient time, while the Mayor took his leave, and the Doctor complimented him down stairs, she opened the box, took the commission out, and placed in lieu of it, a sheet of paper with a pack of cards wrapt up in it, the knave of clubs being faced uppermost. The Doctor coming up to his chamber, and suspecting nothing of what had been done, put up the box as formerly. The next day going to the water side, wind and weather serving him, he sailed towards Ireland, and landed on the 7th of October 1558, at Dublin. When he arrived at the castle, the Lord Fitz-Walter, being Lord Deputy, sent for him to come before him and the privy council. He came accordingly, and after he had made a speech, relating on what account

he had come over, he presented the box to the Lord Deputy, who, causing it to be opened, that the secretary might read the commission, there was nothing, save a pack of cards, with the knave of clubs uppermost; which not only startled the Lord Deputy and council, but the Doctor, who assured them he had a commission, but knew not how it was gone. The Lord Deputy made answer, "Let us have another commission, and we will shuffle the cards in the meanwhile." The Doctor being troubled in his mind, went away, and returned to England, and, coming into the court, obtained another commission; but staying for the wind on the water side, news came to him that the Queen was dead; and thus God preserved the protestants of Ireland. Queen Elizabeth was so delighted with this story, which was related to her by Lord Fitz-Walter, on his return to England, that she sent for Elizabeth Edmunds, and gave her a pension of L.40 a-year during her life.

Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

1. In the reign of King Charles I. the goldsmiths of London had a custom of weighing several sorts of their precious metal before the privy council. On this occasion they made use of scales, poised with such exquisite nicety, that the beam would turn, the master of the company affirmed, at the two-hundredth part of a grain. Noy, the famous attorney-general, standing by, and hearing this, replied, "I should be loath, then, to have all my actions weighed in these scales." With whom I heartily concur, says the pious Hervey, in relation to myself. And since the balances of the sanctuary, the balances in God's hand, are infinitely exact, O what need have we of the merit and righteousness of Christ, to make us acceptable in *his* sight, and passable in *his* esteem!

2. A servant who had made that improvement which might be expected from hearing the irreligious and blasphemous conversation continually passing at the table where he waited, took an opportunity to rob his master. Being apprehended, and urged by his master to give a reason for this infamous behaviour, "Sir," said he, "I have heard you and your friends so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery." "Well," replied the master, "but had you no fear of that death which the laws of your country inflict upon the crime?" "Sir," rejoined the servant, looking sternly at his master, "what is that to you, if I had a mind to venture that? you and your wicked companions had removed my greatest terror, why should I fear the less?"

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

1. "Many have puzzled themselves," says Mr Newton, "about the origin of evil: I observe there is evil, and that there is a way to escape it: and with this I begin and end."

2. When the physicians told Theotimus, that except he abstained from drunkenness and uncleanness, &c. he would lose his eyes; his heart was so wedded to his sins, that he answered, *Then farewell sweet light.* He had rather lose his eyes than leave his sins. So a man bewitched with sin, had rather lose God, Christ, heaven, and his own soul, than part with it.

3. Colonel Gardiner having received a challenge to fight a duel, made the following truly noble and Christian reply: "I fear *sinning*, though you know, Sir, I do not fear fighting."

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.

1. The last words that Archbishop Usher was heard to express, were, "Lord, forgive my sins, especially my sins of omission."

2. A minister explaining the distinction between sins of omission and commission, made use of the following simile by way of illustration; "Behold yonder fire which lately burnt with so much brightness; it is now dull: let it alone, and it will soon go out; but if you pour water on it, you will put it out. The first is an act of omission, the second of commission."

3. Count Godomar, a foreigner of note, often professed, in the declining part of his years, when death and the eternal world seemed nearer, "That he feared nothing in the world more than sin; and whatever liberties he had formerly taken, he would rather now submit to be torn to pieces by wild beasts, than knowingly or willingly commit any sin against God."

4. Phebe Barlett, a very little girl, went with some other children, to gather plums in a neighbouring orchard. On bringing some of the fruit home, her mother mildly reprov'd her, and said she ought not to have gathered the plums without leave, because it was sin; God had commanded her not to steal. The child, not being sensible of the evil before, seemed greatly surprised, and bursting into tears, cried out, "I won't have these plums!" and turning to her sister Eunice, very earnestly said to her, "Why did you ask me to go to that plum tree? I should not have gone, if you had not asked me." The other children did not seem much concerned; but there was no pacifying Phebe. Her mother mentioned the circumstance to the owner of the tree, and requested of him that she might have the plums; but still she was deeply affected; and being asked, what it was that troubled her now; she said that she wept, BECAUSE IT WAS SIN. She declared, that if Eunice were to ask her a hundred times, she would not go again, and she retained an aversion to that fruit for a long time after.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from

the estate wherein they were created, was their eating the forbidden fruit.

1. The late Mr Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of the natives on the banks of the Ganges, accosted by a Brahmin as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr Thomas. "Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr Thomas, observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was so much distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat,—who ought to suffer punishment? *I* for instructing them, or *they* for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought *all* to be put to death together." "Aye, Brahmin," replied Mr T. "and if you and the devil sin together, the devil and you will be punished together."

2. "There is," says one, "a tree called the manchancel, which grows in the West Indies; its appearance is very attractive, and the wood of it peculiarly beautiful; it bears a kind of apple, resembling the golden pippen. This fruit looks very tempting, and smells very fragrant; but to eat of it is instant death; and its sap or juice is so poisonous, that if a few drops of it fall on the skin, it raises blisters, and occasions great pain. The Indians dip their arrows in the juice, that they may poison their enemies when they wound them. Providence hath so appointed it, that one of these trees is never found, but near it there also grows a *white wood*, or a fig-tree, the juice of either of which, if applied in time, is a remedy for the diseases produced by the manchancel. Now, when I read this account, I thought of sin and salvation. Sin, like this poisonous apple, looks pleasant to the eye, and men desire it,—eat of it, and die. We may think there is no harm in such a thing,—it is only a little sin:

but who would eat only a little poison? The least sin, if not forgiven, will ruin our souls for ever. This is fruit that must not be tasted; yea, it ought not to be looked upon, or thought of. It is sin that gives to the darts of Satan all their fiery qualities; and to the arrow of death all its bitterness. Now, all who have looked upon the fruit of this tree have desired it, and have eaten of it; and if not delivered from its fatal effects, will surely die: but there is a remedy at hand; it is the precious blood of the Son of God, which soothes the troubled conscience, and cleanses it from all sin.

“ Not balm, new bleeding from the wounded tree,
Nor bless'd Arabia with his spicy grove,
Such fragrance yields.”

Rowe.

Apply, therefore, to this means of cure! fly to a crucified Saviour! there is no time to be lost!—the poison works within!—the disease every moment is increasing!—Go to the great physician without delay, and say, ‘ Lord, if thou wilt, thou canst make me whole!’ ”

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

1. A pious minister having preached on the doctrine of original sin, was afterwards waited on by some persons, who stated their objections to what he had advanced. After hearing them, he said, “ I hope you do not deny actual sin too?” “ No,” they replied. The good man expressed his satisfaction at their acknowledgment; but to shew the absurdity of their opinions in denying a doctrine so plainly taught in Scripture, he asked them, “ Did you ever see a tree growing without a root?”

2. When Melancthon was first converted, he thought it impossible for his hearers to withstand the evidence of the truth in the ministry of the gospel. But after preaching a while, he complained, “ That old Adam was too hard for young Melancthon.”

3. “ I overheard a discourse,” says one, “ something

like altercation, between a deacon, his son, and servants. Some one had informed him that the cattle had broken into the corn field, and were making great ravages. His servants were ordered to make haste and turn them out, and repair the breach. ‘How came they in there?’ says one; ‘Which way did they get in?’ cries another; ‘It is impossible, the fences are good,’ says a third? ‘Don’t stand here talking to no purpose,’ cries the deacon, with increased earnestness, ‘they are in the field destroying the corn. I see them with my own eyes. Out with them speedily, and put up the fence.’ As I approached him, he began to be more calm. ‘Your pardon, Sir; these fellows have quite vexed me. They make one think of our pastor’s sermon on the origin of sin, spending his time needlessly, inquiring *how* it came into the world, while he ought to be exhorting us to *drive it out*.’ ‘Your observation is just,’ said I, ‘and your directions to your servants contain sound orthodox doctrine;—a good practical improvement to the discourse we have heard to-day.’”

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

1. The Rev. and pious Dr Ives, whose house was on Oxford road, and by which the criminals were carried weekly in carts to Tyburn, used to stand at his window, and say to any young friends who might be near him, pointing out any of the most notorious malefactors, “There goes *Dr Ives!*”—If an explanation was asked, he took occasion to expound the innate corruption of the human heart; and appealed to the *experience* of his auditors, “whether they had not often felt the movements of those very passions, errors, prejudices, lusts, revenge, covetousness, &c. whose direct tendency was to produce the crimes for which these offenders satisfied the claims of public justice, and which were solely prevented from carrying them to the same dreadful fate, by the restraining grace of God.”

2. “I have this evening,” says Mrs Houseman, in her diary, “had my dear child with me in my closet, con-

versing with her, endeavouring to awaken her, and convince her of her sin and misery by nature and practice. The child was seemingly affected, and melted into tears; so greatly was she distressed, that I was obliged to turn my discourse, and tell her God was good, and willing to pardon and receive sinners, especially those children that were desirous to be good betimes, and in their younger days set themselves to love God and serve him. I told her she must pray to God to pardon her, and give her grace to serve him. The child seemed willing to pray, but wanted words to express herself. I asked her if I should help her, and teach her to pray?" The pious mother adds, "O Lord, may this dear offspring rise and call thee blessed!"

3. "Walking along Bishopsgate street," says one, "I observed a group of women, one of whom was holding by the hand a little child of two and a half years of age, to which they now and then cast an eye. As I was passing them, a girl asked her who held the child—'Is that a lost child?' who answered, *it was*. I looked to the poor child, which seemed perfectly at ease, without any expression of concern. The girl's question strongly recurred to my mind, 'Is that a lost child?' I immediately looked round upon the multitude, who were passing along on both sides of the street, asking myself—How many of these are lost and unfound children of men, still going astray, still wandering from God and the way of peace, yet as insensible to their situation as the little lost child, and have as little concern about returning to their Father's house as it had! How encouraging the truth, that Christ came to seek and to save that which was lost!"

4. Cyrus the Emperor of Persia, after he had long been attended by armies, and vast trains of courtiers, ordered this inscription to be engraven on his tomb, as an admonition to all men of the approach of death, and the desolation that follows it; namely, "O man, whatsoever thou art, and whencesoever thou comest, I know thou wilt come to the same condition in which I now am. I am Cyrus, who brought the empire to the Persians; do not envy me, I beseech thee, this little piece of ground which covereth my body."

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

1. Dr Milne, the late Missionary, in speaking of his conversion, says, "The book which God made use of most especially for convincing me of my sin and misery, was Boston's Fourfold State, which I read with the deepest attention. It conducted me into my own heart, discovered the evils which before lay hid in the chambers of imagery; the monstrous ingratitude to God which marked all my conduct; and the pollution of original and actual sin, with which my soul was contaminated. I saw that I was necessarily under the strongest and most righteous obligations to God, and had never for one hour of my life discharged these, but lived in rebellion against the author of my life; so I was justly under the curse of God's righteous law, and exposed to everlasting misery."—Under the tormenting fears of *eternal wrath*, he sometimes wished himself transformed into a stone, or one of the fowls he saw flying over his head in the fields. He was frequent and fervent in prayer, and was, in the mercy of God, led to those means by which he learned how even a vile and guilty creature, such as he was, might be forever saved.

2. It is a very singular fact, says a country paper, that a hare, which was opened a few days ago at Sheffield, was found to have two hearts. They were joined together by a thin membrane. An African heathen, after having heard the Missionaries for some time, declared seriously to one, that he had now got two hearts within him. The one heart said, Do good! the other said, Do evil! Many, besides this heathen, feel within them two opposing principles.

3. Socrates was once accused, by a physiognomist, of having a base and lewd disposition; his disciples, knowing his character to be altogether the reverse, were much

enraged, and would have beaten the offender; but Socrates interposed, and modestly acknowledged, "I was once naturally the character he describes, but I have been *regenerated* by philosophy." Every Christian will acknowledge that he is by nature a child of disobedience and wrath, and that by the grace of God he is what he is.

4. Mr Hervey being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand on his breast, "Oh! Sir, you would not strike the sparks of applause, if you knew how much corrupt tinder I have within."

5. A certain Italian having his enemy in his power, told him there was no possible way to save his life, unless he would immediately deny and renounce his Saviour. The timorous wretch, in hopes of mercy, did it, when the other forthwith stabbed him to the heart, saying, "That now he had a noble revenge, for he had at once killed both his soul and his body!"

6. The beginning of Nero's reign was marked by acts of the greatest kindness and condescension,—by affability, complaisance, and popularity. The object of his administration seemed to be the good of his people; and when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "*I wish to heaven I could not write!*" He was an enemy to flattery; and when the senate had liberally commended the wisdom of his government, Nero desired them to keep their praises till he deserved them. Yet this was the wretch who assassinated his mother, who set fire to Rome, and destroyed multitudes of men, women, and children, and threw the odium of that dreadful action on the Christians. The cruelties he exercised towards them were beyond description, while he seemed to be the only one who enjoyed the tragical spectacle. "The heart is deceitful above all things, and desperately wicked—who can know it?"

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and

so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

1. Some of the natives of South America, after listening a while to the instructions of the Catholic Missionaries, gave them this cool answer: "You say that the God of the Christians knows every thing, that nothing is hidden from him, that he is every where, and sees all that is done below. Now, we do not desire a God so sharp-sighted; we choose to live with freedom in our woods, without having a perpetual observer of our actions over our heads."

2. "I am credibly informed," says Mr Orton, in his Sermons on Old Age, "that a person who had lately a large sum of money left him to distribute in charity, had application made to him for a share of it from no fewer than thirty persons who had rode in their own carriages."

3. Some time ago, a gentleman in London, when on his death-bed, felt so strong an aversion to dying, and leaving behind him all his hard-earned wealth, that he hastily rose from his bed, went out and walked in his yard, calling out that he would not die. But the unhappy man's strength being soon exhausted, he was brought back to his bed by his affrighted friends, where he expired, for his hour was come. It is observed by one, that death comes always too soon to a bad man, even though he be far advanced in years, because it comes before he is ready.

4. A boy went from a retired country hamlet to be apprenticed to a shopkeeper in a large city. The shop was in a street leading to the principal church-yard. Not having formerly seen a funeral above once in a year or two, he was alarmed to witness two or three funerals pass the shop the first day he was there; still more, by observing as many the second day; and finding not fewer on the third, he resolved to remain no longer in what he conceived to be so hazardous a place. By sun-rise, on the fourth morning, he packed up his little bundle of clothes, and having escaped by the window of his chamber, he fled home in great haste to his mother. Being surprised at this unexpected visit, she naturally inquired into the cause of his return. "Mother," said he, "a person is not sure of his life for a minute in that town, for they are burying the people as fast as they can." It

is to be feared, that, from the frequency of the occurrence, the sight of a funeral makes but little impression on the minds of the generality of those who inhabit large towns.

5. "Ah! Mr Hervey," said a dying man, "the day in which I ought to have worked is over, and now I see a horrible night approaching, bringing with it the blackness of darkness for ever. Woe is me! when God called, I refused. Now I am in sore anguish, and yet this is but the beginning of sorrows. I shall be destroyed with an *everlasting* destruction."

6. A young girl, eighteen years of age, a native of New York, was brought up by her parents in all the gaiety and follies of youth; by them encouraged to ornament her person, and engage in every vain amusement. When she was taken ill, three physicians were sent for immediately, who pronounced her speedy dissolution. No sooner was their opinion made known to her, than she requested as a favour, that all her gay companions might be collected with haste. They were soon around her bed, when she told them she was going to die,—described the awful manner in which they had spent their precious time, and exhorted them all to repentance before it was too late, in a very affecting manner. She then, turning to her father and mother, addressed to them, in the presence of her acquaintances, these heart-rending words: "You have been the unhappy instruments of my being; you fostered me in pride, and led me in the paths of sin; you never once warned me of my danger, and now it is too late. In a few hours you will have to cover me with earth; but remember, while you are casting earth upon my body, my soul will be in hell, and yourselves the miserable cause!"—She soon after expired.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

1. The late Lord Bolingbroke, the celebrated infidel, was one day reading in Calvin's Institutions, when a clergyman of his Lordship's acquaintance came on a visit to him. Lord B. said to him, "You have caught me reading John Calvin; he was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "*Doctrines of grace!*" replied the clergyman; "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear you say so," replied Lord B.; "you who profess to believe and to preach Christianity. Those doctrines are certainly the doctrines of the Bible, and if I believe the Bible, I must believe them; and let me tell you seriously, that the greatest miracle in the world is, the subsistence of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you."

2. A good man, who had been for a long time perplexed about the doctrine of election, as fearing he was not among the number chosen, resolved one day to fall down upon his knees, and give thanks to God for having elected *some* to everlasting life, though *he* should be passed by. He did so, and the happy consequence was, that while thus engaged, he obtained assurance of his own personal election, and was freed from the perplexity.

3. When the Rev. George Whitefield was in the zenith of his popularity, Lord Clare, who knew that his influence was considerable, applied to him by letter, requesting his influence at the ensuing general election at Bristol. Mr Whitefield replied, that in *general elections* he never interfered, but he would earnestly entreat his lordship to use diligence to make his own particular calling and election sure.

4. The late Mr Newton, rector of St Mary Woolnoth, when his memory was nearly gone, used to say, that forget what he might, he never forgot two things,—1st, That he was a great sinner,—2dly, That Jesus Christ was a great Saviour. Two most important subjects of recollection.

5. "I remember, a few years ago," says Mr Burder, in his sermon on the value of the soul, "that a boy, who was sent upon some errand on a cold winters evening, was overtaken by a dreadful storm; when the snow fell so thick, and drifted in such a manner, that he missed his

way; and, continuing to wander up and down for several hours, was ready to perish.—About midnight, a gentleman in the neighbourhood thought he heard a sound, but he could not imagine what it was, till opening his window, he distinguished a human voice, at a great distance, pronouncing in a piteous tone, “*Lost! lost! lost!*” Humanity induced the gentleman to send in search of the person from whom the voice proceeded, when the boy, at length, was found and preserved. Happy for him that he perceived his danger, that he cried for help, and that his cry was heard! So will it be happy for us, if, sensible of the value of our souls, and their danger of perishing in hell, we now cry out for mercy and help, to that dear and gracious friend of sinners, that great and generous deliverer, who ‘came to seek and to save that which was lost.’ But if this be neglected, the soul will be lost indeed, lost without remedy, lost for ever.”

Q. 21. Who is the Redeemer of God’s elect?

A. The only Redeemer of God’s elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be God and man, in two distinct natures, and one person, for ever.

1. A poor man, unable to read, who obtained his livelihood by mending old shoes, was asked by an Arian minister, how he knew that Jesus Christ was the Son of God? “Sir,” he replied, “I am sorry you have put such a question to me before my children, although I think I can give you a satisfactory answer. You know, Sir, when I first became concerned about my soul, and unhappy on account of my sins, I called upon you to ask for your advice, and you told me to get into company, and spend my time as merrily as I could, but not to go to hear the Methodists.”—“I did so,” answered the ungodly minister. “I followed your advice,” continued the illiterate cobbler, “for some time; but the more I trifled, the more my misery increased; and at last I was persuaded to hear one of those Methodist ministers who came into our neighbourhood, and preached Jesus Christ as the Saviour. In the greatest agony of mind, I prayed to Him to save me, and to forgive my sins; and now

I feel that he has freely forgiven them,—and by this I know that he is the Son of God.”

2. “ I have sometimes heard of Christ,” said an Indian girl, seven years old, “ and now I experience him to be just such a Saviour as I want. I have often heard people undertake to tell of the excellency that is in Christ ; but their tongues are too short to express the beauty and love which are contained in this lovely Jesus ! I cannot tell my poor relations how lovely Christ is ! I wonder my poor play-mates will choose that dreadful place *hell*, when here stands that beautiful person, Jesus, calling upon sinners and saying, ‘ Come away sinners to heaven !’ Come, O do come to my Saviour ! Shut him out no longer, for there is room enough in heaven for all of you to be happy for evermore. It causes much joy at times that I delight to serve him, and by the help of God I mean to hold out to the end of my days.”

3. In a tour which Dr M. lately made, in company with his pupil, Mr B. along the shores of the Mediterranean, they slept one night at the little town where Buonaparte landed, and in the very room in which he reposed on his return from Elba. About day-break, Mr B. heard his companion thus speaking in an audible, distinct, and deliberate tone—“ *Took upon himself the form of a servant.* Now, every creature is, by the mere fact of his creation, the servant of his Maker. Not so of our Lord Jesus Christ, for he *took upon himself* the form of a servant ; therefore he is, he can be, no creature—therefore he is *the Creator*—therefore he is *God over all, blessed for ever.*” And then followed, in expressions of the deepest fervour, and of the most elevated sublimity, a solemn dedication to this Lord Jesus Christ, as his Maker, Redeemer, and ever blessed God and Portion, of himself, of his person, of his ministry, of his all. Mr B. was electrified, and rivetted ; but he thought it to be the morning meditation of his reverend companion, unconsciously uttered aloud, and would not intrude on so hallowed an exercise. As they rode along, however, in the course of the day, he could not refrain from saying,—“ I was deeply interested, Sir, in your reflections this morning.” “ What reflections ?” asked the Doctor. “ The reflections you uttered before you rose to-day.” “ I remember none, what were they ?” Mr B. repeated them. As he was doing

so, the mind seemed caught by the novelty of the conception, and powerfully struck also by the weight and conclusiveness of it,—“ Perfectly new !” he exclaimed, “ I never saw the passage in that light before—it is a finishing stroke. It cuts them up, (the Socinians and Arians) root and branch. But—I REMEMBER NOTHING OF THE MORNING.”

4. Sometimes there were more kings than one at Sparta, who governed by joint authority. A king was occasionally sent to some neighbouring senate, in the character of a Spartan ambassador. Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador ? No ; he did not divest himself of his regal dignity ; but only added to it that of public deputation. So Christ, in becoming man, did not cease to be God ; but though he ever was, and still continued to be King of the whole creation, he acted as the voluntary servant and messenger of the Father.

5. While Mr Kirkland was a Missionary to the Oneidas, being unwell, he was unable to preach on the afternoon of a certain Sabbath, and told good Peter, one of the head men of the Oneidas, that he must address the congregation. Peter modestly and reluctantly consented. After a few words of introduction, he began a discourse on the character of the SAVIOUR. “ What, my brethren,” said he, “ are the views which you form of the character of Jesus ? You will answer, perhaps, that he was a man of singular benevolence. You will tell me, that he proved this to be his character, by the nature of the miracles which he wrought. All these, you will say, were kind in the extreme. He created bread to feed thousands, who were ready to perish. He raised to life the son of a poor woman, who was a widow, and to whom his labours were necessary for her support in old age. Are these, then, your only views of the Saviour ? I will tell you, they are lame. When Jesus came into the world, he threw his blanket around him, but the GOD was within.”

6. Among the many whom Mr Whitefield was honoured to be the means of converting to the knowledge and love of the truth, and who will be a crown of joy to him in the day of the Lord, it is perhaps not generally known that the celebrated Mr Hervey is to be mentioned. In

a letter to Mr Whitefield, Mr Hervey thus expresses himself: "Your journals, Dear Sir, and sermons, especially that sweet sermon on *What think ye of Christ?* were the means of bringing me to the knowledge of the truth."

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

1. When the late Mr Hunt was preaching one Sabbath morning at his meeting-house, Horsley-down, on "The mystery of godliness," he took occasion to challenge the audience to explain how God assumed human nature; when a little boy in the gallery rose, and with much simplicity repeated the following answer from the Assembly's Catechism, "Christ the Son of God became man," &c. Mr H. then enquired if he could give the Scripture proofs, which, after a short pause, he did correctly. The venerable minister was much affected, publicly thanked him, called him his young tutor, and invited him into the vestry after the service, where several persons handsomely rewarded his diligence.

2. A sick woman said to Mr Cecil, "Sir, I have no notion of God. I can form no notion of Him. You talk to me about him, but I cannot get a single idea that seems to contain any thing,"—"But you know how to conceive of Jesus Christ as a man," replied Mr Cecil; "God comes down to you in him, full of kindness and condescension."—"Ah! Sir, that gives me something to lay hold on. *There* I can rest. I understand God in his Son." "God was in *Christ*, reconciling the world to himself, not imputing their trespasses unto them."

3. The following prayer was offered by the late king of France, on the occasion of the baptism of his young grand-nephew, the Duke of Bordeaux: "Let us invoke for him the protection of the mother of God, the queen of angels; let us implore her to watch over his days, and remove far from his cradle the misfortunes with which it has pleased Providence to afflict his relations,

and to conduct him, by a less rugged path than I have had, to eternal felicity." Here there is no God acknowledged but a mere creature; and if such idolatry shall be persevered in, it is probable that the young prince, if spared as long in the world, will have to go over a still more "rugged path" than that of his predecessor.

4. A boy in Haggerston-Fields, near London, having a book under his arm, was asked what book it was; he said, the New Testament. "Have you read about Jesus Christ in it?" he was asked. "No," said he, "I am only in at Luke." And immediately ran off. Thus the boy showed, that though he had read two lives of Jesus Christ, viz. by Matthew and Mark, yet he had not considered whose life he was reading. When will children be wise and consider?

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

1. "Several persons, of sixty years and upwards," says Mr Doolittle, "being asked concerning the three offices of Christ, could give no other account of them than this, that they were Father, Son, and Holy Ghost."

2. A trader once endeavouring to persuade the Indian brother Abraham, that the Moravian brethren were not privileged teachers, he replied, "They may be what they will; but I know what they have told me, and what God has wrought within me. Look at my poor countrymen there, lying drunk before your door. Why do you not send privileged teachers to convert them, if they can? Four years ago I also lived like a beast, and not one of you troubled himself about me; but, when the brethren came, they preached the cross of Christ, and I have experienced the power of his blood, according to their doctrine, so that I am freed from the dominion of sin. Such teachers we want."

3. Gideon, a converted Indian, was one day attacked by a savage, who, presenting his gun to his head, exclaimed, "Now, I will shoot you, for you speak of nothing but Jesus." Gideon answered, "If Jesus does

not permit you, you cannot shoot me." The savage was so struck with this answer, that he dropped his gun, and went home in silence.

4. The late Rev. Mr Wase, for some years a laborious and successful preacher in Wiltshire, used to say, he considered three things when he preached :—“ 1st, I have immortal souls to deal with. 2d, There is a free and full salvation for such. 3d, All the blessings of the gospel were treasured up in the Lord Jesus.” Happy would it be if every minister were constantly impressed with the same important truths.

Q. 24. How doth Christ execute the office of a prophet ?

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

1. The comfortable influence of the precious truths of the Bible at a dying hour, was manifested in the case of a poor soldier, who was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket Bible, and read to him a small portion of it before he died. When asked what passages he should read, he desired him to read John xiv. 27. “ Peace I leave with you ; my peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” “ Now,” said he, “ I die happy. I desire to have peace with God, and I possess the peace of God, which passeth all understanding.” A little while after, one of his officers passed him, and seeing him in such an exhausted state, asked him how he did. He said, “ I die happy, for I enjoy the peace of God, which passeth all understanding,” and then expired. The officer left him, and went into the battle, where he was soon after mortally wounded. When surrounded by his brother officers, full of anguish and dismay, he cried out, “ Oh ! I would give ten thousand worlds, if I had them, that I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree ; for he declared that he possessed that peace

of God which passeth all understanding. I know nothing of this peace ! I die miserable ! for I die in despair."

2. Mr Robert Aitken, a bookseller in Philadelphia, was the first person who printed a Bible in that city. He was a Scotch Seceder, and an eminently pious man. While he kept a book-store, a person called on him, and inquired if he had *Paine's Age of Reason* for sale. He told him he had not; but having entered into conversation with him, and found he was an infidel, he told him he had a better book than Paine's *Age of Reason*, which he usually sold for a dollar, but would lend it to him, if he promised to read it; and if, after he had actually read it, he did not think it worth a dollar, he would take it again. The man consented, and Mr Aitken put a Bible into his hands. He smiled when he found what book he had engaged to read; but he said he would perform his engagement. He did so; and when he had finished the perusal, he came back to Mr Aitken, and expressed the deepest gratitude for his recommendation of the book, saying, it had made him what he was not before,—a happy man; for he had found in it a Saviour, and the way of salvation. Mr Aitken rejoiced in the event, and had the satisfaction of knowing, that this reader of the Bible, from that day to the end of his life, supported the character of a consistent Christian, and died with a hope full of immortality.

3. "Give me," says Lactantius, "a man of a passionate, abusive, head-strong temper; with a few only of the words of God, I will make him as gentle as a lamb. Give me a greedy, covetous, selfish wretch, and I will teach him to distribute his riches with a liberal and unsparing hand. Give me a cruel and blood-thirsty monster, and all his rage will be changed into love. Give me a man guilty of injustice, full of ignorance, and lost in wickedness, he shall soon become just, prudent, and holy. In the single laver of regeneration he shall be cleansed from all his malignity."

4. Dr Owen, when a young man, having been for a considerable time in distress of mind, went one Lord's day, with a cousin of his, to hear Mr Calamy, a celebrated preacher in London. From some occurrence Mr Calamy was prevented from preaching that day. Being uncertain whether there would be any sermon at all, Dr Owen

was solicited by his relation to go and hear another eminent minister, Mr Jackson. Being indisposed to go farther, however, he kept his seat, resolving, if no minister came, to return to his lodgings. After waiting some time, a country minister came up to the pulpit, a stranger, not only to Dr Owen, but to the congregation, who, having prayed earnestly, took for his text these words, Matt. viii. 26. "Why are ye fearful, O ye of little faith?" The very reading of the words surprised Dr Owen; on which he secretly put up a prayer, that God would be pleased by the minister to speak to his case. And his prayer was heard; for in that sermon the minister was directed to answer those very objections which he had commonly formed against himself; and though he had formerly given the same answers to himself, without effect, yet now the time was come, when God designed to speak peace to his soul; and the sermon (though otherwise a plain familiar discourse) was blessed for the removing of all his doubts, and laid the foundation of that solid peace and comfort, which he afterward enjoyed as long as he lived.

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

1. Xenophon mentions an Armenian prince, taken captive, together with his queen, by Cyrus, who, on being asked if he desired the restoration of his liberty, his kingdom, and his queen, answered, "As for my liberty and my kingdom, I value them not; but if my blood would redeem my wife, I would cheerfully give it." Cyrus having generously restored him all, he asked his queen what she thought of Cyrus's person; she replied, "I really did not observe him, my mind was so occupied with the man who offered to give his life for my ransom, that I could think of no other." Jesus Christ has actually done what this prince offered to do, and has abundantly exceeded that generous action. May we feel a similar regard to him, so as to overlook all other objects.

2. A poor little girl, after having been educated in the Hibernian Female School in Sligo, was apprenticed to a dress-maker. A lady, who had formerly taken charge of her, and had been very kind to her, going one Sabbath into the chapel before service, found the girl sitting by herself, reading her Testament. On coming up to her, the lady inquired where she was reading. She said, "In the 5th chapter of the Epistle to the Romans." "Why did you choose that chapter?" She replied, "Oh! I delight in it much." "On what account?" "It just meets my case: see, is not that delightful?" pointing to the 6th verse,—'For when we were yet without strength, in due time Christ died for the ungodly,' and then added, "I am indeed a sinner, and without strength; but here is the blessed remedy,—'Christ died for the ungodly.'"

3. "I observed a little Namacqua girl in my house," says Mr Schmelen, "about eight years of age, with a book in her hand, very accurately instructing another girl about fourteen. When I asked her if she loved the Lord Jesus? she answered, 'Yes, I do, and I desire to love him more.' I inquired why she loved him, since she had never seen him? She answered, 'He loved me first, and died for me on the cross, that I might live.' When I asked her if the Lord Jesus would love little children, she could not answer me for weeping, and at length fainted away. I had frequently observed this child under deep impressions at our meetings. She is descended from a wild bushman, and was stolen from her people and country, but has no desire now to return."

4. The price paid for the ransom of the soul, shows its infinite worth.—A converted Jew, pleading the cause of the Society through whose instrumentality he had been brought to a knowledge of Christianity, was opposed by a learned gentleman, who spoke very lightly of the objects of the Society, and its effects, and said, "He did not suppose they would convert more than a hundred altogether." "Be it so," returned the Jew, "you are a skilful calculator,—take your pen now, and calculate THE WORTH OF ONE HUNDRED IMMORTAL SOULS!"

"Knowest thou the value of a soul immortal?
Behold the midnight glory: worlds on worlds!
Amazing pomp! redouble this amaze;
Ten thousand add, and twice ten thousand more,
Then weigh the whole,—one soul outweighs them all!"

5. History informs us of two brothers, one of whom, for capital crimes, was condemned to die; but on the appearance of the other, who had lost an arm in the successful defence of his country, and on his presenting the remaining stump, the judges were so affected with a grateful recollection of past services, as fully, for his sake, to pardon the guilty brother. Thus the Redeemer, in interceding for his people, appears, "as a lamb that had been slain," presenting the merits of his sufferings and death on their behalf; nor does he thus appear in vain.

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

1. It has been said of Edward the Black Prince, that he never fought a battle which he did not win; and of the great Duke of Marlborough, that he never besieged a city which he did not take. Shall that be said of men, which we deny concerning the Most High God? Is he less successful than some human generals? shall these invincibly prevail, and grace be liable to defeat? *Impossible!* The former of these, having conquered and taken prisoner king John of France, nobly condescended to wait on his royal captive the same night at supper. Christ having first subdued his people by his grace, waits on them afterwards to their lives' end.

2. Constantine the Great, observing the failure of his predecessors, who sought the aid of their idols, determined to acknowledge the true God alone; in which resolution he was strengthened by his pious mother Helena. Having addressed himself in fervent prayer, his supplications were remarkably answered. Eusebius, his biographer, affirms, that while on his march against Maxentius, one of his rivals, he beheld in the heavens a luminous cross, with this inscription, *By this overcome!* Constantine was deeply impressed; and pondering on the event, as the story states, Christ appeared to him on the following night, with the same sign of a cross, directing him to make use of that symbol as his military ensign. He obey-

ed ; and the banner of the cross was always afterwards displayed in his camp. He obtained a remarkable victory over Maxentius, and soon became sole Emperor.

3. The Roman Emperor Julian, a determined enemy of Christianity, was mortally wounded in a war with the Persians. In this condition, we are told that he filled his hand with blood, and casting it into the air, said, " O Galilean ! thou hast conquered." During this expedition, one of Julian's followers asked a Christian of Antioch, " What the carpenter's son was doing ?" " The Maker of the world," replied the Christian, " whom you call the carpenter's son, is employed in making a coffin for the emperor." In a few days after, news came to Antioch of Julian's death.

4. Bishop Burnet relates, that when Dr Fisher, Bishop of Rochester, who was cruelly condemned to be beheaded by Henry VIII. came out from the Tower of London, and saw the scaffold, he took out of his pocket a Greek Testament ; and looking up to heaven, he exclaimed, " Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the book, and his eye glanced on the passage, " This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." The Bishop instantly closed the book, and said, " Praised be the Lord ! this is sufficient both for time and for eternity." Thus did God give his servant the victory over the last enemy, through our Lord Jesus Christ.

Q. 27. Wherein did Christ's humiliation consist ?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross ; in being buried, and continuing under the power of death for a time.

1. A gentleman being with Mr Hervey in his garden, he plucked a rose, and desired the gentleman to present it to his wife, to put her in mind of her Redeemer, the Rose of Sharon. She put such respect upon the giver and the gift, as to put it into a frame with a glass ; upon hearing

of this, he wrote the gentleman: "Your lady has shown the most welcome complaisance to me, and to the rose, in putting it to such a use; and could that poor vegetable be sensible, it would rejoice to be a remembrancer of its amiable Creator. I heartily wish she may every day become more and more acquainted with the Rose of Sharon; that his loveliness, riches, and glory, may be revealed in her heart by the Holy Ghost."

