

HOME PREACHER OR CHURCH IN THE HOUSE.

THIRTY-SECOND WEEK.

MORNING WORSHIP.

O GOD, the King of Glory, who hast exalted thy Son Jesus Christ with great triumph into the kingdom of heaven, grant, we beseech thee, that we by faith may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

HYMN, *or Psalm cxlix.* 1-4.

PRAISE the Lord, ye heavens, adore him;  
Praise him, angels, in the height;  
Sun and moon, rejoice before him;  
Praise him, all ye stars of light.

Praise the Lord, for he hath spoken;  
Worlds his mighty voice obeyed;  
Laws that never shall be broken,  
For their guidance he hath made.

Praise the Lord, for he is glorious:  
Never shall his promise fail.  
God hath made his saints victorious:  
Sin and death shall not prevail.

Praise the God of our salvation,  
Hosts on high his power proclaim;  
Heaven and earth, and all creation,  
Laud and magnify his name.

#### EXODUS XXXIII. 7-19.

AND Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation, which was without the camp. 8. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. 9. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses. 10. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped,

every man in his tent door. 11. And the Lord spake unto Moses face to face, as a man speaketh to his friend. 12. And Moses said unto the Lord, See thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 13. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in the sight: and consider that this nation is thy people. 14. And he said, My presence shall go with thee, and I will give thee rest. 15. And he said unto him, If thy presence go not with me, carry us not up hence. 16. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. 17. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 18. And he said, I beseech thee, shew me thy glory. 19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

## EXODUS XXXIV. 29-35.

AND it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. 30. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 31. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 32. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. 33. And till Moses had done speaking with them, he put a vail on his face. 34. But when Moses went in before the Lord to speak with him he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. 35. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the vail upon his face again, until he went in to speak with him.

## ROMANS XI. 1-18.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5. Even so then at this present time also there is a remnant according to the election of grace. 6. And if by grace, then is it no more of works; otherwise grace is no more grace; but if it be of works, then is it no more grace; otherwise, work is no more work. 7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. 8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day. 9. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: 10. Let their eyes be darkened, that they may not see, and bow down their back alway. 11. I say then, Have they stumbled

that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14. If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15. For if the casting away of them be the reconciling of the world, what shall he receiving of them be, but life from the dead? 16. For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. 17. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18. Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

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## *Prayer.*

O GOD, our voice shalt Thou hear in the morning: in the morning will we direct our prayer unto Thee, and will look up. We offer unto Thee, as is most meet, the sacrifice of thanksgiving, even the fruit of our lips, giving praise unto Thy name for all the varied and gracious benefits which day by day we receive from Thee. If we would declare and speak of thee, they are more than can be numbered, embracing in their range every moment of our being, and every circumstance in our lives. We are ashamed, and blush to lift up our eyes to Thee our God, when we think of the way in which we have requited Thine unwearied and fatherly kindness. Too often has Thy goodness, which should lead us to repentance, been perverted by us into an encouragement to shut Thee out from the counsels of our hearts, and to follow our own evil devices. When we reflect on what we have been and on what we have done, the memory of the past overwhelms us with shame and self-loathing: How then shall we stand before Thee, who art of purer eyes than to behold evil, and who canst not look upon sin? For anything we can do our ruin is inevitable, nor could we charge Thee with dealing hardly or unjustly with us, wert Thou to subject us to the indignation and wrath, tribulation and anguish, which are the allotted

portion of all who obey not the truth, but obey unrighteousness. Yet, O God of grace, suffer us not to add to our guilt and to deepen our condemnation by mistrusting the testimony of Thy word regarding Thine ability to save to the uttermost all that come unto Thee through Christ. Relying on Thy grace as flowing out through Him even to the chief of sinners, humbly yet hopefully we lift up our hearts with our hands unto Thee in the heavens, beseeching Thee to be merciful unto us, O God, be merciful unto us; for our souls trust in Thee.

Thou, O Lord, who searchest the heart and triest the reins of the children of men, knowest, that, however we may attempt to disguise it from ourselves, our sole aim in prayer too often is that we may be freed from the guilt of sin, and so escape the punishment which is its due. The abominable thing which Thou hatest appears not to us in the hideous and revolting light in which Thy pure and holy eye sees it; and at best we do not regard it with that utter abhorrence which its inherent and unutterable vileness is fitted to inspire. Do Thou, O God, who art light, and in whom is no darkness at all, pour in upon our minds that true light which will enable us to see sin as being in every form and degree exceeding sinful; that in its very nature it is the death of the soul; that we cannot rise to life or be partakers of salvation but by its utter destruction within us, and by the infusion into our minds of that knowledge and

righteousness and true holiness in which Thine image consists.

