

The Home Preacher, or Church in the House

Third Week

MORNING WORSHIP.

O THOU who didst on the first day of the week raise up Thy Son our Redeemer from the grave, that our faith and hope might be in Thee, grant that through the Eternal Spirit who dwelt in Him we may be strengthened to bury the old man, and with Jesus rise in newness of life. O grant to us a true and constant faith in Thy Son as the Resurrection and the Life, that we may never die. *Amen.*

HYMN, or *Psalm li. 6-10.*

O FOR a principle within
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near.

That I from Thee no more may part--
No more thy goodness grieve--
The filial awe, the contrite heart,
The tender conscience, give.

Quick, as the apple of the eye,
O God, my conscience make!
Awake my soul when sin is nigh
And keep it still awake.

O may he least omission pain
My well-instructed soul;
And drive me to the blood again,
Which makes the wounded whole.

GENESIS IV. 1-12.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. 2. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. 4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering: 5. But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. 6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7. If thou doest well, shall thou not be

accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. 8. And Cain talked to his brother Abel; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. 9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper. 10. And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. 11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. 12. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

GENESIS VI. 5-6, 11-12

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. 11. The earth also was corrupt before God; and the earth was filled with violence. 12. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth.

Prayer.

ALMIGHTY GOD, on this morning of thy holy day we enter thy presence with reverence, and with deep humility prostrate ourselves at thy footstool. Thou art great, and greatly to be feared. If with folded wings angels veil face and feet when they stand before thee, crying, Holy, holy, holy is the Lord of hosts! the whole earth is full of his glory, what language is humble, and what attitude lowly enough for us, miserable sinners -- sinful dust and ashes? Look on us in the face of thine anointed Son. Be gracious unto us. Regard us with pity and kindness with thy favour and thy love. Be pleased, O God, to show thyself on the mercy-seat, and extend to us thy golden sceptre, saying, What wilt thou?--what is thy petition, and what is thy request? --it shall be granted thee.

O Lord, we are poor and needy. No beggar ever knocked at our door in such rags, so wretched, and so poor, as we. But blessed by thy name, from thy door none are turned away. To thee we cannot go too often, nor ask of thee too much. Though we may weary man with our petitions, we cannot weary thee, nor exhaust thy bounty -- the blessings of thy providence, and the abundant riches of thy grace. How great is thy mercy! It is above the

heavens; thy faithfulness is a great deep; brighter than the sun is thy truth; a river summer never dries nor winter freezes, thy bounty flows on perpetually; and as expressed to us in thy Son -- in the gift of thy only Son, the blood he shed on earth to redeem us, the mansions he prepared in heaven to receive us -- thy love passeth knowledge. O the depth of the riches both of the wisdom and knowledge of God!

May thy Holy Spirit encourage and enable us by the thought of these things to approach thee not doubting, but believing. Create in us that childlike confidence which honors thy faithful word, and will gratify thy loving, fatherly heart. Our souls need to be quickened, because they cleave to the dust; and revived and strengthened also, because they are ready to be cast down; for we have sinned, grievously sinned -- all of us, without any exception.

And who can understand his errors? We confess ourselves to have broken all thy holy laws in thought, word and deed. How often have we set at nought thy counsel, denied thy Son, grieved thy Spirit, broken our vows, forgotten our promises, and returned to our sins like the dog to his vomit, like the sow that was washed to her wallowing in the mire? Breaking the law in many things, and coming short of thy glory in every thing, the number of our sins is greater than we can reckon. And how great their guilt, committed, as they have been, against the clearest light and

greatest mercy! Surely wert thou to deal with us according to our deserts, it were better for Sodom and Gomorrah, for Tyre and Sidon, for the vilest heathen, in the day of judgment than for us. O enter not into judgment with thy servants, for in thy sight no flesh living can be justified. As for us, we are without excuse. We can say to none, Stand by thyself, come not near unto me; for I am holier than thou. Such language would ill become our lips; and having nothing to plead but thy mercy and our own misery, we confess that wert thou to refuse our petitions, saying, I spake and ye would not hear, I called and ye would not answer, now, when you speak I will not hear, and when you call I will not answer --depart from me, ye workers of iniquity, into the fire prepared for the devil and his angels -- we would be dumb, opening not the mouth. In such a dreadful sentence we should receive nothing but our deserts. Having sown the wind, we might justly reap the whirlwind.

From the depths of guilt we cry unto thee, O Lord. Blessed be thy name, that we, who have been great sinners, have in Jesus a great Saviour. Be pleased in his blood to wash away our sins; for his sake to pardon our iniquity. The burden is heavier than we can bear! Father of mercies, why should we perish? Thy hand is not shortened that it cannot save, nor is thine ear heavy that it cannot hear. Thou art waiting to be gracious. Thy voice implores sinners to turn, and thine arms are opened to embrace every

returning penitent. Melted by thy love, may we throw ourselves at the foot of the cross, crying, Father, we have sinned; cast our sins behind thy back, and remember them no more forever. Be merciful unto us, O God, be merciful unto us!

For these and such other good and holy ends, visit us this day with the outpouring of thy Spirit. May we be in the Spirit on the Lord's day; and let all the ordinances of thy house and worship be to us, and others also, the channels of converting, renewing, sanctifying grace. Go up with us to the house of prayer -- let thy will fill the temple -- make glorious the place of thy feet. Give us such gracious revelations of thyself as are to be seen in the face of Jesus; create in us such lively faith, such holy longings, such heavenly desires, and so satisfy us with the goodness of thy house, that we may be ready to say, It is good for us to be here -- a day spent in thy courts is better than a thousand others.