2. As a poor pious man was sitting by his little fire, one cold evening, with his wife and children, he said to them, "I have been thinking a great deal to-day, about that part of Scripture,—'The Son of man hath not where to lay his head.' How wonderful it is, that we who are so sinful, unworthy, and helpless, should be more favoured than he was!" "It is wonderful indeed, father," said the eldest girl, "for though our house is mean, and our victuals scanty, compared with the houses and way of living of great folks, yet it seems that Jesus Christ was not so well provided for as we are." "I am right glad to hear you speak in that way, Sarah," said the wife. "How happy we all are in our little dwelling this cold night, and as soon as we wish, we have beds to rest ourselves upon: *there*, sharp and piercing as the frost is, and bleak and stormy as the wind blows, we shall be comfortable and warm; and yet the Son of Man, as your father has just told us, 'had not where to lay his head.' O that this thought may make us thankful for our many mercies!" "Tommy," said the father, "reach that hymn which our dear minister gave you last Sabbath at the Sabbath School; and as our hearts are in a good frame, let us try to keep them so by singing it." The whole company, father, mother, and children, then, with a glow of sacred ardour and pleasure, sung the hymn, entitled, "The Son of Man had not where to lay his head."

3. A little boy, between four and five years old, was one day reading to his mother in the New Testament; and when he came to these words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter; but for some time he could not answer her. At length, as well as his

sobs would let him, he said, "I am sure, mamma, if I had been there, I would have given him my pillow."

4. A poor, but pious man in a work-house, said to a visitor,—“I am as full of pain as my poor body can bear, but I find the truth of the promise, ‘As thy day is, so shall thy strength be.’” Then pointing to an orange which was near his bed, he said,—“I, a poor man, have an orange to refresh me, while my Saviour had only vinegar mixed with gall to quench his thirst.”

5. Dr Grosvenor’s first wife was a most devout and amiable woman. The Sabbath after her death, the Doctor expressed himself from the pulpit in the following manner: “I have had an irreparable loss; and no man can feel a loss of this consequence more sensibly than myself; but the cross of a dying Jesus is my support: I fly from *one* death for refuge to *another*.” How much superior was the comfort of the christian divine to that of the heathen philosopher, Pliny the younger, who says, that, in similar distresses, study was his only relief.

6. Lewis II. of France, died of vexation, occasioned by the revolt of his son Lewis of Bavaria. The broken-hearted father said, as he expired, “I forgive Lewis; but let him know, he has been the cause of my death.” The sins of God’s elect were the cause of the Messiah’s death; yet, in dying, he declared, “Father, forgive them; for they know not what they do.”

Q. 28. Wherein consisteth Christ’s exaltation?

A. Christ’s exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father; and in coming to judge the world at the last day.

1. A little child, when dying, was asked where it was going? “To heaven,” said the child. “And what makes you wish to be there?” said one. “Because Christ is there,” replied the child. “But,” said a friend, “what if Christ should leave heaven?” “Well,” said the child, “I will go with him.” Some time before its departure, it expressed a wish to have a golden crown when it died. “And what will you do,” said one, “with the golden

crown?" "I will take the crown," said the child, "and cast it at the feet of Christ." Does not such a child, to use the language of prophecy, die a hundred years old?

2. On the morning of the day on which Dr Owen died, Mr Thomas Payne, an eminent dissenting minister, who had been intrusted with the publication of "Meditations on the Glory of Christ," called to take his leave, and to inform him that he had just been putting that work to the press. "I am glad to hear it," said the Doctor; and lifting up his hands and eyes, exclaimed,—“But, O brother Payne, the long-wished for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing in this world!”

3. Mr Legh Richmond, in one of his visits to the YOUNG COTTAGER, found her asleep with her finger lying on a Bible, which lay open before her, pointing at these words,—‘Lord, remember me when thou comest into thy kingdom.’ “Is this casual or designed?” thought I. Either way is remarkable. But in another moment, I discovered that her finger was *indeed* an index to the thoughts of her heart. She half awoke from her dozing state, but not sufficiently so to perceive that any person was present, and said in a kind of whisper, ‘Lord, remember me—remember me—remember—remember a poor child;—Lord, remember me.’”

4. A christian king of Hungary, being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of the sadness. “Oh, brother,” said the king, “I have been a great sinner against God, and know not how to die, or how to appear before God in judgment!” The brother making a jest of it, said, “These are but gloomy thoughts.” The king made no reply, but it was the custom of the country, that if the executioner came and sounded a trumpet before any man’s door, he was presently led to execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother’s door; who hearing it, and seeing the messenger of death, sprang into the king’s presence, beseeching him to know in what he had offended. “Alas! brother,” said the king, “you have never offended me. And is the sight of my executioner so dreadful? and shall not I, who have greatly offended, fear to be brought before the judgment-seat of Christ?”

5. "On January last," said a pious father in writing to his friends, "I dreamed that the day of judgment was come. I saw the Judge on his great white throne, and all nations were gathered before him. My wife and I were on the right hand; but I could not see my children. I went to the left hand of the Judge, and there found them all standing in the utmost despair. As soon as they saw me, they caught hold of me, and cried, 'Oh! father, we will never part.' I said, 'My dear children, I am come to try, if possible, to get you out of this awful situation.' So I took them all with me, but when we came near the Judge, I thought he cast an angry look, and said, 'What do thy children with thee now? they would not take thy warning when on earth, and they shall not share with thee the crown in heaven: depart ye cursed.' At these words I awoke, bathed in tears. A while after this, as we were all sitting together on a Sabbath evening, I related to them my dream. No sooner did I begin, than first one, and then another, yea, all of them burst into tears, and God fastened conviction on their hearts. Five of them are rejoicing in God their Saviour: and I believe the Lord is at work with the other two, so that I doubt not he will give them also to my prayers."

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

1. When Bishop Butler lay on his death-bed, he called for his chaplain, and said, "Though I have endeavoured to avoid sin, and to please God, to the utmost of my power, yet from the consciousness of perpetual infirmities, I am still afraid to die." "My Lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour."—"True," was the answer; "but how shall I know that he is a Saviour for me?"—"My Lord, it is written, '*Him that cometh unto me I will in no wise cast out.*'" "True," said the Bishop; "and I am surprised, that though I have read that Scripture a thousand times over, I never have felt its virtue till this moment; and now I die happy."

2. Several learned men tried to persuade a great scholar to believe in Christianity; but it seems all their la-

bour was in vain. A plain honest person, however, managed the argument in a different manner, by referring not so much to logical reasoning, as to the work of the Divine Spirit, so that at last the scholar exclaimed, "When I heard no more than human reason, I opposed it with human reason; but when I heard the Spirit, I was obliged to surrender." Thus it is, the wisest trusting to their own wisdom are lost; while those who are taught of the Spirit, know the way of God in truth.

3. Mr Guthrie, an eminent minister in Scotland, was one evening travelling home very late. Having lost his way in a moor, he laid the reins on the neck of his horse, and committed himself to the direction of Providence. After long travelling over ditches and fields, the horse brought him to a farmer's house, into which he went, and requested permission to sit by the fire till morning, which was granted. A popish priest was administering extreme unction to the mistress of the house, who was dying. Mr Guthrie said nothing till the priest had retired: then he went forward to the dying woman, and asked her if she enjoyed peace in the prospect of death, in consequence of what the priest had said and done to her. She answered, that she did not; on which he spoke to her of salvation through the atoning blood of the Redeemer. The Lord taught her to understand, and enabled her to believe the message of mercy, and she died triumphing in Jesus Christ her Saviour. After witnessing this astonishing scene, Mr Guthrie mounted his horse, and rode home. On his arrival, he told Mrs Guthrie he had seen a great wonder during the night. "I came," said he, "to a farm-house, where I found a woman in a state of nature; I saw her in a state of grace; and I left her in a state of glory."

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ, in our effectual calling.

1. Mrs Romaine was once in company with a clergyman at Tiverton, who spoke with no little zeal against what he called "irresistible grace," alleging that "such grace

would be quite incompatible with free will." "Not at all so," answered Mrs Romaine; "grace operates effectually, yet not coercively. The wills of God's people are drawn to him and divine things, just as your will would be drawn to a bishopric, if you had the offer of it."

2. A talking lady, of that sect that honestly avow their Arminian sentiments, was one evening engaged in a dispute with a gentleman of the opposite opinion, and argued so long and so violently, in defence of the creature's being *first* in the matter of conversion to God, that to her surprise, she perceived it was *one o'clock* in the morning. She started, and said, "Well, I have not thought it was so late; I see I cannot work upon you, and I am sure all you say will not convince me; so good night." "Yes," said the gentleman, "it is time to go to rest. Madam, I wish you a good night. I suppose, however, that when you retire, you think to spend a few minutes between you and God." "Doubtless, Sir, I do." "Please then, Madam, to tell God what you have just told me." "What is that, Sir?" "Why, Madam, that you began with him, before he began with you." "No, I will not," said she. "I knew you would not," replied the gentleman, "and therefore I reserved this argument to the last; for I never found any person of your opinion, that could address God, in consistency with the language which you hold out so confidently to your fellow-mortals." She was evidently hurt by this simple confutation; went away without answering a word, and never spoke to him afterwards.

3. "I have had six children," said Mr Elliot, "and I bless God for his free grace, they are all either with Christ, or in Christ; and my mind is now at rest concerning them. My desire was, that they should have served Christ on earth; but if God will choose to have them rather serve him in heaven, I have nothing to object to it. His will be done."

4. One of the Missionaries in the East Indies, being called to visit the death-bed of one of the native Christians, inquired into the state of her mind. She replied, "Happy! happy! I have Christ *here*," laying her hand on the Bible, "and Christ *here*," pressing it to her heart, "and Christ *there*," pointing upwards to heaven. Happy Christian! to whatever part of the universe she might be

removed, the Lord of the universe was with her, and she was secure of a home.

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

1. The Rev. Thomas Doolittle, a godly minister of the seventeenth century, used to catechise the members, and especially the young people, of his congregation, every Lord's day. One Sabbath evening, after having received an answer in the words of the Assembly's Catechism, to the question, "What is effectual calling?" and having explained it, he proposed that the question should be answered by changing the words *us* and *our*, into *me* and *my*. Upon this proposal, a solemn silence followed; many felt its vast importance; but none had courage to answer. At length a young man rose up, and with every mark of a broken and contrite heart, by divine grace, was enabled to say, "Effectual calling is the work of God's Spirit, whereby, convincing *me* of *my* sin and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he *did* persuade and enable *me* to embrace Jesus Christ, freely offered to *me* in the gospel." The scene was truly affecting. The proposal of that question had commanded unusual solemnity. The rising up of the young man had created high expectations, and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation was bathed in tears. This young man had been convicted by being catechised, and to his honour, Mr D. says, "From being an ignorant and wicked youth, he had become an intelligent professor, to God's glory, and my much comfort."

2. Mr George Whitefield was preaching once at Exeter, in England. A man was present, who had loaded his pockets with stones, in order to throw them at Mr W. He heard his prayer, however, with patience; but no sooner had he named his text, than the man pulled a

stone out of his pocket, and held it in his hand, waiting for a fair opportunity to throw it. But God sent a word to his heart; and the stone dropped from his hand. After sermon, he went to Mr W. and told him, "Sir, I came to hear you this day, with a view to break your *head*, but the Spirit of God, through your ministry, has given me a broken *heart*." The man proved to be a sound convert, and lived an ornament to the gospel.

3. "You will go with me to hear our minister to-day?" said a serious youth, in humble life, to his younger brother. "Not to-day," was the answer; "certainly not to-day." "Why not *to-day*?" asked the other. "Because next week is the fair. I am sure Mr — will preach against it to-day, and then I should not enjoy the fair at all, for I should go with a *sting in my conscience*."

4. Mr Nathaniel Partridge, one of the ejected ministers in England, having once preached at St. Alban's upon those words, Rev. iii. 18. "Anoint thine eyes with eye-salve, that thou mayest see;" a poor man who was as blind in mind, as he was in body, went afterwards to his house, and asked him very gravely, "where he might get that ointment to cure his blindness?" It is to be hoped the minister improved the occasion, for saying something to this ignorant creature, with a view to open the eyes of his mind, though we are not informed respecting it.

5. "I have taken much pains," says the learned Selden, "to know every thing that was esteemed worth knowing amongst men; but with all my disquisitions and readings, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul—'It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners;' to this I cleave, and herein I find rest."

6. The excellent and pious Mr James Durham, when on his death-bed, was for some time under considerable darkness respecting his spiritual state, and said to Mr Carstairs; "For all that I have preached or written, there is but one Scripture I can remember, or dare grip to; tell me if I dare lay the weight of my salvation upon it; 'Who-soever cometh unto me, I will in no wise cast out.'" Mr Carstairs answered, "You may depend upon it, though you had a thousand salvations at hazard."

Q. 32. What benefits do they that are effectually called partake of in this life ?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

1. The Rev. Thomas Doolittle, at one time, having finished prayer, looked round upon the congregation, and observing a young man who had just been put into one of the pews, very uneasy in his situation, adopted the following singular expedient to detain him :—Turning to one of the members of his church, who sat in the gallery, he asked him this question aloud, “ Brother, do you repent of coming to Christ ? ” “ No, Sir,” he replied, “ I never was happy till I came ; I only repent that I did not come to him sooner.” The minister then turned to the opposite gallery, and addressed himself to an aged member in the same manner, “ Brother, do you repent of coming to Christ ? ” “ No, Sir,” said he, “ I have known the Lord from my youth upwards.” He then looked down upon the young man, whose attention was fully engaged, and fixing his eyes upon him, said, “ Young man, are you willing to come to Christ ? ” This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down and concealed his face. The person who sat next him encouraged him to rise and answer the question. The minister repeated, “ Young man, are you willing to come to Christ ? ” With a tremulous voice he replied, “ Yes, Sir.” “ But *when*, Sir ? ” added the minister, in a solemn and loud tone. He mildly answered, “ Now, Sir.” “ Then stay,” said he, “ and learn the word of God, which you will find in 2 Cor. vi. 2. ‘ Behold, *now* is the accepted time ; behold, *now* is the day of salvation.’ ” By this sermon he was greatly affected, and came into the vestry, after the service, bathed in tears. The reluctance to stay, which he had discovered, was occasioned by the strict injunctions of his father, who threatened, that if he went to hear the fanatics, he would turn him out of doors. Having now heard the gospel, and being unable to conceal the feelings of his mind, he

was afraid to meet his father. The minister sat down and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. They were both brought to a knowledge of the truth; and, together with their son, were joyfully received into christian communion.

2. Mr Matthew Henry, a little before his death, said to a friend, " You have been used to take notice of the sayings of dying men : this is mine, That a life spent in the service of God, and communion with him, is the most comfortable and pleasant life that any one can live in this world."

3. The presence of God renders believers truly happy, even in this world, so that they can say with David, " Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." A pious minister in Scotland, being asked by a friend, during his last illness, whether he thought himself dying ? answered, " Really, friend, I care not, whether I am or not ; if I die, I shall be with God, and if I live, God will be with me."

Q. 33. What is justification ?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

1. Mr Fleming, in his " Fulfilling of the Scriptures," relates the case of a man who was a very great sinner, and for his horrible wickedness was put to death in the town of Ayr. This man had been so stupid and brutish a fellow, that all who knew him thought him beyond the reach of all ordinary means of grace ; but while the man was in prison, the Lord wonderfully wrought on his heart, and in such a measure discovered to him his sinfulness, that after much serious exercise and sore wrestling, a most kindly work of repentance followed, with great assurance of mercy, insomuch, that when he came to the place of execution, he could not cease crying out to the people, under the sense of pardon, and the com-

forts of the presence and favour of God,—“O, He is a great forgiver! He is a great forgiver!” And he added the following words: “Now hath perfect love cast out fear. I know God hath nothing to lay against me, for Jesus Christ hath paid all; and those are free whom the Son makes free.”

2. A collector of a Bible Association, lately employed in investigating the wants of the poor, as it regards the Holy Scriptures, met with a Roman Catholic, who entered freely into conversation on the doctrines and worship of the Church of Rome, and concluded by saying, if he had a Testament, he would read it, in the hope of being instructed, if his views were wrong; “for,” said he, “I will tell you candidly, if it should ultimately prove, that our priests have not the power to forgive sins, I shall be damned as sure as that I am standing here alive!”

3. In the parish where Mr Hervey preached, when he inclined to Arminian sentiments, there resided a ploughman, who usually attended the ministry of Dr Doddridge, and was well informed in the doctrines of grace. Mr Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Mr Hervey, understanding the ploughman was a serious person, said to him one morning, “What do you think is the hardest thing in religion?” To which he replied, “I am a poor illiterate man, and you, Sir, are a minister: I beg leave to return the question.” “Then,” said Mr Hervey, “I think the hardest thing is to deny sinful self;” and applauded at some length this instance of self-denial. The ploughman replied, “Mr Hervey, you have forgot the greatest act of the grace of self-denial, which is to deny ourselves of a proud confidence in our own obedience for justification.” In repeating this story to a friend, Mr Hervey observed, “I then hated the righteousness of Christ: I looked at the man with astonishment and disdain, and thought him an old fool. I have since clearly seen who was the fool: not the wise old Christian, but the proud James Hervey.”

4. The late Mr Reynolds of Bristol, being importuned by a friend to sit for his portrait, he at last consented.—“How would you like to be painted?” “Sitting among

books." "Any book in particular?" "The Bible." "Open at any part?" "At the fifth chapter of the Romans; the first verse to be legible: 'Therefore being justified by FAITH, we have peace with God, through our LORD JESUS CHRIST.'"

Q. 34. What is adoption?

A. Adoption is an act of God's free grace; whereby we are received into the number, and have a right to all the privileges of the sons of God.

1. A Caffre boy, twelve years old, was asked whether he did not repent having come to Gnadenthall? the Missionary settlement of the Moravian brethren. On his answering in the negative, the Missionary observed, "But in the Caffre country you had meat in plenty, and excellent milk, and here you can get neither." To this he replied, "It is very true: but I wish to become a child of God; and I hear in this place how I may attain it, whilst in my own country I hear nothing of it. I rejoice, therefore, that I am come hither, and am satisfied with any thing."

2. While Mr Thomas Boston was walking up and down in his closet one evening, in heaviness, his little daughter, whom he had laid in bed, suddenly raising up herself, said to him, she would tell him a note, and thus delivered herself.—"Mary Magdalene went to the sepulchre. She went back again with them to the sepulchre; but they would not believe that Christ was risen till Mary Magdalene met him; and he said to her, 'Tell my brethren, they are my brethren yet.'" "This," says Mr Boston, "she pronounced with a certain air of sweetness. It took me by the heart. 'His brethren yet!' (thought I); and may I think that Christ will own me as one of his brethren yet? It was to me as life from the dead."

3. A popish priest in Ireland, who is making the Scriptures his daily study, and is an advocate for the schools in that country, which most of the priests oppose, lately met one of the scholars going to school, and asked him, what book it was he carried under his arm? "It is a will, Sir," said the boy. "What will?" rejoined the priest. "The last will and testament that Jesus

Christ left to me, and to all who desire to claim a title in the property therein bequeathed," replied the boy. "What did Christ leave you in that will?" "A kingdom, Sir." "Where does that kingdom lie?" "It is the kingdom of heaven, Sir." "And do you expect to reign as a king there?" "Yes, Sir; as joint heir with Christ." "And will not every person get there as well as you?" "No, Sir: none can get there but those that claim their title to that kingdom upon the ground of the will." The priest asked several other questions, to which the boy gave such satisfactory answers as quite astonished him. "Indeed," said he, "you are a good little boy: take care of the book wherein God gives you such precious promises; believe what he has said, and you will be happy here and hereafter."

4. Mr Orper gives the following account of a deaf and dumb boy, whom he took from the Beggar's Asylum in Dublin, at which time the boy did not know how to pronounce a single word.—He had been well taught by the master at Claremont, and he shortly began to speak. One evening Mr O. asked him, "Are you happy?" To which he replied in a clear and distinct manner, "I have God for my Father, Jesus Christ for my Redeemer; I have heaven for my inheritance,—I AM happy."

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

1. Two or three years before Mr Newton's death, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry called on him to breakfast. Family prayers succeeding, the portion of Scripture for the day was read to him. It was taken from Bogatsky's Golden Treasury: "By the grace of God I am what I am." It was the pious man's custom, on these occasions, to make a short familiar exposition on the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy: "I am not what I *ought* to

be. Ah! how imperfect and deficient! I am not what I *wish* to be! I abhor what is evil, and I would cleave to what is good! I am not what I *hope* to be; soon, soon, I shall put off mortality, and with mortality all sin and imperfection. Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say, I am not what I *once* was,—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, ‘By the grace of God, I am what I am!’ Let us pray.”

2. A friend of Archbishop Usher repeatedly urged him to write on sanctification, which at length he engaged to do; but a considerable time elapsing, the performance of his promise was importunately claimed. The bishop replied to this purpose: “I have not written, and yet I cannot charge myself with a breach of promise; for I began to write, but when I came to treat of the new creature which God formeth by his Spirit in every regenerate soul, I found so little of it wrought in myself, that I could speak of it only as parrots, or by rote, without the knowledge of what I might have expressed; and therefore, I durst not presume to proceed any farther upon it.” Amazed to hear so holy a man speak in this manner, the bishop added, “I must tell you, we do not understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and oh! how many who profess Christianity, are unacquainted experimentally with this great work upon their souls!”

3. King Robert Bruce, the restorer of the Scottish monarchy, being out one day reconnoitering the enemy, lay at night in a baro, belonging to a loyal cottager. In the morning, still reclining his head on the pillow of straw, he beheld a spider climbing up the beam of the roof. The insect fell to the ground, but immediately made a second essay to ascend. This attracted the notice of the hero, who, with regret, saw the spider fall a second time from the eminence. It made a third unsuccessful attempt. Not without a mixture of concern and curiosity, the monarch twelve times beheld the insect baffled in his design; but its thirteenth essay was crowned with suc-

cess ; it gained the summit of the barn ; when the king starting from his couch, exclaimed, " This despicable insect has taught me perseverance ! I will follow its example. Have I not been twelve times defeated by the enemy's superior force ? on one fight more hangs the independence of my country." In a few days, his anticipations were fully realized, by the glorious result to Scotland, of the battle of Bannockburn. Let the Christian learn, both from the insect and the patriot, to persevere in his endeavours to overcome his spiritual enemies, and to gain the crown of glory. Constancy will issue in his reaching these objects of his holy ambition.

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification ?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

1. The celebrated Philip de Morney, prime minister to Henry IV. of France, one of the greatest statesmen, the bravest officers, and the most exemplary Christians of his age ; being asked a little before his death, if he still retained the same assured hope of future bliss, which he had so comfortably enjoyed during his illness, made this memorable reply : " I am," said he, " as confident of it, from the incontestible evidence of the Spirit of God, as ever I was of any mathematical truth from all the demonstrations of Euclid."

2. Mr Kidd, when minister of Queensferry, a few miles from Edinburgh, was one day very much depressed and discouraged, for want of that comfort which is produced by the faith of the gospel alone. He sent a note to Mr L. minister of Culross, a few miles off, informing him of his distress of mind, and desiring a visit as soon as possible. Mr L. told the servant, he was so busy that he could not wait upon his master, but desired him to tell Mr K. to *remember Torwood!* When the servant returned, he said to his master, " Mr L. could not come,

but desired me to tell you, to *remember Torwood!*" This answer immediately struck Mr K. and he cried out, "Yes, Lord! I will remember *Thee*, from the hill Mizar, and from the Hermonites!" All his trouble and darkness vanished, upon the recollections of a day which he had formerly spent in prayer, along with Mr L. in Torwood, where he had enjoyed eminent communion with God.

3. When Lord North, during the American war, sent to the Rev. Mr Fletcher of Madeley, (who had written on that unfortunate war, in a manner that had pleased the minister,) to know what he wanted, he sent him word, that he wanted but one thing, which it was not in his lordship's power to give him, and that was *more grace*.

4. A person who suspected that a minister of his acquaintance was not truly a Calvinist, went to him and said, "Sir, I am told that you are against the perseverance of the saints." "Not I indeed," answered he, "it is the perseverance of sinners that I oppose." "But that is not a satisfactory answer, Sir. Do you think that a child of God cannot fall very low, and yet be restored?" He replied, "I think it will be very dangerous to make the experiment."

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

1. Mr Robert Bruce, the morning before he died, being at breakfast, and having, as he used, eaten an egg, he said to his daughter, "I think I am yet hungry: you may bring me another egg." But having mused a while, he said, "*Hold, daughter, hold, my Master calls me.*" With these words his sight failed him: on which he called for the Bible, and said, "Turn to the 8th chapter of the Romans, and set my finger on the words,—'I am persuaded that neither death nor life, &c. shall be able to separate me from the love of God, which is in *Christ Jesus my Lord.*'" When this was done, he said, "*Now, is*

my finger upon them ?" Being told it was, he added, " *Now, God be with you, my dear children : I have breakfasted with you, and shall sup with my Lord Jesus Christ this night.*" And then expired.

2. Addison, after a long and manly, but vain struggle with his distemper, dismissed his physicians, and with them all hopes of life. But with his hopes of life, he dismissed not his concern for the living, but sent for a youth, who was nearly related, and finely accomplished. He came, and after a decent pause, the youth said, " Dear Sir, you sent for me, I believe : I hope you have some commands ; I shall hold them most sacred." Forcibly grasping the young man's hand, he softly said, " See in what peace a Christian can die !" He spoke with difficulty, and soon expired.

3. Douglas Cousin, one of the Missionaries whom Dr Henderson mentions in his travels, and whose grave he visited when at Karass, died, as his brethren observed, like a true Christian. Being asked a little before his death, if he wished any thing to be written about him to an old christian friend in Scotland, whom he greatly loved ; he said, after thinking a little, with a peculiar and expressive tone, " Yes ; tell him I died in the faith,—**FULL IN THE FAITH.**"

4. " In the article of death," says the Rev. James Dore, " the righteous have glorious prerogatives. The truth of this principle is generally admitted. We do not hear men exclaiming, ' Let me die the death of the *philosopher* !' in whatever terms they express their admiration of his talents, his experiments, and his discoveries ; or, ' Let me die the death of the *warrior* !' with whatever ardour they celebrate his martial virtues and his military achievements ; or, ' Let me die the death of the *statesman* !' whatever encomium they may be disposed to pass on his political abilities. No,—their language is, ' Let me die the death of the *righteous*, and let my latter end be like his !' "

5. A young girl at Portsea, who died at nine years of age, one day in her illness, said to her aunt, with whom she lived, " When I am dead, I should like Mr Griffin to preach a sermon to children, to persuade them to love Jesus Christ, to obey their parents, not to tell lies, but to think about dying and going to heaven. I have been

thinking," said she, "what text I should like him to preach from,—2 Kings iv. 26. You are the Shunamite, Mr G. is the prophet, and I am the Shunamite's child. When I am dead, I dare say you will be grieved, though you need not. The prophet will come to see you, and when he says, 'How is it with the child?' you may say, 'It is well.' I am sure it will then be well with me, for I shall be in heaven, singing the praises of God. You ought to think it well too." Mr G. accordingly fulfilled the wish of this pious child.

6. A little girl in Yorkshire, about seven years of age, went, accompanied by a brother younger than herself, to see an aunt who lay dead. On their return home, the little boy expressed his surprise that he had seen his aunt, saying, "I always thought when people were dead, that they went to heaven, but my aunt is not, for I have seen her." "Brother," replied his sister, "I fear you do not understand it; it is not the body that goes to heaven: it is **THE THINK** that goes to heaven: the body remains, and is put into the grave, where it sleeps till God shall raise it up again."

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

1. It is related of Dr Leechman, that upon his death-bed he thus addressed the son of a nobleman who had been under his care: "You see, my young friend, the situation in which I now am. I have not many days to live, and am happy that you witness the tranquillity of my last moments; but it is not tranquillity alone, it is joy and triumph; nay, it is complete exultation!" His features brightened, and his voice rose in energy as he spoke. "And whence," said he, "does this exultation spring? From that book, too much neglected indeed, but which contains invaluable treasures,—treasures of bliss and rejoicing; for it makes us certain that *this mortal shall put on immortality.*"

2. "I remember," says the writer of Mr John Janeway's life, "once there was a great talk that one had foretold that doomsday should be on such a day. Although he blamed their daring folly that could pretend to know that which was hid, yet, granting their suspicion to be true, 'what then?' said he; what if the day of judgment were come, as it will most certainly come shortly? If I were sure the day of judgment were to come within an hour, I should be glad with all my heart. If at this very instant, I should hear such thunderings, and see such lightnings, as Israel did at Mount Sinai, I am persuaded my very heart would leap for joy. But this I am confident of, through infinite mercy, that the very meditation of that day, hath even ravished my soul; and the thought of the certainty and nearness of it is more refreshing to me than the comforts of the whole world.'"

3. An infidel and profligate youth, who had formerly disregarded all the pious injunctions of his parents, on one occasion went with them to hear a popular minister who had come to the town where they dwelt. The subject of discourse was, *the heavenly state*; and the minister described in glowing language, the nature of the happiness, employment, and company of the spirits of just men made perfect. On his return home, the youth expressed his admiration of the speaker's talents; "but," said he, turning to his mother, "I was surprised, that while the smile of approbation was visible in the countenances of all around me, you and my father appeared gloomy and sad, and more than once were in tears. I was surprised," continued the youth, "because I thought that if any could claim an interest in the subject, you were the happy persons." "Ah, my son," replied the anxious mother, "I did weep; but it was not because I feared my own personal interest in the subject, or that of your affectionate and pious father. I wept when I thought of you: it was the fear that you, the son of my womb, and the son of my vows, would be banished at last from the delights of the celestial paradise, which caused my bursting heart to seek vent in tears." "I supposed," said the father, turning to his wife, "those were your reflections. The thought of the spiritual condition of our son forcibly impressed my own heart, and made me weep too." The pointed, yet cautious and tender admonition of the

mother, wisely sanctioned by her husband, found its way to the youthful heart of her child, and terminated in his saving conversion to God.

4. Luther being once in great poverty, and a considerable sum of money being sent to him unexpectedly, by a nobleman of Germany, said, "I fear God will give my reward here; but I protest I will not be so satisfied." A little will satisfy the saints during their journey, but it is only the enjoyment of God in heaven that will satisfy them as a portion.

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.

1. A person who had been at public worship, having returned home, perhaps somewhat sooner than usual, was asked by another of the family, who had not been there, "Is all done?" "No," replied he, "all is *said*, but all is *not done*."

2. Antonio Guevaza used to say, "That heaven would be filled with such as had *done good works*, and hell with such as *intended to do them*." A very suitable hint to those who put off their convictions, to what they think will be a more convenient season.

3. "I remember," says Dr Cotton Mather, "what Calvin said when the order of his banishment from ungrateful Geneva was brought to him: 'Most assuredly, if I had merely served man, this would have been a poor recompence: but it is my happiness that I have served Him who never fails to reward his servants to the full extent of his promises.'"

4. "When you see a dog following two men," says Mr Ralph Erskine in one of his sermons, "you know not to which of them he belongs while they walk together; but let them come to a parting road, and one go one way, and the other another way, then you will know which is the dog's master. So, at times, religion and the world go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world; but stay till the man come to a parting road; God calls him this

way, and the world calls him that way. Well, if God be his master, he follows religion, and lets the world go; but if the world be his master, then he follows the world and the lusts thereof, and lets God, and conscience, and religion go."

5. When a gentleman lately presented a Bible to a prisoner under sentence of death, he exclaimed, "Oh, Sir, if I had had this book, and studied it, I should never have committed the crime of which I am convicted." So it is said of a native Irishman, when he read for the first time in his life, a New Testament which a gentleman had put into his hands, he said, "If I believe this, it is impossible for me to remain a rebel."

6. About a month before the death of the late Princess Charlotte, as she was walking with her husband, Prince Leopold, in the pleasure grounds at Claremont, she addressed the gardener; and, among many other questions, asked him if he could read? "Yes, Madam," was the reply; (for she never suffered her domestics to address her with any higher title.) "Have you a Bible?" "No, Madam." "Then," said the Princess, "I'll give you one." She immediately went to the house, and returned with a Bible, which she presented to the poor fellow, having written his name in it, with these words, "From his friend, Charlotte."

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.

1. A follower of Pythagoras had bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. On that day he took the money; but, finding the cobbler had died in the interim, returned, secretly rejoicing that he could retain the money, and get a pair of shoes for nothing. His conscience, however, says Seneca, would allow him no rest, till, taking up the money, he went back to the cobbler's shop, and casting in the money, said, "Go thy way, for though he is dead to all the world besides, yet he is alive to me."

2. A clergyman once travelling in a stage-coach, was asked by one of the passengers, if he thought that pious

heathens would go to heaven. "Sir, (answered the clergyman,) I am not appointed *judge of the world*; and consequently cannot tell; but if ever you get to heaven, you shall either find them there, or a good reason why they are not." A reply well fitted to answer an impertinent question dictated by idle curiosity.

3. A certain preacher in the West of England, remarkable for his opposition to the moral law as a rule of life to believers, was preaching on a week-day evening at a village, in a cottage full of poor people; when, declaiming in his usual way against the law, and seemingly at a loss for expressions sufficient to degrade it, he said, "*The law is dead; it is fallen; it is done with.*" Having just then occasion to use his handkerchief, he spread it out, and holding a corner in each hand, said, "*The law, my friends, has fallen down before the believer like this handkerchief;*" then letting it go from his hands, it unfortunately fell on the candles and extinguished them, leaving the preacher and all his hearers in darkness:— a very just though accidental representation of that mental and practical darkness which such preaching is likely to produce.

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

1. Archbishop Usher, being once on a visit to Scotland, heard a great deal of the piety and devotion of Mr Samuel Rutherford. He wished much to witness what had been told him, but was at a loss how to accomplish his design. At length it came into his mind to dress himself like a pauper; and on a Saturday evening, when turning dark, he called at Mr R.'s house, and asked if he could get quarters for a night. Mr R. consented to give the poor man a bed for a night, and desired him to sit down in the kitchen, which he cheerfully did. Mrs Rutherford, according to custom on Saturday evening, that her servants might be prepared for the Sabbath, called them together and examined them. In the course of the examination, she asked the stranger how many commandments there were. To which he answer-

ed, Eleven. On receiving this answer, she replied, "What a shame is it for you! a man with grey hairs, in a christian country, not to know how many commandments there are! There is not a child of six years old in this parish, but could answer this question properly." She troubled the poor man no more, thinking him so very ignorant; but lamented his condition to her servants; and after giving him some supper, desired a servant to show him up stairs to a bed in a garret.—Mr R. on discovering who he was next morning, requested him to preach for him that day, which the Bishop consented to do, on condition that he would not discover him to any other.—Mr Rutherford furnished the Bishop with a suit of his own clothes, and early in the morning he went into the fields; the other followed him, and brought him in as a strange minister passing by, who had promised to preach for him. Mrs R. found that the poor man had gone away before any of the family were out of bed. After domestic worship and breakfast, the family went to the church, and the Bishop had for his text John xiii. 34. "A new commandment I give unto you, that ye love one another." In the course of his sermon, he observed, that this might be reckoned the eleventh commandment: upon which Mrs R. said to herself, "that is the answer the poor man gave me last night;" and looking up to the pulpit, said, "It cannot be possible that this is he!" After public worship, the strange minister and Mr R. spent the evening in mutual satisfaction; and early on Monday morning, the former went away in the dress in which he came, and was not discovered.

2. The Rev. Ralph Erskine composed the following ode on the death of his first wife, Mrs Margaret Dewar, who died November 22. 1730, after having born ten children. Aged thirty-two.

The law brought forth her *precepts ten* ;
 And then dissolv'd in grace;
 This vine as many boughs, and then
 In glory took her place.

Her dying breath triumphantly
 Did that sweet anthem sing,
Thanks be to God for victory ;
O Death! where is thy sting ?

Q. 42. What is the sum of the ten commandments ?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

1. "Papa," said a little boy to his father, "what is the meaning of the words *cherubim* and *seraphim*, which we meet with in the holy Scriptures?" "Cherubim," replied his father, "is a Hebrew word signifying knowledge; Seraphim is another word of the same language, and signifies flame. Whence it is supposed, that the cherubim are angels who excel in knowledge; and that the seraphim are angels likewise who excel in loving God." "I hope then," said the little boy, "when I die I shall be a seraph; for I would rather love God than know all things."

2. "I see God will have all my heart, and he shall have it," was a fine reflection made by a lady, when news was brought of two of her children, whom she tenderly loved, being drowned.