It hath pleased Thee in Thy good providence to give us to see another day of the Son of man. May we receive from him grace to keep the sabbath from polluting it, and to take hold of Thy covenant. May we be brought unto Thy holy mountain, and made joyful in Thy house of prayer, and may our burnt-offerings and our sacrifices be accepted on Thine altar. Far from us be the counsel of the wicked, who say of the Sabbath, What a weariness is it! And who, through the pride of their countenance, call not upon God. May the Holy Spirit help our infirmities, and by His mighty and gracious influence so disengage us from the world and its vanities, that we shall devote all the energies of our nature to Thy service. May Thy presence be felt by us to be an awful yet blessed reality. May we see the power and the glory of our God in the sanctuary; and while those who have their portion in this life urge the vain and godless inquiry, Who will show us any good? let the earnest longing of our hearts be, Lord, lift Thou up the light of Thy countenance upon us. May the Spirit of grace be poured out from on high upon all flesh, that all in man that is opposed to Thy holy nature, may disappear from the earth, and righteousness, and peace and joy in the Holy Ghost universally prevail. Grant, O God of love, these our prayers, for Jesus' sake. *Amen.*

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## THE CHURCH IN THE HOUSE.

O LORD, give us to know Thy Son Jesus Christ as the true God, who took upon Him the form of a servant, and was made in the likeness of men, and who being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the cross, for our salvation. Grant us for His sake the forgiveness of all our sins, and into His image may our minds be transformed. May we hear His voice saying unto us, Be watchful, and strengthen the things which remain, that are ready to die, and may His Spirit so enlighten us, and enlarge our views of Christian doctrine and duty, as to save us from the fatal error of resting in a name to live, while we are dead. *Amen.*

HYMN, or *Psalm* xl. 7-10.

BEHOLD my servant! See him rise  
Exalted in my might!  
Him have I chosen, and in him  
I place my supreme delight.  
  
On him, in rich effusion pour'd  
My spirit shall descend;

My truths and judgments he shall show  
To earth's remotest end.

Gentle and still shall be his voice;  
No threats from him proceed;  
The smoking flax he shall not quench,  
Nor break the bruised reed.

The feeble spark to flames he'll raise;  
The weak will not despise;  
Judgment he shall bring forth to truth,  
And make the fallen rise.

#### DEUTERONOMY XVIII. 15-22.

THE Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. 17. And the Lord said unto me, They have well spoken that which they have spoken. 18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words

in his mouth; and he shall speak unto them all that I shall command him. 19. And the word of the Lord came unto Jeremiah, saying, 20. Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; 21. Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. 22. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

#### I. JOHN IV. 1-8.

**BELOVED**, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. 2. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4. Ye are of God, little children, and have overcome them because greater is he that is in you, than he that is in the world. 5. They are of the world; therefore speak they of the world,

and the world heareth them. 6. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8. He that loveth not knoweth not God; for God is love.

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## SERMON XXXII.

“THOU HAST A NAME THAT THOU LIVEST, AND ART DEAD.”

--Rev. iii. 1.

**BETWEEN** the diseases of the body and the sins of the soul there are many features of a striking and instructive resemblance. They originated together in rebellion against God; they advance together in the production of suffering and misery; and if unremedied, they terminate together in temporal and eternal death. But in no circumstance is the resemblance more striking than in that fatal self-deception with which they are so often accompanied. It is owing to this self-deception that, though man can never become insensible to pain, nor hope to evade the universal sentence of death, it is yet by no means uncommon to find him acting as if perfectly unconscious of the progress of years or the ravages of disease, and resting in the confident anticipation of long life and enjoyment and success; while to every eye but his own he appears under the most manifest symptoms of approaching dissolution. And just so is it with the sinner. He acknowledges the the general charge that he is, indeed, guilty before God; he admits the general belief that he must appear before the judgment seat of Christ; yet, voluntarily ignorant of the demands of the law;

unacquainted with the determined alienation of his heart from God; forgetting the conversion and renovation which the gospel requires -- he is supported by the baseless hope of an indiscriminating mercy, and rests contented with the name and profession of an outward religion, though unaccompanied with one single movement of the life of God in the soul.

The text, which forms part of our Lord's address to the church at Sardis, suggests the inquiry when it may be said to a church, "Thou hast a name that thou livest, and art dead." In answer to this inquiry, we remark --

I. *That a church may be said to have a name to live while she is dead, when she has the name of Christian, without the doctrines of the gospel.*

1. The most important discovery in the word of God is that of redemption, by the Lord Jesus Christ, from sin, and death, and misery. One of the most vital doctrines must therefore be what relates *to the person of the Redeemer*. On this subject we may view the opinions of professing churches under three heads. By some the Redeemer is considered a mere man, in all respects, as to nature, like ourselves. By others he is held to be the Word that was with God and was God -- "God manifest in the flesh."

With respect to the first: if the Redeemer were a mere man, in all points like ourselves, subject to prejudice, error, weakness, sin, then may we say of our faith, "Surely we

have preached in vain, and you have believed in vain! we are yet in our sins.” If we know our own hearts, we must feel that a Saviour no better, or only a little better, than ourselves, can never be a fit object for the faith, the hope, the dependence of sinners, nor give movement or life to the church of God. But should the Redeemer be of a more elevated nature; should he rank among angels, as one of those spirits who, during the unnumbered ages that have elapsed since the commencement of creation, have been advancing in wisdom, and holiness, and power; still, though the Saviour were an angel, man is but a little lower than the angels, and would therefore have to depend on an arm little stronger than his own. Nay, as all but God himself is liable to change; as he is declared to have even charged his angels with folly; this Saviour, this Redeemer, might fall from God, and be banished into that misery from which the gospel, by him, proposes to rescue sinful man.