Nor bless us only, but all worshipping assemblies throughout the world. Wherever two or three meet in the name of Jesus, in whatever tongue, according to whatever form, on whatever shores thy worship, be thou in the midst of them, to bless them and to do them good. Be this a day of joy among the angels in heaven over multitudes of sinners turned from the error of their way. Let every minister who preaches, and teacher who teaches thy word,

find it accompanied with thy power. Enlightened by thy Spirit and the truth with their eyes opened to their danger, may many cry, O what shall we do to be saved: and while the lost flee to Jesus, ay his people sit this day under his shadow with great delight, rejoicing in the Lord, and joying in the God of their salvation.

And with grateful acknowledgments of all thy mercies and thy kindnesses that have been of old we present these our prayers at the throne of thy grace. Perfumed with the much incense of Jesus' merits, may they ascend to thee, like the morning and evening sacrifice, and, accepted in the Beloved, return to us in showers of blessings, for Christ's sake. *Amen.*

THE CHURCH IN THE HOUSE

O God, Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, vouchsafe unto us who now draw near to thy presence the aids of thy heavenly grace, that we may worship thee with contrite, faithful, and obedient hearts; and grant that we may be acceptable in thy sight, and may receive our petitions; for we present our supplications before thee in his name, who is

great High Priest of our profession, our Mediator and Advocate, Jesus Christ. --*Amen.*

PARAPHRASE XLVI.

Vain are the hopes the sons of men
Upon their works have built;
Their hearts by nature are unclean,
Their actions full of guilt.
Silent let Jew and Gentile stand
Without one vaunting word;
And, humbled low, confess their guilt
Before heav'n's righteous Lord.

No hope can on the law be built
Of justifying grace;
The law, that shows the sinner's guilt,
Condemns him to his face.
Jesus! How glorious is thy grace!
When in thy name we trust,
Our faith receives a righteousness
That makes the sinner just.

PSALM XIX. 7-14.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: 8. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: 9. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. 10. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb. 11. Moreover, by them is thy servant warned: and in keeping of them there is great reward. 12. Who can understand his errors? Cleanse thou me from secret faults. 13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. 14. Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

ZECHARIAH III.

And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand

to resist him. 2. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3. Now Joshua was clothed with filthy garments, and stood before the angel. 4. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. 5. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. 6. And the angel of the Lord protested unto Joshua, saying, 7. Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. 8. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant The Branch. 9. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. 10. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

SERMON III

“CLEANSE THOU ME FROM SECRET FAULTS;
KEEP BACK THY SERVANT FROM PRESUMPTUOUS
SINS; LET THEM NOT HAVE DOMINION OVER ME.”

--Psalm xix. 12, 13.

A SIGHT of danger, which offers no hope of escape, though in the first instance it often fells a man to the ground, stunning and stupifying him, is usually followed by a sullen resignation. This appears in the story of that unfortunate Indian who perished in Niagara. Asleep, or otherwise forgetful of his perilous situation, he had allowed himself to be caught in its rapids; nor was roused to a sense of danger till his bark was hurrying on with an arrow's speed to the fatal cataract. The spectators on the bank who had followed him, shouting till their voices were drowned in the roar of waters, saw him rise; look round on his position; and, taking in all its danger at a glance, discover that no

power on earth could save him. On making so terrible a discovery, he neither tore his hair, nor beat his breast, nor broke out into any expression of frantic grief. He raised no cry, made no sign, pulled no oar; but with the calm resolution and passive courage of his race, he lighted his pipe, and sitting down, folded his arms to await the issue -- in a few minutes more, as he calmly anticipated, to be shot over the cataract, and whelmed in its boiling gulf.

Lost sinners though we are, and in the greatest jeopardy, we have an assured and blessed hope of salvation through the mercy of the Father and the merits of the Son. But, as sin and guilt are hurrying us on to perdition had we no one, so to speak, on the bank who could not only save, but save to the uttermost -- save as Jesus did the thief on the cross, who he plucked from the very jaws of the second death -- many would meet their fate, as the Indian met his. Where efforts to save ourselves were manifestly fruitless, none would be made by us -- any more than they were by him. Not only so, but some might rush on their doom anticipating it; as they did in that burning ship where the survivors of the catastrophe saw husband and wife, locked in each other's embraces, and parents who had clasped their children to their bosoms, ere yet the fire had reached or the waters had risen to engulf them, throw themselves over-board, leap from the deck into their ocean grave. So did Judas. Stung by remorse, and desecrating on the dark

cloud of his guilt no bow of hope, he gave himself up to despair, and, anticipating his fate, plunged into perdition before his time. In many cases besides his, such would be the effects produced by convictions of guilt that were unaccompanied with any hope of mercy. But as the rainbow spans the storm-cloud, let a hope of Divine mercy accompany the darkest, deepest, most dreadful sense of guilt, and how different the result.

Were I drowning, and saw a man on the shore, my first instinctive act would be to cry to him; to stretch out my hands, and implore his help. Despair is dumb, meeting its fate in sullen silence; or if it speaks, it is, with the lips of Job's wife, to curse God and die. Hope, on the contrary, speaks; but speaks to pray and live. When the Jews, under Peter's preaching and the out-pouring of the Spirit, were overwhelmed with a sense of sin, regarding their case as dreadful though not desperate, the whole assembly burst into the cry, "Men and brethren, what must we do;" and when, like a sunbeam shooting through the barred window and lighting up the gloom of some lonely dungeon, hope entered the gaoler's soul, casting away the sword which he had drawn to sheathe in his own breast, he called for a light, and rushing forward to throw himself at the feet of Paul, he cried, "What must I do to be saved?" And when the apostle himself at his conversion, though overwhelmed by a sense of guilt, got hold of hope, it was a life-buoy in his

hand -- this the blessed issue as described in God's words to Ananias, "Behold, he prayeth!" In perfect harmony with these experiences is that of David in my text. His convictions of guilt are mingled with hopes of God's mercy; and so, feeling that he has no cause to despair, he turns to God with this prayer on his lips, "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins."