3. A martyr was asked, "whether he did not love his wife and children, who stood weeping by him?" "Love them? Yes," said he; "if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison. Yet, in comparison of Christ, I love them not."

4. A boy, called Abraham, not quite four years old, was not only remarkably patient and resigned during his last illness, but his conversation proved an abiding blessing to his father, who happened then to be in an unhappy state of mind. On the day before he died, he asked him, "Father, do you love me?" the father replied, "Yes, I do." Upon repeating his question, he received the same answer. "But then," added he, "do you love our Saviour?" "No," replied the father, "I am just now very poor and miserable." "Ah!" said the child, "if you do not love our Saviour, you cannot love me as you ought."

5. During the retreat of Alfred the Great, at Athelney in Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms; when his queen informed him, that they had only one small loaf remaining, which was insuffi-

cient for themselves, and their friends, who were gone abroad in quest of food, though with little hopes of success. The king replied, "Give the poor Christian one half of the loaf. He who could feed five thousand men with five loaves and two fishes, can certainly make that half of the loaf suffice for more than our necessities." Accordingly, the poor man was relieved, and this noble act of charity soon recompensed by a providential store of fresh provisions, with which his people returned.

6. Louis the Ninth, on his return to France with his queen and his children, was very near being shipwrecked,—some of the planks of the vessel having started; and he was requested to go into another ship which was in company with that which carried them. He refused to quit his own ship, and exclaimed, "Those that are with me, most assuredly, are as fond of their lives, as I can possibly be of mine. If I quit the ship, they will likewise quit it: and the vessel not being large enough to receive them, they will all perish. I had much rather entrust my life, and those of my wife and children, in the hands of God, than be the occasion of making so many of my brave subjects perish."

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1. A friend calling on the Rev. Ebenezer Erskine, during his last illness, said to him, "Sir, you have given us many good advices, pray what are you now doing with your own soul?" "I am doing with it," said he, "what I did forty years ago; I am resting on that word, *I am the Lord thy God*; and on this I mean to die." To another, he said, "The covenant is my charter, and if it had not been for that blessed word, *I am the Lord thy God*, my hope and strength had perished from the Lord." The night on which he died, his eldest daughter was reading in the room where he was, to whom he said, "What book is that you are reading, my dear?" "It

is one of your sermons, Sir." "What one is it?" "It is the sermon on that text, *I am the Lord thy God.*" "O woman," said he, "that is the best sermon I ever preached." And it was, most probably, the best to his soul. A little afterwards, with his finger and thumb, he shut his own eyes, and laying his hand below his cheek, breathed out his soul into the hands of his living Redeemer. Happy the man that is in such a state! Happy the man whose God is the Lord.

2. A gentleman one day took an acquaintance of his upon the leads of his house, to show him the extent of his possession; waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other side, "Do you see that house?" "Yes." "That also belongs to me." "Then," said his friend, "do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village, who can say more than all this." "Aye! what can she say?" "Why, she can say, 'Christ is mine!'" He looked confounded, and said no more.

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

1. Cardinal Wolsey, a great minister of state, under king Henry VIII. of England, having fallen under the displeasure of that monarch, made the following sad reflection a little before his death: "Had I but served my God as diligently as I have served my king, he would not have forsaken me now in my grey hairs. But this is the just reward that I must receive for my indulgent pains and study, not regarding my service to God, but only to my prince."

2. When Polycarp was exhorted to swear, and blaspheme Christ, in order to save his life, he replied, "Fourscore years have I served Christ, and have ever

found him a good master, how then can I blaspheme my Lord and Saviour!" When he came to the stake at which he was to be burnt, he desired to stand untied, saying, "Let me alone; for he that gave me strength to come to the fire, will give me patience to undergo the fire without your tying."

3. Mr Venn, an evangelical and faithful minister of Christ, was one day addressed by a neighbouring clergyman, in nearly the following words: "Mr Venn, I don't know how it is, but I should really think your doctrines of *grace* and *faith* were calculated to make all your hearers live in *sin*, and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their *duty* for many years." Mr Venn smiled at the clergyman's honest confession, and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

Q. 45. Which is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me.

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

1. A poor Arabian of the desert was one day asked how he came to be assured that there was a God? "In the same way," replied he, "that I am able to tell by the print impressed on the sand, whether it was a man or a beast that passed that way."

2. Mr Hervey, for some years before his death, visited very few of the principal persons in his neighbourhood. Being once asked, "Why he so seldom went to see the neighbouring gentlemen, who yet showed him all possible esteem and respect?" He answered, "I can hardly name a polite family where the conversation ever turns upon the things of God. I hear much frothy and worldly

chit-chat, but not a word of Christ; and I am determined not to visit those companies where there is not room for my Master as well as myself."

3. Mr Collins, the deist, met one day with a plain countryman going to church. He inquired where he was going. "To church, Sir." "What to do there?" "To worship God." "Pray, whether is your God a great or a little God?" "He is both, Sir." "How can he be both?" "He is so great, Sir, that the heaven of heavens cannot contain him: and so little, that he can dwell in my heart." Collins declared, that the simple answer by the countryman had more effect upon his mind, than all the volumes which the learned doctors had written against him.

4. An atheist being asked by a professor of Christianity, "how he could quiet his conscience in so desperate a state?" replied, "As much am I astonished as yourself, that, believing the christian religion to be true, you can quiet your conscience in living so much like the world. Did I believe what you profess, I should think no care, no diligence, no zeal enough." Alas! that there should still, by Christians, be so much cause given for the astonishment of atheists!

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other which is due to him alone.

1. Lord Rochester was one day at an atheistical meeting in the house of a person of quality. He undertook to manage the cause, and was the principal disputant against God and religion, and for his performance received the applause of the whole company: "Upon which," says he, "my mind was terribly struck, and I immediately replied thus to myself: Good God! that a man that walks upright, that sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator!"

2. The famous astronomer, Athanasius Kircher, having an acquaintance who denied the existence of the Supreme Being, took the following method to convince him of his error upon his own principles. Expecting him upon a visit, he procured a very handsome globe of the starry heavens, which being placed in a corner of the room in which it could not escape his friend's observation, the latter seized the first occasion to ask from whence it came, and to whom it belonged. "Not to me," said Kircher, "nor was it ever made by any person, but came here by mere chance." "That," replied his sceptical friend, "is absolutely impossible: you surely jest." Kircher, however, seriously persisting in his assertion, took occasion to reason with his friend upon his own atheistical principles. "You will not," said he, "believe that this small body originated in mere chance; and yet you will contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order and design." Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgment of the absurdity of denying the existence of a God.

3. Nichols, Potter, and T. Wilson of Westminster, preaching one after another before his late Majesty, bedaubed the king, who, as Lord Mansfield told Bishop Warburton, expressed his offence publicly, by saying, that he came to chapel to hear the praises of God, and not his own.

4. A gentleman in England, who had a chapel attached to his house, was visited by a person from London, to whom he showed the chapel. "What a glorious kitchen this would make!" said the visitor. "When I make a god of my belly," replied the gentleman, "I will make a kitchen of my chapel."

Q. 48. What are we specially taught by these words [before me] in the first commandment?

A. These words [before me] in the first commandment, teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

1. Mr Scott, the venerable expositor of the Bible, speaking of his early years, says, "A hymn of Dr Watts, entitled, 'The all-seeing God,' at this time fell in my way. I was much affected by it, and having committed it to memory, was frequently repeating it, and was thus continually led to reflect on my guilt and danger. Parents," he adds, "may from this inconsiderable circumstance be reminded, that it is of great importance to store their children's memories with useful matter, instead of suffering them to be furnished with such corrupting trash as is commonly taught them. They know not what use God may make of these early rudiments of instruction in future life."

2. A profane coachman pointing to one of the horses he was driving, said to a pious traveller, "That horse, Sir, knows when I swear at him." "Yes," replied the traveller, "and so does *Ove above*." The coachman seemed to feel the reproof, and immediately became silent.

3. A father said to his son, who was at a Sabbath School, and had attended to what he heard there, "Carry this parcel to such a place." "It is Sabbath," replied the other. "Put it in your pocket," replied the father. "God can see in my pocket," answered the child.

4. A lady who once heard Mr Romaine, expressed herself mightily pleased with his discourse, and told him afterwards, that she thought she could comply with his doctrine, and give up every thing but one. "And what is that, Madam?" "Cards, Sir." "You think you could not be happy without them." "No, Sir; I know I could not." "Then, Madam, they are your god, and they must save you." This pointed and just reply is said to have issued in her conversion.

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them :

for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

1. In the beginning of the reign of Edward VI. of England, Charles V. Emperor of Germany, having requested that leave might be given to the Lady Mary, afterwards Queen Mary, to have mass said in her house; the council sent the bishops Cranmer and Ridley to the king to entreat him, for certain state reasons, to grant it. The king having heard all they could say on the matter, gave them such grave and sound answers, supported by Scripture, against any such permission, that the bishops could not reply. However, they continued to press him not to disoblige the Emperor, as such a step might have very bad consequences. The king bade them be satisfied, and told them, "He was resolved rather to lose his life, and all that he had, than agree to that which he knew with certainty to be against the truth." The bishops still continuing to urge him, the king at length burst into tears, witnessing his tenderness for the truth, and his zeal for the defence of it, by much weeping, which the bishops no sooner saw, than they wept as fast as he, took leave, and withdrew. In their return, meeting with Mr Cheek, the king's tutor, Archbishop Cranmer took him by the hand, and said, "Ah! Mr Cheek, you may be glad all the days of your life, that you have such a scholar; for he hath more divinity in his little finger, than we have in our whole bodies."

2. When one of the kings of France solicited M. Bougier, who was a Protestant, to conform to the Roman

Catholic religion, promising him in return a commission or a government, "Sir," replied he, "if I could be persuaded to betray my God for a marshall's staff, I might be induced to betray my king for a bribe of much less value."

3. When Mr Nathaniel Heywood, a non-conformist minister, was quitting his living, a poor man came to him, and said, "Ah! Mr Heywood, we would gladly have you preach still in the church." "Yes," said he, "and I would as gladly preach as you can desire it, if I could do it with a safe conscience." "Oh! Sir," replied the other, "many a man now-a-days makes a great gash in his conscience; cannot you make a little nick in yours?"

4. Mr John Hooper was condemned to be burned at Gloucester, in Queen Mary's reign. A gentleman, with the view of inducing him to recant, said to him, "Life is sweet, and death is bitter." Hooper replied, "The death to come is more bitter, and the life to come more sweet. I am come hither to end this life, and suffer death, because I will not gainsay the truth I have here formerly taught you." When brought to the stake, a box, with a pardon from the queen in it, was set before him. The determined martyr cried out, "If you love my soul, away with it; if you love my soul, away with it."

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

1. One day in the spring of 1823, a little girl, about five years old, accompanied her mamma to pay a visit to a lady in the neighbourhood of C——. When alighting from the carriage in the court-yard, she espied a statue of king William III. and immediately addressed her mother in these words: "Mamma, is that a *graven image* there? If it is, I will not fall down and worship it, I will only worship God Almighty!" This prompt and christian-like determination of the little girl, not only pleased, but astonished all present.

2. A writer in the *Anti-Jacobin Review* for April 1819, informs us, that a native of India, lately in London, very much censured the want of images in our churches; he said, "The worshippers had nothing upon which they could fix their attention, and hence they were often gazing at each other, and often at mere inanity. "We," says he, "have in our temples an image of the Deity, to look at, with large eyes, huge ears, great hands, and long feet. Not that we believe this very image to be the Deity, but we use it only to fix our attention, and to remind us, that the Being which it represents can see every thing, hear every thing," &c.

3. A Protestant who rented a small farm under Alexander, second Duke of Gordon, having fallen behind in his payments, a vigilant steward, in his Grace's absence, seized the farmer's stock, and advertised it to be sold by auction on a fixed day. The Duke happily returned home in the interval, and the tenant went to him to supplicate for indulgence. "What is the matter, Donald?" said the Duke, as he saw him enter with sad downcast looks. Donald told his sorrowful tale in a concise natural manner: it touched the Duke's heart, and produced a formal acquittance of the debt. Donald, as he cheerily withdrew, was staring at the pictures and images which he saw in the ducal hall, and expressed to the Duke, in a homely way, a wish to know what they were. "These," said the Duke, who was a Roman Catholic, "are the saints who intercede with God for me." "My lord Duke," said Donald, "would it not be better to apply yourself directly to God? I went to muckle Sawney Gordon, and to little Sawney Gordon; but if I had not come to your good Grace's self, I could not have got my discharge, and both I and my bairns had been turned out from house and home."

4. Whilst Sir Henry Wotton was in Italy, as ambassador of king James I. at the court of Venice, he went at the request of a Roman Catholic priest to hear the music at their vespers, or evening service. The priest seeing Sir Henry stand in an obscure corner of the church, sent to him by a boy of the choir, this question, written on a small piece of paper, "Where was your religion to be found before Luther?" To which question, Sir Henry presently

underwrote, "My religion was to be found *then*, where yours is not to be found *now*—IN THE WRITTEN WORD OF GOD."

5. The vicar of Bray, in Berkshire, was a Papist under the reign of Henry VIII.; a Protestant under Edward VI.; a Papist again, under Queen Mary; and a Protestant in the reign of Queen Elizabeth. He was reproached, as the scandal of his office. "I cannot help that," said the vicar, "if I changed my religion, I am sure I kept true to my principle, which is, to live and die vicar of Bray."

6. "One day," says a person, "as I was crossing a meadow, I met with an old man, a Roman Catholic, and entering into conversation with him on the subject, I said to him, 'Why do your priests say their prayers in Latin?' The poor man replied with considerable warmth, 'Why, to be sure, the devil don't understand the Latin tongue.' Well, I thought, here is a mystery explained in a few words. Here is an importance attached to the Latin tongue that I never before knew. Here the devil is beat outright. Who would not study the Latin tongue?"

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

1. When certain persons attempted to persuade Stephen, king of Poland, to constrain some of his subjects, who were of a different religion, to embrace his, he said to them, "I am king of men, and not of consciences. The dominion of consciences belongs exclusively to God."

2. When Dr Rowland Taylor was brought before Gardiner, bishop of Winchester, the bishop asked him,— "How he durst look him in the face; and if he knew who he (Gardiner) was?" "Yes," replied the Doctor, "I know who you are, Dr Stephen Gardiner, bishop of Winchester, and Lord Chancellor, and yet but a mortal

man, I trow. But if I should be afraid of your lordly looks, why fear you not God, the Lord of us all? How dare you look any christian man in the face, since you have forsaken the truth, denied Christ, and done contrary to your oath and writing? With what face will you appear before Christ's judgment-seat, and answer to your oath against Popery in King Henry VIII.'s time, and in the reign of king Edward VI. when you both spoke and wrote against it?"

3. Two men of learning were conversing together about the method they should take, in reference to a certain regulation imposed upon them by the higher powers, and to which they had conscientious scruples. One of them thoughtlessly and impiously swore, "By my faith," said he, "I must live." The other calmly and pleasantly replied, "I hope to live by my faith too, though I dare not swear by it." The result was, that the man who resolved by grace, to venture his temporal interest for conscience-sake, lived in prosperity to see the other begging, and to contribute to his relief.

4. A Spanish boy, who was a Roman Catholic, having a silver crucifix hanging in his bosom, was asked by a person in his company to sell it for a half dollar, at which he shook his head. He then was offered a dollar, to which he replied in broken accents, "No, not for *thousands of thousands*." Is not this a keen reproof to children in Protestant countries, who live in the awful neglect of God's "unspeakable gift?"

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverend use of God's names, titles, attributes, ordinances, word, and works.

1. In the year 1796, when the ship Duff was preparing to take out the Missionaries from the London Mis-

sionary Society, Mr Cox, one of the Directors, was one day walking in the street, where he was met by a very fine looking boy, about fourteen years of age, who, stopping him, said, "Pray, Sir, have not you some management in the ship that is going out with the Missionaries?" "Yes, I have, my young man," said Mr Cox. "I should like very much, Sir, to go out with her as a cabin-boy." "Would you?" said Mr Cox; "have you any parents?" "I have a mother," said the boy, "but no father." "And is your mother willing you should go?" "O yes, Sir, very willing." Mr Cox then desired the boy to call at his house, and to bring his mother along with him, that she might speak for herself. At the time appointed, the boy and his mother came, who having declared her willingness that her son should go, the matter was accordingly settled. In the course of the conversation, a gentleman who was present, in order to try the boy, said to him, "So you wish to go to sea?" "Yes, Sir, in the missionary ship." "And you can swear a good round hand, I suppose?" Shocked at the very idea of such a thing, the ingenuous little fellow burst into tears, and exclaimed, "*If I thought there would be swearing aboard at all, I would not go.*"

2. A man that was addicted to a very wicked course of life, going one Sabbath morning to buy a game-cock for fighting, was met by a good man on his way to a meeting, who asked him where he was going. He related the whole to him, and after much entreaty, was prevailed on to go with him to the meeting, where it pleased God to convince him of his misery. On the Monday morning he went to his work, where he was beset by the rest of the colliers, who swore at him, told him he was going mad, and upbraided him, by saying, that before a month was at an end, he would swear as bad as ever. On hearing this, he knelt down before them all, and earnestly prayed that God would sooner take him out of the world, than suffer him to blaspheme his holy name; on which he immediately expired. The person who was the instrument of bringing him to the knowledge of the truth, died in a few days afterwards.

3. Mr John Howe being at dinner with some persons of fashion, a gentleman expatiated largely in praise of

Charles I. and made some disagreeable reflections upon others. Mr Howe observing that he mixed many horrid oaths with his discourse, took the liberty to say, that, in his humble opinion, he had omitted one great excellence in the character of that prince; which, when the gentleman had pressed him to mention, and waited with impatience to hear it, he told him it was this: "*that he was never heard to swear an oath in common conversation.*" The gentleman took the reproof, and promised to break off the practice.

4. One of the teachers coming home from work one day, overtook a boy, whom he knew to be very wicked, and particularly addicted to swearing; but he did not know that he had gone to a Sabbath School lately. The teacher asked him if he ever swore any now? He answered, "No." "What is the reason you have left it off?" "Because I go to the Sunday-School."

5. A lady, in a letter addressed to the Secretary of the Blackburn Religious Tract Society, states the following fact: "One of our scholars had the '*Swearer's Prayer*' lent her lately, and returned it; but she thought very much about it, as her father was in the habit of profane swearing. She was at the time in a very bad state of health; but we did not think her dangerously ill, and paid but little attention to her,—her parents only were acquainted with the state of her mind, and were not very competent to give her that direction which she then so much needed. Some weeks afterwards, on a Monday evening, her father came home from his work, and finding something wrong in the family, broke out into such an outrageous fit of swearing, as quite to alarm the child, who was gone to bed. She immediately got up, ran down stairs, and throwing her arms around his neck, begged him, in the most pathetic manner, not to swear. But on this, her feelings and weakness so much overcame her, that she fell down, apparently lifeless, at her father's feet, when he raised her, with all the tenderness of a fond parent; and, on recovering her senses, he asked her why she had given herself so much trouble? she replied, 'Because, father, you should not swear.' The next day she went to a girl in the school, who she knew had the '*Swearer's Prayer*,' and borrowed it from her, but did

not say for what purpose she wished it. Finding a convenient opportunity, when her father was alone in the house, she went to him, saying, "Father, I have got a little book here; will you read it for me?" He took the book; but when he saw the title, would have instantly returned it, had she not entreated him, with much tenderness, to read it; so that, to please the child, he sat down beside her, and read it. It pleased God to bless the reading of the tract to his soul; and I am happy to be able to add, that he was never known to swear any more after that time. The child did not long survive; but she lived long enough to see a reformation in her father's conduct, and died happy in the Lord, before she had attained her fourteenth year."

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

1. The late Rev. John Brown of Haddington, once passing the Frith of Forth, between Leith and Kinghorn, had for a fellow-passenger, one who appeared to be a Highland nobleman. Mr B. observed with grief, that he frequently took the name of God in vain; but suspecting, that to reprove him in the presence of the other passengers, might tend only to irritate him, he forbore saying any thing till he reached the opposite shore. After landing, Mr B. observing the nobleman walking alone, stepped up to him, and said, "Sir, I was sorry to hear you swearing while on our passage. You know it is written, 'Thou shalt not take the name of the Lord thy God in vain.'" On this the nobleman, lifting his hat, and bowing to Mr B. made the following reply: "Sir, I return you thanks for the reproof you have now given me, and shall endeavour to attend to it in future; but," added he, "had you said this to me while in the boat, I believe I should have run you through with my sword."

2. The Rev. John Maclaurin of Glasgow, well known to the christian world by his valuable writings, in passing one day along the street, was disturbed by the noise

of some disorderly soldiers. One of them particularly, just as Mr Maclaurin approached them, uttered this awful imprecation, "God damn my soul, for Christ's sake!" The good man, shocked with hearing such blasphemous language, went up to him, and laying his hand on the shoulder of the man, said to him with peculiar mildness and solemnity, "Friend, God has already done much for Christ's sake; suppose he should do that too, what would become of you?" It was a word in season, and it came with power. The conscience of the soldier sunk under the reproof. He was led not only to reform the evil habit of swearing, to which he had been long addicted, but to reflect on his ways, and to turn to the Lord. He became a real Christian; and proved the soundness of his conversion, by maintaining to the end of his life, a conversation becoming the gospel.

3. A minister of the gospel one day finding a servant beating his master's horses, and taking the name of God in vain, he stood still, and reproved him sharply. The servant made no reply; but, prompted by curiosity, came next Lord's day to hear his reprover preach. "Swear not at all," said the preacher, when concluding his discourse, "is a divine command, that binds both master and servant. I knew a man who not long ago surprised one of the swearing tribe of servants, in the very act of damning his master's horses. The son of Belial, though challenged, durst not open his mouth for his father's interest; but hung his head like a coward in the devil's service. He passed by, and had not the manners to thank his reprover, or grace to promise amendment. Is he here?—Do I see him?—Shall I name him?" After some pause, he added, "We shall rather pray for him." The servant was sitting trembling before him; and it may be proper to add, that he came afterwards to the minister, confessed his fault, gave signs of true penitence, was added to the church, and never after heard to blaspheme the worthy name.

4. A short time ago, a poor wretch, while in the act of charging a rock of coal, in one of the pits at —, prayed (for in truth a swearer does pray) that God might damn his eyes, if what he said was not true; and while he yet spoke it exploded unexpectedly, and lodged its

contents immediately in his eyes. He is now an awful figure ; nor is it thought that he will ever again enjoy his eye-sight. An awful warning to all swearers : O that God might bless it to many !

5. A lady on her way from Edinburgh to Glasgow, in the stage coach, was very much annoyed by a young military officer, whose conversation was interspersed with oaths. The lady sat very uneasy, till she could no longer keep silence. " Sir," said she to the officer, " can you talk in the Gaelic tongue ?" To this he replied in the affirmative, seemingly with great pleasure, expecting to have some conversation with the lady in that dialect. She then politely requested, that if he wished to swear any more, it might be in that language, as the practice of swearing was very offensive to herself and the rest of the company. The officer was quite confounded at this smart reproof, and no more oaths were heard from him during the remainder of the journey.

6. An officer, much addicted to profane swearing, visited the mines in Cornwall, attended by a pious person who was employed in the works. During his visit to the pit, the officer uttered many profane and abominable expressions ; and as he ascended in company with the pious miner, finding it a long way, he said to him, " If it be so far down to your work, how far is it to hell ?" The miner promptly replied, " I do not know how far it is to hell, Sir ; but I believe, that if the rope by which we are drawn up should break, you would be there in a minute."

Q. 56. What is the reason annexed to the third commandment ?

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

1. An elector of Cologne, who is likewise an Archbishop, one day swearing profanely, asked a peasant, who seemed to wonder, " what he was so surprised at ?" " To hear an Archbishop swear," replied the peasant.

“I swear,” replied the elector, “not as an Archbishop, but as a prince.” “But, my lord,” said the peasant, “when the prince goes to the devil, what will become of the Archbishop?”

2. A person who lived in the parish of Sedgley, near Wolverhampton, having lost a considerable sum by a match at cock-fighting, to which practice he was notoriously addicted, swore in the most horrid manner, that he would never fight another cock as long as he lived: frequently calling upon God to damn his soul to all eternity if he did, and with dreadful imprecations, wishing the devil might fetch him if he ever made another bet. It is not to be wondered at, if resolutions so impiously formed, should be broken: for a while, however, they were observed; but he continued to indulge himself in every other abomination to which his depraved heart inclined him. But, about two years afterward, Satan, whose willing servant he was, inspired him with a violent desire to attend a cocking at Wolverhampton; and he complied with the temptation. When he came to the place, he stood up, as in defiance of Heaven, and cried, “I hold four to three on such a cock.” “Four what?” said one of his companions in iniquity. “Four shillings,” replied he. “I’ll lay,” said the other. Upon which they confirmed the wager, and, as his custom was, he threw down his hat, and put his hand in his pocket for the money; when, awful to relate, he instantly fell a ghastly corpse to the ground. Terrified at his sudden death, some who were present for ever after desisted from this infamous sport; but others, hardened in iniquity, proceeded in this barbarous diversion, so soon as the dead body was removed from the spot.

3. It was near the close of one of those storms that deposit such a volume of snow upon the earth, that a middle-aged man, in one of the southern counties of Vermont, seated himself at a large fire in a log-house. He was crossing the Green Mountains from the western to the eastern side; he had stopped at the only dwelling of man, in a distance of more than twenty miles, being the width of the parallel ranges of gloomy mountains; he was determined to reach his dwelling on the eastern side that day. In reply to a kind invitation to tarry in the house,

and not dare the horrors of the increasing storm, he declared that he would go, and that the Almighty was not able to prevent him. His words were heard above the howling of the tempest. He travelled from the mountain-valley where he had rested, over one ridge, and one more intervened between him and his family. The labour of walking in the snow must have been great, as its depth became near the stature of a man; yet he kept on, and arrived within a few yards of the last summit, from whence he could have looked down upon his dwelling. He was near a large tree, partly supported by its trunk; his body bent forward, and his ghastly intent features told the stubbornness of his purpose, to overpass that little eminence. The Almighty had prevented him—the currents of his life's blood were frozen. For more than thirty years that tree stood by the solitary road, scarred to the branches with names, letters, and hieroglyphics of death, to warn the traveller, that he trod over a spot of fearful interest.

4. Some years ago, as a party were drinking in a public-house at a village near Dundee, two of them agreed to make trial who should invent the newest and most profane oaths. While one of them was just opening his mouth to make the dreadful attempt, his jaws were suddenly arrested, so that he was unable to close his mouth, or speak a word. He was carried to the Infirmary, where he died next day. Let profane swearers tremble for their danger.

5. Some years ago, in the month of August, a lady and gentleman set off upon ponies, on an excursion from Margate to Ramsgate, attended by two lads, the one named William, about seventeen years of age; the other, George, about thirteen, both natives of that place, who were engaged, according to a practice there, to whip the ponies forward. In the course of this employment, William, who had been much addicted to swearing, repeatedly damned the ponies for being slow in their motion, and, by the oaths he uttered, shocked his companion greatly. The party had only proceeded to Chapel-Hill, a mile distant from Margate, when they were overtaken by a dreadful storm, attended with tremendous peals of thunder, and awful flashes of lightning, which obliged

the lady and gentleman to dismount, and have recourse to a neighbouring cottage for shelter. George and William placed themselves against a wall at the road-side for protection also. George was under great agitation upon this occasion, and trembled at the scene, when William upbraided him as a coward; uttered blasphemous expressions against the violence of the storm, and, alas! when with a dreadful oath, he loudly exclaimed to his companion, that he was resolved to push forward to Ramsgate in spite of it, a terrible flash of lightning came down, burned his clothes, and struck him dead on the spot. He was carried home to his afflicted parents, when it was found that his skull was fractured, and he was the next day committed to the grave. The horror of the scene cannot be fully described. Thousands repaired to the spot, where God had thus exercised his almighty vengeance, and it is now marked out by the following inscription, as a warning to all passing that way:—"Reader, prepare thou for eternity. A boy was struck dead here when in the act of swearing." The other boy, who was considerably hurt by the lightning, appears to have derived benefit from this awful visitation, as the gentleman who writes the account, states, that he found him engaged in reading the Bible, and was informed that he had begun to attend to the formerly neglected duty of prayer.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh-day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself.

1. That great man, Sir Matthew Hale, thus speaks of the Sabbath: "I have," says he, "by long and sound experience, found that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me. The observance of this day hath ever had joined to it, a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes the week following, by the manner of my passing of this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

2. It is said of the pious and learned Mr Gouge, that as he forbore providing suppers on the even before the Sabbath, that servants might not be kept up too late, so he would never suffer any person to tarry at home to dress any meat on the Lord's day for any friends, whether they were mean or great, few or many.

3. A girl of only eight years of age, seemed always much impressed by what she heard at school, and often rehearsed it to her mother after she came home. One evening, the teacher had been speaking against the evil of Sabbath profanation, and little M—— returned as usual, deeply affected by the teacher's remarks. In order to see if she still recollected this subject, her mother requested her one Sabbath morning, a short time afterwards, to go to the well and fetch some water. She looked her mother in the face, and replied with tears, "But God will see me, mother; for he sees and knows all that we do. Have you forgotten what we heard in school about the evil of breaking the Sabbath? I will rise early to-morrow morning, and bring you as much water as you please."

4. A person, known to the author, states, that from

long observation, he has found that when he has lain long in bed on a Sabbath morning, he has seldom succeeded, though desirous, in getting up early on the other days of the week.

5. In one of the towns of Connecticut, when the roads were extremely rough, Washington, the president of the United States, was overtaken by night on Saturday, not being able to reach the village where he designed to rest on the Sabbath. Next morning, about sun-rise, his coach was harnessed, and he was proceeding forwards to an Inn near the place of worship which he proposed to attend. A plain man, who was an informing officer, came from a cottage, and inquired of the coachman, whether there was any urgent reason for his travelling on the Lord's day. The General, instead of resenting this as impertinent rudeness, ordered the driver to stop, and with great civility explained the circumstances to the officer, commended him for his fidelity, and assured him that nothing was farther from his intention than to treat with disrespect, the laws and usages of Connecticut, relative to the Sabbath, which met his most cordial approbation. How many admirers of Washington might receive instruction and reproof from his example !

6. Mr D——, a gentleman engaged in an extensive manufacturing concern in one of the midland counties, was called to London on business. After being engaged till a late hour one Saturday night, he said to a confidential person in his employment, who had come to town with him,—“ Well, ——, we cannot settle our account to-night, but must do it early in the morning.” On the Sabbath, accordingly, they were occupied in that work, till three o'clock in the afternoon. When dinner was announced, Mr D—— said, “ We have been hard at work all morning, *let us eat and drink, for to-morrow we die.*” “ Not,” added he, “ that I have any thought of dying for years to come.” After taking his dinner and wine, a post-chaise was ordered, and Mr D—— set out for the country. He arrived at home on the Monday night. The next morning, (Tuesday), when at breakfast with his wife and family, a gentleman came into the room, and said, “ Mr D——, have you heard of the death of Mr —— ?” “ No,” said Mr D—— ; “ is he dead ? It is

very different with me ; for my part, I am so engaged in business, that I could not find time to die?" Immediately after uttering this sentiment, he rose from the table, and went into the kitchen ; and while stooping in the act of drawing on his boot, he fell down on the floor, and expired !

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath ?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath ; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

1. Mr Philip Henry used to call the Lord's day, the queen of days, the pearl of the week, and observed it accordingly. His common salutation of his family or friends, on the Lord's day in the morning, was that of the primitive Christians : " The Lord is risen ! he is risen indeed ! " making it his chief business on that day, to celebrate the memory of Christ's resurrection ; and he would say sometimes, " Every Lord's day is a true Christian's Easter-day. "

2. On Easter Sunday, the Greek church are accustomed to perform a solemn service in honour of our Lord's resurrection. On Easter Sunday in 1814, the Emperor of Russia, &c. &c. not being able, as usual, to assemble for this purpose in their cathedral, met, with the whole Russian army, in the palace of Louis XV. at Paris, when the service was performed by seven of the priests. The Emperor knelt down, as did his 80,000 soldiers, and all united in solemn thanksgiving to God for the resurrection of Christ. The French soldiers, and innumerable spectators, though ignorant in a great measure of the intention of the ceremony, were deeply affected with the spectacle, and burst into tears.

3. Mr John Knox, a little before his death, rose out of his bed ; and being asked, " Why he rose, being so sick ? " he answered, " That he had had in the night sweet meditations on the resurrection of Jesus Christ ;

and now he would go into the pulpit, and impart to others the comforts he felt in his soul."

4. John Moores, convicted at Chester assizes of a burglary, underwent the dreadful sentence of the law on the drop in front of the house of correction in that city. Moores was only in his twenty-second year. On the drop, he stood firm and upright, and after the rope was adjusted, addressed the spectators to this effect:—"My friends, you are come to see a man die. I would advise you to take warning by me. The first beginning of my ruin was Sabbath-breaking: it led me into bad company, and from bad company to robbing gardens and orchards, and from gardens and orchards to house-breaking; and that has brought me to this place. Many of you are young; and I, in an especial manner, warn you to beware of Sabbath-breaking. It is a very awful thing to die in this public manner; but I trust the Lord will have mercy on my soul. I have broken the laws of God and man, and deserve to die. I am guilty of the crime for which I am going to suffer. I again warn you to beware of Sabbath-breaking."

5. Mr Clarke gives an account of a godly minister, that one day was preaching, and earnestly pressing the sanctification of the Sabbath; and, in his sermon, he had occasion to make mention of that man, who, by the special commandment of God, was stoned to death for gathering sticks on the Sabbath day. A person in the congregation wickedly rose up and laughed, and made all the haste he could out of the church, and went and gathered sticks, though he had no need of them. But when the people were coming home from church, they found him lying dead, with the bundle of sticks in his arms. "These instances of divine vengeance," adds Mr Willison, "inflicted on the profaners of the Lord's day, may contribute very much to confirm us in the belief of the divine institution of this holy day; and likewise may serve to warn all ranks and degrees of persons, to guard against the contempt and violation of the Lord's day. The Lord indeed exerciseth great long-suffering and patience towards many notorious Sabbath-breakers, to show us that there is a judgment-day to come. But nevertheless, he makes monuments of some, to let us know that *verily there is a God that judgeth in the earth.*"

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

1. The Rev. Dr Benedict, late minister of Sluinfeld, gave a writer in the Connecticut Observer, the following account, a few years before his death:—Soon after he left college, he had occasion to travel southward, as far as the State of North Carolina. Being unacquainted with the way, he was desirous to find some one to accompany him. A man who had frequently travelled that road, in the business of a pedlar, was about to commence the journey, and informed him that it would give him pleasure to be his companion and guide. They accordingly set out together. At the close of the week, Dr Benedict remarked to his companion, that the journey thus far had been pleasant to him; but he added, “I know not how I shall do next week, provided you intend to continue your journey on the Sabbath. I cannot proceed till Monday; and if you leave me I shall probably lose my way.” The man replied, “I have not travelled upon the Sabbath for several years, though my business leads me to take long journeys. I formerly did, but I always lost more than I gained by the practice. Some hindrance or accident would occur the following week, which convinced me that it is for my interest to rest on the Sabbath.”

2. A little boy in London, who attended a Sabbath School, having occasion every Lord's day to go through a certain court, observed a shop always open for the sale of goods. Shocked at such a profanation, he considered whether it was possible for him to do any thing to prevent it. He determined to leave a tract, on the “Lord's Day,” as he passed the shop in the course of the week. He did so; and on the following Sabbath observed that the shop was shut up. Surprised at this, he stopped, and

considered whether this could be the effect of the tract he had left. He ventured to knock gently at the door ; when a woman within, thinking it was a customer, answered aloud, “ *You cannot have any thing ; we don’t sell on the Sunday !*” Encouraged by what he had heard, the little boy still begged for admittance ; when the woman, recollecting his voice, said, “ Come in, my dear little-fellow ; it was you that left the tract here, against Sabbath-breaking ; and it alarmed me so, that I did not dare to keep my shop open any longer ; and I am determined never to do so again while I live.”

3. On a recent occasion, a young man, accustomed to attend divine worship, and, from a child, well acquainted with the Holy Scriptures, was solicited to join in an excursion on the Thames on the Sabbath-day. Conscience remonstrated ; but the love of pleasure, and the temptation of entertaining society, silenced the monitor. The day was agreed upon—the weather was unusually fine, and the party, about twelve in number, assembled on the bank to proceed to Richmond. Among the party was this young man. Just as he was stepping into the boat, the happy remembrance of the word of GOD spoke powerfully, “ Remember the Sabbath-day, to keep it holy.” Conscience instantly added, “ How can I do this great wickedness, and sin against GOD ?” He could proceed no farther ; he retired from the brink of the Thames amid the jeers and ridicule of the scornful. But what were his feelings, when the sad tidings came, that, as the party returned from their unhallowed amusement, in the neighbourhood of Putney, the boat ran foul of a barge laden with coal ; the party, half intoxicated, saw, but could not clear the impending danger. The screams of the females were heard on the shore, but, alas ! to no effect. Seven of the number sank to rise no more.

4. A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked, how it was she could always come so early ; she answered, very wisely, “ That it was part of her religion, not to disturb the religion of others.”

5. The attention of a servant maid in Edinburgh to the spiritual interests of a little girl committed to her charge, and who died when nine years old, was pecu-

liarly owned of God. The servant was accustomed to attend on the ministry of the late Mr Pattison, and the child was permitted to accompany her. By degrees, the attention of her young charge was so drawn out to the sermons she heard, that the account she gave of many of the precious truths which fell from the lips of that worthy minister of Christ, far exceeded what might have been expected from her tender years. Happening, one day, in the course of his family visits, to call at the house where the dear child and her maid lodged during the bathing season, Mr Pattison entered into conversation with her, and from her punctual attendance on public ordinances, took occasion to ask her if she recollected his preaching on Isaiah xl. 11, "He shall feed his flock like a shepherd, he shall gather the lambs with his arm," &c. "Yes," replied the child, "I remember it very well; for all the time you were preaching, I was wishing with all my heart, that I were one of Christ's lambs." "Ah! my dear," said the good man, not a little affected, "What a happy day would it have been in Bristo-street, had all my hearers been employed in a similar manner!"

6. One Lord's day, as a man was passing through Halloworth on horseback, his horse lost a shoe: he applied to a blacksmith, who told him, "That he could not shoe a horse on the Lord's day, without the minister's permission." They went together to Mr Grimshaw, the minister of the place, and the man satisfying him that he was really in haste, going for a midwife, Mr Grimshaw permitted the blacksmith to shoe the horse, which otherwise he would not have done for double pay.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

1. A distinguished nobleman, having observed, one

Lord's day at church, that the greater part of his servants were absent, on his return home, inquired the reason. On the butler's stating, that it was owing to the wetness of the roads, his lordship replied, "Well, this shall soon be remedied;" and on the next wet Sabbath-day that occurred, he ordered the servants to take their places in a large covered cart, while he followed them *on foot* all the way to church. This singular kind of reproof had the desired effect; and the day must have been very bad indeed, if any of his lordship's servants were absent from public worship.

2. It was the frequent and almost constant custom of Mr Grimshaw, to leave his church while the psalm was singing, to see if any were absent from worship, and idling their time in the church-yard, the street, or the ale-houses: and many of those whom he so found, he would drive into the church before him. "A friend of mine," says Mr Newton, "passing a public-house in Haworth, on a Lord's day morning, saw several persons making their escape out of it, some jumping out of the lower windows, and some over a low wall: he was at first alarmed, fearing the house was on fire; but, on enquiring what was the cause of the commotion, he was told, that they saw the parson coming. They were more afraid of their parson, than they were of a justice of peace. His reproofs were so authoritative, and yet so mild and friendly, that the stoutest sinners could not stand before him."

3. A minister, observing that some of his people made a practice of coming in very late, and after a considerable part of the sermon was over, was determined that they should feel the force of a public reproof. One day, therefore, as they entered the place of worship at their usual late hour, the minister, addressing his congregation, said, "But, my hearers, it is time for us now to conclude, for here are our friends just come to fetch us home." We may easily conjecture what the parties felt at this curious but pointed address.

4. An active and skilful young minister, while engaged under circumstances of the most promising kind in the village of J——, was told of a miller, who, with more than usual of the bravery of profaneness, had repelled

every attempt to approach him on the subject of religion, and had daunted all the hopes and efforts of the few serious persons in his vicinity. Among other practices of sinful daring, he uniformly kept his wind-mill, the most striking object in the hamlet, going on the Sabbath. In a little time, the clergyman determined how to make an effort for the benefit of the hopeless man. He undertook the office of going for his flour the next time himself. "A fine mill," said he, as the miller adjusted his sack to receive the flour; "a fine mill indeed, one of the completest I have ever seen." This was nothing more than just—the miller had heard it a thousand times before; and would firmly have thought it though he had never heard it once: but his skill and judgment were still gratified by this new testimony, and his feelings conciliated, even towards the minister. "But, O!" continued his customer, after a little pause, "There is one defect in it!" "What is that?" carelessly asked the miller. "A very serious defect too." "Eh," replied the miller, turning up his face. "A defect that is likely to counterbalance all its advantages!" "Well, what is it?" said the miller, standing straight up, and looking the clergyman in the face. The minister went on:—"A defect which is likely to ruin the mill!" "What is it?" rejoined the miller. "And will one day, no doubt, destroy the owner." "And can't you say it out?" exclaimed the impatient miller. "It goes on the Sabbath!" pronounced the minister, in a firm, and solemn, and monitory tone. The astonished man stood blank and thunderstruck; and remained meek and submissive under a remonstrance and exhortation of a quarter of an hour's length, in which the danger of his state and practices, and the call to repentance towards GOD, and faith in our LORD JESUS CHRIST, were fully proposed to him.

5. On a Sabbath-day, two sons of a poor widow in Derbyshire, the elder sixteen, and the younger thirteen years of age, went to slide on some ice at a short distance from home. Before they left their habitation, they had been requested by their mother to accompany her to the house of God, and, whilst on the ice, were warned of their danger, by a person who passed by, and knew the depth of

the water. But, alas! their mother's pious request, and the seasonable warning of their neighbour, were both in vain. In a little time the ice gave way; and, awful to relate! *clasped in each others arms, they sunk to rise no more!* Thus were these youthful Sabbath-breakers called to stand before the judgment-seat of that almighty Being who has said, "Remember the Sabbath-day to keep it holy."

6. In the year 1809, a youth about seventeen years of age, the son of a respectable tradesman in London, went out for the purpose of shooting birds on a *Lord's day in the afternoon*. He had done so more than once before, which coming to the knowledge of his father, he expressly enjoined him never to do the like again. But the lad, disregarding this command, and taking advantage of his father's absence, borrowed a gun from a person in the neighbourhood, and went out as usual. While he was watching the birds, the gun, by some accident, went off, and killed him on the spot. Not returning at the accustomed time, his friends were alarmed; a search was made, and at length his body was discovered in a barn, in a state too shocking to be described.

7. Some time ago, at the village of Ampleworth, in Yorkshire, two young men were playing at fives on the Lord's day morning. J. W. a pious man, reproved them, and warned them of the impropriety and danger of their conduct, as they might draw down God's judgment upon them. The reproof, however, had not the desired effect, as the oldest of them swore by the God that made him; and at the same time added, that if he lived until the following Sabbath, he would call three or four of his companions together, to play near the chapel-wall at the time of service. On Saturday morning he was taken dangerously ill, and in spite of all medical aid, he expired on the Sabbath!

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his chal-

lenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

1. "I now beg permission," says one of the Missionaries, "to relate the simple argument of a pious poor man with a Sabbath-breaker. I had it from the poor old man a few weeks since, in the course of conversation with him, which very much interested me: he is a member of our church at Mattishall. In reasoning with the Sabbath-breaker, he said, 'Suppose now, I had been at work hard all the week, and earned seven shillings; and suppose I met a man, and gave six shillings out of the seven, what should you say to that?' 'Why, I should say that you were very kind, and that the man ought to be thankful.' 'Well, but suppose he was to knock me down and rob me of the other shilling; what then?' 'Why, then he would deserve hanging.' 'Well, now, this is your case; thou art the man: God has freely given you six days to work in, and earn your bread, and the seventh he has kept to himself, and commands us to keep it holy; but you, not satisfied with the six days God has given, rob him of the seventh; what then do you deserve?' The man was silenced."

2. An old man who lived on the Jura mountain in Switzerland, where the winter is very long, and the summer very short, and where it is of great consequence to preserve their hay, and put it up in good order; because, if they run out, their cattle must starve, as the snow lies so long and so deep, they cannot go to their neighbours to get any, even if they had sufficient to spare. This man had the love of Jesus and the fear of God in his heart, and kept the Lord's day as the Lord commands his people to keep it. One Lord's day, when the hay was just in the finest order for putting up, his sons came to him, and proposed to him to go and put up the hay: but he said, "Not so, my sons; this is the *Lord's day*." However, his sons were tempted by the value of the hay, and the fineness of the weather, to prepare themselves for work; but the moment they put their forks into it, a storm broke over their heads, and the rain poured upon them in torrents—one of the most violent storms they ever had,—and the hay was completely destroyed. The old man addressed his sons: "Thou shalt

do no work on the Sabbath day. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. My sons," continued the old man, "*you have done a work to save your hay, and the rain has destroyed it. Learn from this to respect the commandments of the Lord.*" His sons never forgot this lesson; and they never again did common work on the Lord's day.

3. On a Lord's day, at the time of the great frost in the year 1634, fourteen young men were playing at football on the river Trent, near Gainsborough: while thus engaged, in the open violation of God's command, they met together in a scuffle; the ice suddenly broke, and they were all drowned!

4. When a minister of the gospel was spending a few weeks in Edinburgh, there came, on business, to the house where he was, a man of the world,—one of those modern scoffers who are so constantly fulfilling Peter's prediction, 2 Pet. iii. 3. He was introduced to the preacher in the following manner: "This is Mr —, an acquaintance of mine, and I am sorry to add, though young and healthy, never attends public worship." "I am almost tempted to hope," replied the minister, "that you are bearing false witness against your neighbour." "By no means," said the infidel, "for I always spend my Sunday in settling accounts." The minister immediately replied, "You will find, Sir, that the day of judgment will be spent in exactly the same manner."

5. "Often on Lord's days," says the excellent and pious Mr Joseph Williams, "I had serious impressions on my mind, which remained with me all the Monday morning." And though he regrets that, from the long continued labour, vain discourse, and the depravity of his own heart, these impressions were worn off before the end of the week, and duty neglected; yet he adds: "My Lord's days convictions had such an influence on my mind, that, for two or three days after, I commonly redeemed time for prayer, either from sleep or from meals. Towards the end of the week, my zeal usually began to cool,

and my prayers to be formal and lifeless, till on the next Lord's day my convictions, both of sin and duty, were renewed. Thus I went on for many months, keeping my ground, but, alas! making slow advances in the work of religion."

6. In the city of Bath, during the last century, lived a barber, who made a practice of following his ordinary occupation on the Lord's day. As he was pursuing his morning's employment, he happened to look into some place of worship, just as the minister was giving out his text, "Remember the Sabbath-day to keep it holy." He listened long enough to be convinced, that he was constantly breaking the laws of God and man, by shaving and dressing his customers on the Lord's day. He became uneasy, and went with a heavy heart to his Sabbath task. At length he took courage, and opened his mind to the minister, who advised him to give up Sabbath dressing, and worship God. He replied, beggary would be the consequence; he had a flourishing trade, but it would almost all be lost. At length, after many a sleepless night spent in weeping and praying, he was determined to cast all his care upon God, as the more he reflected, the more his duty became apparent. He discontinued Sabbath dressing, went constantly and early to the public services of religion, and soon enjoyed that satisfaction of mind, which is one of the rewards of doing our duty, and that peace of God, which the world can neither give nor take away. The consequences he foresaw, actually followed. His genteel customers left him, as he was nicknamed a puritan or methodist. He was obliged to give up his fashionable shop; and in the course of years became so reduced, as to take a cellar under the old market house, and shave the common people.

One Saturday evening, between light and dark, a stranger from one of the coaches, asking for a barber, was directed by the ostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, *as he did not like to violate the Sabbath.* This was touching the barber on a tender chord: he burst into tears, asked the stranger to lend him a half-penny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be re-

duced. When shaved, he said, "There must be something extraordinary in your history, which I have not now time to hear. Here is half-a-crown for you; when I return, I will call and investigate your case. What is your name?" "William Reed," said the astonished barber. "William Reed!" echoed the stranger: "William Reed! by your dialect you are from the west?" "Yes, Sir; from Kingston, near Taunton." "William Reed, from Kingston, near Taunton! What was your father's name?" "Thomas." "Had he any brother?" "Yes, Sir, one, after whom I was named; but he went to the Indies, and, as we never heard from him, we suppose him to be dead." "Come along, follow me," said the stranger; "I am going to see a person, who says his name is William Reed of Kingston, near Taunton. Come and confront him. If you prove to be indeed him whom you say you are, I have glorious news for you: your uncle is dead, and has left an immense fortune, which I will put you in possession of, when all legal doubts are removed." They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon legally satisfied of the barber's identity, and told him that he had advertised him in vain. Providence had now thrown him in his way, in a most extraordinary manner, and he had much pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property. Thus was man's extremity God's opportunity. Had the poor barber possessed one half-penny, or even had credit for a candle, he might have remained unknown for years; but he trusted God, who never said, "Seek ye my face in vain."

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, Honour thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour, and performing the

duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

1. The judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might requite her care of me, and cause the widow's heart to sing for joy."

2. The danger occasioned by an awful eruption of Mount Etna, many years since, obliged the inhabitants of the adjacent country to flee in every direction for safety. Amidst the hurry and confusion of this scene, every one carrying away whatever he deemed most precious, two sons, the one named Anaphias, the other Amphonimus, in the height of their solicitude for the preservation of their wealth and goods, recollected their father and mother, who, being very old, were unable to save themselves by flight. Filial tenderness overcame every other consideration:—"Where," exclaimed the generous youths, "shall we find a more precious treasure than our parents?" This said, the one took up his father on his shoulders, the other his mother, and so made their way through the surrounding smoke and flames.

3. A little boy, about seven years old, was on a visit to a lady, who was very fond of him. Although he was a great way from home, he behaved very well, and endeavoured to do every thing that he thought would have pleased his parents had they been present. One day at breakfast, there was some hot bread upon the table, and it was handed to him; but he refused to take it. "Do you not like hot bread?" said the lady. "Yes," replied he, "I am very fond of it." "Then, my dear, why do you not take some?" "Because my papa does not approve of my eating hot bread." I suppose that his father thought, as most people think, that hot bread is not wholesome. "But your father," said the lady, "is a great way off, and will not know whether you eat it or not. You may indulge yourself for once. There will be no harm in that." "No, I will not disobey my father and mother. I must do what they have told me to do, though they are a great way off. I would not

touch the roll, if I were sure nobody would see. I myself should know it: and that would be sufficient." When the lady found him so resolute in doing what was right, she was pleased with him, and commended him: and, no doubt, he felt much happier in his own mind than he would have done if he had eaten the hot roll.

4. A young man, whose air at once indicated a well cultivated mind, and commanded respect, came to a recruiting officer, desiring to be enlisted into his company. Appearing to be greatly embarrassed, the officer asked the cause of it. With tears, he replied, "I tremble lest you should deny my request." "No," said the officer, "I accept your offer most heartily; but why should you imagine a refusal?" "Because the bounty which I expect may perhaps be too high." "How much then do you demand?" said the officer. "It is no unworthy motive, but an urgent claim, that compels me to ask Ten Guineas; and I shall be the most miserable of mankind if you refuse me." "Ten Guineas!" said the officer, "that indeed is very high; but I am pleased with you; I trust to your honour for the discharge of your duty, and will strike the bargain at once. Here are Ten Guineas; to-morrow we depart." The young man, overwhelmed with joy, asked leave to return home, and promised to be back within an hour. The officer gave permission, and, induced by curiosity, followed him at some distance. He went to the town prison, where he knocked and was admitted. The officer, while standing at the door of the prison, overheard the young man say to the jailer, "Here is the money for which my father is imprisoned. I put it into your hands, and I request you will conduct me to him immediately, that I may release him from his misery." The jailer did as he was requested. After the delay of a few minutes, the officer followed him. What a scene! he saw the son in the arms of a venerable and aged father, who, without uttering a word, pressed him to his heart, and bedewed him with tears. The officer approached them, and said to the old man, "Compose yourself, I will not deprive you of so worthy a son. Permit me to restore him to you, that I may not regret the money which he has employed in so virtuous a manner." The father and son fell upon their knees at his

feet. The young man refused at first to accept of this proffered freedom; but the worthy officer insisted that he should remain with his father. He accompanied them both from the prison, and took his leave, with the pleasing reflection of having contributed to the happiness of a worthy son, and an unfortunate father.

5. "One prominent feature of his early piety," says the biographer of Mr Binks of Durham, "was, the peculiar veneration, submission, and obedience, which he manifested towards his parents. With him their will was a law. Nor was it ever known, perhaps in any instance, that he willingly disobeyed their commands. It was emphatically said of him by his father to a relation in London, 'My son has never wilfully given me half-an-hour's uneasiness.' And this filial piety he retained to the latest period of his life."

6. Frederic II. king of Prussia, made it a point to return every mark of respect or civility shown to him in the street by those who met him. He one day observed at table, that, whenever he rode through the streets of Berlin, his hat was always in his hand. Baron Pollintz, who was present, said, "That his majesty had no occasion to notice the civility of every one who pulled his hat off to him in the streets." "And why not," said the king in a lively tone, "are they not all human beings as well as myself?"

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.

1. An amiable youth was lamenting, in terms of the sincerest grief, the death of a most affectionate parent. His companions endeavoured to console him, by the reflection, that he had always behaved to the deceased with *duty, tenderness, and respect*. "So I thought," replied the youth, "whilst my parent was living: but now I recollect with pain and sorrow, many instances of disobedience and neglect, for which, alas! it is too late to make atonement."

2. There was lately a man who had an only son, to whom he was very kind, and gave every thing that he had. When his son grew up and got a house, he was very unkind to his poor old father, whom he refused to support, and turned out of the house. The old man said to his grandson, "Go and fetch the covering from my bed, that I may go and sit by the way-side and beg." The child burst into tears, and ran for the covering. He met his father, to whom he said, "I am going to fetch the rug from my grandfather's bed, that he may wrap it round him, and go a-begging." Tommy went for the rug, and brought it to his father, and said to him, "Pray, father, cut it in two, the half of it will be large enough for grandfather, and perhaps you may want the other half when I grow a man and turn you out of doors." The words of the child struck him so forcibly, that he immediately ran to his father, asked forgiveness, and was very kind to him till he died.

3. A certain farmer in England had an only son, to whom he was greatly attached, and never could think of chastising him for his faults. When he arrived at the age of twelve years, he bade adieu to his father's house, and went with a band of gypsies. For nearly twenty years he was never heard of. It happened, however, that the old man was under the necessity of taking a journey a considerable way, with a large sum of money. He had to pass a wood, and as he went on, a man rushed from it, seized his horse, and demanded his money. The old man remonstrated with him. He would not hear, but again demanded his money. Most reluctantly he gave it up. The robber, gazing at him, said, "Do you know me?" "No," said the old man. "Do you not know me?" he repeated. "No, I do not know you." "Well," said the robber, "I am your son!" and, returning his money, added, "Had you corrected me when young, I might have been a comfort to you; but now I am a disgrace to you, and a pest to society!"

4. The Rev. Mr Berridge being once visited by a loquacious young lady, who, forgetting the modesty of her sex, and the superior gravity of an aged divine, engrossed all the conversation of the interview with small talk concerning herself. When she rose to retire, he said, "Ma-

dam, before you withdraw, I have one piece of advice to give you; and that is, When you go into company again, after you have talked *half-an-hour* without intermission, I recommend it to you to stop a while, and see if any other of the company has anything to say.

5. Once, at a meeting of ministers, a question was started to be debated among them. Upon the first proposal of it, a confident young man said, "Truly, I hold it so." "You hold, Sir," answered a grave minister, "it becomes you to hold your tongue."

6. "We hear much," says Cecil, "of a *decent* pride,—a *becoming* pride,—a *noble* pride,—a *laudable* pride! Can that be *decent*, of which we ought to be ashamed? Can that be *becoming*, of which God hath set forth the deformity? Can that be *noble*, which God resists and is determined to debase? Can that be *laudable*, which God calls abominable?"

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment, is a promise of long life, and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

1. Frederic, the late King of Prussia, having rung his bell one day, and no body answering, opened the door, and found the page in waiting asleep on a sofa. He was just going to awake him, when he perceived the end of a paper out of his pocket, on which something was written; this excited his curiosity; he pulled it out, and found it to be a letter from the mother of the page, thanking him for having sent her part of his wages, which had proved a very timely assistance to her, and, in conclusion, beseeching God to bless him for his filial duty. The king stept softly into his room, took a rolleau of ducats, and slipt them with the letter into the page's pocket. Returning to his apartment, he rang so violently, that the page awoke, opened the door, and entered. "You have been asleep," said the king. The page attempted to excuse himself; and, in his embarrassment, happening to put his hand into his pocket, felt with astonishment the

solleau. He drew it out, turned pale, and looking at the king, burst into tears, without being able to speak a word. "What is the matter?" said the king, "what ails you?" "Ah! sire," said the young man, throwing himself at his majesty's feet, "somebody wishes to ruin me; I know not how I came by this money in my pocket." "What God bestows," resumed the king, "he bestows in sleep; * send the money to your mother; salute her in my name, and assure her, that I shall take care of both her and you."

2. A clergyman, who is now fulfilling the duties of his office with faithfulness and punctuality, was asked, when examined for orders by the bishop's chaplain, whether he had made divinity his study? he replied, that he had not particularly studied it; "but," said he, "my mother taught me the Scriptures." "Ah!" said the chaplain, "mothers can do great things!" The young man was examined with respect to the extent of his knowledge, was approved, ordained, and desired to preach before the bishop. The excellent mother alluded to, in writing to another of her sons, on the birth of his eldest child, says, "Give him an education, that his life may be useful—teach him religion, that his death may be happy!"

3. Philip Henry, speaking once of a wicked son in the neighbourhood, that was very undutiful to his mother, charged some of his children to observe the providence of God concerning him; perhaps, saith he, I may not live to see it, but, do you take notice, whether God do not come upon him with some remarkable judgment in this life, according to the threatening implied in the reason annexed to the fifth commandment; but he himself lived to see it fulfilled not long after, in a very signal providence.

4. "Some time ago," says one, "I met with a little boy of a most interesting character. He was happet aneath his grey plaid, in the bield of a green rash bush. He had been reading; for when I came up, he closed a small pocket Bible. I imagined he had been weeping, for his eyes were wet. I inquired after his little history, and where his parents lived. 'My father and mither are baith dead,' said he, 'an' I ha'e nae body to leuk to me

* A German proverb.

but my maister and mistress, but they are unco kind to me. Yonder the place where my father stay'd; it gars me aye greet when I leuk at it. That was my father's Bible; there the psalm (referring to the 12th) they sung that night he de'ed. I'm aye vext when I read the psalms; I used to say them to my father on the Sabbath nights, when he tell't me an' my wee brithers he was soon gaun to dee, an' gar't us aye fa' to the greetin, but he bade us dight our een, an' no greet; for if we saught the Almighty, he wad be a father to us when he was dead and gane."

5. The eldest daughter of Dr Doddridge was a most lovely and engaging child. As she was a great darling with her family and friends, she often received invitations to different places at the same time. Her father once asked her, on such an occasion, what made every body love her so well? She answered, "Indeed, papa, I cannot think, unless it be because I love every body."

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

1. Sir Theodore Mayem, on his death-bed, gave this advice to a noble friend that asked his counsel for the preservation of health:—"Be moderate in your diet, use much exercise, and little physic."

2. "A meek man," says Mr Henry, "escapes many of those perplexities, those woes, and sorrows, and wounds without cause, which he that is passionate, provoking, and revengeful, brings upon his own head." An instance of this he mentions, taken from Mr Baxter's book on Patience:—"Once as the author was going along the streets of London, a hectoring rude fellow jostled him; he went on his way, and took no notice of it; but the same man affronting the next person he met in a similar manner, he drew his sword, and demanded satisfaction, on which mischief ensued."

3. A little girl being indisposed, complained of feeling pain. Her mother said to her, "I will give you some medicine, my love, which will make you quite well to-morrow." Her brother, who was standing by, replied, "Oh no, mamma, medicine *alone* will not make her well: when I was ill, I took a great deal, but it did me no good until *I prayed to God to make me well*; and then I was *better* the very next morning, when I thanked God for making me better; and now I am quite well, and so will Ann if she pray to God."

4. Two good men on some occasion had a warm dispute; and remembering the exhortation of the apostle, "Let not the sun go down upon your wrath," just before sun-set, one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise; the other, at the same time, cried out, "*The sun is almost down.*" This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in." What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren!

5. A certain person, being on a jury in a trial of life and death, was completely satisfied of the innocence of the prisoner; all the other eleven were of the opposite opinion; but he was resolved, that a verdict of guilty should not be brought in. In the first place, he spent several hours in trying to convince them; but found that he made no impression, and that he was exhausting the strength which was to be reserved for another mode of operation. He, therefore, calmly told them it should now be a trial who could endure confinement and famine the longest, and that they might be quite assured he would sooner die than release them at the expense of the prisoner's life. In this situation they spent about twenty-four hours, when, at length, they all acceded to his verdict of acquittal.

6. The Romans had a law, that no person should approach the emperor's tent in the night, upon pain of death; but it once happened, that a soldier was found in that situation, with a petition in his hand, waiting for an opportunity of presenting it. He was apprehended, and going to be immediately executed; but the emperor hav-

ing overheard the matter in his pavilion, cried aloud, saying, "If the petition be for himself, let him die; if for another, spare his life." Upon inquiry, it was found that the generous soldier prayed for the lives of his two comrades who had been taken asleep on the watch. The emperor nobly forgave them all.

7. The following facts of a young chief of the Pawnee nation, and son of Old Knife, one of the Indians who visited the city of Washington in America, the other winter, from the foot of the Rocky mountains, are highly creditable to his courage, his generosity, and his humanity. This young warrior is now about twenty-five years old. At the age of twenty-one, his heroic deeds had acquired for him in his nation the rank of "the bravest of the brave." The savage practice of torturing and burning to death their prisoners, existed in this nation. An unfortunate female taken in war, of the Padua nation, was destined to this horrible death. The fatal hour had arrived,—the trembling victim, far from her home and her friends, was fastened to the stake,—the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the wood was about to be kindled, and the spectators were on the tiptoe of expectation, this young warrior, who sat composedly among the other chiefs, having before prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, loosed the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed towards the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as an act of their deity, submitted to it without a murmur, and quietly retired to their village. The released victim was accompanied through the wilderness towards her home, till she was out of danger. He then gave her the horse which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was the respect entertained for him, that no enquiry was made into his conduct,—no censure was passed upon it; and since this transaction, no human sacrifice has been offered in this or in any other of the Pawnee tribes. Of what influence

is one bold act in a good cause! On the publication of this anecdote at Washington, the young ladies at Miss White's Seminary in that city, presented this brave and humane Indian with a handsome silver medal, on which was engraven an appropriate inscription, accompanied by an address, of which the following is the close:—"Dear brother, accept this token of our esteem,—always wear it for our sake; and when you have again the power to save a poor woman from death and torture, think of this and of us, and fly to her rescue."

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

1. It is recorded of Mr John Dod, that one night, very late, he felt strongly moved to visit a gentleman of his acquaintance, who lived at some distance. Not knowing what might be the design of Providence in this, he went. Having come to the house and knocked at the door, the gentleman himself opened it; to whom Mr Dod said, "I am come to you, I know not why myself, but I was restless in my spirit till I had done it." The gentleman replied, "You know not why you came; but God knew why he sent you." On which he pulled out the balter with which he intended to take away his own life, which, by this means, was happily prevented.

2. Some time since, a young gentleman, who had spent his fortune in riotous living, was reduced to poverty. For a while his friends supported him; but at last, they all forsook him. Wandering about as a vagabond, and having no prospect of any further supply, he formed the dreadful resolution of drowning himself. Being then in a strange place, he put lead into his pocket, and went to the river side for this horrid purpose; but waiting till it was dark, he saw a light in a house at no great distance, and went to it. On his arrival, there were people singing psalms; he listened at the door till a chapter of the Bible was read, and a prayer offered up to God. He was surpris'd to find

people assembled there for worship, and wished for admission, for which purpose he knocked gently at the door. One of the company opened it, and asked what he wanted. He signified his desire of being admitted. He was told it was not customary to admit strangers into their meeting; however, if he would behave decently he might come in. In the astonishing kindness of Divine Providence, the passage of Scripture under consideration that evening was, Acts xvi. 28. "Do thyself no harm." After the several members had made their remarks upon the subject, they concluded as usual with prayer, and they had no sooner done, than the stranger asked them how they came to know his thoughts, for he had not mentioned his intention to any person upon earth. This equally surprised the members of the meeting, who said they had not seen or heard of him till that evening. Upon which the young gentleman told them his design of taking away his life, and how he had been prevented by seeing a light in their window. This remarkable providence struck him to such a degree, that, by the Divine blessing, it was made the means of his conversion. He became an eminent Christian, regained the favour of his friends, was put in a way of supporting himself in the world, and lived happily ever afterwards.

3. A gentleman, who was very ill, sending for the late Dr Lake, told him, that he found he must die, and gave him the following account of the cause of his death. He had about a fortnight before been riding over Hounslow-beath, where several boys were playing at cricket. One of them, striking the ball, hit him just on the toe with it, looked him in the face, and ran away. His toe pained him extremely. As soon as he came to Brentford, he sent for a surgeon, who was for cutting it off. But unwilling to suffer that, he went on to London. When he arrived there, he immediately called another surgeon to examine it, who told him his *foot* must be cut off. But neither would he hear of this; and so, before the next day, the mortification seized his *leg*, and in a day or two more struck up into his *body*. Dr Lake asked him, whether he knew the boy that struck the ball? He answered, "About ten years ago, I was riding over Hounslow-beath, where an old man ran by my horse's side, begged me to relieve

him, and said, he was almost famished. I bade him be-gone. He kept up with me still; upon which I threat-ened to beat him. Finding that he took no notice of this, I drew my sword, and with one blow killed him. A boy about four years old who was with him screamed out, ' His father was killed ! ' His face I perfectly remember, *That boy it was who struck the ball against me, which is the cause of my death.*"

4. A man and his wife were, a number of years ago, executed at Augsburg for a murder, the discovery of which, after a long lapse of time, strongly manifests the impossibility of eluding the all-seeing eye of Providence. The criminal, whose name was Wincze, was originally of Nuremberg, but removed to Augsburg in 1788, where he followed the law. In this city he became intimate in the family of M. Glegg, to whose daughter he paid his addresses; but the old man not sanctioning his visits, he met the daughter privately, abused her, and persuaded her, in order to remove the only obstacle to their union, to administer poison to her father. The horrid plan suc-ceeded—no suspicions were entertained, and their union put him in possession of the old man's wealth. During a period of twenty-one years, they lived externally happy, but in secret, a prey to the greatest remorse. At length, unable to endure any longer the weight of guilt, the wife made confession of the particulars of the atrocious crime she had been prevailed upon to commit. The husband was apprehended; and both of them received their due desert in an ignominious death.

5. Earl Ferrars was executed at Tyburn for the mur-der of Mr Johnson, his steward. Very great interest was made with the king, George II. to turn aside the course of justice in favour of this noble delinquent; or, if his life might not be spared, that at least he might enjoy the pri-villege of his peerage, that of being beheaded in the tower. But the king steadily rejected all applications on his behalf, declaring that justice could own no difference in rank between him and the victim of his passion; that the blood of a peasant demanded the blood of a nobleman, if he had shed it, as much as that of a nobleman would, in like circumstances, demand that of a peasant; and that this crime had degraded him to a level with the very meanest of criminals.

6. Alexander the Great having invited several of his friends and general officers to supper, proposed a crown as a reward for him who should drink most. He who conquered on this occasion was Promachus, who swallowed fourteen measures of wine, that is eighteen or twenty pints. After receiving the prize, which was a crown worth a talent, *i. e.* about a thousand crowns, he survived his victory only three days. Of the rest of the guests, forty died of their intemperate drinking. "The end of these things is death."

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

1. Alexander the Great, having defeated Darius king of Persia, the wife and daughters of Darius, who were women of remarkable beauty, were taken captive. Though it was but too common to use female captives with indecency, Alexander strictly avoided every thing in his conduct towards them that would have given them cause to suspect any danger to their honour; and, no doubt, thinking it was more glorious and worthy of a king, to conquer himself, than to subdue his enemies, he never approached any of them, but permitted them to live unseen in the greatest privacy.

2. Mr Newton, as the commander of a slave-ship, had a number of women under his absolute command; and knowing the danger of his situation on that account, he resolved to abstain from flesh in his food, and to drink nothing stronger than water during the voyage, that by absteniousness he might subdue every improper emotion. Upon his setting sail, the sight of a certain point of land was the signal for his beginning a rule which he was enabled to keep.

3. Dr Hugh Latimer, one of the primitive reformers, was made Bishop of Worcester in the reign of Henry

VIII. It was the custom of those times for each of the bishops to make presents to the king on new-year's day. Bishop Latimer went, with the rest of his brethren, to make the usual offering : but, instead of a purse of gold, he presented the king with a New Testament, in which was a leaf doubled down to this passage : " Whoremongers and adulterers God will judge."

4. Zeluæus, prince of the Locrians, enacted a law, by which the person guilty of adultery was to lose both his eyes. His own son became guilty of the crime. The father, to show at once his regard for the law, and his love to his son, ordered one of his son's eyes to be put out, and submitted to lose one of his own.

Q. 72. What is forbidden in the seventh commandment ?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

1. A lady of suspected chastity, and who was tinctured with infidel principles, conversing with a minister of the gospel, objected to the Scriptures on account of their obscurity, and the great difficulty of understanding them. The minister wisely and smartly replied,—“ Why, Madam, what can be easier to understand than the seventh commandment, *Thou shalt not commit adultery ?*”

2. Anthony William Boehm, a German divine, once preached from Exod. xx. 14. “ Thou shalt not commit adultery.” A chevalier, who was one of his hearers, felt himself so much offended and insulted, that he challenged Boehm to fight a duel, because he thought his sermon designed entirely to offend him. Boehm accepted the challenge, and appeared in his robes, but instead of a pistol, he had the Bible in his hand, and spoke to him in the following manner:—“ I am sorry you were so much offended when I preached against that destructive vice ; at the time I did not even think of you : here I appear with the sword of the Spirit, and if your conscience condemns you, I beseech you for your own salvation, to repent of your sins, and lead a new life. If you will, then fire at me immediately ; for I would willingly lose my life, if that might be the means of saving your soul.” The

chevalier was so struck with this language, that he embraced him, and solicited his friendship.

3. It is said that Henry the Great of France, took much pleasure in conversing with an honest and religious man of a low situation in life, who used great freedom with his majesty. One day he said to the king, "Sire, I always take your part when I hear any man speaking evil of you; I know that you excel in justice and generosity, and that many worthy things have been done by you. But you have one vice for which God will condemn you if you do not repent, I mean the unlawful love of women." The king, it is said, was too magnanimous to resent this reproof, but he long felt it like an arrow in his bosom; and sometimes said, that the most eloquent discourses of the doctors of the Sorbonne, had never made such an impression on his soul, as this honest reproof from his humble friend.

4. A man who had been often guilty of adultery, came into a shop where Mr Grimshaw was; he charged him with his crime upon the spot, and said to those who were present, "The devil has been very busy in this neighbourhood; I can touch the man with my stick, who lay with another man's wife last night: the end of those things will be death, the ruin of body and soul for ever."

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

1. A poor family were brought to the last state of want; and seeing nothing but death stare them in the face, the wife said to the husband, "You must go out and steal what you can." The husband made many objections, but at last being so closely pressed by his wife, he took up his hat and went out. He soon returned, however, and throwing himself into a chair, he said, "I can't steal; if we die of hunger, I can't steal." The

wife replied, that she could not bear to see the children famish ; and if he would not go, she must. So she went out, and a butcher's shop being the first she came to, she snatched a joint of meat, and returned home. The butcher saw her ; and suspecting the cause, he resolved to follow her, not to bring her to justice, but to learn the truth of his suspicions. He saw her into her house, but did not follow her in for a few minutes ; when, upon opening the door, he actually saw the poor children devouring the mutton in its raw state, and the greater part of it was already gone ! The kind butcher not only forgave the theft, but sent the poor family another joint.