This prayer teaches us many lessons, among others, these: --

I. *From God we should seek purification from the guilt of sin.*

We can remember the day when, in the simplicity of childhood and in our ignorance of the facts and discoveries of science, we thought any one could touch the moon who stood on the crest of the mountain where, before setting, she seemed to rest. Yet such, we know, is the distance of the heavenly bodies, that though one stood on the world's highest snowy pinnacle, they would appear as far removed as they seem to be from the darkest valley or the deepest mine. Although, indeed, we were to rise on angels' wings, and travel upward and onward till, like the port the ship has left far astern, our world had dwindled to a little speck, vanishing at length from view, there are stars that still would be sparkling over our heads unchanged -- as much to

our eyes mere points of light as they seem to one who stands on the level of our shores.

“Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

Such was the call to which Abraham responded on departing from his native land. Years rolled on, and brought the fulfilment of that promise apparently no nearer. His faith, as was not wonderful, began to fail, and in words that sounded like a complaint, he said to God, “I go childless.” One night, as he lay on his couch, Jehovah suddenly appeared to him, turning the darkness into light; and thereafter he conducted his servant outside the curtains of the tent, beneath the starry sky. To reassure him, to restore his faith and present some idea of the countless multitudes who should boast themselves of his blood, and speak of him throughout all ages as “our father Abraham,” God said to this childless man, “Look now toward heaven, and tell the stars, if thou be able to number them -- so shall thy seed be.” And did I wish to raise a desponding soul to some adequate idea of God’s love and mercy, I would resort to a similar device; and taking him out beneath the same sky, would remind him of the immeasurable loftiness of

these celestial luminaries, and that not I, but God himself, has declared his mercy to be higher than they. In the gift of his only -begotten and well-beloved Son, there is ample ground to justify the words of the Psalmist, “Thy mercy is above the heavens,” and also those of Paul, “The height and depth, the breadth and length of the love of God, which passeth knowledge.”

No doubt, in this psalm David says, “Who can understand his errors” -- reckon the number, or estimate the guilt of his sins? Still, though our sins be so great, the mercy of God is greater. Do they pass knowledge? Still more does the love of Christ. Has sin abounded? Grace has much more abounded. Have we committed sins of all degrees and shades, from the lightest scarlet to the deepest crimson? The blood of Christ cleanseth from all sin. In this fountain, filled from Emmanuels’s veins, which God has opened to the house of David, and to the inhabitants of Jerusalem, sins are lost, and souls are saved. There, and nowhere else, God is found, and is to be sought, as the Lord God merciful and gracious, forgiving iniquity, transgression, and sin. He who has opened the fountain invites us to come -- to wash and be clean. And who goes down there, the greatest sinner plunged beneath that flood, rises, like the Syrian leper from the depths of Jordan, cleansed.

II. *From God we should seek deliverance from our secret sins.*

1. By secret sins we may understand those that are unknown even to ourselves.

When the darkness has parted combatants are to renew the fight, whether the battle raged on the open field, or thundered on the deep, or girt with fire the beleaguered city, night recruits the broken regiments, repairs the gaping breach or clears the deck of spars and wounded men and bleeding corpses, for to-morrow's action. The pause and opportunity are improved for making all ready to resume the combat with advantage. In that as in many things else, the children of this world show themselves wise in their generation. With a wisdom not less marked, though much less common, some of God's people have been in the habit of closing each day with a careful review of its events -- examining into what sins they have fallen, in what duties they have failed, where and how Satan, the world, and the flesh have obtained advantage over them. Sin has made a breach through which she may pour her forces on the morrow -- that must be closed and defended; so that when the enemy cometh in like a flood, the Spirit may lift up a standard against him: silently and insidiously approaching, some sin has lodged itself within the heart -- it must be cast out; lest it prove dangerous as the single soldier who, scaling the wall, or in the confusion of the assault getting within the city, waits till the garrison are asleep to open the postern, and admit the enemy. The Christian in Satan has

to fight a foe who unites the cunning of a serpent to the strength and ferocity of a lion; and in dealing with such an enemy we cannot be too careful to ascertain into what sins we have fallen, not only with the view of seeking their pardon through the application of the blood of Christ, but also of strengthening ourselves on those points where experience teaches us that we are not strong, but weak. The strongest fort that stands perched on the summit of a beetling crag, or rises from the plain with ditch and glacis, rampart and bastion, has its weak point; and there in times of danger guards are doubled and cannons bristle thickest. Even so the holiest saint out of heaven has besetting sins against which he requires to be ever on his guard -- watching and praying that he enters not into temptation. He who would keep his garment clean and his conscience void of offence both toward God and man, needs to know his weak side and wayward tendencies. And who that does, will trust himself? Who will confide in his own strength, any more than in his own righteousness, who has acquired the self-knowledge of him who said -- "I have heard of thee with the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes."