2. Two persons who were employed in collecting money for some public charity, knocked at the door of a certain gentleman, intending to solicit his donation. While waiting there, they overheard the master of the house severely reproving his servant for the waste of a small piece of candle. Judging from this appearance of extreme parsimony, that he was a covetous man, one of them proposed that they should lose no more time in waiting there, but go on to another house : the other person, however, thought it best to stay. At length they were introduced, when the gentleman, having read their case, immediately presented them with five guineas. The collectors, so agreeably disappointed, could not conceal their surprise ; which being observed by the donor, he desired to know why they expressed so much wonder at the gift. " The reason, Sir," said one of them, " is this : we happened to hear you severely blaming your servant for losing an inch of candle, and expected nothing from a person, who, we feared, was so parsimonious." " Gentlemen," replied he, " it is true, I am very exact in the economy of my affairs : I cannot endure the waste of any thing, however small its value ; and I do this, that I may save out of a moderate income, something to give to God and religion."

3. A nobleman lately travelling in Scotland, was asked for alms in the High Street of Edinburgh, by a little ragged boy ; he said he had no change ; upon which the boy offered to procure it. His lordship, in order to get rid of his importunity, gave him a piece of silver, which the boy conceiving was to be changed, ran off for

the purpose. On his return, not finding his benefactor, who he expected would have waited, he watched for several days in the place where he had received the money, pursuing his occupation. At length the nobleman happened again to pass that way: he accosted him, and put the change he had procured into his hand, counting it with great exactness. His lordship was so pleased with the boy's honesty, that he placed him at school, and designed to do for him.

4. Some years ago, resided in a country village a poor but worthy clergyman, who, with the small stipend of £ 40 per annum, supported himself, a wife, and seven children. At one time, walking and meditating in the fields in much distress, from the narrowness of his circumstances, he stumbled on a purse of gold. Looking round in vain to find its owner, he carried it home to his wife; who advised him to employ it, at least a part of it, in extricating them from their present difficulty; but he conscientiously refused, until he had used his utmost endeavours to find out the former proprietor, assuring her, that *honesty is always the best policy*. After a short time, it was owned by a gentleman who lived at some little distance, to whom the clergyman returned it, with no other reward than thanks. On the good man's return, his wife could not help reproaching the gentleman with ingratitude, and censuring the over-scrupulous honesty of her husband; but he only replied, as before, *honesty is the best policy*. A few months after this, the curate received an invitation to dine with the gentleman, who, after hospitably entertaining him, gave him the presentation to a living of £ 300 per annum, to which he added a bill of £ 50 for his present necessities. The curate, after making suitable acknowledgments to his benefactor, returned with joy to his wife and family, acquainting them with the happy change in his circumstances; and adding, that he hoped she would now be convinced that *honesty was the best policy*; to which she readily assented.

5. A clergyman was once applied to by a person in his congregation who had been awakened under his ministry. She had been tempted some years before to steal some trifling articles off the counter in a shop, in a town at some distance. Nothing would satisfy her, but an effort to find out the shop, and make restitution. The

town was visited, but the same shop-keeper was not there, and every inquiry after him was fruitless; upon which she went to the minister, and gave him a pound for the poor, which was more than fourfold the value of the articles stolen.

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

1. A gentleman in Surrey, some years ago, held a farm worth £ 200 a-year in his own hands, till he was obliged to sell half of it to pay his debts, and let the other half to a farmer, on a lease of twenty-one years. After a while, the farmer wanted to buy the land. "How is this," said the gentleman, "that I could not live upon the farm, being my own, while you have paid rent, and yet are able to purchase it?" "Oh," said the farmer, "two words make all the difference: you said *go*, and I say *come*; you lay in bed, or took your pleasure, and sent others about your business; and I rise betimes, and see my business done myself."

2. A blacksmith, in the city of Philadelphia, about forty years ago, complained to his iron merchant, that such was the scarcity of money, that he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of the day. Upon his answering this question, the merchant made a calculation, and showed him, that his rum amounted to more money in the year than his house rent. The calculation so astonished the mechanic, that he determined from that day not to buy or drink spirits of any kind. In the course of the next ensuing year, he paid his rent, and bought a new suit of clothes out of the savings of his temperance. He persevered in this habit of temperance through the course of his life; and the consequence was, competence and respectability.

3. A woman who was cook in a gentleman's family, used to throw whatever left pottage was found in the kitchen, into the dunghill, from the kitchen window, and thus destroyed it. She felt the value of food, however,

before she died ; for it is stated on good authority, that she perished of want.

4. An inquest was held at Foxearth, in the county of Essex, on the body of William Clark, aged seventy-five. It appeared that the deceased was a pauper of the parish of Glensford ; and that about seven in the evening, he left his house, in good health, with the intention of stealing wood. Not returning home during the night, search was made for him the next morning, and in a field in the parish of Foxearth, he was found lying upon a bank, dead. No marks of violence appearing upon his person, the jury returned their verdict,—“ died by the visitation of God.” A circumstance of an awful nature was disclosed at the examination of one of the witnesses, who stated, that the deceased had been in the habit during the greater part of his life, of trespassing on the property of farmers, and cropping their trees, cutting up their hedges, and stealing their wood ; but being spoken to by the witness, only a few years before his death, upon his improper conduct, he seemed sensible of the sin of his offence, and declared, if ever he went out again in the night for the purpose of stealing wood, “ he hoped he might not return home alive !” It appeared, however, that he soon forsook his good resolution, and again left his house for the same purpose ; but it was decreed by an all-wise Providence, that it should be his last attempt to rob his neighbours, he being found the next morning, as above stated, a lifeless corpse, with the wood he had stolen lying by his side !

5. One of the catechists of a Sabbath School going to visit a boy who had been absent, heard the following story related by his mother :—“ O mother !” exclaimed the boy as he entered the house one day, “ something has killed all my rabbits.” Without giving his mother time to reply, he continued, “ It is a judgment of God come upon me, for stealing meat for them ; but,” said he, “ I am glad that I have none left, for they would have been a temptation to make me steal again.”

6. Mr Samuel Fairclough, at thirteen years of age, hearing his godfather, Mr Samuel Ward, preaching on restitution, from the instance of Zaccheus, and often repeating, that the sin was not forgiven unless what was taken were restored, was so touched with remorse for the

robbing of an orchard, that, after a restless night, he went to a companion of his, who was guilty of the same crime, and told him that he was going to Mr Jude, the owner, to carry him twelve-pence for his three-penny worth of pears, of which he had wronged him. His companion, fearing whipping from his master, answered, "Thou talkest like a fool, Sam, for God will forgive us ten times sooner than old Jude will forgive us once." But Sam, being of another mind, went to Jude's house, confessed the injury, and offered the money. Jude pardoned him; but would take no money. This grieved him more; upon which he made application to his spiritual father, Mr Ward, and opened to him the whole state of his mind, who received and treated him with great kindness and attention.

7. Mr Boston states in his Memoirs, that having been employed, when a young man, for some time, by a notary, his employer failed to pay him for his services. Seeing a neglected book lying in the notary's chamber, he secretly took it away, thinking he might lawfully use this method of paying himself; but on farther reflection, he viewed his conduct as sinful, and inconsistent with strict justice. Impressed with this conviction, he replaced the book with the same secrecy in which he had taken it away.—An amiable instance of that tenderness of conscience for which the venerable man was remarkable.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

1. Petrarch, a celebrated Italian poet who flourished 400 years ago, recommended himself to the confidence and affection of Cardinal Colonna, in whose family he

resided, by his candour and strict regard to truth. A violent quarrel having occurred in Cardinal Colonna's household, the Cardinal, wishing to decide with justice, assembled all his people, and obliged them to bind themselves by a solemn oath on the gospels, to declare the whole truth. Every one, without exception, submitted to this determination; even the Cardinal's brother, bishop of Luna, was not excused. Petrarch, in his turn, presented himself to take the oath: the Cardinal closed the book, and said, "As to you, Petrarch, your word is sufficient."

2. When the late president of the United States of America was about six years of age, some one made him a present of a hatchet. Highly pleased with his weapon, he went about chopping every thing that came in his way; and going into the garden, he unluckily tried its edge on an English cherry-tree, stripping it of its bark, and leaving little hope of its recovery. The next morning, when his father saw the tree, which was a great favourite, he inquired who had done the mischief, declaring he would not have taken five guineas for it; but no one could inform him of the offender. At length, however, came George, with the hatchet in his hand, into the place where the father was, who immediately suspected him to be the culprit. "George," said the old gentleman, "do you know who killed that beautiful little cherry-tree yonder in the garden?" The child hesitated for a moment, and then nobly said, *I cannot tell a lie, papa,—you know that I cannot tell a lie.—I did cut it with the hatchet!* "Run to my arms! Glad am I, George, that you have killed my tree—you have paid me for it a thousand fold! Such an act of heroism in my son is of more worth than a thousand cherry-trees, though blossomed with silver, and their fruits of gold."

3. Charles V. having given his promise and safe conduct to Luther, to prevail on him to come to Worms, was afterwards urged to violate it, by arresting Luther, on this ground, that "he was a man of that character to whom he was not obliged to keep his word." To which he replied, "When good faith may be banished from all the earth, it ought to be found with an emperor."

4. Mr Robert Fleming was a careful observer of that apostolical injunction, "Speak evil of no man." And

with regard to which, he said to an intimate friend in London,—“ I bless God, in fifteen years time, I have not given any man’s credit a thrust behind his back ; but when I have had grounds to speak well of any man, I have done so with faithfulness ; and when I have wanted a subject that way, I have kept silence.”

5. Not many years ago, a man waited on a magistrate near Hitchin in the county of Hertford, and informed him that he had been stopped by a young gentleman in Hitchin, who had knocked him down, and searched his pockets ; but not finding any thing, he suffered him to depart. The magistrate, astonished at this piece of intelligence, dispatched a messenger to the young gentleman, ordering him to appear immediately, and answer to the charge exhibited against him. The youth obeyed the summons, accompanied by his guardian and an intimate friend. Upon their arrival at the seat of justice, the accused and the accuser were confronted ; when the magistrate hinted to the man, he was afraid he had made the charge with no other view than that of extorting money, and bade him take care how he proceeded ; exhorting him in the most earnest and pathetic manner, to beware of the dreadful train of consequences attending perjury. The man insisted upon making oath to what he had advanced ; the oath was accordingly administered, and the business fully investigated, when the innocence of the young gentleman was established, by the most incontrovertible evidence. The infamous wretch finding his intentions thus frustrated, returned home much chagrined ; and meeting soon afterwards with one of his neighbours, he declared he had not sworn to any thing but the truth, calling God to witness the same in the most solemn manner, and wished, if it was not as he had said, his jaws might be locked, and that his flesh might rot upon his bones ; when, terrible to relate ! his jaws were instantly arrested, and the use of the faculty he had so awfully perverted was denied him for ever ! and, after lingering nearly a fortnight, he expired in the greatest agonies, his flesh literally rotting upon his bones !

Q. 78. What is forbidden in the ninth commandment ?

A. The ninth commandment forbiddeth

whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

1. "It was but the other night," says a pious gentleman, "that I wandered across the bleak and barren mountains, at the foot of which stands the little cottage where I was born: and, O delightful thought, born again! Yes, it was at that humble spot, that I first tasted the bitter cup of true repentance, and drank of the spring of peace, purity, and joy: the remembrance of which often fills my eyes with tears, and my heart with rapture. Seeing a cottage at a distance, I walked up to it, entered, and told the inmates the cause of my being there. I was most kindly received. Seven sweet children were stationed round the homely board: yet, sadness seemed to pervade the whole circle. On asking the cause, the mother informed me, that one of the children had been telling a falsehood; upon this a little girl was instantly covered with blushes, and a tear started from her eye. 'Robert,' said the father, 'bring the Bible, and show your sister who it is she has offended.' The little boy, younger than herself, read the ninth commandment, and the first eleven verses of the fifth chapter of the Acts. This being done, every member of the family brought a proof from Scripture of the sin and danger of lying. The father then, with much affection, showed them that this was as offensive to God now, as it was when he struck Ananias and Sapphira dead: and that it was of the Lord's mercies we were not consumed. He then sung the 51st psalm, read a portion of the word of God, frequently making pious and solemn observations as he went along, and afterwards prayed with his children most devoutly. On rising from prayer, the offending girl wept bitterly. She approached her father with pensive looks, begged him to forgive the offence, and withdrew, that she might pray alone to God for his forgiveness. I was of course highly gratified. I returned home under the deep impression of the awfulness of the sin of lying; and could not help wishing that all parents would correct their children in a similar way, whenever they offended in a similar manner."

2. *A poor man is better than a liar.*—"Many years ago," says one, "I was witness to a very interesting

scene at the house of a friend in Walworth, on a Sunday evening. A sermon had been preached in the morning, of which previous notice had been given, particularly *addressed to poor children*; and the master of the family had taken his own children to hear the discourse, having promised to distribute rewards amongst them, according to the proficiency with which they should repeat the text, and state the heads and points of the sermon. As I entered the parlour, I was struck with the silent employment of the children, who were engaged in preparing themselves for their task; and after tea, they were called up in order. At this distance of time, I remember only two circumstances connected with the result. One is, that the memories of the *female* children, in general, seemed better, and the facility of imparting their ideas greater, than those of the *male* branches of the family. The other relates to the youngest of the children, a little boy, who, though not expected to say any thing, requested to be heard. The text was too long for him to remember, but he delighted us all by the simple account which he gave of the sermon in the following words: "I heard the gentleman (the minister) say, *it was no disgrace to be poor, but it was a disgrace to tell lies.*"

3. One day there happened a tremendous storm of lightning and thunder, as Archbishop Leighton was going from Glasgow to Dunblane. He was descried, when at a distance, by two men of bad character. They had not courage to rob him: but wishing to fall on some method of extorting money from him, one said, "I will lie down by the way-side as if I were dead, and you shall inform the Archbishop, that I was killed by the lightning, and beg money of him to bury me." When the Archbishop arrived at the spot, the wicked wretch told him the fabricated story. He sympathized with the survivor, gave him money, and proceeded on his journey. But when the man returned to his companion, he found him really lifeless! Immediately he began to exclaim, "Oh! Sir, he is dead! Oh! Sir, he is dead!" On this the Archbishop discovering the fraud, left the man with this important reflection, "It is a dangerous thing to trifle with the judgments of God."

4. Not long ago, a young girl having stolen a silver spoon from her mother, who was blind, was taxed by her

with the fact, and repeatedly denied it. On being pressed with the charge, and conceiving what she had further to say might silence any more inquiry, she exclaimed, "*May God strike me dead if I have the spoon!*" Judgment was visited on her instantly! she fell dead. On stripping the clothes from the body, there was, to astonishment, found the very article she had so positively declared her ignorance of.

5. *Inscription on the Market-Place at Devizes.*—The mayor and corporation of Devizes avail themselves of the stability of this building to transmit to future times the record of an awful event, which occurred in the market-place in the year 1753,—hoping that such record may serve as a salutary warning against the danger of impiously invoking Divine vengeance, or calling on the holy name of God, to conceal the devices of falsehood and fraud. On Tuesday, January 1753, Ruth Pierce of Pottern, in this county, agreed with three other women to buy a sack of wheat in the market, each paying her due proportion towards the same. One of the women, in collecting the money, discovered a deficiency, and demanded of Ruth Pierce the sum that was wanting to make good the amount. Ruth protested that she had paid her share, and said, she wished she might drop down dead if she had not. She rashly repeated the awful wish,—when, to the consternation and terror of the surrounding multitude, she instantly fell down and expired, having the money concealed in her hand.

6. When any one was speaking ill of another in the presence of Peter the Great, he at first listened to him attentively, and then interrupted him. "Is there not," said he, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him!"

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. 80. What is required in the tenth commandment ?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour and all that is his.

1. "No doubt," said the late Mr Brown of Had-dington, "I have met with trials as well as others : yet so kind has God been to me, that I think, if God were to give me as many years as I have already lived in the world, I would not desire one single circumstance in my lot changed, except that I wish I had less sin. It might be written on my coffin, Here lies one of the cares of Providence, who early wanted both father and mother, and yet never missed them."

2. An Italian bishop struggled through great difficulties without repining, and met with much opposition, without ever betraying the least impatience. An intimate friend of his, who highly admired these virtues which he thought impossible to imitate, one day asked the bishop, if he could communicate his secret of being always easy ? "Yes," replied the old man, "I can teach you my secret with great facility : It consists in nothing more than making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the bishop ; "In whatever state I am, I first of all look up to heaven, and remember that my principal business here, is to get there ; I then look down on the earth, and call to mind how small a space I shall occupy in it when I come to be interred ; I then look abroad on the world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain."

3. The danger of wealth and elevation may, with propriety, be used as a motive to contentment in a humble state. It is said of Pope Pius V. that when dying he cried out despairingly, "When I was in a low condition, I had some hopes of salvation ; when I was advanced to be a cardinal, I greatly doubted it ; but since I came to the Popedom, I have no hope at all !"

4. Would discontented persons look with a more impartial eye on the world, they would see themselves surrounded with sufferers ; and find that they are only drinking out of that mixed cup, which Providence has prepared for all. " I will restore thy daughter again to life," said an Eastern sage, to a prince who grieved immoderately for the loss of a beloved child, " provided thou art able to engrave on her tomb, the names of three persons who have never mourned." The prince made inquiry after such persons, but found the inquiry vain, and was silent.

5. The Greenlanders, Crantz tells us, are naturally the most selfish people in the world, and unwilling ever to give to any one, unless they can hope for a return ; and quite careless even for the welfare of their own friends and countrymen. When, however, the little flock of Greenlanders, who had been converted to the faith of Christ, were told, by the Missionaries, of the distress to which the christian Indians of North America were brought by a fire, which had destroyed their settlements, their hearts, now melted by the love of Christ, were full of love to his members, and their brethren in him. With many tears they heartily offered to do all in their power to relieve their sufferings. They had no money to give : " But," cried one, " I have a fine reindeer skin,—take it." Another said, " Here, I will give a new pair of reindeer boots." Another offered a stock of train oil, " that they may," said he, " have something to burn in their lamps, and a seal, that they may have somewhat to eat." These gifts were of little value when turned into money ; but the Missionaries would not refuse the mite of their poor Greenlanders, who offered it with true joy ; and they sent the value of their gifts to North America.

6. Two neighbouring farmers had a dispute about their right to some property, which they could not settle, and therefore an action was brought to determine it. On the day of the trial, one of the farmers having dressed himself in his best clothes, called upon the other to accompany him to the judge, when he found his neighbour at work in his ground ; on which he said, " Is it possible that you can have forgotten that our cause is to be decided to-day ?" " No," said the other, " I have not

forgotten it, but I cannot well spare the time to go ; I knew you would be there, and I am sure you are an honest man, and will say nothing but the truth. You will state the case fairly, and justice will be done." And so it turned out, for the farmer who attended, stated his neighbour's claims so clearly that he lost the cause, and returned home to inform him that he had gained the property.

7. A very gratifying instance of generosity and kindly feeling was lately witnessed among the boys of a Sabbath School. One of their number having been absent for several Sabbaths, the boys were informed, that the cause was his having no shoes, and his parents being too poor to buy him any. The next Sabbath, they freely contributed a sufficient sum to enable their school-fellow to appear among them, at their next meeting in school, with new shoes.

Q. 81. What is forbidden in the tenth commandment ?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

1. "When I was a lad," says one, "an old gentleman took some trouble to teach me some little knowledge of the world. With this view, I remember, he once asked me, when a man was rich enough ? I replied, when he has a thousand pounds. He said, No.—Two thousand ? No.—Ten thousand ? No.—Twenty thousand ? No.—An hundred thousand ? which I thought would settle the business ; but he still continuing to say No, I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, When he has a little more than he has, and that is never ! If he requires one thousand, he wishes to have two thousand ; then five, then ten, then twenty, then fifty ; from that his riches would amount to a hundred thousand, and so on, till he had grasped the whole world ; after which he would look about him, like Alexander, for other worlds to possess."

2. A young person once mentioned to Dr Franklin his surprise, that the possession of great riches should ever be attended with undue solicitude; and instanced a merchant, who, although in possession of unbounded wealth, was as busy, and much more anxious, than the most assiduous clerk in his counting-house. The Doctor, in reply, took an apple from the fruit-basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which filled the other hand; and choosing a third, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the three apples, dropped the last on the carpet, and burst into tears. "See there," said he, "is a *little* man with more riches than he can enjoy."

3. Mutius, a citizen of Rome, was noted to be of so envious and malevolent a disposition, that Publius, one day observing him to be very sad, said, "Eiher some great evil is happened to Mutius, or some great good to another."

4. A countryman presented Lewis XI, with a turnip of an unusual bigness. The king, delighted with the simplicity of the man, commanded him a thousand crowns; and the turnip (wrapped up in silk) to be reserved among his treasures. A covetous courtier observing this, in hopes of a greater sum, bought a very handsome horse, and made a present of him to the king, who cheerfully accepted the gift, and gave orders that the turnip should be brought him, telling him, it cost him a thousand crowns.

5. A lady and gentleman, when taking a morning ride in their carriage, passed some reapers in a field near the road, immediately after they had finished their dinner. They were amusing themselves in the most cheerful and jovial manner. The lady asked her husband, whether he thought the reapers or they were happiest? "There can be no difficulty," said he, "in answering that question,—undoubtedly *they* are by far the happiest." "Do you suppose they think so?" "No, I am certain they do not; for very probably some of them are now saying of us, O how happy these people must be, who have nothing else to do but to sit in their carriage, to look about them, and when they are tired, to go home to a good dinner;

but here we must toil from morning till night for a poor pittance."

6. A gentleman was once extolling at an extravagant rate the virtue of honesty; what a dignity it imparted to our nature; how it recommended us to the Supreme Being. He confirmed all by a celebrated line from Pope,

"An honest man's the noblest work of God."

"Sir," replied one, "however excellent the virtue of honesty may be, I fear there are few men in the world that really possess it." "You surprise me," said the stranger. "Ignorant as I am of your character, Sir, I fancy it would be no difficult matter to prove even you a dishonest man." "I defy you." "Will you give me leave then to ask you a question or two, and promise not to be offended?" "Ask your questions, and welcome." "Have you never met with an opportunity of getting gain by unfair means?" The gentleman paused. "I don't ask whether you made use of, but whether you have met with such opportunity? I for my part have, and I believe every body else has." "Very probably I may." "How did you feel your mind affected on such an occasion? Had you no secret desire, not the *least* inclination to seize the advantage which offered? Tell me without any evasion, and consistently with the character you admire." "I must acknowledge, I have not always been absolutely free from every irregular inclination; but—" "Hold, Sir, none of your salvos, you have confessed enough. If you had the desire, though you never proceeded, this shows you were dishonest in *heart*. This is what the Scriptures call concupiscence. It defiles the soul. It is a breach of that law which requireth truth in the *inward parts*; and unless you are pardoned by the blood of Christ, will be a just ground of your condemnation, when God shall judge the secrets of men."

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

1. Dr Gill once preaching on human inability, a gentleman present was much offended, and took him to task for degrading human nature. "Pray, Sir," said the Doctor, "what do you think that man can contribute to his conversion?" He enumerated a variety of particulars. "And have you done all this?" said the Doctor. "Why, no, I cannot say I have yet; but I hope I shall begin soon." "If you have these things in your power, and have not done them, you deserve to be doubly damned, and are but ill qualified to be an advocate for free-will, which has done you so little good."

2. Anne de Montmorency, constable of France, having been mortally wounded at an engagement, was exhorted by those who stood around him, to *die like a good Christian*, and with the same courage which he had shown in his life-time. To this he most nobly replied in the following manner:—"Gentlemen, and fellow soldiers! I thank you all very kindly for your anxious care and concern about me: *but the man who has been enabled to endeavour to LIVE WELL, for four score years past, can never be to seek now, how to DIE WELL for a quarter of an hour.* But observe, my having been enabled to endeavour to live well, is not the ground of my dependence; no, my sole dependence is on Jesus Christ. It is by the grace of God, through him, that I now am what I am."

3. Some years ago, two pious weavers were conversing together, and complaining of the trouble which they found from vain and evil *thoughts* in the solemn duties of religion. Another person of the same business overheard them, and, rushing forth, said, "I always thought you two vile hypocrites; but now I know it from your own confession. For my part, I never had such vain and wicked thoughts in my life." One of the men took a piece of money out of his pocket, and put it into his hand, adding, "This shall be yours, if, after you come from the church the next time, you can say you had not one vain thought there." In a few days he came, saying, "Here, take back your money, for I had not been five minutes in the church, before I began to think how many looms could be set up in it."

4. It is related of one of the ancients, that a man without learning came to him to be taught a psalm. He turned to the 39th, but when he had heard the first verse

of it, "*I said I will take heed to my ways, that I sin not with my tongue,*" the man would hear no more, saying this was enough, if he could practise it; and when the instructor blamed him, that he had not seen him for six months, he replied, that he had not done the verse; and forty years after, he confessed he had been all that time studying it, but had not learned to fulfil it. "*If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*"

5. A young man of rank and fortune, just returned from making the grand tour, had tinged himself with most of the vices and follies of the places through which he travelled. Among other *accomplishments* of this nature, he had gained a little knowledge of the *creative art*, which he frequently graced with an endless volubility of tongue. One day in particular, he was dealing out accounts of the number of presents which he had received while abroad, especially a rich bridle from the Emperor of Russia, the ornaments of which were of gold. "It is so exquisitely fine," said his lordship, "that it can never be used in the mouth of a filthy horse. What shall I do with it, Colonel?" continued he to an old veteran in the army. "*Put it on your tongue, my lord,*" answered the soldier. His lordship was silenced.

6. A woman, professing to be under deep conviction, went to a minister, crying aloud that she was a sinner; but when he came to examine her in what point, though he went over and explained all the ten commandments, she would not own that she had broken one of them.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

1. On the 4th of August 1796, between eleven and twelve o'clock in the forenoon, a violent storm of thunder and lightning arose in the district of Montpellier. In a field about a mile from the town, a body of nine hundred French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assisting a hus-

bandman in gathering in the produce of the earth, for hire. When the storm came on, the whole party took refuge under a tree, where the five soldiers began to blaspheme God for interrupting them in their labour; and one of them in the madness of his presumption, took up his firelock, which he happened to have by him, and pointing it toward the skies, said that he would fire a bullet at him who sent the storm! Seized with horror at this blasphemous declaration, the husbandman made all the haste he could to quit their company; but scarcely had he got to the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner, that his life was despaired of.

2. When that truly devoted Missionary, Henry Martyn, was at Shiraz in Persia, translating the New Testament into the language of that country, he seems to have been delighted with the following incident, which he notices in his journal, June 28, 1811. "The poor boy," says he, "while writing how one of the servants of the high priest struck the Lord on the face, stopped, and said, Sir, *did not his hand dry up?*"

3. Bonner was one of the most bloody instruments of persecution during the cruel reign of Mary of England. Being confined in the tower of London, upon the accession of Queen Elizabeth, which was the highest punishment inflicted on him, he went to visit some of the criminals kept in that prison, and wishing to ingratiate them, called them his *friends* and *neighbours*. Upon this, one of them answered,—“Go, you beast, into hell, and find your *friends* there, for we are none of them. I killed but one man upon a provocation, and do truly repent of it; but you have killed many holy persons of all sorts, without any provocation from them, and are hardened in your impenitence.” This fact is told by Bishop Jewel, in a letter to Peter Martyr.

4. “I was lately called,” says one, “to visit a sick person. On entering the room, I found him very weak in body, and troubled in mind. Seeing the Bible lying upon a table near the chair upon which he sat, I said, “You have a blessed book here.” “Yes,” he replied; “but the sight of it is like a dagger to my heart.” “Cannot you read it?” “O yes, yes! I have read it

again and again; but I have not properly regarded it, nor minded what I read in it; it condemns my conduct—it troubles my mind, and now—O what must become of my soul!" I could not attempt, nor did I wish, to justify such neglect, I therefore spoke in a plain manner against such a course, and at the same time pointed out Jesus as the only possible means of escape, and way by which pardon and peace could be obtained. The advice seemed to increase his sorrow and anguish. I closed the affecting visit with prayer, and left the room, deeply impressed with the words of the wise man, "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" Not many days after, I committed the mortal part to the earth, from whence it was taken, and the soul has been summoned to the bar of that God who gave it."

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

1. Walking in the country, (says the Rev. Mr Jay,) I went into a barn, where I found a thrasher at his work. I addressed him in the words of Solomon, My friend, "in all labour there is profit." But what was my surprise, when, leaning upon his flail, he answered, and with much energy, "No, Sir: that is the truth, but there is one exception to it: I have long laboured in the service of sin, but I got no profit by my labour." "Then," answered I, "you know somewhat of the apostle's meaning when he asked, 'What fruit had ye in those things whereof ye are now ashamed?'" "Thank God," he replied, "I do; and I also know, that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life."

2. A German prince travelling through France, visited the arsenal at Toulon, where the gallees are kept. The commandant, as a compliment to his rank, said he was welcome to set any one galley-slave at liberty, whom he should choose to select. The prince, willing to make the best use of his privilege, spoke to many of them in succession, inquiring why they were condemned to the gallees. Injustice, oppression, false accusation, were the

only causes they could assign: they were all innocent and ill-treated. At last he came to one, who, when he had asked the question, answered to this effect:—"My lord, I have no reason to complain. I have been a very desperate, wicked wretch: I have often deserved to be broken alive upon the wheel. I account it a great mercy that I am here." The prince fixed his eyes upon him, gave him a gentle blow upon his head, and said, "You wicked wretch, it is a pity you should be placed among so many honest men. By your own confession, you are bad enough to corrupt them all; but you shall not stay with them another day." Then turning to the officer, he said, "This is the man, Sir, whom I wish to be released."

3. A venerable minister at H——, preached a sermon on the subject of eternal punishment. On the next day, it was agreed among some thoughtless young men, that one of them should go to him, and endeavour to draw him into a dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister's study, and commenced the conversation, by saying, "I believe there is a small dispute between you and me, Sir, and I thought I would call this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," answered the minister, "there is no dispute between you and me. If you turn to Matt. xxv. 46. you will find that the dispute is between you and the *Lord Jesus Christ*, and I advise you to go immediately and settle it with him."

4. Some time ago, a gentleman on Long Island was making too free with the Bible, and brought forward his strong argument against it; declaring, in the face of all present, "I am seventy years of age, and have never seen such a place as hell, after all that has been said about it." His little grandson, of about seven years of age, who was all the while listening to the conversation, asked him, "Granddaddy, have you ever been dead yet?"

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God

due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

1. "A pious young physician," says one, "whose father I knew, and of whose excellent character I had often heard, called on me one day, and after friendly salutations and expressions of christian affection, said, 'Do you know, Sir, how much I am indebted to you for giving me a tract many years ago?' I told him I had no knowledge of ever presenting him with one; but recollecting that his father formerly kept a turnpike-gate, and that often, when I stopped to pay my toll, I used to give tracts to the children who were playing about the door, it occurred to me as possible, that on some of those occasions he had been among them. 'When I was a boy,' said he, 'you gave me a tract, as you were riding by my father's house, and the first words that caught my eye were,

'Stop, poor sinner, stop and think.'

I was much affected with the whole hymn, beginning with these words, and committed it to memory. Five years ago, while a member of a university, in a time of universal attention to religion, I was present at a meeting for prayer and other devotional exercises, when they commenced singing the hymn,

'Stop, poor sinner, stop and think.'

My early impressions were all instantly revived; I saw that I was ruined by sin; that an eternity of woe was before me; and I found no peace till I looked to the Saviour crucified for me; and, as I hope, by true repentance and faith in his blood, gave myself to him, to be his for ever.' This youth is now an active, pious, praying physician.

2. The late Rev. Mr Brown of Haddington, towards the close of life, when his constitution was sinking under his multiplied and unintermitted labours, preached on the Monday after the dispensation of the Lord's supper, at Tranent, a serious and animated sermon from these words: "The grace of our Lord Jesus Christ be with

you all. Amen." After the service was concluded by prayer and praise, and he was just about to dismiss the congregation, it occurred to him that he had made no direct address to those who were destitute of the grace of the Lord Jesus; and though worn out by his former exertions, he, at considerable length, and with most intense earnestness, represented the horrors of their situation, and urged them to have recourse, ere the season of forbearance was past, to the rich and sovereign grace of the long-despised Saviour. This unlooked-for exhortation apparently made a deep impression, and was long remembered by the more serious part of the hearers.

3. A certain man on the Malabar coast, having inquired of various devotees and priests, how he might make atonement for his sins, was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes, he was enjoined to place his naked feet, and to walk about four hundred and eighty miles. If, through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the gospel was sometimes preached, one of the Missionaries came and preached in his hearing from these words: "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud,—“This is what I want;” and he became a lively witness, that the blood of Jesus Christ does cleanse from all sin indeed.

4. In a Sabbath School in Southwark, two instances of great diligence in committing the word of God to memory, have lately occurred. In the twelvemonth from October 1826 to October 1827, William M—— repeated to his teacher all the chapters from the 11th of Luke, to the end of the 2d Epistle to Timothy, besides various chapters from other parts of the Bible, making a total of above six thousand verses of Scripture. Another boy, in the same class, named James J——, committed to memory, and repeated to his teacher from the New Testament, the 14th of Luke, to the end of the Revelation; and, from the Old Testament, the whole of Proverbs, Ecclesiastes, Solomon's Song, and Isaiah, besides a few other chapters, making, in the whole, a total of

above eight thousand verses repeated to his teacher in one year, which forms an average of one hundred and fifty verses every week. These two boys learned these portions of Scripture, in addition to the weekly lessons which were set them in common with the other boys in the class; and they learned them of their own accord. The teachers of the school, wishing to encourage such uncommon application to the Scriptures, gave to each of them, as a token of their approbation, a small gilt-edged Bible, with which the boys were much pleased and gratified.

5. A clergyman in the county of Tyrone, had for some weeks observed a little ragged boy come every Sabbath, and place himself in the centre of the aisle, directly opposite the pulpit, where he seemed astonishingly attentive to the service, and as it were, eating his words. He was desirous of knowing who the child was; and for this purpose hastened out after sermon, several times, but never could see him, as he vanished the moment service was over, and no one knew whence he came, or any thing about him. At length the boy was missed from his usual situation in the church for some weeks. At this time a man called on the minister, and told him a person very ill was desirous of seeing him, but added, "I am really ashamed to ask you to go so far, but it is a child of mine, and he refuses to have any one but you. He is altogether an extraordinary boy, and talks a great deal about things that I do not understand." The clergyman promised to go, and kept his promise. The rain poured down in torrents, and he had six miles of rugged mountain to pass. On arriving where he was directed, he saw a most wretched cabin indeed; and the man he had seen in the morning was waiting at the door. He was shown in, and found the inside of the hovel as miserable as the outside. In a corner, on a little straw, he beheld a person stretched out, whom he recognized as the little boy who had so regularly attended his church. As he approached the wretched bed, the child raised himself up, and stretching forth his arms, said, "His own right hand hath gotten him the victory," and immediately expired!

6. Mr Halyburton, when a young man, was asked by an aged minister, if he had ever sought a blessing from

the Lord upon his learning. Mr Halyburton confessed that he had not. The reverend man, looking him sternly in the face, replied, "That unsanctified learning had done much harm to the church." Mr Halyburton was more conscientious afterward in acknowledging God while pursuing his studies.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

1. "Children," says Cecil, "are capable of very early impressions. I imprinted on my daughter the idea of faith at a very early age. She was playing one day with a few beads, which seemed wonderfully to delight her. Her whole soul was absorbed in her beads. I said, 'My dear, you have some pretty beads there?'—'Yes, papa.'—'And you seem vastly pleased with them?'—'Well, now, throw them behind the fire.' The tears started into her eyes; she looked earnestly at me, as if she ought to have a reason for so cruel a sacrifice. 'Well, my dear, do as you please; but you know, I never told you to do any thing which I did not think would be for your good.' She looked at me a few moments longer, and then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'there let them lie; you shall hear more about them another time; but say no more of them now.' Some days after, I bought her a boxful of larger beads and toys of the same kind. When I returned home, I opened the treasure, and set it before her: she burst into tears with excessive joy. 'These, my child,' said I, 'are yours, because you believed me when I told you to throw these paltry beads behind the fire; your obedience has brought you this treasure. But now, my dear, remember as long as you live, what FAITH is. I did all this to teach you the meaning of faith. You threw your beads away when I bade you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God; believe every thing that he says in his word. Whether

you understand it or not, have faith in him that he means your good."

2. Mr Marshall, author of the "Gospel Mystery of Sanctification," having been for several years under distress of mind, consulted Dr Goodwin, an eminent divine, giving him an account of the state of his soul, and particularizing his sins, which lay heavy on his conscience. In reply, he told him, he had forgot to mention the greatest sin of all, the sin of unbelief, in not believing on the Lord Jesus Christ for the remission of his sins, and sanctifying his nature. On this he set himself to the studying and preaching of Christ, and attained to eminent holiness, great peace of conscience, and joy in the Holy Ghost. Mr Marshall's dying words were these: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

3. A poor woman in the Gorbals, Glasgow, was found by the surgeon who attended her, to be in a dying state. He called her husband aside, and mentioned his apprehensions to him. The patient overheard part of what he was saying, and called upon him to tell, in her hearing, what he thought of her case, assuring him she was not afraid to die. The surgeon then told her that he did think her dying, and asked what it was that made her not afraid of death? She told him what was the ground of her hope—and what was it? Why, she had paid regularly ninepence a week for the chapel, ever since the foundation of it was laid, and therefore she had nothing to fear.

4. The Rev. Dr Mason of New-York was requested to visit a lady in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended his ministry. On approaching her bed-side, he asked if she felt herself a sinner, and her need of a Saviour. She frankly told him she did not, and that she believed the doctrine of a Mediator to be all a farce. Then said the Doctor, "I have no consolation for you, not one word of comfort. There is not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity." He was on the point of leaving the room, when one said, "Well, if you cannot speak consolation to her, you can

pray for her." To this he assented, and kneeling down by the bed-side, prayed for her as a guilty sinner just sinking into hell, and then, arising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when, on entering the room, she held out her hand to him, and said with a benignant smile, "It is all true,—all that you said on the Sabbath is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Saviour you said he was, and God has mercifully snatched me from that abyss of infidelity in which I was sunk, and placed me on that rock of ages. There I am secure; there I shall remain: *I know whom I have believed.*" The Doctor's prayer, through the divine blessing, fastened on her mind, she was convinced of her guilty state, and enabled to rest wholly on the Saviour; and after solemnly charging her husband to educate their daughter in the fear of God, she expired in the exercise of joy and peace in believing.

5. An Observantine monk, preaching one day at Imola, told the people, it behoved them to purchase heaven by the merit of their good works. A boy who was present exclaimed, "That's blasphemy, for the Bible tells us that Christ purchased heaven by his sufferings and death, and bestowed it on us freely by his merits." A dispute of considerable length ensued between the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favourable reception which the audience gave them, "Get you gone, you young rascal! (exclaimed the monk,) you are but just come from the cradle, and will you take it upon you to judge sacred things, which the most learned cannot explain?" "Did you ever read these words,—'Out of the mouths of babes and sucklings, God perfects praise?'" rejoined the youth; upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison, "where he still lies," says the writer of the letter giving this account, which was dated on the 31st of December, 1546.

6. The Rev. David Dickson, Professor of Divinity in

Edinburgh, being asked, when on his death-bed, how he found himself, answered, "I have taken my good deeds and bad deeds, and thrown them together in a heap, and fled from them both to Christ, and in him I have peace."

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

1. A lady being visited with a violent disorder, was under the necessity of applying for medical assistance. Her doctor being a gentleman of great latitude in his religious sentiments, endeavoured in the course of his attendance to persuade his patient to adopt his creed, as well as to take his medicines. He frequently insisted with a considerable degree of dogmatism, that repentance and reformation were all that either God or man could require of us; and that consequently there was no necessity for an atonement by the sufferings of the Son of God. As this was a doctrine the lady did not believe, she contented herself with following his medical prescriptions, without embracing his creed. On her recovery, she forwarded a note to the doctor, desiring the favour of his company to tea, when it suited his convenience, and requested him to make out his bill. In a short time he made his visit, and the tea-table being removed, she addressed him as follows:—"My long illness has occasioned you a number of journeys; and I suppose, doctor, you have procured my medicines at considerable expense." The doctor acknowledged that "good drugs were not to be obtained but at a very high price." Upon which she replied,—"I am extremely sorry that I have put you to so much labour and expense, and also promise, that on any future indisposition, I will never trouble you again. So you see I both repent and reform." The doctor, immediately shrugging up his shoulders, exclaimed, "That will not do for me." *'The words of the wise are as goads.'*

2. "I have heard," says Mr Daniel Wilcox, in a ser-

men of his, "of a certain person, whose name I could mention, who was tempted to conclude his day over, and himself lost; that therefore it was his best course to put an end to his life, which, if continued, would serve but to increase his sin, and consequently his misery, from which there was no escape; and seeing he must be in hell, the sooner he was there, the sooner he should know the worst; which was preferable to his being worn away with the tormenting expectation of what was to come. Under the influence of such suggestions as these, he went to a river, with a design to throw himself in; but as he was about to do it, he seemed to hear a voice saying to him, *Who can tell?* at least, as deep an impression was made upon him, as if these words had been audibly delivered. By this, therefore, he was brought to a stand; his thoughts were arrested, and thus began to work on the passage mentioned—*Who can tell?* (Jonah iii. 9.) viz. What God can do when he will proclaim his grace glorious? *Who can tell*—how far God may suffer the tempter to prevail, and yet after all disappoint his malice? *Who can tell*—how long the Spirit may strive, and yet return with renewing efficacious grace? *Who can tell*—but such an one as I may find mercy? or what will be the issue of humble prayer to Heaven for it? *Who can tell*—what purposes God will serve in my recovery? By such thoughts as these, being so far influenced as to resolve to try, it pleased God graciously to come in and enable him, through all his doubts and fears, to throw himself by faith on Jesus Christ, as able to save to the uttermost all that come to God by him, humbly desiring and expecting mercy for his sake to his own soul. In this he was not disappointed, but afterwards became an eminent Christian and minister; and from his own experience of the riches of grace, was greatly useful to the conversion and comfort of others."

3. In the second century, Celsus, a celebrated adversary of Christianity, distorting our Lord's expression, (Matt. ix. 31.) complained, "Jesus Christ came into the world to make the most horrible and dreadful society, for he calls *sinner*s, and not the *righteous*; so that the body he came to assenble, is a body of profligates, separated from good people, among whom before they were mixed. He has rejected all the good, and collected

all the bad." "True," says Origen, in reply, "our Jesus came to call sinners; but to *repentance*. He assembles the wicked; but to convert them into new men, or rather to change them into angels. We came to him covetous, he makes us liberal; lascivious, he makes us chaste; violent, he makes us meek; impious, he makes us religious." "If any man be in Christ Jesus, he is a new creature; old things are passed away, behold all things are become new."

4. A woman who had once and again been guilty of a sin which incurred the censure of the church, in the way of public rebuke, presented herself before the parish session, that she might be taken under discipline, expecting as a thing of course, that she would have to stand in the church, and that then she would be restored to church privileges. But appearing to the minister and elders to be a person who had no just sense of the evil of her sin, and exhibiting no signs of repentance, she was told that she could not be admitted to the privilege of the discipline and censure, which could be properly applied only to the penitent, and could be of no use to the hardened and insensible, such as she appeared to be. She went away greatly disappointed, because she was not to be rebuked, as she expected. She was in effect, though not in form, excommunicated.

But the matter did not rest here. The sinner could find no peace in her conscience. The idea haunted her by night and by day; she began to reflect on her own character and conduct; she thought she must be a wicked creature indeed, seeing she was not reckoned worthy so much as to give public satisfaction for her sin; she was, in short, brought to consideration and deep repentance; on evidence of which, she was restored to church communion, and she maintained a good character all the rest of her life. When she applied to the session, she was very ignorant, and could not read, but, when awakened to a sense of her guilt, she immediately learned to read, so as to be able to read her Bible, and make it appear that she had profited by the merciful discipline of the church.

Q. 88. What are the outward means whereby

Christ communicateth to us the benefits of redemption ?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer ; all which are made effectual to the elect for salvation.

1. The Rev. Mr Berridge is said in one year to have been visited by a thousand different persons under serious impressions ; and it has been computed, that under his own and the joint ministry of Mr Hickes, about four thousand were awakened to a concern for their souls in the space of twelve months. Incredible as this may appear, it comes authenticated through a channel so respectable, that it would be illiberal to disbelieve it.

3. At a meeting of the Aberdeen Auxiliary Bible Society, the following pleasing anecdote was related by an eye-witness of the scene. " Last year," said he, " a vessel from Stockholm was driven upon our coast in a tremendous gale, and became a total wreck. Her condition was such, that no human aid could possibly preserve the crew. In a short time after the vessel struck, she went to pieces. The persons on shore beheld with grief the awful state of those on board, but could render them no aid. They all perished except one lad ; and he was driven by the waves upon a piece of the wreck, entwined among the ropes attached to the mast. Half-naked and half-drowned, he reached the shore. As soon as they rescued him, they saw a small parcel tied firmly round his waist with a handkerchief. Some thought it was his money ; others, the ship papers ; and others said it was his watch. The handkerchief was unloosed, and to their surprise it was his BIBLE,—a Bible given to the lad's father by the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord might make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the father's hands, with expressions of gratitude to the Society from which he received it. To this was added, a request to his son, that he would make it the man of his

counsel; and that he could not allow him to depart from home without giving him the best pledge of his love,—a Bible; although that gift deprived the other parts of the family. The Bible bore evident marks of having been often read with tears.

3. John Skinner, of Houndscroft, in Gloucestershire, was a strolling fiddler, going from fair to fair, and supplying music to any that would hire him. Having determined to incommode Mr Whitefield, who was going to preach, he obtained a standing on a ladder raised to a window near the pulpit; he remained a quiet, if not an attentive hearer, till the text was named, when he intended to begin his opposing and annoying exercise on the violin. It pleased God, while he was putting the instrument in tune, to convey the word spoken with irresistible power to his soul; his attention being diverted from his original design, and purpose broken, that God's purpose according to election might stand, he heard the sermon out, when he became altogether a changed character.

4. The Rev. John Baily, an eminent divine of the 17th century, was so honoured of God as to be made the instrument of the conversion of his own father, while he was yet a child. His mother was a remarkably pious woman, but his father a very wicked character. The good instructions and frequent prayers of the former, were so blessed to the soul of little John, that he was converted to God while very young; and having a remarkable gift in prayer, his mother caused him to pray in the family. His father overhearing him engaged in this exercise, was so struck with remorse and shame at finding his child, then not above eleven or twelve years of age, performing that duty in his house, which he had neglected himself, that it brought on a deep conviction of his wretched state, and proved under God the means of his salvation.

5. The following interesting account is extracted from the Report of the Baptist Home Missionary Society for the year 1828.—“The first seal of your Missionary,” says the report, “was a poor woman, the wife of a day-labourer. Previously to this time, they had lived very happily together, but now the husband became a bitter persecutor; and because his wife would not relinquish the service of

God, he frequently turned her out of doors in the night, and during the winter season. The wife, being a prudent woman, did not expose his cruelty to her neighbours, but, on the contrary, to avoid their observation, she went into the adjacent fields, and betook herself to prayer; and often, in a subordinate sense, it might be said of her,

“ Cold winter, and the midnight air,
Witness'd the fervour of her prayer;
The desert her temptations knew,
Her conflict, and her victory too.”

Greatly distressed, but not in despair, her only encouragement was, that with God all things are possible. She therefore resolved to set apart one hour every day to pray for the conversion of her persecuting husband. This she was enabled to do, *without missing one day, for a whole year*. Seeing no change in her husband, she formed a second resolution to persevere six months longer, which she did up to the last day, when she retired at about twelve o'clock as usual, and, as she thought, for the last time. Fearing that her wishes in this instance might be contrary to the will of God, she resolved to call no more upon him: her desire not being granted, her expectation appeared to be cut off. That same day, her husband returned from his labour in a state of deep dejection, and, instead of sitting down as usual to his dinner, he proceeded directly to his chamber. His wife followed and listened, and to her grateful astonishment, ‘ he who used to mock, returned to pray.’ He came down stairs, but refused to eat, and returned again to his labour until the evening. When he came home, his wife affectionately asked him, ‘ What was the matter?’ ‘ Matter enough,’ said he; ‘ I am a lost sinner. About twelve o'clock this morning,’ continued he, ‘ I was at my work, and a passage of Scripture was so impressed upon my mind, which I cannot get rid of; and I am lost.’ His wife encouraged him to pray, but he replied, ‘ O wife, it is of no use; there is no forgiveness for me!’ Smitten with remorse at the recollection of his past conduct, he said to his wife, ‘ Will you forgive me?’ She replied, ‘ O yes.’ ‘ Will you pray for me?’ ‘ O yes, that I will.’ ‘ Will you pray for me now?’ ‘ That I will, with all my heart.’

They instantly fell on their knees, and wept, and made supplications. His tears of penitence mingled with her tears of gratitude and joy. Soon afterwards this pious couple agreed to have their house registered as a place of worship; and the scene of solitary intercession became a house of prayer; and he who was once a persecutor is now a deacon in the church."

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

1. A certain libertine of a most abandoned character happened one day to stroll into a church, where he heard the 5th chapter of Genesis read; importing, that so long lived such and such persons, and yet the conclusion was, "they died." Enos lived 905 years, and he died—Seth 912, and he died—Methuselah 969, and he died. The frequent repetition of the words *he died*, notwithstanding the great length of years they had lived, struck him so deeply with the thought of death and eternity, that, through divine grace, he became a most exemplary Christian.

2. Dr Staunton was called the searching preacher. Once when preaching at Warborough near Oxford, a man was so much affected with his first prayer, that he ran home, and desired his wife to get ready and come to church, for there was one in the pulpit who prayed like an angel. The woman hastened away, and heard the sermon, which, under the divine blessing, was the means of her conversion; and she afterwards proved an eminent Christian.

3. A young man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres. A little boy ran by his side, and attempted to put a letter into his hand; he repulsed the boy, but he persevered; and when his companion attempted to take it, the boy refused him, saying to the other, it is for you, Sir. He opened the

paper, and read its contents,—they were simply these words, “ Sir, remember the day of judgment is at hand.” It pleased God that these words should meet his attention—he was struck with them—he felt disinclined to go to the theatre, and said he should return home. His companion rallied him, but he took leave of him, and bent his course homewards. On his way he observed a chapel open, and though he was not accustomed to attend such places, he went in. A venerable minister was about to preach, and just then reading his text. He had chosen these words, “ This is the finger of God.” The sermon was blessed to him, and he became a new man.

4. Archbishop Leighton, before his attaining this high dignity in the church, being asked, “ Why he did not preach on the times, as the rest of his brethren did,” replied, “ That if they all preached *on time*, might not one poor brother be allowed to preach *on eternity* ?”

5. The Rev. Mr N. one Sabbath morning, opened his Bible to mark the passage he had been studying throughout the week, and from which he intended to deliver a discourse that day ; but to his great surprise, he could not find the passage ; for neither words nor text could he recollect. He endeavoured to recall the subject to memory, and made it a matter of prayer ; but all to no effect. While thinking how he should be confounded before the congregation, another passage darted into his mind with peculiar energy. He accordingly preached from it, and during the discourse, he observed a person, apparently in a clerical habit, enter the place, and after having heard a little, seemed bathed in tears, and never raised his head through the whole of the sermon. Mr N. never had more liberty in preaching. In the evening, this person called on Mr N. and after expressing his obligations for the sermon he had heard, he added, “ Two or three years ago, I heard you, in such a place, preach upon a subject, and ever since I have been under the spirit of conviction and bondage. This day I took my horse and rode to hear you, and blessed be God, he has now given me to see him as my reconciled God and Father in Christ Jesus, and has also given me to enjoy that liberty wherewith he makes his people free.” “ After some interesting conversation, we both,” says Mr N., “ began to see the good hand of God in this matter, and

his good providence in determining me in such a remarkable manner, to preach upon a subject I had never before proposed, and which he had accompanied with such a powerful efficacy. To me, it was one of my best days, and one which, both by him and me, will be remembered through a joyful eternity."

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

1. When Archbishop Cranmer's edition of the Bible was printed in 1538, and fixed to a desk in all parochial churches, the ardour with which men flocked to read it was incredible. They who could, procured it; and they who could not, crowded to read it, or to hear it read in churches, where it was common to see little assemblies of mechanics meeting together for that purpose after the labour of the day. Many even learned to read in their old age, that they might have the pleasure of instructing themselves from the Scriptures. Mr Fox mentions two apprentices who joined each his little stock, and bought a Bible, which at every interval of leisure they read; but being afraid of their master, who was a zealous papist, they kept it under the straw of their bed.

2. When the arrival of the cart, which carried the first sacred load of the Scriptures to Wales in 1806, sent by the British and Foreign Bible Society, was announced, the Welch peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town; and eagerly bore off every copy as rapidly as they could be dispersed. The *young people* were to be seen spending the whole night in reading it. Labourers carried it with them *to the field*, that they might enjoy it during the intervals of their labour, and lose no opportunity of becoming acquainted with its sacred truths. Let those consider this, who despise or neglect the Bible; who have it, but seldom open it, or when they do, slum-

ber over it, as a record in which they have little or no interest, and soon lay it aside in weariness or disgust.

3. As Mr Nicoll, of Exeter, was once preaching, he saw several of the aldermen asleep, and thereupon sat down. Upon his silence, and the noise that presently arose in the church, they awoke, and stood up with the rest, upon which he arose and said, "*The sermon is not yet done, but now you are awake, I hope you will hearken more diligently,*" and then went on.

4. "I was once preaching a charity sermon," says Mr Cecil, "when the congregation was very large, and chiefly of the lower order. I found it impossible, by my usual method of preaching, to gain their attention. It was in the afternoon, and my hearers seemed to meet nothing in my preaching which was capable of rousing them out of the stupefaction of a full dinner. Some lounged, and some turned their backs on me. 'I MUST HAVE ATTENTION,' I said to myself; 'I WILL be heard.' The case was desperate; and, in despair, I sought a desperate remedy. I exclaimed aloud, 'Last Monday morning a man was hanged at Tyburn.' Instantly the face of things was changed! and all was silence and expectation! I caught their ear, and retained it through the sermon."

5. The pastor of a congregation in America, after many years' labour among his people, was supposed by some of them to have declined much in his vigour and usefulness; in consequence of which, two gentlemen of the congregation waited upon him, and exhibited their complaints. The minister received them with much affection, and assured them that he was equally sensible of his languor and little success, and that the cause had given him very great uneasiness. The gentlemen wished he would mention what he thought was the cause. Without hesitation, the minister replied, "The loss of my prayer-book." "Your prayer-book!" said one of the gentlemen with surprise; "I never knew that you used one." "Yes," replied the minister, "I have enjoyed the benefit of one for many years till lately, and I attribute my want of success to the loss of it. The prayers of my people were my prayer-book; and it has occasioned great grief to me that they have laid it aside. Now if you will return, and procure me the use of my prayer-book again, I doubt not I shall preach much better, and

that you will hear more profitably." The gentlemen, conscious of their neglect, thanked the minister for the reproof, and wished him a good morning.

6. Mr W. a merchant at Boston in America, according to his wonted liberality, sent a present of chocolate, sugar, &c. to the Rev. Dr B. with a billet desiring his acceptance of it, as a comment on Gal. vi. 6. "Let him that is taught in the word, communicate to him that teacheth, in all good things." The Doctor, who was then confined by sickness, returned his compliments to Mr W. thanked him for his excellent *family expositor*, and wished Mr W. to give him a practical exposition of Matt. xxv. 36. "I was sick, and ye visited me."

7. A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day, when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all he had delivered. "But one thing," said she, "I remembered—I remembered to burn my bushel." A doer of the word cannot be a forgetful hearer.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them: but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

1. A lady who was present at the dispensation of the Lord's Supper, where the Rev. Ebenezer Erskine was assisting, was much impressed by his discourse. Having been informed who he was, she went next Sabbath to his own place of worship to hear him. But she felt none of those strong impressions she experienced on the former occasion. Wondering at this, she called on Mr Erskine, and stating the case, asked what might be the reason of such a difference in her feelings; he replied, "Madam, the reason is this, last Sabbath you went to hear Jesus

Christ; but to-day, you have come to hear Ebenezer Erskine."

2. During the residence of Sir Ralph Abercrombie at the ancient seat of his family, in Clackmannan-shire, his humility and christian deportment pointed him out as a proper person to fill the office of an elder in his parish-church. Being ordained according to the rites of the Church of Scotland, when the solemnity was ended, he addressed the minister to the following purpose:—"Sir, I have often been intrusted by my sovereign with honourable and important commands in my profession as a soldier, and his majesty has been pleased to reward my services with distinguished marks of his royal approbation; but to be the humble instrument, in the office of an elder, of putting the tokens of my Saviour's dying love into the hands of one of the meanest of *his* followers, I conceive to be the highest honour that I can receive on this side heaven."

3. Colonel Gardiner, in a letter, mentions the pleasure with which he had attended a preparation sermon on the Saturday before the dispensation of the Lord's Supper. He writes,—“I took a walk on the mountains over against Ireland; and I persuade myself, that were I capable of giving you a description of what passed there, you would agree that I had much better reason to remember my God from the hills of Port-Patrick, than David from the land of Jordan, and of the Hermonites, from the hill Mizar. In short, I wrestled some hours with the Angel of the covenant, and made supplications to him with floods of tears and cries, until I had almost expired; but he strengthened me so, that like Jacob, I had power with God, and prevailed. You will be more able to judge of this, by what you have felt yourself upon the like occasions. After such a preparatory work, I need not tell you how blessed the solemn ordinance of the Lord's Supper proved to me: I hope it was so to many.”

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

1. In the year 1805, when an installation of the knights of the garter was approaching, and his late majesty was conversing with some persons of high rank on that subject, a distinguished nobleman said to the king, "Sir, are not the new knights now to be installed obliged to take the sacrament before the ceremony?" His majesty changing countenance, and assuming a severe look, replied,—“No; that religious institution is not to be mixed with our profane ceremonies. Even at the time of my coronation, I was very unwilling to take the sacrament; but when they told me it was indispensable, and I must take it, before I approached the communion table, I took off the bauble from my head. The sacrament, my lord, is not to be profaned by our Gothic institutions.”

2. A person was tried and convicted of murder. The evidence against him was clear. He persisted, however, in his innocence; but begged to have the sacrament. This was refused him, on the ground of his pleading innocent against such clear evidence. He then confessed his guilt; and the sacrament was accordingly administered to him. “Now,” says he, “I did not commit the murder: I have received the sacrament; I don’t care for any of you.” The practice of administering the sacrament of the Lord’s Supper to criminals, is, to say the least, of extremely doubtful propriety.

3. “On Sabbath last,” says a good man, “we were enabled to keep our New Testament passover; it was a good day, a day of salvation. At the sacred banquet my hard heart melted, and the tears flowed plentifully from my eyes; but they were tears of joy; my heart was full. On Monday Mr B—— preached from these words: “And one shall say, I am the Lord’s!” O what a sermon to me! my heart made the happy claim, and cheerful surrender, again and again. My soul said, I am the Lord’s; and with my hand I subscribed it, and I hope and believe will never unsay it.

“Sweet was the hour I freedom felt,
To call my Jesus mine,
To see his smiling face, and melt
In pleasures all divine.”

“Truly I am thy servant, I am thy servant, the son of thine handmaid, thou hast loosed my bonds. Why

me, O Lord? Why me? What am I, or what is my father's house, that thou hast brought me hitherto?"

4. Mr Joseph Williams, in his diary, relates his happy experience on a communion Sabbath; August 26, 1744, "The whole administration of the Lord's Supper to-day, was," says he, "through adorable grace, a sweet opportunity, a most delightful gospel feast. How did my heart burn within me! How tenderly did it throb! What streams of tears, even tears of joy, joy unspeakable and full of glory, flowed from my gushing eyes, while the minister was in his introductory discourse! *As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come.*—With what humble boldness did I appeal to the omniscient God, to the Father, the Son, and the Holy Ghost, that each of the Divine Persons knew the sincerity and integrity of my heart amidst all the imperfections and frailties with which I am encompassed! With what holy freedom and confidence could I desire of God to search and try me, my own heart not condemning me! How did my heart glow with thankfulness and admiration, at the amazing condescension and love of God in Christ Jesus, to a creature so mean, so vile, and sinful! Had the tide of sacred joy swelled a few degrees higher, I could hardly have restrained myself from crying out in the congregation, *O he is come! he is come!*"

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, baptism, and the Lord's supper.

1. Mr Matthew Henry, the author of the excellent commentary on the Bible, baptized one of his children himself. His friends thought this not so proper, but he judged it as fit as it is for a minister to communicate in the Lord's supper, which he himself administers.

2. The following anecdote is extracted from Casanova's Memoirs:—"While at St Petersburg, I was present at a scene which much surprised me, I mean, the blessing of the waters of the river on the day of Epiphany, at a time when the ice on the Neva was five feet thick. They christen children by dipping them in a hole which they

had cut in the ice. It happened on this occasion, that the bishop who performed the ceremony of baptizing, let a child fall out of his hands into the water; and it instantly disappeared. The bishop, without at all endeavouring to recover the child, turned coolly round, and desired the attendants to hand him another child. This was instantly done. What surprised me most, however, was the joy of the parents at their child's being drowned. I learned afterwards that the people here believe, that a child drowned under such circumstances, is sure of going instantly into paradise."

3. "We can truly say," observes a Moravian Missionary, "that among the very considerable number of Esquimaux who live with us, we know of few who are not seriously desirous to profit by what they hear, and to experience and enjoy themselves, that which they see their countrymen possess. Our communicants give us pleasure; for it is the wish of their very hearts to live unto the Lord, and their conduct affords proofs of the sincerity of their professions; thus, for example, Esquimaux sisters, who have no boat of their own, venture across bays some miles in breadth, sitting behind their husbands, on their narrow kajaks, in order to be present at the holy sacrament, though at the peril of their lives." What a lesson is this for those who live near, and make any trifling thing an excuse †

4. Melancthon relates a story of a tragedy that was to be acted, of the death and passion of Christ. But he that personated the Redeemer on the cross, was wounded to death by one that should have thrust his sword into a bladder of blood; and he, by his fall, killed one that acted a woman's part, lamenting under the cross. The brother of him who was first killed, slew the person who stabbed him, for which he was apprehended and executed. So speedily was their daring impiety punished.

94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the

covenant of grace, and our engagement to be the Lord's.

1. Mr Philip Henry drew up the following short form of the baptismal covenant, for the use of his children :

“ I take God the Father to be my chief good and highest end.

I take God the Son to be my Prince and Saviour.

I take God the Holy Ghost to be my sanctifier, teacher, guide, and comforter.

I take the word of God to be my rule in all my actions.

And the people of God to be my people in all conditions.

I do likewise devote and dedicate unto the Lord, my whole self, all I am, all I have, and all I can do.

And this I do deliberately, sincerely, freely, and for ever.”

This he taught his children, and they each of them solemnly repeated it every Lord's day in the evening, after they were catechised, he putting his *amen* to it, and sometimes adding, “ So say, and so do, and you are made for ever.”

2. A child of heathen parents was lately brought to a Missionary for baptism. The circumstances were very interesting. This was their *fourth* child: the former three having died, they made a vow, that if God (to them an unknown God) would give them another child, they should devote it to Him in baptism. They came provided with sponsors, and have given up the boy to be educated by Christians.

3. Mr Philip Henry declined the private administration of the Lord's Supper to sick persons, as judging it not consonant to the rule and intention of the ordinance. He very rarely, if ever, baptized in private; but would have children brought to the solemn assembly on the Lord's day, that the parent's engagement might have the more witnesses to it, and the child the more prayers put up for it, and that the congregation might be edified. He very much persuaded his friends to put off feasting till another occasion, observing, that Abraham made a great feast the same day that Isaac was *weaned*, not the same day that he was *circumcised*.

4. A Greenlander, who for many years had communication with the Moravian Missionaries, but could never resolve to forsake his land, where he was held in great respect, being at the capelin fishery, got a sight of his daughter, who had removed from him, and was baptized, and showed his resentment at it. But she modestly told him the reasons that induced her to it ; set forth the happiness of believers, concluding with these words : “ So happy may you also be ; but if you will not, I cannot stay and perish with you.” This softened his heart, and he began to weep ; went with her to the Missionary, and declared, his intention now was, not to take away his daughter from the baptized, but rather go with her. He expressed his resolution to remain with the Missionaries, and his wish that the rest of his children might be baptized. “ As for myself,” said he, “ I dare not think of baptism, as I am very bad, and old too, and incapable of learning much more ; but yet I will live and die with you, for it is very reviving to me to hear of our Saviour.”

Q. 95. To whom is baptism to be administered ?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him ; but the infants of such as are members of the visible church are to be baptized.

1. As an instance of the misapplication and abuse of the sacred ordinance of baptism, the author of the PROTESTANT publishes, in that excellent work, a description sent him by a correspondent, of the ceremony of the baptism of a *bell*, which took place at Naples. A noble lord was god-father to the bell, and a lady of quality was god-mother. Most of the prayers said on the occasion, ended with the following words : “ That thou wouldest be pleased to rinse, purify, sanctify, and consecrate these bells with thy heavenly benediction.” The following were the words of consecration : “ Let the sign be consecrated and sanctified, in the name of the Father, and of the Son, and of the Holy Ghost.” The bishop then turning to the people said, The bell’s name is Mary. He had previously demanded of the god-father and god-mo-

ther, what name they would have put upon the bell, and the lady gave it this name.

2. One of the parish-ministers preaching at White-well Chapel, Mr Philip Henry and his family, and many of his friends being present, was earnestly cautioning people not to go to conventicles, and used this as an argument against it, "that they were baptized into the Church of England." Mr Henry's catholic charity could not well digest this monopolizing of the great ordinance of baptism, and thought it time to bear his testimony against such narrow principles, of which he ever expressed his dislike in all parties and persuasions. Accordingly, he took the next opportunity that offered itself, publicly to baptize a child, and desired the congregation to bear witness, "That he did not baptize that child into the Church of England, nor into the church of Scotland, nor into the church of the dissenters, nor into the church at Broad-Oak, but into the visible catholic church of Jesus Christ."

3. A gentleman in Vermont, who had lived to middle age without religion and without family prayers, was thus accosted by his little son, not quite seven years old, "Papa, you have taught me to pray morning and evening, and now I want to know if you ever pray?" The father, conscious of his failure in this duty, and astonished at this unexpected question, was at a loss for a reply. At length, recollecting that he had sometimes attempted to pray in secret, he replied, "I hope I have sometimes endeavoured to pray that you might be a good boy, and that I might also be enabled to do my duty." The child replied, "Well, papa, Mr and Mrs — pray in their families, and sometimes when they have been here, you have asked them to pray. Is it wicked, Pa!" "O no, my child, all good people pray, and it is right they should." "Well, papa, if it is right *they* should, is it not right that *you* should?" "I suppose it would be, my son, if my heart was right." "Well, papa, were my sister and I ever baptized?" "No," says the father, sighing with a heavy heart; "no, you are neither of you baptized." "Why not, papa? I have seen several little children baptized, when I have been at meeting. Is it wicked, papa, to baptize children?" "O no, my son, I

do not conceive it to be wicked, but I cannot get you baptized." "Why not, papa?" "Because I do not belong to the church." "Why do you not belong to the church, papa? is it wicked?" "O no, my son, nothing I suppose debars me, but my own wicked heart." "Well, Pa, if it is right you should, why will you not belong to the church, and so get sister and me baptized?" These solemn inquiries were directed by the Holy Spirit, to the conversion of the father, who soon commenced family prayer, and is now a distinguished member of the church.

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

1. "A more devout communicant at the table of the Lord," says Dr Doddridge, in his *Life of Colonel Gardiner*, "has perhaps seldom been any where known. Often have I had the pleasure to see that manly countenance softened into all the marks of humiliation and contrition on this occasion; and to discern, in spite of all his efforts to conceal them, streams of tears flowing down from his eyes; while he has been directing them to those memorials of his Redeemer's love. And some who have conversed intimately with him after he came from that ordinance, have observed a visible abstraction from surrounding objects, by which there seemed reason to imagine, that his soul was wrapt up in holy contemplation. And I particularly remember, that when we had once spent a great part of the following Monday in riding together, he made an apology to me for being so absent as he seemed, by telling me, that his heart was flown upwards, before he was aware, to him whom not having seen he loved; and he was rejoicing in him with such un-

speakable joy, that he could not hold it down to creature converse."

2. Warburton and Tucker were contemporary, bishop and dean of the same cathedral. Both were eminent, but very different in the line of their studies. For many years they were not even on speaking terms. It was on a Good-Friday, not long before Warburton's death, they were at the holy table together; before he gave the cup to the dean, he stooped down, and said in tremulous emotion,—“Dear Tucker, let this cup be the cup of reconciliation between us.” It had the intended effect: they were friends again to their mutual satisfaction.

3. “Do you believe in transubstantiation?” said a protestant to a papist. “Yes I do,” was the reply. “Why,” said the other, “the thing is impossible.” “And I,” said the papist, “believe it *because* it is impossible!”

4. “Supposing,” says Archbishop Tillotson, “the doctrine of transubstantiation had been delivered in Scripture, in the very same words that it is decreed in the council of Trent, by what clearer evidence could any man prove to me, that such words were in the Bible, than I can prove to him, that bread and wine, after consecration, are bread and wine still? He could but appeal to my eyes to prove such words to be in the Bible; and with the same reason and justice might I appeal to several of his senses, to prove to him, that the bread and wine, after consecration, are bread and wine still.”

5. One Sabbath morning, during the reign of James II. of England, as a captain with a party of soldiers, went out to hunt down the protestants, as they termed it, they met a young woman, a servant maid, running along the road early in the morning, without either shoes or stockings. The captain of the band asked her where she was going so early in the morning, and what was the urgency of the business that made her run so fast. She told him that she had learned that her elder brother was dead, and she was going to receive her share of the riches he had bequeathed to her, as well as to her other brothers and sisters; and she was afraid she should be too late. The commander was so well pleased with her answer, that he gave her half-a-crown to buy a pair of shoes, and

also wished her success : but if he had known the real business she was going on, which was to a sacrament, he would most probably have prevented her from going that day, to the place where she hoped to receive durable riches.

Q. 97. What is required to the worthy receiving of the Lord's supper ?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience ; lest, coming unworthily, they eat and drink judgment to themselves.

1. The three questions which Philip Henry advised people to put to themselves in self-examination before the sacrament, were, What am I ? What have I done ? and What do I want ?

2. A poor ignorant woman, who had not been in the habit of attending divine ordinances, was induced from curiosity, to go with some of her neighbours to a place where the Lord's Supper was to be administered. During the previous sermon, a saving change appears to have been wrought on her heart, and she felt her soul powerfully drawn out in love to the Redeemer. The minister having invited all those who really loved Christ to come to the table, the woman, conscious that she felt this love, came forward among others ; but not having received a token, nor indeed knowing its use, she put a piece of money into the elder's hand, which was refused, and the woman requested to leave her seat. Not complying with the elder's request, he went and informed the minister, who came and desired the woman to rise from the table. The poor woman, still unwilling to leave her seat, told him that he had invited all the lovers of Christ to come to the table, and that she loved him ardently. The minister, not pressing his request farther, gave her permission to sit still ; telling her, that if she indeed had true love to the Saviour, it was the best token she could receive. She

afterwards gave satisfactory evidence of the sincerity of her love, by the piety of her conduct.

3. A notorious drunkard and swearer once coming to partake of the Lord's Supper, from the hands of Mr Higginson, the good man warned him to withdraw. On which the wretch went away, venting his resentment, but filled with horrors of conscience ; under which continuing a few days, he at length cried out, " He was damned, he was a dog, and was going to the dogs for ever." And in this miserable condition he died.

4. During the ministry of Mr Andrew Gray at Glasgow, Mr William Guthrie of Fenwick, on one occasion, assisted him at the dispensation of the Lord's Supper. Some of Cromwell's officers, then in Glasgow, acting on the principle of promiscuous admission to the Lord's table, were coming irregularly, without having acquainted the minister, or giving evidence that they were prepared for the observance of that holy ordinance. Mr Guthrie addressed them, when leaving their pews to come to the table, with such gravity, resolution, and zeal, that they were quite confounded, and sat down again, without giving any farther disturbance.