God says, -- "I will search Jerusalem with candles;" and imitating as well as anticipating his scrutiny, so ought Christians to search not only the habits and actions of their lives, and of their whole lives, but -- what other eyes never

saw -- the inmost recesses and chambers of their hearts. Yet in this, as in every other Christian exercise, imperfection will characterize our best and holiest efforts. The most complete examination leaves much undiscovered -- many sins eluding our search; the most full confession leaves much unconfessed -- many sins escaping our recollection. Well may the Psalmist ask, "Who can understand his errors?" Unconsciously as well as unintentionally we may deceive ourselves -- mistaking falsehood for truth, evil for good, and wrong for right. Jehu was not singular in thinking himself animated by "zeal for the Lord," when he was only impelled by his own passions, and aiming at the gratification of unhallowed ambition; and many others, besides Saul of Tarsus, have flattered themselves that they were doing God service, when they were animated by the spirit of the world, and injuring, if not persecuting, the cause of Christ. And though we never so deceived ourselves as to call sweet bitter and bitter sweet, the sins which we can remember are as nothing to the number we have forgotten; and which, unnoticed or unremembered, may, so far as even our own knowledge is concerned, be called "secret faults." Were these to be made as apparent to us as are the spots on the sun to him who turns the telescope on its brilliant disc, were our eyes so anointed with the eye-salve of the Spirit as to discern all the stains that defile even our purest services, how impure

would they seem? Not ministering to our pride, they would minister to our humiliation, and send us to the throne of grace and the blood of Jesus with the prayer, -- "Cleanse thou me from secret faults -- from sins which the world never suspects, and which are unseen by all eyes but those that are as a flaming fire -- bringing hidden things to light, and penetrating the deepest recesses of the heart."

2. By secret sins we may understand those which are hidden from the knowledge of others.

Here, said Achan, talking to himself, is "a Babylonish garment, two hundred shekels of silver, and a wedge of gold." Seized by a guilty thought, he casts a hurried glance around -- the dead are there, staring on him with their glassy eyes; none else. He listens -- no sound of approaching steps, nor any sound falls on his ear, but the distant roar of battle as it goes surging through the streets of Jericho. He seizes the forbidden spoil, hides it, and, hurrying to his tent, buries it with all his anxieties in the ground; never so much as dreaming that from that grave it will one day rise, and, justifying the lot, condemn him to his face. "Be sure your sin will find you out," was as remarkably and no less terribly illustrated in the fate of Ananias and Sapphira, whose only care had been to conceal their fraud, and invent a story, which, deceiving men, might pass current in the church. And what are Achan, Ananias, and Sapphira, but types of many whose great object is to

please not God, but men; and who live regardless of the foulness and estrangement of their hearts, content if they can make and maintain a fair outward religious profession. They have no wish to be delivered from secret sins; nor, however they may use the words, is it from their hearts they pray -- "Cleanse thou me from secret faults." On the contrary, their secret sins are sweet to them as stolen waters; dear as his gold to the miser who conceals it beneath his rags. Some deceive themselves; but these sail under false colours, -- deceiving others, but not themselves.

Perhaps the most perfect, and therefore repulsive specimens of this class, were those Pharisees on whose heads both John Baptist and our Lord launched their loudest thunders. How pious they seemed -- kneeling at the corners of the public streets! How charitable -- when sweeping the ground with their phylacteries, they took their way through the thoroughfares sounding a trumpet less to call the poor to receive, than men to notice and praise, their charity. How tender-hearted -- when, leaving others to go to the house of feasting, they repaired to the widow's desolate abode, and with her orphans kneeling round them, commended the bereaved to the care of God! Hypocrites! Whited sepulchres, beautiful without, but within full of dead men's bones and of all uncleanness! They prayed; but it was to rob the widow and her children of their little all. They distributed charities, but it was that the trumpet they

blew might sound their own fame. Instead of retiring into their closet and shutting the door, to address Him who seeth in secret and rewardeth openly, they went to their knees on the public street; but it was to make of the character for sanctity they won a stepping-stone to their ambition, and thereby rise to the chief seats in the synagogue. Their humility was the stoop of a tiger; and their piety, like a drum, owed its loudness to its hollowness.

“Woe unto you, scribes and Pharisees, hypocrites,” said our Lord; “ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter that the outside of them may be clean also.” The mild eyes out of which mercy beamed on the penitent woman, and tears fell in pitiful showers on the guilty city, flashed fire on this vile hypocrisy. Insulted, Jesus answered not a word at Pilate’s bar; he stood patient beneath the cruel pelting of the storm; reviled, he reviled not again; hated, he loved; cursed, he blessed; crucified, he breathed out a prayer for them who nailed him to the tree. But the sight of men covering their secret sins, masking the vilest passions under a sanctimonious profession, stirred his indignation to its depths; and the lips which prayed, “Father forgive them, they know not what they do,” discharged on their heads these burning words, “Ye serpents, ye

generation of vipers, how shall ye escape the damnation of hell?”

From sins which, because unknown to others, are the most dangerous to ourselves, we cannot too earnestly pray both to be cleansed and to be kept; seeking that, while the God of hope gives us all joy and peace in believing, the God of peace would sanctify us wholly, and write over our hearts an inscription copied from the gate of heaven -- Here entereth nothing nothing to hurt or to defile! Against all those whose secret faults which lie in unhallowed wishes and desires, in our feelings and affections, it behoves God’s people to be most on their guard; crushing sin in the egg, and putting out the hell-sparks before they are fanned into a raging fire. It is in the heart that the battle of faith is to be fought and to be won. Who by God’s grace and help conquers there, is like one who has taken the citadel, and turns its guns on the town. Victory is easy when the heart is won. On it, therefore, we should turn our chief attention; keeping it with all diligence, searching it with the closest scrutiny and dragging from their concealment all secret sins, to slay them before the Lord. And not satisfied with that, lest any root of bitterness should have escaped our notice, let us appeal to the Searcher of hearts, praying -- “Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.”