5. In a speech in the House of Lords in 1719, Lord Lansdowne said, " The receiving of the Lord's Supper was never intended to be as a qualification for an office ; but as an open declaration of one's being and remaining a sincere member of the Church of Christ. Whoever presumes to receive it with any other view, profanes it, and may be said to seek his promotion in this world, by eating and drinking his own damnation in the next."

Q. 98. What is prayer ?

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

1. Amyntor, at a memorable period of his life, was under great distress of conscience, and harassed by violent temptations. He made his case known to an experienced friend, who said, "*Amyntor, you do not pray.*" Surprised at this, he replied, " I pray, if such a thing be possible, too much. I can hardly tell how many times

In the day I bow my knee to God; almost to the omission of my other duties, and the neglect of my necessary studies." "You mistake my meaning, dear Amyntor: I do not refer you to the ceremony of the knee, but to the devotion of the *heart*, which neglects not any business, but intermingles prayer with *all*: which in every place looks unto the Lord; and on every occasion lifts up an indigent, longing soul, for the supply of his grace. This," added he, and spoke with peculiar force, "*this* is prayer, which all the devils in hell cannot withstand."

2. A poor old man, when a child of three years of age, had been taught by his mother to repeat a prayer every night, which he did till he was seventy-three years old; and not a little proud was he to say, that he had not omitted saying his prayers every night for seventy years! At this advanced age, it pleased God to afflict him severely; he was led by the Holy Spirit to see that he was a poor sinner, who had been living in the form of godliness, but had never felt its power. He was enabled to spend the few last years of his life in humble dependence on the grace of Christ; and when he referred to himself, he would often add, "I am the old man who said his prayers for seventy years, and yet all that time never prayed at all."

3. A little girl in London, about four years of age, was one day playing with her companions. Taking them by the hand, she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty—"but don't you tell my mamma," said she; "for she never prays, and would beat me if she knew that I do." Instead of keeping the secret, one of her play-mates went directly and told this little girl's mother, who was very much struck, but for the present took no notice. Some time after, on her going within doors, her mother asked her what she had been doing in the yard; she tried to avoid giving a direct answer. The question being repeated, the answer was the same; when her mother having promised not to be angry with her, and pressing the inquiry by very kind words, she said, "I have been praying to God Almighty." "But why do you pray to him?" "Because I know he hears me, and I love to pray to him." "But how do you know he hears

you?" This was a difficult question indeed, but mark her reply; putting her little hand to her heart, she said, "Oh, I know he does, because there is something *here* that tells me he does." This language pierced her mother's heart, who was a stranger to prayer herself, and she wept bitterly. "I love them that love me; and they that seek me *early* shall find me."

4. A poor man once came to a pious minister, and said, "Mr Carter, what will become of me? I work hard, and fare hard, and yet I cannot thrive." Mr Carter answered, "Still you want one thing; I will tell you what you shall do. Work hard, and fare hard, and *pray* hard; and I will warrant you shall thrive."

5. Dr Johnson once reproved the Rev. Dr Maxwell, for saying grace in his presence, without mentioning the name of the LORD JESUS CHRIST; and hoped he would be more mindful in future of the apostolical injunction.

6. A gentleman of very considerable fortune, but a stranger both to personal and family religion, one evening took a solitary walk through part of his grounds. He happened to come near to a mean hut, where a poor man lived with a numerous family, who earned their bread by daily labour. He heard a continued and pretty loud voice. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection, to God for the goodness of his providence, in giving them food to eat and raiment to put on, and in supplying them with what was necessary and comfortable in the present life. He was immediately struck with astonishment and confusion, and said to himself, "Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for his goodness to himself and family; and I, who enjoy ease and honour, and every thing that is pleasant and desirable, have hardly ever bent my knee, or made any acknowledgment to my Maker and Preserver!" It pleased God to make this providential occurrence the means of bringing him to a real and lasting sense of religion.

7. Some time ago, on a winter night, when the snow

was falling heavily, a poor woman, with five children, reached a village in Essex, just as a farmer's lad was shutting up a barn. She begged him to ask his master's leave for them to pass the night in the barn. The lad did so; and the master, who was a kind, feeling man, ordered him to take a bundle of straw, and make them a comfortable bed. The poor woman felt grateful, and asked the lad if he would like to hear a song. He hoped that it would be something amusing, and replied "yes;" upon which she and her children sang one of Watts' Hymns. The lad felt interested—she asked him if he had ever prayed to God, and thanked him for the mercies he had enjoyed; and said that she was going to pray with her children, and he might stay if he pleased. The lad stayed while she offered up her thanks for the mercies she enjoyed; and begged for a blessing upon him. He then went away, but could not sleep; and after passing a sleepless night, he resolved on going again to the barn to talk with the woman. She was gone,—he saw her no more, but from that day he became a changed character.

8. The mother of a little boy, about six years of age, some time ago, went in search of a house, taking her son along with her. Having taken one of but a single apartment, on their way home the boy burst into tears. His mother inquired what was the matter; "because you have taken that house," said the child. "My dear," replied the mother, "is not that a better house than the one which we presently occupy?" "Yes," said the little boy, sobbing; "but there is no closet for *prayers* in it." How few, when taking houses, look out for such conveniences!

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

1. A good man speaking one day to a pious girl of prayer, she said, "When I was a child my mother taught

me to pray ; but now the Lord makes me." Being asked how she knew the Lord's teaching from that of her mother, her reply was : " The Lord makes me both to rejoice and weep : he makes my heart glad, and gives me new words."

2. When Mr Thomas Watson was in the pulpit on a lecture-day, before the Bartholomew act took place, among other hearers, " there came in," says Dr Calamy, " that reverend and learned prelate, Bishop Richardson, who was so well pleased with his sermon, but especially with his prayer after it, that he followed him home, to give him thanks, and earnestly desired a copy of his prayer." " Alas !" said Mr Watson, " that is what I cannot give ; for I do not use to pen my prayers ; it was no studied thing, but uttered, as God enabled me, from the abundance of my heart and affection, *pro re nata*." Upon which the good bishop went away, wondering that any man could pray in that manner *extempore*.

3. A Hottentot of immoral character, being under deep conviction of sin, was anxious to know how to pray. He went to his master, a Dutchman, to consult with him ; but his master gave him no encouragement. A sense of his own wickedness increased, and he had no one near him to direct him. Occasionally, however, he was admitted with the family at the time of prayer. The portion of Scripture which was one day read by the master, was the parable of the Pharisee and Publican. While the prayer of the Pharisee was read, the poor Hottentot thought within himself, " This is a *good* man ; here is nothing for me ; but when his master came to the prayer of the Publican,—' God be merciful to me, a sinner,'—" This suits me," he cried : " now I know how to pray !" With this prayer he immediately retired, and prayed night and day for two days, and then found peace. Full of joy and gratitude, he went into the fields, and as he had no one to whom he could speak, he exclaimed,—"*Ye hills, ye rocks, ye trees, ye rivers,* hear what God has done for my soul !—he has been merciful to me, a sinner."

4. A Sabbath School boy, in London, who had been well taught, received a visit from a country cousin, about the same age, and it was agreed they should sleep together. When they went to their room, the Sabbath School

boy kneeled down by the bed-side, and said his prayers ; but the country cousin stripped off his clothes, and jumped into bed. When the other arose from his knees, he asked his cousin how he could think of going to bed without saying a prayer. He replied, that he did not know any ; however, this did not satisfy the Sabbath scholar ; he made his cousin get out of bed, and repeat the evening prayer after him.

5. A pious minister was once endeavouring to prevail with a young professor, to begin to pray in his family. The person said he had a great desire to engage in this work, but he feared he had not sufficient gifts to pray publicly. The minister said he would write him a prayer if he would promise to use it. He said he certainly would. The prayer was composed, and the man devoutly used it for some time, both morning and evening ; but on one occasion, as he was reading his prayer, the candle went out ; however, the good man proceeded with great comfort and enlargement ; and he found no need of a written prayer ever after.

6. " I once," said Mr Romaine, " uttered the Lord's prayer without a wandering thought, and it was the worst prayer I ever offered. I was on this account as proud as the devil."

Q. 100. What doth the preface of the Lord's prayer teach us ?

A. The preface of the Lord's prayer, (which is, *Our Father which art in heaven,*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us ; and that we should pray with and for others.

1. In a family at Shelton lived Mr G., a person much given to swearing. A child about four years of age would often remark to her mother, with great horror, how Mr G. swore, and wished to reprove him, but for some time durst not. One day she said to her mother, " Does Mr G. say, *Our Father* ?" (a term she used to express in her prayers.) The mother replied, she could not tell ; she then said, " I will watch, and if he does,

I will tell him of swearing so." She did watch, and heard him say his prayers privately in bed. Soon after this she heard him swear bitterly; upon which she said to him, "Did you not say *Our Father* this morning?—how dare you swear! Do you think he will be your father if you swear?" He answered not a word, but seemed amazed; and well he might. He did not live long after this, but was never heard to swear again. "Out of the mouths of babes and sucklings God has ordained strength."

2. Theodorus, speaking of Luther, says, "Once I overheard him in prayer; but oh! with what life and spirit did he pray! It was with so much reverence as if he were speaking to God; yet with so much confidence, as if he had been speaking to a friend." Sleidan reports of Luther, that perceiving the interest of religion to be low, he betook himself to prayer. At length, rising off his knees, he came out of his closet triumphantly, saying to his friends, "We have overcome, we have overcome." At which time it was observed, there came out a proclamation from Charles V. that none should be further molested for their profession of the gospel.

3. "My grandfather," says Mr Orton, "once solicited a very excellent but modest minister to pray in his family, when there were several others present; he desired to be excused, alleging that he had not thought of it, and there were so many other ministers present." My grandfather replied, 'Sir, you are to speak to your master, and not to them; and my Bible tells me, he is not so critical and censorious as men are.'"

4. "Some impressions," says a young man lately gone abroad as a Missionary to the heathen, "of the importance and necessity of true religion, were made upon my mind at a very early period. The first particular one that I recollect, was, I think, when I was about five years of age. There happened one day a very violent storm of thunder and lightning in our neighbourhood; on which occasion a few christian friends, who lived near us, terrified by its violence, came into my father's house. When under his roof, in a moment there came a most vivid flash, followed by a dreadful peal of thunder, which much alarmed the whole company, ex-

cept my father, who, turning toward my mother and our friends, with the greatest composure, repeated these lines of Dr Watts :

' The God that rules on high,
And thunders when he please ;
That rides upon the stormy sky,
And manages the seas :
This awful God is ours ;
Our father and our love,' &c.

These words, accompanied with such circumstances, sunk deep into my heart. I thought how safe and happy are those who have the great God for their father and friend ; but, being conscious that I had sinned against him, I was afraid he was not my father, and that, instead of loving me, he was angry with me ; and this, for some time after, continued to distress and grieve my mind." He then proceeds to say, that these early impressions were succeeded by others, occasioned by parental admonitions, the death of a sister, the conversation of pious friends, and the reading of useful books, which terminated in his conversion.

5. A wealthy planter in Virginia, who had a great number of slaves, found one of them reading the Bible, and reproved him for the neglect of his work, saying there was time enough on Sundays for reading the Bible ; and that on other days he ought to be in the tobacco house. The slave repeating the offence, he ordered him to be whipped. Going near the place of punishment, soon after its infliction, curiosity led him to listen to a voice engaged in prayer ; and he heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse, he made an immediate change in his life, which had been careless and dissipated, burnt his profane books and cards, liberated all his slaves, and appears now to study how to render his wealth and talents useful to others.

6. There was a man in England, whose son was thought to be dying. He went to a curate, requesting prayer to be made for him. The curate desired the disconsolate father to return home, and pray himself for the recovery of his son. He had never prayed before, but now he was very earnest. On returning from his

closet, he inquired after his son, who had greatly recovered while he was praying. The father was astonished that God should hear the very first prayer that ever he had offered to him. The providence was made a blessing to this man; for he became a praying Christian.

Q. 101. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be thy name,*) we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

1. The great Mr Boyle had such a veneration of God, and such a sense of his presence that he never mentioned the name of God without a pause and a visible stop in his discourse.

2. In the life of Mr Wyndham, prefixed to his speeches in parliament, it is remarked, that nothing so highly offended him as any careless or irreverent use of the name of the Creator. "I remember," says his biographer, "that, on reading a letter addressed to him, in which the words, 'My God,' had been made use of on a light occasion, he hastily snatched a pen, and before he could finish the letter, blotted out the misplaced exclamation."

3. When the Rev. Thomas Scott was speaking to Mr Newton on a change of situation with regard to interest, Mr N. told him the story of a nobleman, who was selected as ambassador by his king, but excused himself, on the ground of his family, and urgent concerns at home; but was answered, "You must go, only do you mind my concerns heartily, and I will take care of yours." "Thus," saith Mr Newton, "God, as it were, says to you."

4. One day, when the Rev. Mr James Durham and the Rev. Mr Andrew Gray were to preach in the same town, as they were walking together, Mr Durham, observing multitudes thronging into the church where Mr Gray was to preach, and but one here and there dropping into the one he was to preach in, said to Mr Gray,—
"Brother, I perceive you are like to have a throng

church to-day." To which Mr Gray answered, "Truly, brother, they are fools to leave you, and come to me." To which Mr Durham nobly replied, "Not so, dear brother, for a minister can receive no such honour and success in the ministry, except it be given him from heaven. I rejoice that Christ is preached, and that his honour and esteem do increase, though my esteem in people's hearts should decrease, and be diminished; for I am content to be any thing, so that Christ may be all in all."

5. Terentius, captain to the Emperor Adrian, presented a petition to that monarch, praying that the Christians might have a temple by themselves, to worship God apart from the Arians. The Emperor tore his petition, and threw it away, desiring him to ask something for himself and it should be granted; but he modestly gathered up the pieces of his petition again, and told him, "If he could not be heard in God's cause, he would never ask any thing for himself."

Q. 102. What do we pray for in the second petition?

A. In the second petition, (which is, *Thy kingdom come,*) we pray, that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

1. A little girl sent about ten shillings to a gentleman for the purchase of some Missionary tracts; and in her letter she says, "She who takes this freedom to ask so much of a stranger, began this letter with a trembling hand. She is indeed young in years, and in knowledge too, and is not able to talk much with a gentleman on religion; but her mother has taught her, almost eleven years, to say, '*Thy kingdom come*;' and she believes she cannot be saying it sincerely if she does nothing to help it on among the heathen. This thought emboldens her to write to a stranger, almost as though he were a friend."

2. "There are," says Mr Newton, in his life of Mr

Grimshaw, "at Haworth, two feasts annually. It had been customary with the inn-keepers, and some other inhabitants, to make a subscription for horse-races at the latter feast. These were of the lowest kind, attended by the lowest of the people. They exhibited a scene of the grossest and most vulgar riot, profligacy, and confusion. Mr Grimshaw had frequently attempted, but in vain, to put a stop to this mischievous custom. His remonstrances against it were little regarded. Unable to prevail with men, he addressed himself to God, and for some time before the races began, he made it a subject of fervent prayer, that the Lord would be pleased to stop these evil proceedings in his own way. When the race-time came, the people assembled as usual, but they were soon dispersed. Before the race could begin, dark clouds covered the sky, which poured forth such excessive rains, that the people could not remain upon the ground; it continued to rain incessantly during the three days appointed for the races. This event, though it took place nearly forty years since, is still remembered and spoken of at Haworth, with the same certainty, as if it had happened but a few months past. It is a sort of proverbial saying among them, that old Grimshaw put a stop to the races by his prayers. And it proved an effectual stop. There have been no races in the neighbourhood of Haworth from that time to the present day."

3. Melancthon, going once upon some great service for the church of Christ, and having many doubts and fears about the success of his business, was greatly relieved by a company of poor women and children, whom he found praying together for the prosperity of the Church.

4. A pious man and woman had an only son, named Thomas, who, to the great grief of the parents, began to turn out wild. Mr Rees, a worthy minister, went to lodge at the house, and the father and mother, with many tears, informed him of the ungodliness of their son. The following morning, before family prayer, Mr Rees took hold of the young man's hand, and spoke very seriously and affectionately to him respecting his salvation. In family worship he prayed for him with great enlargement, and amongst others, used the following expression:—

“ O Lord, say to this *Thomas*, ‘ Be not faithless but believing.’ ” The words, to use his own expression, entered his heart like a sword, and a permanent change was effected: he soon became a church member, and was an ornament to his christian profession till death.

5. “ I know,” says Mr Fenner, “ an old man that used constantly to go to the labourers in the field, and talk to them about religion as they were reaping and working. He would go to men’s shops where he was acquainted, and stir them up to the care of their souls; and by this means, brought above forty men and women to seek for heaven, who before had no more care that way, than if they had been a company of beasts. Wouldst thou not be glad to do good? Thou wilt never be able to do it, except thou be zealous. Paul had women and sundry private Christians, who laboured with him in the gospel. This, this, beloved, would cause religion to thrive here among us!”

6. Dr James Spener, some days before his death, gave orders that nothing of black should be on his coffin— “ For,” said he, “ I have been a sorrowful man there many years, lamenting the deplorable state of Christ’s church militant upon earth; but now being upon the point of retiring into the church triumphant in heaven, I will not have the least mark of sorrow left upon me; but my body shall be wrapped up all over in white, for a testimony that I die in expectation of a better and more glorious state of Christ’s church to come, even upon earth.”

Q. 103. What do we pray for in the third petition?

A. In the third petition, (which is, *Thy will be done on earth as it is in heaven,*) we pray, That God by his grace would make us able and willing to know, obey, and submit to his will in all things as the angels do in heaven.

1. There was a good woman, who, when she was ill, being asked, whether she was willing to live or die, answered, “ Which God pleaseth.” “ But,” said one standing by, “ if God should refer it to you, which

would you choose?" "Truly," said she, "if God should refer it to me, I would even refer it to him again."

2. Some years ago, a christian widow in London saw, with great alarm, her only child taken dangerously ill. As the illness increased, she became almost distracted, from a dread of losing the child. At length it became so extremely ill, and so convulsed, that she kneeled down by the bed, deeply affected, and in prayer said, "Now, Lord, thy will be done." From that hour the child began to recover, till health was perfectly restored.

3. "The most remarkable and astonishing instance of resignation I ever remember to have met with," says Toplady, "is to be found in Fenelon, Archbishop of Cambray. When his illustrious pupil, (the Duke of Burgundy, if I mistake not,) lay dead in his coffin, and the nobles of his court, in all the pomp of silent sadness, stood weeping around, the Archbishop came into the apartment, and having fixed his eyes for some time on the corpse, broke out at length in terms to this effect: 'There lies my beloved prince, for whom my affection was equal to the tenderest parent. Nor was my affection lost—he loved me in return with the ardour of a son. There he lies; and all my worldly happiness lies dead with him. But, if the turning of a straw would call him back to life, I would not for ten thousand worlds be the turner of that straw, in opposition to the will of God.'"

4. A pious man, who had lost his only son, retired to his closet to pour out his heart to God in prayer. On coming out, he declared, that for such refreshing and abundant consolations, as he had enjoyed in communion with his God, he would be willing to lose an only son every day.

5. "What occasions that melancholy look?" said a gentleman to one of his young favourites one morning. He turned away his face, to hide a tear that was ready to start from his eyes. His brother answered for him,— "Mother is very angry with him," said he, "because he would not say his prayers last night; and he cried all day, because a sparrow died of which he was very fond." The little mourner hastily turned round, and looking at me, exclaimed, "I could not say *thy will be done*, be-

cause of my poor bird." The gentleman took him by the hand, and pointing to his school-fellows, "Mark the observation," said he, "from the youngest present, only six years old; for it explains the nature of prayer, of which, perhaps, some of you are ignorant. Many persons repeat words, who never prayed in their lives. My dear boy, I am very glad to find you were afraid to say to God what you could not say truly from your heart; but you may beg of him to give you submission to his will."

6. Thomas Potter, whom Dr Doddridge mentions in his life of Colonel Gardiner, was a plain and simple man, and though very deficient in natural things, yet he enjoyed the gift of a vast retention, both of Scripture phrases, and Scripture places; and had an aptness of applying suitable texts, in a wonderful, though he pointed them out in an awkward manner. Two young persons, whose intentions were to be married in a short time, applied to him, acquainting him with their circumstances, and requesting a text; he immediately pointed them to Psalm xli. 10. "Be still, and know that I am God," as altogether suitable to their case. The parties were quite at a loss how to apply this to their intentions, and replied, that he must be mistaken, asking for another; but Thomas insisted on it,—he had no other for them. The parties retired; but Providence soon explained that Scripture, for within a few days, by a sudden illness, one of the parties died, and the survivor was left to learn the needful lesson of submission to His will, who does as it pleases him in heaven or in earth.

7. A Sabbath School teacher, instructing his class on the third petition of the Lord's prayer, said to them, "You have told me, my dear children, what is to be done—the will of God; and where it is to be done—on earth; and how it is to be done—as it is done in heaven. How do you think the angels and happy spirits do the will of God in heaven, as they are to be our pattern?" The first child replied, "They do it immediately." The second, "They do it diligently." The third, "They do it always." The fourth, "They do it with all their hearts." The fifth, "They do it all together." Here a pause ensued, and no other child appeared to have any answer;

but after some time a little girl rose and said, "Why, Sir, they do it *without asking any questions.*"

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*) we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

1. Professor Frank relates, that at one time all his provision was spent; "but in addressing myself," says he, "to the Lord, I found myself deeply affected with the fourth petition of the Lord's prayer, *Give us this day our daily bread*; and my thoughts were fixed in a more especial manner upon the words, *this day*, because on the very same day we had great occasion for it. While I was yet praying, a friend of mine came before my door in a coach, and brought the sum of 400 crowns.

2. A pious woman used to say, she should never want, because her God would supply her every need. In a time of persecution, she was taken before an unjust judge for attending a conventicle, as they styled her offence. The judge, on seeing her, rejoiced over her, and tauntingly said—"I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" She replied, "If it be my heavenly Father's pleasure, I shall be fed from your table." And that was literally the case; for the judge's wife being present at her examination, and being greatly struck with the good woman's firmness, took care to send her victuals from her table, so that she was comfortably supplied all the while she was in confinement; and the other found her reward, for the Lord was pleased to work on her soul, to her real conversion.

3. Mr C. Winter observes, that in a time when he was destitute, and knew not where to look for a supply, he received a letter, of which the following is a copy, and which he kept, as he said, to record the kind providence of the Lord. "Dear and Rev. Sir, I enclose you twenty pounds, as I suppose your purse may be low. I

commend you to the grace and love of Jesus; may he long shine upon you and bless you. My dear friend, your's affectionately, J. THORNTON."

4. Mr Henry Erskine, one of the ejected ministers, and the father of Ebenezer and Ralph Erskine, was at one time in very destitute circumstances. Once, when he and his family had supped at night, there remained neither bread, meal, flesh, nor money in the house. In the morning, the young children cried for their breakfast, and their father endeavoured to divert them, and did what he could at the same time, to encourage himself and his wife, to depend upon that Providence which feeds the young ravens when they cry for food. While he was thus engaged, a countryman knocked hard at the door, and called for some one to help him off with his load. Being asked whence he came, and what he would have, he told them that he came from the Lady Raeburn, with some provisions for Mr Erskine. They told him he must be mistaken, and that it was very likely to be for another Mr Erskine in the same town. He replied, No, he knew what he said; he was sent to Mr Henry Erskine, and cried, "Come, help me off with my load, or else I will throw it down at the door." They then took the sack from him, and on opening it, found it well filled with provisions.

5. A poor servant, who had a wife and children to support, was once reduced to such distress, that, with the concurrence of his wife, he went to his master's flock and brought home a lamb, which was killed, and a part of it dressed, and set on the table. The next thing to be done, before their hunger could be relieved, was to ask a blessing on the food. The poor man's heart was filled with anguish. How could he ask a blessing from God on the fruit of unrighteousness? tears gushed from his eyes. He rose—he went directly to his master, told him what he had done, and implored his forgiveness. His master knew him to be not only a sober and industrious, but an honest and well-disposed man, and that nothing but the greatest straits could have tempted him to be guilty of what he had done. After a suitable admonition, he assured him of his hearty forgiveness, told him he was welcome to what he had got, and that he should not be dis-

appointed in any future application which he might find it necessary to make to him, for the supply of his wants. The servant returned home with joy ; and with his family he ate that food which was now his own, with gladness, and praised the Lord.

6. A minister of the gospel went to dine at the house of one of his hearers, whom he was in the habit of visiting. Dinner on the table, the master of the house requested the preacher to ask a blessing. It was no sooner done, than one of the children, a prattling boy, about seven years old, asked the following appropriate and memorable question, "Papa, what is the reason we *always* have a blessing asked when Mr — dines with us, and *never* at any other time?"

Q. 105. What do we pray for in the fifth petition ?

A. In the fifth petition, (which is, *And forgive us our debts, as we forgive our debtors,*) we pray, That God, for Christ's sake, would freely pardon all our sins ; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

1. *Who can forgive sins but God only ?*—When Tetzal was at Leipsic, and had collected a great deal of money from all ranks of people, a nobleman who suspected the imposition, put the question to him.—"Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied the frontless commissioner ; "but on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded ; and in return, received a diploma, sealed and signed by Tetzal, absolving him from the unexplained crime, which he secretly intended to commit. Not long after, when Tetzal was about to leave Leipsic, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him ; then beat him soundly with a stick, sent him back again to Leipsic with his chest empty, and at parting, said, "This is the

fault I intended to commit, and for which I have your absolution."

2. The Marquis of Argyle, who suffered in the reign of King Charles II. was employed on the morning of the day of his execution in settling his worldly affairs. Under the influence of a sensible effusion of spiritual joy, he said to those about him, "I am now ordering my affairs, and God is sealing my charter to a better inheritance, and just now saying to me, *Son, be of good cheer, thy sins are forgiven thee.*" Having with great cheerfulness dined with his friends, he retired a little. Upon his opening the door, the Rev. Mr Hutchison said, "What cheer, my lord?" He replied, "Good cheer, Sir; the Lord hath again confirmed, and said to me from heaven, *Thy sins be forgiven thee.*"

3. A gentleman once went to Sir Eardley Wilmot, (late Lord Chief Justice of the court of common pleas,) under the impression of great wrath and indignation, at a real injury he had received from a person high in the political world, and which he was meditating how to resent in the most effectual manner. After relating the particulars, he asked Sir Eardley, if he did not think it would be *manly* to resent it? "Yes," said the Knight, "it will be *manly* to resent it, but it will be *Godlike* to forgive it." The gentleman declared that this had such an instantaneous effect upon him, that he came away quite a different man, and in a very different temper from that in which he went.

4. In a school at Youghall, in the master's accidental absence, one boy having been provoked, struck another. On hearing the complaint, the master determined to punish the culprit, when the aggrieved boy entreated pardon for the offender. On being asked, why he would interpose to prevent a just example? he said, "I was reading in the New Testament lately, that Jesus Christ said we should forgive our enemies, and I wish to forgive him, and I beg he may not be punished for my sake." This christian plea was too powerful to be resisted. The offender was pardoned, and the parent of the poor boy was highly pleased at the circumstance.

5. A poor little African negro, only ten years of age, went to hear the preaching of one of the Missionaries,

and became through his instrumentality a convert to the Christian religion. His master, (an inveterate enemy to missions) hearing of it, commanded him never to go again, and declared he would have him whipped to death if he did. The poor little boy, in consequence of this mandate, was very miserable. He could scarcely refrain from going, yet knew his death was inevitable if he did. In this critical situation, he sought direction and assistance at the throne of grace, and after having done this, he felt convinced that it was still his duty to attend, but to be careful that he should never interfere with his master's business, and, for the rest, to leave himself in the hands of God. He therefore went, and on his return was summoned to his master's presence: and after much violent and abusive language, received five-and-twenty lashes, and then, in a sarcastic tone of blasphemous ridicule, his master exclaimed, "What can Jesus Christ do for you now?" "He enables me to bear it patiently," said the poor child. "Give him five-and-twenty lashes more," said the inhuman wretch. He was obeyed. "And what can Jesus Christ do for you now?" asked the unfeeling monster. "He helps me to look forward to a future reward," replied the little sufferer. "Give him five-and-twenty lashes more," vociferated the cruel tyrant, in a transport of rage. They complied; and while he listened with savage delight to the extorted groans of his dying victim, he again demanded, "What can Jesus Christ do for you now?" The youthful martyr, with the last effort of expiring nature, meekly answered, "He enables me to *pray for you, massa*;" and instantly breathed his last!

6. The Rev. John Owen, a pious and devoted servant of the Lord, having, on a particular occasion, endeavoured in vain to accommodate a matter in dispute between two friends, for both of whom he felt much respect, evinced the amiableness of his disposition, by retiring and writing impromptu, the following lines, which he transmitted to the disputants:—

How rare that toll a prosperous issue finds,
Which seeks to reconcile divided friends!
A thousand scruples rise at passion's touch—
This yields too little, and that asks too much.

Each wishes each with other eyes to see,
 And many efforts can't make two agree ;
 What mediation then the Saviour show'd,
 Who singly reconciled us all to God !

Q. 106. What do we pray for in the sixth petition ?

A. In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil,*) we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

1. Mr Newton remarks, " There are critical times of danger. After great services, honours, and consolations, we should stand upon our guard. Noah, Lot, David, and Solomon, fell in these circumstances. Satan is a foot-pad : a foot-pad will not attack a man in going to the bank, but in returning with his pocket full of money."

2. A plain countryman, who was effectually called by divine grace under a sermon from Zech. iii. 2. was some time afterwards accosted by a quondam companion of his drunken fits, and strongly solicited to accompany him to the ale-house. But the good man strongly resisted all his arguments, saying, " I am a brand plucked out of the fire." His old companion not understanding this, he explained it thus: " Look ye," said he, " there is a great difference between a brand and a green stick ; if a spark flies upon a brand that has been partly burned, it will soon catch fire again ; but it is not so with a green stick. I tell you, I am that brand plucked out of the fire, and I dare not venture into the way of temptation for fear of being set on fire."

3. " I once went to a friend," says Mr Cecil, " for the express purpose of calling him out into the world. I said to him—' It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ampler sphere.' But he was a rare character ; and his case was rare. His employers had said, ' We are ashamed you should remain so long a servant in our house, with the whole weight of affairs upon you. We wish you to enter as a principal with us, and will advance

you ten thousand pounds. It is the custom of the city—it is your due—we are dissatisfied to see you in your present sphere.' I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said—' Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy thing to master the world. I have every thing I wish. More would encumber—increase my difficulties—and endanger me.' "

4. Dr Pendleton and Mr Saunders meeting together in the beginning of Queen Mary's reign, and speaking of the persecution which would likely arise; with regard to which Mr Saunders discovered much weakness and fear. Pendleton, on the other hand, boasted of his resolution, that he would endure the severest treatment, rather than forsake Jesus Christ, and the truth which he had professed. Yet not long after, poor, feeble, faint-hearted Saunders, through the goodness of God, sealed the truth with his blood, while proud Pendleton played the apostate, and turned papist.

5. The following anecdote may perhaps illustrate the promise, "as thy days, so shall thy strength be:"—Under the reign of Paganism, a Christian, notwithstanding her pregnancy, was condemned to die for her profession. The day before her execution she fell into labour, and crying out in her pangs, the jailer insulted her, saying, "If you make a noise to-day, how will you endure a violent death to-morrow?" To this she replied, "To-day I suffer what is ordinary, and have only ordinary assistance; to-morrow, I am to suffer what is more than ordinary, and shall hope for more than ordinary assistance." Oh, woman! great was thy faith.

6. One night Mr Newton found a bill put up at St. Mary Woolnooth's, upon which he commented a great deal when he came to preach. The bill was to this effect: "A young man, having come to the possession of a very considerable fortune, desires the prayers of the congregation, that he may be preserved from the snares to which it exposes him." "Now, if the man," said Mr Newton, "had lost a fortune, the world would not have wondered to have seen him put up a bill; but *this* man has been better taught."

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*) teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And in testimony of our desire, and assurance to be heard, we say, Amen.

1. Alexander the Great had a famous but indigent philosopher in his court. This adept in science was once particularly straitened in his circumstances. To whom alone should he apply, but to his patron, the conqueror of the world? His request was no sooner made than granted. Alexander gave him a commission to receive of his treasurer whatever he wanted. He immediately demanded, in his sovereign's name, ten thousand pounds. The treasurer, surprised at so large a demand, refused to comply; but waited upon the king, and represented to him the affair, adding withal, how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience; but, as soon as he had ended his remonstrances, replied, "Let the money be instantly paid: I am delighted with this philosopher's way of thinking; he has done me a singular honour; by the largeness of his request, he shows the high idea he has conceived, both of my superior wealth and my royal munificence." Thus let us honour what the inspired penman styles *the marvellous loving-kindness of JEHOVAH*. "HE that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things!"

2. Mr John Janeway, when on his death-bed, was employed chiefly in praise. "O," said he to his friends, "help me to praise God; I have now nothing else to do. I have done with prayer and all other ordinances. Before a few hours are over, I shall be in eternity, singing the song of Moses and the Lamb. I shall presently stand upon Mount Zion, with an innumerable company

of angels, and spirits of just men made perfect, and with Jesus the mediator of the new covenant. I shall hear the voice of much people, and, with them, shall cry, Hallelujah, glory, salvation, honour, and power unto the Lord our God. And again we shall say, Hallelujah !” In this triumphant manner he expired, about the twenty-second year of his age.

3. A lady, who had just sat down to breakfast, had a strong impression upon her mind that she must instantly carry a loaf of bread to a poor man who lived about half a mile from her house, by the side of a common. Her husband wished her either to postpone taking the loaf of bread till after breakfast, or to send it by her servant ; but she chose to take it herself instantly. As she approached the hut, she heard the sound of a human voice. Willing to hear what it was, she stepped softly, unperceived to the door. She now heard the poor man praying, and among other things, he said—“ O Lord, help me ; Lord, thou wilt help me ; thy providence cannot fail ; and although my wife, self, and children, have no bread to eat, and it is now a whole day since we had any, I know thou wilt supply me, though thou shouldst again rain down manna from heaven.” The lady could wait no longer : she opened the door. “ Yes,” she replied ; “ God has sent you relief. Take this loaf, and be encouraged to cast your care upon Him who careth for you ; and when you ever want a loaf of bread, come to my house.”

MISCELLANEOUS ANECDOTES.

REMARKABLE CONVERSION.

1. THE Lord has various means to bring about his own gracious purposes; and sometimes condescends to make use of incidents apparently trifling, to accomplish his most important designs. The truth of this remark may be exemplified in the following fact:—A young gentleman of high connections, and great respectability, was induced by gay acquaintance to accompany them to a ball. Arrived at the scene of dissipation, the festive company proceeded to their amusement. The music struck up, and he among the rest was highly delighted with the diversion. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven,—the clock struck one. That striking passage of Dr Young's instantly rushed upon his mind:—

“ The bell strikes one. We take no note of time
But from its loss. To give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard aright,
It is the knell of my departed hours;
Where are they? with the years beyond the flood;
It is the signal that demands dispatch:
How much is to be done! My hopes and fears
Start up alarm'd, and o'er life's narrow verge
Look down.—On what? a fathomless abyss;
A dread eternity!”

Conviction seized the youth. Alarmed and terrified, he left the dissipated throng, and retired to his closet. The result was, a saving change ; and he is now a Christian indeed, in whom is no cherished guile.

IMPORTANCE OF EARLY INSTRUCTION.

2. Dr Ford, formerly ordinary of Newgate, who had continual opportunities of investigating the fatal cause of depravity, ascribed the commission of crimes to the want of religious, as well as every moral principle. Of this, the following is a melancholy proof :—“ Going into the desk,” says the Doctor, “ at the chapel in Newgate, the first Sunday after the session, I saw twelve men in the condemned felons’ pew, whose deportment and dress were decent and respectable. When I announced the day of the month, and mentioned the psalm, I was astonished to observe that none of those convicts took up a prayer-book, though several lay before them ; neither did any of them seem to know a particle of the church service, or when to stand, sit, or kneel. In conversation with them next day, I inquired how it happened that none of them opened a prayer-book during divine service. Upon this there was rather an appearance of confusion, and a dead silence ensued. I put the question a second time, when one of them hesitatingly stammered out, “ Sir, I cannot read ; nor I, nor I, nor I,” was rapidly uttered by them all. How forcibly does this remind us of the scripture, “ My people perish for lack of knowledge.”