III. *From God we are to seek to be restrained from presumptuous sins.*

What are presumptuous sins? We may sin in ignorance -- falling into error in our search after truth; or, to take another example, from a diseased conscience, or imperfect understanding, or an exaggerated estimate of the less weighty matters of the law, we may create division in Christ's church, and rend our Lord's garment to the grief of his heart. So unfit is man that walketh to direct his own steps, that we may commit the greatest crimes out of a mistaken zeal and sense of duty. Paul thought he did God service when he embued his hands in Stephen's blood; as many besides, and since, have done, who persecuting the church, have persecuted Christ himself. But sins of ignorance do not belong to the class of presumptuous sins. Neither do those sins into which God's people may be said to be surprised when overwhelmed by sudden temptation, and caught in the "devices" of him who -- bolder than "the spider that taketh hold with her hands, and is in king's palaces" -- spreads his nets in the house of God; lies concealed within the fences of a communion table; and lurks in the corners of the closet which is consecrated to piety, and hallowed by prayer. What place is too sacred for Satan not to enter? What hole too small for this serpent not to creep in at? Elsewhere than in the chamber of Delilah the alarm may be raised, "The Philistines be upon thee,

Samson:” and not till the Christian, passing the bounds of time, has entered the gates of the celestial city, is he safe to relax his guard; to venture anywhere with the whole armour of God; to sheathe his sword till, putting forth his remaining strength, he sheathes it in the body of his last living sin, and, falling a conqueror into the arms of death, is borne off the field of battle, away to the rest that remaineth for the people of God.

“If any man,” says God by Moses, “come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.” The case of Joab, whose bravery excites our admiration, and whose long and sorely tried fidelity to David excites our sympathy, furnishes a painful illustration of that passage. Such was his sin, and such his punishment. It looks a harsh and bloody thing that on that bed commonly sacred to forgiveness, his dying master should have in Joab condemned to death one who had often exposed his own head in battle to protect David’s life, and save David’s crown. There were many reasons why he should let Joab go down to the grave in peace. The two were sisters’ sons; the old warrior’s grey hairs pled for him and more powerfully still, the scars of many a wound suffered in the king’s service; he was the bravest of the brave, and stood by his master in the darkest hours of his life the truest of the true. Besides, there was much in David’s own situation that pled

for Joab. He was on his dying bed -- the grave where all animosities are buried was opening to receive him; and about to enter the presence of his Judge, there was blood on his own hands -- making a stain of darker hue than Abner's. But the voice of God's law was peremptory. Joab had slain Abner, and also Amasa, in cold blood, while he took the latter by the beard to kiss him and say, Art thou in health, my brother? -- stabbing him to the heart. An outrageous, and deliberate crime, this was killing "presumptuously;" and therefore, according to the stern sentence of the law, Joab was dragged from God's altar to die.

Reading, therefore, this passage of the Psalms in the light of that passage of the law, we are taught to regard those as presumptuous sins which are wilful, deliberate, heinous transgressions; and if any case could warn us against these, what sounds so loud a warning as that of him whose dying lips consigned Joab to death? If Joab's were presumptuous sins, how much more those which in David's fall cast the blackest shadow on the Church's fairest saintship! Remember Lot's wife, said our Lord: remember David, says the saddest passage of his or of any other saintly life. Against such sins -- sins that inflict the deepest wounds on Christ's cause, and cast the darkest cloud on the believer's peace and comfortable evidence of conversion -- we cannot too earnestly pray, nor too sedulously watch. With this wail, the cry of David's broken heart in his ear,

Be merciful to me, O God, cast me not away from thy presence, and take not thy Holy Spirit from me;" let him that thinketh he standeth take heed lest he fall -- giving constant heed to the exhortation, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." -- Thomas Guthrie, D. D.

THE CHILDREN'S SERVICE.

THE CHILD JOASH.

In the first of these Bible stories you read about a kind heathen princess that took charge of a little child of a Hebrew family, at a time when all the boy-babes of the Israelites were doomed to die, and gave him a royal education in her own palace. You are now to hear of a princess in Jerusalem, who was very cruel and wicked, who sought to kill all the children of her own son, and who only failed in the carrying out of her bad design by the escape of a little infant that was hidden from her rage.

The name of this bloody woman was Athaliah. She was the daughter of Ahab, king of Israel, who did so much to lead his people into sin, and bring the wrath of God down on them. She was married to Joram, king of Judah, and she

led him to do evil in the sight of the Lord. After this king's death, Athaliah used her power with her son Ahaziah, and he followed in his parents' steps. At this time, God raised up a man to cut off the guilty house of Ahab from the throne; and King Ahaziah having gone to see the king of Israel, he was slain along with him. A number of his brethren, going afterwards to see the court of Israel in Samaria, were killed by the same avenger. It was then that the ambition and cruelty of Athaliah showed itself. Hearing that her son was dead, she thought she would get all the power of the kingdom into her own hand, and to make sure that she would have no rival, she took means to destroy all the royal seed. Some of her own grandchildren were among those that were slain. Having thus, as she thought, got rid of every one that could lay claim to the throne, she set herself to reign, not according to God's law, but like a wicked idolatrous as she was, and for six years she seemed to have all things her own way. But she did not know that God had saved one to be king, and that in a short time her bad life would come to an end.

King Ahaziah had a sister who was married to Jehoida, the priest of the Lord. He had also an infant son, about a year old, at the time of his death. Now, when the aunt of this little child knew what the cruel Athaliah was doing, murdering all persons of the royal house, she ran secretly, and got him and his nurse out of the palace and hid them in

one of the rooms of the temple, where the priests lived. Here the child grew up till he was a boy of some seven years of age. All that knew about his being alive, and where he was, kept the secret, and the bad queen never heard about it. But when he was seven years old, the brave good priest, Jehoiada, thought that the time was come for showing the people that they had still a king. The whole land was getting weary of the rule of the woman that had “waded through slaughter to a throne.” The hour was ripe for doing, and the friends of young Joash (for that was the royal child’s name) resolved to act.

Jehoiada laid his plans with care and skill. He no doubt asked God to guide and help him. For he was about to remove the wicked, that God’s house and God’s worship might be restored. At the end of the week the guard that watched the temple used to be changed. One band went out when another came in. Thinking that he could trust these men, that they were brave and true friends, one sabbath day he kept the company that were to go home when the others had come, and having now two troops, he set them both to keep the doors and passes into the temple. Before this he had shown them the little son of the late king, and made them take an oath to serve him. Then he armed a number of bold Levites, whom he was quite sure he could count on, and gave them the task of keeping round the king and defending him from all harm. So when the morning rose -- it

would be the first day of the week -- they were all in their places, ready to at their parts. Jehoiada then brought out the boy Joash, set him on a seat in the temple courts, which were filled with the armed bands ranged in order, and put the royal crown on his little head. He placed a copy of the law of Moses in his hands, to tell him by what rule he was to order his reign. Then he poured the holy oil on his head and pronounced him the lawful king of the people of Judah, the chosen people of the Lord. At that point all that were standing round about set up such a shout of joy! The trumpets were blown, and the Levites and guards, and the whole throng, clapped their hands and cried, "God save the King." How must that little boy have felt, when he saw and heard all this, and knew that he had escaped a cruel death meant for him when he was a babe, and had been spared to be king in Jerusalem! Surely he was very thankful to good Jehoiada, and to God.

Perhaps, however, he was a little afraid when he saw the fierce queen break in among the troops that were around him. She had heard the shouts raised by the people, and gathering some of her own guard about her, she rushed forth to find out what was the meaning of the noise. She got in as far as to see what was going on. She saw the crowned boy beside a pillar, with the priest by his side, and the armed Levites and others round about him. So she cried out, "Treason, treason!" rending her clothes in grief and

anger. But they did not mind her cries. At the priest's word the armed men laid hold of her; and because he would not have her slain within the courts of the house of God, they took her out by the horse-entry, and slew her outside. Thus the murderess met her doom, and the land was delivered from her wicked reign. The good priest set eagerly to work to bring the people back to the service of the true God, the God of their fathers, whom they had forsaken. He destroyed the house of Baal, the idol that Athaliah taught them to worship, and brake the images of this false god in pieces. He led the king back in glad procession to the palace, and the city was filled with joy. He afterwards repaired the temple, and restored the worship of God, and as long as he lived everything went well. I am sorry to say that after the good old man died the king allowed himself to be led away by evil flattering advisers; became a follower of idols; and when a son of Jehoiada brought him a message from God, bidding him repent, he was base enough to cause him to be stoned to death in the very temple where he himself had been crowned. What a fair beginning thus passed away into a miserable end!

You can see the scene that I have been trying to describe in the picture that goes along with this story. Look at the fair boy in the centre -- that is, of course, the young king, with the crown on his head. There are stout armed

men on each hand. On both sides, too, are trumpeters sounding out, to say that the king is on the throne. Before him is the high priest in his robes of office. Notice the mitre on his head, and the jewelled breastplate on his bosom. He is motioning with his hand to take Athaliah away. There she is, the wretched woman, in the hands of her executioners, fierce but helpless, the hour of her judgment come. Ah! Dear children, let it be a sign to you to teach that the pleasures of sin are but for a season, and that the wages of sin is death.

QUESTIONS ON THE BIBLE STORY.

1. Who was the heathen princess that took charge of the Hebrew child?
2. Who was it that, like Athaliah, sought to remove a rival from his throne, and a child escaped his rage?
3. Do you remember any other person that committed murder in order to reign?
4. What is the first instance we have of one that slew his own near relative?
5. What was the name of a man who was made lame by a fall, as his nurse fled with him when he was a child?

6. What famous Jewish king, besides Joash, came very young to the throne?

7. What priest of Israel won honour by executing justice with his own hand on open transgressors?

8. Do you remember three great events that took place on the first day of the week?

9. Can you name three wicked kings on whom destruction suddenly came?

10. Do you remember any other king that became a backslider in his old age?

11. Can you name any persons who unthankfully forgot benefits done to them?

12. Who was that great man, a murderer in his time, who was slain at the very altar?

ANSWERS to the foregoing questions will be easily found by consulting Exod. ii; Matt. ii.; 2 Kings, viii.; Gen. iv.; 2 Sam. iv.; 2 Kings, xxii.; Number. xxv. (Gen. i.; Matt. xxviii.; Acts ii.); (Exod. xiv.; Dan. v.; Acts xii.); 1 Kings xi. (Gen. xl.; 1 Sam. xxvi.); 1 Kings ii.

QUESTIONS ON THE BIBLE LESSONS.

1. What was the first effect of sin in Adam's posterity?

2. What was the effect of sin on the character of the world? Gen. vi. 5.

3. What is the state of the world now before God by reason of sin? Rom. iii. 19.

4. Why are mankind without excuse for not knowing God? Rom. i. 20.

5. Why did Cain slay Abel? 1 John iii. 12.

6. What does God's word call those who live in the habit of sin? 1 John iii. 8, 10.

Prayer.

O Lord our God, the King of kings, and Lord of all nations, we thank thee for our good queen's reign over this land. Preserve long her precious life. Bless her royal house, her children, and grandchildren. Bless all ministers of the gospel, and teachers of the young. Make us willing learners of all that is good. Guide us, while young, in the ways of peace, and let us not leave Thee when we grow old, for Jesus' sake. *Amen.*

EVENING WORSHIP

Our Father, we thankfully acknowledge Thy great mercy in setting apart this day for the good of our bodies and souls. We thank Thee for giving us rest from our ordinary

labours, in order that we may labour to enter into the rest enjoyed in Thee through faith and love which are in Christ Jesus. Lord, increase our faith; may we walk in the light of Thy countenance, rejoice in Thy Name all the day, and be exalted by Thy righteousness. *Amen.*

HYMN, or *Psalm xvi. 5-8.*

Come, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside.