IN SEASON AND OUT OF SEASON.

3. Dr Chalmers, on his return from England a few years ago, lodged in the house of a nobleman not far distant from Peebles. The Doctor excels all men in conversation, as he does his associates in the pulpit. He was the life and soul of the discourse in the circle of friends at the nobleman’s fireside. The subject was pauperism—its causes and cure. Among the gentlemen present, there was a venerable old Highland chieftain,

who kept his eyes fastened on Dr C. and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up, they were shown up stairs into their apartments. There was a lobby of considerable length, and the doors of the bed-chambers opened on the right and left. The apartment of Dr C. was directly opposite to that of the old chieftain, who had already retired with his attendant. As the Doctor was undressing himself, he heard an unusual noise in the chieftain's room; the noise was succeeded by a heavy groan! He hastened into the apartment, which was in a few moments filled with the company, who all rushed in to the relief of the old man. It was a melancholy sight which met their eyes. The venerable white-headed chief had fallen in the arms of his attendant. It was evidently an apoplexy. He breathed for a few moments, and expired. Dr C. stood in silence, with both his hands stretched out, and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never in my life," said he, in a tremulous voice, "did I see, or did I feel, before this moment, the meaning of that text, 'Preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.' Had I known that my venerable old friend was within a few minutes reach of *eternity*, I would not have dwelt on that subject which formed the topic of this evening's conversation. I would have addressed myself earnestly to him. I would have preached unto him and unto you, *Jesus Christ, and him crucified*. I would have urged him and you, with all the earnestness befitting the subject, to prepare for *eternity*.' You would have thought it—you would have pronounced it *out of season*. But ah! it would have been *in season*, both as it respected him, and as it respected you."

INSUFFICIENCY OF WORLDLY AMUSEMENTS.

4. A French physician was once consulted by a person who was subject to most gloomy fits of melancholy. He advised his patient to mix in scenes of gaiety, and particularly to frequent the Italian theatre; and added, "If Carline does not expel your gloomy complaint, your case must

be desperate indeed." The reply of the patient is worthy the attention of all those who frequent such places in search of happiness, as it shows the unfitness and insufficiency of these amusements. "Alas! Sir, *I am Carline*; and while I divert all Paris with mirth, and make them almost die with laughter, I myself am dying with melancholy and chagrin."

ZEAL FOR THE SCRIPTURES.

5. There was a peasant in the county of Cork, who understood that a gentleman had a copy of the Scriptures in the Irish language, and begged to see it. He asked whether he might borrow the New Testament in his own tongue. The gentleman said, he could not obtain another copy, and he was afraid to trust it to take a copy in writing. "Where will you get the paper?" asked the gentleman. "I will buy it." "And the pens and ink?" "I will buy them." "Where will you find a place?" "If your honour will allow me your hall, I would come after I had done my work in the day, and take a copy by portions of time in the evening." The gentleman was so struck with such zeal, that he gave him the use of the hall and light, by which to take a copy. The man was firm to his purpose, finished the work, and produced a copy of the New Testament in writing by his own hand. A printed copy has been given to him in exchange, and the written one is placed in the hands of the Noble President of the British and Foreign Bible Society, as a monument of the desire of the Irish to know the Scriptures.

THE LOSS OF HOPE THE LOSS OF ALL.

6. The brother of the late Dr F. was on a voyage. A violent storm drove the ship near a dangerous coast. The danger every moment increasing, led Mr F. at length to ask the captain, if there was a possibility of being saved? The captain replied in the negative. Upon this Mr F. retired to his cabin, lay down on his bed, and resigned himself to a watery grave. The captain and crew re-

mained upon deck. In a moment, an unexpected surge, with an immense swell of the sea, carried the ship over the reef of rocks, and left her, as the sea retired, upon a sand-bank. Instantly the captain and crew jumped upon the sand, and before the return of another wave, got on an eminence, and thus providentially escaped death. Mr F. was the only man lost. The waves soon beat the ship to pieces. Had he been watching, his life would have been saved.

ANECDOTE OF HIS LATE MAJESTY, KING GEORGE THE THIRD.

7. A youth who had been piously educated, having fallen into vicious society, was led to the commission of a crime, by which his life was forfeited to the laws of his country. In consequence of the high respectability of his parents, his former good character, and apparent penitence, a strong interest was excited on his behalf; a petition was drawn up, and most respectably signed, earnestly recommending the unhappy youth to the mercy of his sovereign. The plea prevailed, and the king promised a reprieve, or pardon. This intimation was given to an eminent minister, who had most actively exerted himself in the business, and had had one or more interviews with the king. He, however, prudently forbore to excite in the mind of the young man or his parents any strong hopes of success, until the pardon was actually received, of which he was now in hourly and anxious expectation. The minister repeatedly applied at the office through which it was expected, but in vain; no pardon had arrived. Should he renew his application to his majesty? "No," it was replied, "that would give offence; if the king has promised it, it will not be forgotten." In this dreadful suspense, the time passed on, until the eve of the day appointed for the execution had arrived. The young man and his afflicted parents had ceased to hope; and the distress of the minister at his disappointment, was beyond description. He was not, however, to be discouraged; "while there is life," thought he, "there is hope." At a late hour of the night, he took leave of the unhappy family, and without

informing them of his design, took a post-chaise, and drove to Windsor, where the king then resided. With considerable difficulty he gained access to the palace at so unseasonable an hour. The king had retired to rest, and his attendants declared that they dared not disturb him; the good Doctor (for such he was) continued to urge the necessity of the case, and at length said to the principal attendant, "I will run the hazard of incurring his majesty's displeasure, by intruding upon him in such a case; but mind, my lord, if you will not permit me to do so, you must answer, both to your king and your God, for this young man's blood." This plea prevailed, the king was awakened, the case stated, and the minister admitted to the royal apartment. "C—, C—," said the king, referring to his memorandum book; "you certainly must be under a mistake, I signed his pardon several days ago." "Permit me to assure your majesty, it has not been received, up to the moment of my leaving town." The king then ordered pen and ink, wrote another pardon, and committed it to Dr —, urging him to use the utmost dispatch in returning to town, expressing his anxious hope that he would arrive in time to prevent the execution of the fatal sentence, and even graciously declaring himself much obliged, by his firmness and perseverance, in procuring admittance on such an occasion. No time, it will be concluded, was lost in presenting the gracious document to the officers of justice, who were just preparing for the execution.

Several criminals were to suffer, and they were already collected together in awful preparation. To avoid needlessly agitating the other unfortunate creatures, towards whom no such mercy was to be extended, it was judged better to suffer the preparation to go on as usual, and to withhold from C— any intimation of his deliverance, until the moment had arrived when the intelligence would not reach his unhappy companions. When they were led forth, it was arranged that C— should be the last. At the moment when he had reached the ladder, and was about to ascend it, Dr — first made his appearance, gently drew him back, after a moment's pause put into his hand the pardon of his sovereign, and in a very short time restored him to his parents, as alive from the dead! Thus, when sinners were ready to perish, the Lord was gracious,

and said, "Deliver from going down to the pit; I have found a ransom."

TRIVIAL OCCASION OF WAR.

8. "*From whence come wars?*"—On this question of the Apostle James, we are furnished with a dreadful commentary in the following historical anecdote:—The disastrous war which commenced in 1690, in which almost all Europe was combined against Louis XIV., is said to have originated in a dispute between the king of France and his minister Louvois, about the proportion of a window! When the castle of Trianon was built, Louis imagined he discovered a defect in the relative symmetry of one of the windows. Louvois was of a contrary opinion. This insolence (the liberty of thinking for himself) so enraged his royal master, that he reprimanded him very severely, in presence of many of his courtiers. Louvois, with his mind agitated betwixt rage and shame, returned home to devise some scheme for averting the consequences of his obstinacy, which might have cost him his office, perhaps his life. "It is all over," said he, "I must have lost my credit with the king. I have no resource but in war, which will divert his attention from buildings, and render my assistance necessary: And war we shall have." The courtly minister kept his word. In a few months war was proclaimed, and a flame kindled which raged for eight years,—over-ran Ireland, France, Spain, Italy, Germany, Flanders, and the West Indies, at the expence of millions of money, and many thousand lives.

NOTHING TO DO.

9. A tradesman, who had acquired a large fortune in London, retired from business, and went to reside in Worcester. His mind, without its usual occupation, and having nothing else to supply its place, preyed upon itself, so that existence became a torment to him. At last he was seized with the stone; and a friend, who found him in one of its severest attacks, having expressed his concern,—"No, no, Sir," said he, "do not pity me, I beseech you; for what I now feel is ease compared with the torture of mind from which it relieves me."

BENEFIT OF MODERATION.

10. In the island of Borneo in the East Indies, the inhabitants know little of medicine : and, however desperate the case of the patient is, bleeding is considered^d by them as a circumstance of a most alarming nature. Captain Beckman, who was under the necessity of submitting to the operation, says, " One day being indisposed, I ordered the surgeon to bleed me. Cay Deponatte, a native, with several others, being in the room, and strangers to a practice of this kind, were in great amazement to know what we were about ; till at length, the vein being opened, they saw the blood gush out. On this they were so frightened, that they immediately ran out of the room, crying out, ' Oran, gela atte ;' that is, the man's heart or mind is foolish ; after which they told us, that we let out our very souls and lives willingly. To this I replied, that their diet being mean, and their drink only water, they had no occasion for bleeding ; but that we, who drank so much wine and punch, and fed upon flesh, which rendered the blood hot and rich, were absolutely obliged to resort to that operation, to prevent illness. Cay Deponatte replied, " I think that shows you to be still greater fools, in putting yourselves to such expensive charges on purpose to receive pain for it." This was certainly a just observation, and fully evinced, that if they wanted faith in the utility of this expedient, they were not defective in natural understanding.

ANECDOTE OF A SABBATH SCHOOL.

11. I was one Sabbath afternoon about to close the school in which I was engaged, says a teacher, when a well-dressed, genteel person, who presented himself as a visitor, requested me to allow him, if it would not be deemed intrusion, to speak to the children. This being readily granted, he addressed them nearly to the following effect :—

" There was once a poor lad who was noted, even among his sinful companions, for his wickedness, but especially for his swearing and Sabbath-breaking. He, along with some others, resolved one Sabbath to pelt some steady boys who were going to their school. However,

it so happened, that the lads, on being attacked, took to their heels; this lad followed them to the very door of the school, which, when opened, (they were then singing,) such a sound came from the place as seemed to stun him. He wondered what they could be doing inside; and a teacher at that moment admitted the other boys, and invited him in. A new scene now opened itself upon him—near three hundred boys, seated with their teachers. They all appeared so neat and clean, and in such order, that he wished he was one of them. He stood, for some time, a spectacle for the whole school, dirty and ragged, and with his wooden clogs on, which, whenever he stirred, made him the subject of notice to every person, to his great shame and mortification. After some consultation, he being a stout, good-looking lad, it was resolved to admit him to the A. B. C. class. Every thing was new to him. The next Sabbath he appeared, his hair was combed, and his face washed; but his clogs still remained to mortify him; his particular case was taken under consideration, and a pair of shoes given to him. He now found himself so much behind the other boys, that he resolved to strain every nerve to get up to them. This determination was the means of his rising to the very first class, when his conduct being approved of, he was chosen a teacher. He now felt he had something more to do than to teach: he had a soul to be saved or lost; in a little time he was enabled, after much prayer, to believe on the Lord Jesus Christ, and to rejoice in his salvation. The Lord then called him to preach these glad tidings, and happening some time after to officiate within twenty miles of his old much-beloved school, he rode hard after the morning's labours, and reached the place just in time to see the lads in his own, very own school; *and here he is now speaking to you!*"

The scene now became truly affecting; he burst into tears, as did several others around him; at last he sobbed out,—“O, my dear lads, be in right good earnest to make the most of your very great Sabbath school privileges; I have kept you too long; God bless you all!” He then concluded with a most affecting prayer.

THE WAY TO THE PIT.

12. A young man, on reaching the door of a theatre, overheard one of the door-keepers calling out, "This is the way to the *pit*." Having had some instruction in the word of God in early life, he interpreted what the man said, that the employments of the theatre led to hell. The thought haunted him, made him cease frequenting such amusements; he became attentive to the concerns of his soul, and was afterwards a preacher of the gospel.

USEFULNESS:

13. On the day of his death, in his eightieth year, Elliot, the "apostle of the Indians," was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labours now?" said a friend. "Because," said the venerable man, "I have prayed to God to render me useful in my sphere; and he has heard my prayer, for now that I can no longer preach, he leaves me strength enough to teach this poor child his alphabet."

A REMARKABLE FACT.

14. Captain Harris was taken prisoner in the last war, and carried to Dunkirk. During his imprisonment he was observed to be much depressed in mind, and, in general, very pensive and thoughtful. And when an order came from the French government to remove the prisoners to Versailles (a distance of more than 200 miles up the country,) his anxiety and perplexity seemed to be much increased. Being of a very reserved disposition, he kept his troubles to himself. They therefore preyed upon his spirits. But a morning or two before they marched to Versailles, a Frenchman came into the prison, and made the following remarkable declaration:— "There is some person in this prison in great distress of mind for want of money. Who it is I know not; but the moment I see him, I shall know him, for his person and circumstances were so impressed on my mind in a dream last night, that I cannot be mistaken." The mo-

ment the Frenchman saw Captain H. he said, "That is the man!" He immediately asked him if he was not distressed for want of money, and before he could receive an answer, offered to lend him £40. Captain H. was struck with wonder and amazement, that a stranger and an enemy should, in a strange land, make such an offer to a man in his circumstances. He then informed his benefactor that he had been very unsuccessful, and had encountered many difficulties in his last voyage: That he had been taken with his ship and cargo, and had lain in that prison for some time: That he had expected remittances from England, but had been disappointed: That all his money was expended except four-pence, and that he had expected to die on the road for want. The Frenchman then pressed him hard to take £40, but he would only accept three guineas, supposing that sum would supply his wants till he received remittances from England. Captain H. had feared the Lord from the time he was seven years of age; but nevertheless was now in distress. After the Lord had tried him, however, he thus arose for his help, and impressed the mind of a stranger and an enemy, and that at the very moment, to have compassion on him when his soul was fainting within him. Thus affording a ratification of the divine promise, "As thy days, so shall thy strength be." Captain H. has since been very successful, and is now in opulent circumstances.

SOBRIETY THE BEST LOYALTY.

15. At the restoration of King Charles II. the Rev. Roger Turner preached a sermon, which concluded with the following excellent admonitions:—"Do not drown your reason, to prove your loyalty—pray for the king's health, but drink only for your own. Go now and ring your bells; but beware in the meantime, that you hold not fast Solomon's cords of sin, or the prophet's cart-ropes of iniquity, and thereby pull down judgment upon your heads. You may kindle bonfires in the streets, but beware that you kindle not the fire of God's displeasure against you by your sins. In a word, for God's sake, for your king's sake, for your own soul's sake, be good, that you may be loyal!"

A SABBATH SCHOLAR'S RESPECT FOR THE BIBLE.

16. A little boy, a Sabbath scholar, was one day sent by his mother to a shop for some soap; when the shop-woman, having weighed it, took a leaf from a Bible that was placed on the counter for waste paper: at which the boy was greatly astonished, and vehemently exclaimed, "Why, mistress, that is the *Bible*!" "Well, what if it be?" replied the woman. "It is the *Bible*," repeated the boy, "and what are you going to do with it?" "To wrap up the soap," was the answer. "But mistress, you should not tear up that book, for it is the *Bible*!" cried the boy, with peculiar emphasis. "What does that signify?" said the woman sharply; "I bought it for waste paper, to use in the shop." The boy, with still increasing energy, exclaimed, "What, the *Bible*! I wish it was mine: I would not tear it up like that." "Well," said the woman, "if you will pay me what I gave for it, you shall have it." "Thank you," replied the boy, "I will go home and ask my mother for some money." Away he went, and said, "Mother, mother, please to give me some money!" "What for?" said his mother. "To buy a Bible," he replied; "for the woman at the shop was tearing up the Bible, and I told her she should not do it; then she said she would sell it to me: O mother, do give me some money to buy it, that it may not be torn up!" His mother said, "I cannot, my dear boy, I have none." The child cried; still begged for some money, but in vain. Then, sobbing, he went back to the shop, and said, "My mother is poor, and cannot give me any money; but O, mistress, don't tear up the Bible, for my teachers have told me that it is the *word of God*!" The woman perceiving the boy to be greatly concerned, said, "Well, don't cry, for you shall have the Bible, if you will go, and get its weight in waste paper." At this unexpected, but joyful proposal, the boy dried up his tears, saying, "that I will, mistress, and thank you too." Away he ran to his mother, and asked for some paper: she gave him all she had; and then he went to all his neighbours' houses, and begged more: and having, as he hoped, collected enough, he hastened with the bundle under his arm to the shop, and on entering it, exclaimed, "Now, mistress, I have got the paper." "Very well," said the woman, "let me weigh it." The

paper was put in one scale, and the Bible into the other. The scale turned it in the boy's favour, and he cried out, with tears of joy sparkling in his eyes, "*The Bible is mine!*" and seizing it, he exclaimed, "I have got it! I have got it!" and away he ran home to his mother, crying as he went, "I have got the Bible! I have got the Bible!"

YOUTHFUL ZEAL.

17. A boy who had been present at a Missionary Meeting in the north of England, was so deeply impressed with what he had heard, as on the day following to address himself as follows, to a little Thrush which he had taught to perch on his finger. "You are a sweet little fellow, and I love you dearly; but much as I love you, if any body would give me three-pence for you, you should go, and I would give it towards sending the gospel to the heathen." A minister who overheard this, was too highly gratified to allow the boy to part with his darling bird, but gave him the sum that he set upon his Thrush.

NAUTICAL SERMON.

18. When Mr Whitefield preached before the seamen at New-York, he had the following bold apostrophe in his sermon:—"Well, my boys, we have a clear sky, and are making fine head-way over a smooth sea, before a light breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon? Hark! Don't you hear distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves rise, and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends! What next?" It is said that the unsuspecting tars, reminded of former perils on the deep, as if struck by the power of magic, arose, with united voices and minds, and exclaimed, *Take to the long boat.*

ANECDOTE OF MR HERVEY.

19. This excellent person did not confine his preach-

ing to *his church alone*, but took every opportunity to preach Christ. One of his constant hearers relates the following anecdote, which fell under his own observation :—Mr Hervey had preached from Genesis xxviii. 12. “And behold a ladder set upon the earth.” This he considered as a type of Christ, as the way to the Father. After he had done his duty in the church, as he was coming down the lane leading from it to the parsonage, his hearers, wishing to show their regard to him, had generally used to stand on each side of the lane to pay their respects, by bowing and curtseying to him as he passed. As soon as he came to the top of the lane, Mr Hervey lifted up his hands, and gave a short lecture as he passed, saying, “O, my friends, I beg of God you may not forget this glorious ladder that Almighty God hath provided for poor sinners!—a ladder that will raise us above our corruptions, unto the glorious liberty of the sons of God! O my dear friends and hearers, I beg you will never forget this glorious ladder; but hope you will daily meditate upon it, till you reach the third heaven.”

BENEFICIAL INFLUENCE OF A NEW TESTAMENT.

20. Some time ago there was a pious widow, living in the northern part of this country, on whom, in consequence of the loss she had sustained, devolved the sole care of a numerous family, consisting of seven daughters and one son. It was her chief anxiety to train up her children in those virtuous and religious habits which are friendly to the present happiness, and the immortal welfare of many. Her efforts were crowned with the best success, so far as the female branches of her family were concerned. But, alas! her boy proved ungrateful for her care; and her only son, her darling, perhaps her idol, became her scourge and her cross. He loved worldly company, and worldly pleasure; till, having reduced his circumstances, it became necessary that he should go to sea. When his mother took her leave of him, she gave him a New Testament, inscribed with his name and her own, solemnly and tenderly intreating that he would keep the book, and read it for her sake. He was borne far away upon the bosom of the trackless deep, and year after year elapsed, without tidings of her boy. She oc-

asionally visited parts of the island, remote from her own residence, and particularly the metropolis; and in whatever company she was cast, she made it a point to inquire for the ship in which her son sailed, if perhaps she might hear any tidings of the beloved object, who was always uppermost in her thoughts. On one occasion she accidentally met, in a party in London, a sea captain, of whom she made her accustomed inquiry. He informed her that he knew the vessel, and that she had been wrecked; that he also knew a youth of the name of Charles ——; and added, perhaps with too little reserve and caution, that he was so depraved and profligate a lad, that it were a good thing if he, and all like him, were at the bottom. Pierced to her inmost soul, the unhappy mother withdrew from the house, as soon as she could sufficiently compose her agitated feelings; and resolved in future upon a strict retirement, in which she might at once indulge, and hide her hopeless grief. “I shall go down to the grave,” was her language, “mourning for my son.” She fixed her residence at one of the sea-ports on the northern coast. After the lapse of some years, a half-naked sailor knocked at her door, to ask relief. The sight of a sailor was always interesting to her, and never failed to awaken recollections and emotions, better imagined than described. She heard his tale. He had seen great perils in the deep,—had been several times wrecked, but said he had never been left so dreadfully destitute as he was some years back, when himself, and “a fine young gentleman, were the only individuals, of a whole ship’s crew, that were saved. We were cast upon a desert island, where, after seven days and nights, I closed his eyes. Poor fellow! I never shall forget it.” And here the tears stole down his weather-beaten cheeks. “He read day and night in a little book, which he said his mother gave him, and which was the only thing he saved. It was his companion every moment; he wept for his sins, he prayed, he kissed the book, he talked of nothing but his book and his mother; and at the last he gave it to me, with many thanks for my poor services. ‘There, Jack,’ said he, ‘take this book, and keep it, and read it, and may God bless you—it’s all I’ve got.’ And then he clasped my hand, and died in peace.” “Is all this true?” said the trembling astonished mother. “Yes, madam, every word of it.” And

then, drawing from his ragged jacket a little book, much battered and time-worn, he held it up, exclaiming, "and here's the very book too." She seized the Testament, descried her own hand-writing, and beheld the name of her son, coupled with her own on the covers. She gazed, she read, she wept, she rejoiced. She seemed to hear a voice which said, "Behold, thy son liveth." Amidst her conflicting emotions, she was ready to exclaim, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." "Will you part with that book, my honest fellow?" said the mother, anxious now to possess the precious relic. "No, madam," was the answer, "not for any money,—not for all the world. He gave it me with his dying hand. I have more than once lost my all since I got it, without losing this treasure, the value of which, I hope, I have learned for myself; and I will never part with it till I part with the breath out of my body."

GOOD ADVICE.

21. A celebrated preacher, now deceased, in a charge which he delivered to a young minister at his ordination, thus addressed him: "Let me remind you, Sir, that when you come into this place, and address this people, you are not to bring your *little self* with you. I repeat this again, Sir, that it may more deeply impress your memory; I say, that you are never to bring your *little self* with you. No, Sir; when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."

SUDDEN DEATHS.

22. Mr Samuel Dendy, a highly respectable surgeon, at Horsham, in Sussex, was seized with an apoplectic fit, and died on the 16th October, 1827. So severe was the

shock to his eldest daughter, Miss E. Dendy, that she was taken ill and shortly expired. Their remains were interred on the Saturday following. The feeling excited by the sudden decease of a father and a daughter, esteemed and beloved by all to whom they were known, was deep and general. Death, however, had but in part performed his office ; for on the following morning, the 21st, the inhabitants learned, to their utter astonishment and grief, that Mrs Dendy, the wife of the deceased, and Mrs E. Bowles, his sister, had died in the night ; being four near relations in the short space of five days !

THE PRIEST OUTWITTED.

23. An elderly female of the Roman Catholic persuasion, residing near Montreal in Canada, having obtained a Bible, was visited by her priest, who endeavoured earnestly to prevail with her to give it up. Finding he could not persuade her to relinquish her treasure, he attempted to prevail with her to sell it, offering first five, then ten, fifteen, and at last twenty dollars. The good woman, after refusing all these offers, at length agreed, that if he would give her twenty-five dollars, she would sell him the obnoxious volume. The priest agreed, the money was paid, the volume given up, and he departed in triumph. But the good old woman set off immediately to Montreal, and with the priest's twenty-five dollars purchased twenty-five new Bibles for her own use, and that of her poor neighbours.

ANECDOTE OF MR PEARCE.

24. The late Rev. S. Pearce, being one week day evening in town, and not engaged to preach, asked his friend where he could hear a good sermon. Mr S. mentioned two places. " Well," said Mr P., " tell me the characters of the preachers, that I may choose." " Mr D." said his friend, " exhibits the orator, and is much admired for his *pulpit eloquence*." " Well," said Mr P. " and what is the other ?" " Why I hardly know what to say of Mr C. ; he always throws himself in the back

ground, and you see his Master only." "That's the man for me, then," said the amiable Pearce; "let us go and hear him."

INFANT PREACHER.

25. The following interesting conversation took place between a little girl of about five or six years of age, and her grand-father whom she was visiting, and who was then in a declining state of health.—"I think you are very ill, grand-father." "Yes, my dear, I am very ill." "Where do you expect to go," said the girl, "when you die?" "To heaven, I hope." "I hope you will; but, if you do, you must leave off swearing and saying bad words; if you do not, you will go to a bad place, and there be tormented with miserable creatures; but if you go to heaven, you will be happy with God and Christ for ever. But you must pray, and *keep on* praying; and if you awake in the night, you must pray. Grand-father, *do you ever pray?*" This last question, put with all the simplicity of infancy, touched the old man's heart, and melted him into tears. Nothing could have been said more pointed and seasonable; and I have reason to believe, says the relatör, that a lasting impression was made upon his mind. He was soon after confined to his bed, when I visited him, and had the satisfaction of hearing the following lamentations from his lips: "What a sinner I have been! what means have I slighted! what a vile creature I am!" He also manifested an unusual abstractedness from the world. "Oh," he said, "I have done with the world! The little time I may be spared, shall be spent in mourning over my sins, and seeking an interest in the blessed Saviour!" He died in peace; and who knows, but at the last great day, it will appear that this was a brand plucked out of the fire, through the instrumentality of a little child belonging to a Sabbath School.

GOOD FOR EVIL; OR, THE FAITHFUL DOG.

26. Some time since, several persons saw a young man approach the river Seine in Paris, with the intention of

drowning a dog. Having rowed into the stream, he threw the dog into the water. The poor creature attempted to climb up the side of the boat, but his cruel master always pushed him back with the oars. In doing this, he himself fell into the water, and would certainly have been drowned, had not this faithful dog instantly laid hold of him, and kept him above water, till assistance arrived, when his life was saved.

A SWEARER REPROVED.

27. A general officer, now living, who was early in life much addicted to profane oaths, dates his reformation from a memorable check he received from a Scottish clergyman. When he was a lieutenant, and stationed at Newcastle, he got involved in a brawl with some of the lowest class in the public street; and the altercation was carried on by both parties, with abundance of impious language. The clergyman, passing by, shocked with the profanity, and stepping into the crowd with his cane uplifted, thus addressed one of the leaders of the rabble,—“Oh John, John! what is this I hear? you only a poor collier boy, and swearing like any lord in all the land. Oh John! have ye no fear of what will become of you? It may do very well for this gallant gentleman, (pointing to the lieutenant,) to bang and swear as he pleases; but you—but you, John! it is not for you, or the like of you, to take in vain the name of Him in whom ye live and have your being.” Then turning to the lieutenant, he continued, “Ye’ll excuse the poor man, Sir, for swearing, he is an ignorant body, and kens no better.” The young officer slunk away in confusion, unable to make any reply. Next day he made it his business to wait on the minister, and thanked him sincerely for his well-timed reproof, and has ever since been an example of the strictest purity of language.

ANECDOTE OF MR. WESLEY.

28. The late Rev. John Wesley, after a long life of great labour and usefulness, concluded his course, as

might be expected, in peace and holy triumph. A short time before his departure, a person coming into the room, he strove to speak to him, but could not. Finding they could not understand him, he paused a little, and with all the remaining strength he had, cried out,—“ *The best of all is, God is with us ;*” and then lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph, not to be expressed, he again repeated the heart-reviving words, “ *The best of all is, God is with us.*”

HIGHLAND SOLDIERS.

29. When Mr Campbell went upon his first mission to Africa, the Bible Society sent along with him a number of Bibles, to be distributed to a Highland regiment stationed at the Cape of Good-Hope. Arrived there, the regiment was drawn out in order to receive the Bibles ; the box which contained them, and Mr C., were placed in the centre ; and on his presenting the first Bible to one of the men, he took out of his pocket *four shillings and sixpence* for the Bible, saying, “ I enlisted to serve my king and my country, and I have been well and regularly paid, and will not accept of a Bible as a present, when I can pay for it.” His example was instantly followed by all the regiment.

ADJOURNING A DISCOURSE.

30. A clergyman of the Church of England lately preached by permission in the pulpit of a brother Divine. His sermon was longer than usual, and his doctrine not approved of by all the congregation. The parochial minister was spoken to on the subject, and the promised second part of the sermon was adjourned *sine die*. The disappointed preacher inquired the cause of this, and was told the principal objector was a most eminent Greek scholar. “ Ah, ah !” said he, “ I am not surprised at this, for St Paul has said, that the gospel was to the Jews a stumbling-block, and *unto the Greeks foolishness !*”

BIGOTRY OF A LUTHERAN PRIEST:

31. When Dr Thomas, afterwards Bishop of Salisbury, was chaplain to the British Factory at Hamburg, a gentleman belonging to the factory died at a village about ten miles distant. Application was made to the clergyman for leave to bury him in the church-yard. The parson inquired of what religion he was, and was told he had died a Calvinist. "Then," said he, "he cannot be buried here; there are none but Lutherans in my church-yard, and there shall be no other." On this being told to Dr Thomas, he immediately took his horse, and went to argue the matter with the parson, but found him inflexible. At length the doctor gained by ridicule, what he had failed to accomplish by the force of reason. "You remind me," said the Doctor to the intolerant priest, "of a circumstance which once happened to myself when I was curate of a church in Thomas Street: I was burying a corpse, when a woman came and pulled me by the sleeve in the middle of the service. 'Sir! Sir! I want to speak to you!' 'Pr'ythee,' says I, 'wait till I have done!' 'No! Sir, I must speak to you immediately!' 'Why, then, what is the matter?' 'Why, Sir,' says she, 'you are burying a man who died of the small-pox next my poor husband, who never had it.'" This story had the desired effect; and the curate permitted the bones of the poor Calvinist to be laid in a Lutheran church-yard.

JUSTICE.

32. It is said of Sir John Fitz-James, that the instant he seated himself upon the bench, he lost all recollection of his best friends, who might pass before him without receiving the least intimation that he had ever seen them. A relation once solicited a favour of him: "Come to my house," said he, "and I will deny you nothing; but in the king's court I must do you *justice*." The attorney-general was weak and criminal enough to request his interest on the part of the king, in a cause to be tried before him: "I will do the king right," he replied. A verdict was given against the crown, and the attorney-general expostulated with Fitz-James; who dismissed the subject,

by adding, "he could not do his majesty right, if he had not done *justice*."

INFLUENCE OF EXAMPLE.

33. The Rev. Thomas Scott had, in the former part of his life, been exceedingly fond of *cards*, but was effectually broken off from the practice in the following manner:—“Being on a visit to one of my parishioners at Ravenstone,” he writes, “I walked out after dinner, as was my common practice on such occasions, to visit some of my poor people; when one of them, (the first person, as far as I know, to whom my ministry had been made decidedly useful,) said to me, ‘I have something which I wish to say to you, but I am afraid you may be offended.’ I answered, that I could not promise, but I hoped I should not. She then said, ‘You know A— B—; he has lately appeared attentive to religion, and has spoken to me concerning the sacrament; but last night, he, with C— D—, and others, met to keep Christmas; and they played at cards, drank too much, and in the end quarrelled, and raised a sort of riot. And when I remonstrated with him on his conduct, as inconsistent with his professed attention to religion, his answer was, ‘*There is no harm in cards! Mr Scott plays at cards!*’” This smote me to the heart. I saw that if I played cards, however soberly and quietly, the people would be encouraged by my example to go farther; and, if St Paul would *eat no flesh while the world stood, rather than cause his weak brother to offend*, it would be inexcusable in me to throw such a stumbling-block in the way of my parishioners, in a matter certainly neither useful nor expedient. So far from being offended at the hint thus given me, I felt very thankful to my faithful monitor, and promised her that she should never have occasion to repeat the admonition. That very evening I related the whole matter to the company, and declared my fixed resolution never to play at cards again. I expected that I should be harassed with solicitations, but I was never asked to play afterwards. Let me therefore, from my own experience, as well as from the reason of the case, urge persons, from their first entrance upon a religious course, when asked to do any

thing they disapprove, fairly to state their disapprobation as a point of conscience."

A STRIKING INSTANCE OF THE VALUE OF BEING ABLE TO READ.

34. The following authentic anecdote will demonstrate among a thousand other proofs, the value, even in a temporal point of view, of being able to read. A poor aged woman, who had long earned a scanty livelihood by knitting, one day coming to the end of her worsted ball, found it to be wound on a piece of an old newspaper, which she had the curiosity to read, when to her astonishment and delight, she discovered it to contain an advertisement respecting herself, as the heir to a large property; which, had she been unable to read, she, in all probability, would never have possessed, or even heard of.

THE PIOUS OLD BEGGAR.

35. About sixty years ago, as two persons were walking in the King's Park at Edinburgh, they were accosted by an uncouth-looking old beggar, clothed in rags. One of them, upon bestowing alms, said to him, "You are an old man, you had need to be good." Upon which he answered, "I bless God that I remembered my Creator in the days of my youth, before those that look out of the windows were darkened, before the grinders ceased because they were few, before the keepers of the house trembled."

Some time after this, at a sacramental occasion in the Canongate Church, Lady Glenorchy, well known in the christian world at that time, was at the communion-table. The same old beggar was sitting next her. She was asked at dinner if she observed him? "Yes, I did," said she, "and it put me in mind of that table above, where there shall be no distinction of persons."

USEFULNESS OF TRACTS.

36. A Student of Union College, in America, was one day returning from an excursion for distributing Tracts in the adjacent country, when a fellow student, who was perfectly regardless of religion, observing some tracts in his hand,

halled him from his window, and saying in a contemptuous manner, "What is it you are carrying about with you there?" "I have," he very respectfully replied, "a few religious tracts;" and selecting from the little parcel one of the most awakening and alarming,—"That one," said he, "I can recommend as well worthy of your perusal."—He gave him the Tract, and proceeded to his room. Three or four days afterwards, at the close of one of the college exercises, the young man, who sat in the window, took the other by the arm, and requested him to walk. His earnest enquiry, made with the utmost solemnity, was, "What must I do to be saved?" He said that the truth of God's word contained in the Tract had fastened on his mind, he saw himself to be a ruined sinner, and feared there was no mercy for him. About a week afterwards he indulged a hope in Christ, and now gives good evidences of piety. But for this Tract, his talents would probably have been exerted in the mere pursuit of worldly good. Now it is hoped he will become an able and devoted minister of Christ.

PUBLIC CHARITIES.

37. A Prelate in the North of England, had conceived some illiberal prejudices against a clergyman of his diocese. With intent to embarrass the divine, his Lordship thus addressed him at a public visitation. "Mr —, you give away a great deal to the poor; but your charity is of the ostentatious kind. You are too public in the distributions of your bounty. I don't hear of any private good you do. 'Tis all with the sound of trumpet." The answer was sensible and pertinent: "My lord, I care not how much you hear of my *public* charities, nor how little you hear of my *private* ones."

THE END.

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RECOMMENDATIONS.

“THE plan of the following little Work, which professes to illustrate the Shorter Catechism by a series of Anecdotes, we consider as happily uniting with the attraction of novelty, the far more important quality of usefulness. It seems particularly adapted both to the capacity and the taste of young persons, who naturally feel an interest in the narration of short and striking incidents, which they cannot be expected to do in what is delivered in the form chiefly of abstract propositions. The doctrine, besides, of that admirable summary of Christian truth and duty of which it is illustrative, is more likely to be fixed on the memory, and impressed on the heart no less than on the understanding, by such narratives, than by almost any other means. Teachers of Sabbath and other Schools may thus also derive the most essential advantage from the Author's labours, by the tendency of his illustration, to excite the attention of the scholars, to diversify and enliven the business of the School, and to suggest other practical and familiar applications of the subjects to which the exercises of their pupils relate, which might not otherwise have occurred to them.

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