The light of truth to us display,
And make us know and choose Thy way;
Plant holy fear in every heart,
That we from Thee may ne'er depart.
Lead us to Christ, the living Way,
Nor let us from His precepts stray;
Lead us to holiness, the road
That we must take to dwell with God.

Lead us to heaven, that we may share
Fulness of joy for ever there:
Lead us to God, our final rest,
To be with Him for ever blest.

ROMANS I. 18-22.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19. Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse: 21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22. Professing themselves to be wise, they became fools.

ROMANS III. 10-20.

As it is written, There is none righteous, no, not one: 11. There is none that understandeth, there is none that seeketh after God. 12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: 14. Whose mouth is full of cursing and bitterness: 15. Their feet are swift to shed blood: 16. Destruction and misery are in their ways: 17. And the way of peace have they not known: 18. There is no fear of God before their eyes. 19. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

I. JOHN III. 4-12.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5. And ye know that he was manifested to take away our sins; and in him is no sin. 6. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 7. Little

children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8. He that committeth sin is of the devil; for the devil sinneth from the beginning For this purpose was the Son of God was manifested, that he might destroy the works of the devil. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11. For this is the message that ye heard from the beginning, that we should love one another. 12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

PRAYER.

Our Father which art in heaven, hallowed be thy name; thy kingdom come: thy will be done on earth as it is done in heaven. All praise, and honour, and glory, and power be

ascribed unto thee, our Creator, Preserver, and bountiful Benefactor, the God of our salvation, the Giver of every good and perfect gift. On this evening of thy holy day we bend the knee at thy footstool to offer up the sacrifices of praise and thanksgiving. How innumerable are thy mercies! The wings of every hour come laden with blessings from thy bountiful hand. We have been ever drawing on thy goodness, but have never exhausted it; daily putting thy patience to the proof, but have never found it fail; and never though we have often forgotten thee, hast thou forgotten us. In such trials as have befallen us, we have been afflicted far less than our iniquities deserved; our miseries have borne a small proportion to our mercies; our days of sickness to those of health; our losses to our gains; the gifts thou hast resumed to those that remain. Bless the Lord, O our souls, and forget not all his benefits; and among these, on the evening of the Sabbath, and indeed at all times, we would particularly remember, and most gratefully acknowledge, those that belong to our eternal peace. Let all that is within us be stirred up to bless and magnify thy holy name for the glad tidings of salvation; for the gift of redeeming love, Jesus Christ and him crucified; for mercy to the chief of sinners; for the gospel offer, so free and so full; for the Sun that never sets, the bread that never perishes, the health that never sickens, the life that never dies, and the glory

that never fades away, eternal in the heavens. May we all be made partakers of these precious blessings!

For such ends, in the word spoken, on the instructions given, the warnings uttered, the offers made, all the seed of divine truth sown by man's hands, let there descend from on high showers of blessing. Be not, O God, provoked by our sins and shortcomings to withhold or to withdraw thy

Spirit. Deepen every good impression made, strengthen every good resolution formed. Our waiting eyes are toward thee, with whom is the blessing and residue of the Spirit. For faith to believe in thy Son, and for the holiness which is the fruit of thy Spirit, for deliverance from the power as well as the guilt of sin to whom can we go but unto thee? Oh, teach us to put no more trust in our own efforts to sanctify, than in our own merits to justify us. Grant us those heavenly aids, without which we can do nothing; but with which, feeble as in ourselves we are, we can do all things. May it be seen and felt by us that, as there is no guilt so dark but can be washed out through the blood of thy Son there is no heart so hard but can be softened, nor weak but can be strengthened, nor impure but can be sanctified, by the influences and aids of thy Holy Spirit. May he dwell within us; blessing us in the use of all the means of grace. Inspired by him, may we covet the best gifts, and aim at the highest attainments; satisfied with nothing short of being

perfect in love and holiness, as our Father in heaven is perfect. May every day see us fighting the good fight, and keeping the faith -- see some duty over sin achieved; some duties better done; some corruptions mortified; and such constant progress made in the divine life, that our path may be as the shining light that shineth more and more unto the perfect day.

While trusting in thy blessing, may we be found putting forth our utmost efforts, as those who are called and honoured to be fellow-workers with thee. In the daily exercises of watchfulness and prayer, in the daily use of thy precious word, as well as in the hallowing of thy holy day, help us to make the most of our opportunities. O for grace to improve our fleeting time, and run our race as if we heard the step of death behind us, and saw his shadow projected on our path! May we rise every morning to the duties of life as if we heard a voice, saying Work while it is called to-day; the night cometh when no man can work. So living in and to the Lord, when death arrives, may we have nothing to do but die in the Lord--die in hope, die in peace, die in the well-grounded and happy assurance that we leave the world to go to the Father. With ourselves we cast all who are ours on thy loving care. May our families belong to the family of the redeemed. Call, convert, save, and sanctify

every member of them, that there may not be so much as one amissing on the day when Christ makes up his jewels. Well in their hearts and in their homes, suiting both the dealings of thy providence and the gifts of thy grace to their different circumstances; and out of thine exhaustless fulness supplying all their wants. And looking beyond the circle of such as are near, or peculiarly dear to us, we pray for all mankind. May the light that shines on us soon arise and shine on every heathen land. Bless all missionaries, and, to whatever Church they belong, all who preach Christ and him crucified. Hold up the hands that hold up the cross. The sick do thou heal; prepare the dying for death; spare useful lives for further usefulness; and give those who are in trouble of body, or mind, or outward estate, such a sanctified use of their trials that they may have reason to say, It was good for me that I was afflicted.

Grateful for all the mercies of the day, we commit ourselves to thy keeping through the night. Bless our couch with sleep. With quiet rest recruit our strength and with thy grace refresh our souls; fitting us for the duties of another day. And ascribing all glory to the Father, and the Son and the Holy Ghost, we beseech thee to hear and answer us for Christ's sake. *Amen.*

MORNING AND EVENING MEDITATIONS.

MONDAY.

Morning.

Talk no more exceedingly proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

Great is our Lord, and of great power: his understanding is infinite.

The eyes of the Lord preserve knowledge; and he overthroweth the words of the transgressor.

Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him?

1 Sam.ii.3. Job xxxvii. 16 Ps. cxlvii. 5. Prov. xxxii. 12. Isa. xl. 13.

Evening.

The secret things belong unto the Lord our God.

Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his

ways, whose heart thou knowest; for thou, even thou only, knows the hearts of all the children of men.

I am God, and there is none like me:

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.

Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God.

Deut. xxix. 29. 1 Kings viii. 39. Isa. xlvi. 9, 10. 1 Cor. iv. 5.

TUESDAY

Morning.

O Lord, thou hast searched me, and known me.

Thou knowest my down-sitting and mine up-rising:
thou understandest my thought afar off.

Thou compassest my path, and my lying down, and art
acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord,
thou knowest it altogether.

Thou hast beset me behind and before, and laid thine
hand upon me.

Such knowledge is too wonderful for me; it is high, I
cannot attain unto it.

Ps. cxxxix. 1, 2, 3, 4, 5, 6.

Evening.

**Let the words of my mouth, and the meditation of my
heart, be acceptable in thy sight, O Lord, my strength, and
my redeemer.**

Search me, O God, and know my heart; try me, and
know my thoughts:

And see if there be any wicked way in me, and lead me
in the way everlasting.

But thou, O Lord, knowest me: thou hast seen me, and tried mine heart.

The Lord knoweth the thoughts of man, that they are vanity.

For all these things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.

Ps. xix. 14.

Ps. cxxxix. 23, 24.

Jer. xii. 3.

Ps. xciv. 11.

Isa. lxvi. 2.

WEDNESDAY.

Morning.

Thou, Lord God, knowest thy servant.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine.

I have seen his ways, and will heal him; I will lead him also, and restore comfort unto him, and to his mourners.

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

2 Sam. vii. 20.

Ps. xxxiv. 15.

Ps. lxxx. 14.

Isa. lvii. 18.

2 Tim. ii. 19.

Evening.

I know thy works, and thy labour, and thy patience.

Your Father knoweth what things ye have need of
before ye ask him.

Therefore take no thought, saying, What shall we eat?
Or, What shall we drink? Or, Wherewithal shall we be
clothed:

(For after all these things do the Gentiles seek;) for
your heavenly Father knoweth that ye have need of all
these things.

And the Lord said, I have surely seen the affliction of
my people which are in Egypt, and have heard their cry.

Rev. ii. 2.

Matt. vi 8.

Matt. vi. 31, 32.

Exod. iii. 7.

THURSDAY.

Morning.

**He is wise in heart, and mighty in strength: who hath
hardened himself against him, and hath prospered?**

Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

He giveth wisdom unto the wise, and knowledge to them that know understanding:

He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

O the depth of the riches both of the wisdom and knowledge of God!

Job ix. 4.

Dan. ii. 20, 21, 22.

Rom. xi. 33.

Evening.

Behold, he put no trust in his servants; and his angels he charged with folly:

How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

Men do therefore fear him: he respecteth not any that are wise of heart.

That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Job iv. 18, 19.

Job xxxvii. 24.

Isa. xlv. 25.

1 Cor. i. 25.

FRIDAY.

Morning.

God hath spoken once; twice have I heard this that power belongeth unto God.

Lo, these are parts of his ways but how little a portion is heard of him? But the thunder of his power who can understand?

The voice of the Lord is powerful; the voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars; yea the Lord breaketh the cedars of Lebanon.

What God is there in heaven or in earth that can do according to thy works, and according to thy might?

Great in counsel, and mighty in work.

Ps. lxii. 1.

Job xxvi. 14.

Ps. xxix. 4, 5.

Deut. iii. 24.

Jer. xxxii. 19.

Evening.

What? Shall we receive good at the hand of God, and shall we not receive evil?

For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

In whose hand is the soul of every living thing, and the breath of all mankind.

But he is in one mind, and who can turn him? And what his soul desireth, even that he doeth.

For he performeth the thing that is appointed for me: and many such things are with him.

Therefore am I troubled at his presence: when I consider, I am afraid of him.

Job ii. 10.

Job v. 18.

Job xxiii. 13, 14.

SATURDAY.

Morning.

In the beginning God created the heaven and the earth.

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out

the heavens as a curtain, and spreadeth them out as a tent to dwell in.

In his hand are the deep places of the earth; the strength of the hills is his also.

The sea is his, and he made it; his hands formed the dry land.

I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me.

Gen. i. 1.

Isa. xl. 22.

Ps. xc. 4, 5

Jer xxvii. 5.

Evening.

For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.

The hand of our God is upon all them for good that seek him.

But I trusted in thee, O Lord: I said, Thou art my God.
My times are in thy hand.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin.

2 Chron. xvi. 9. Ezra viii. 22. Ps. xxxi. 14, 15. Ps. lxiii. 7. Isa. i. 25.