The power of a creature, however exalted, can never give life to the church, There is, in the awakened conscience of a sinner, a fear that can find no repose but in the bosom of the Eternal, and can put no confidence in any redemption but that which is effected by the arm of Omnipotence. The first movement of the life of hope in the penitent sinner, and consequently the life of hope in the church, originates from receiving Christ as “God manifest in the flesh.”

The life of the soul is to know God with feelings of love and conformity to his image. Now were we even to admit, what the Scriptures will by no means warrant us, that the works of nature afforded to man, at his creation, a perfect revelation of the being, attributes, and will of God; still this revelation could serve no longer than man continued to hold his original and natural relation to his Creator. Should it then appear that man by sin has fallen into a new and unnatural relation to the Creator, there is required a new manifestation of God that man may again be enabled to know God, and again have spiritual life in the knowledge of God. Philosophers have darkened our eyes with the discoveries and stunned our ears with the praises of “natural religion;” but, alas! of what avail to man is “natural religion,” since the condition of man himself is “unnatural?” His natural state was innocence and immortality; his unnatural state is sin and death. While obedient to God, man knew God loved him; but where has God told him he will love him through an enemy? While in innocence, he felt God’s protection; but where has God told him he will save him though guilty? And even if God can love and pardon the guilty sinner, where shall the sinner look for the evidence of that love and pardon? If the solution of these questions be not furnished by creation, we have internal evidence that, in order to his restoration to spiritual life, another manifestation of God was necessary to

sinful man. Let us then examine creation, that we may find whether, as the source of “natural religion,” it affords to the sinner any manifestation of God as ready to pardon his iniquities.

Ascend we with astronomy to the sun, the moon, and the stars; in all their pages of light and of glory we read not a record of pardon. Descend we to the earth, the scene of our sin, our misery, and our death; and neither in the sea, the land, the mountain, the plain, the qualities of plants, or the nature of animals, do we find one evidence how or whether God will pardon. Or enter we into the secret recesses of our souls: conscience has there recorded our sins; but, instead of revealing to us whether God will pardon, her eye wanders unsatisfied for a ray of reviving hope, and to every visitant it is her earnest but unsatisfied inquiry, “What shall I do to be saved?” Here, then, there is internal evidence, that there was required a new manifestation of God to meet the new situation to which man was reduced by sin; to supply to the awakened conscience the deficiency of nature, which did only reveal the Creator, but not “the sin-pardoning God;” and to save him from ignorance, and sin, and misery, and death, by restoring him to the knowledge and love of God, wherein consisteth his spiritual life.

Let us then hold steadily in view, that the object of God was to reveal himself to man in a character not discoverable

in nature -- that of the “sin-pardoning God;” and let us turn an attentive eye to the record of revelation for the description of the person who proclaims the pardon.

The evidence of this record has been variously arranged. It may be divided into four stages: -- The evidence of prophecy, before the Redeemer was manifested in the flesh; the evidence of the Redeemer himself, during his manifestation; the evidence of his inspired evangelists or apostles, who spoke under the infallible teaching of the Holy Ghost; the evidence of our Lord himself, after he had ascended up into glory. I shall then briefly advert to the harmony of the scriptures upon the assumption that the Saviour was “God manifest in the flesh,” and the want of that harmony, on the assumption of his being a man or a created angel.

Before proceeding to examine the evidence in detail, it may be observed, that as the object of the New Testament dispensation was to explain and fulfil the types and prophecies of the Old Testament, so, we are naturally and necessarily led to the New for the explanation of what is dark or difficult in the revelation or phraseology of the Old. This observation premised, let us proceed to examine the first stage of the evidence -- the prophets who foretold the coming of our Saviour.

In Isaiah, vii. 14, explained by Matt. i. 23. The Saviour is announced by the name of “Immanuel,” “God with us.”

In Isaiah, ix. 6, the prophet declares, "Unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." In these words he is foretold "a child born," and by this character we perceive his human nature. He is also announced as the "mighty God;" and by this description we discover his divine nature. He is also styled the "Prince of peace;" and by this description we recognize him as uniting both natures in one person, and so becoming the mediator of peace between God and man. In Isaiah, xlv. 6, "thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts; I am the first, and I am the last; and beside me there is no God." Let this portion of scripture be explained by Rev. ii. 8 -- where Jesus, who was dead and is alive, declares himself to be the first and the last -- and it necessarily follows that he is the Lord, besides whom there is no God. Thus did the prophets speak of our Saviour, when they beheld his day and his glory afar off. But speaking as they were moved by the Holy Ghost, they testified that he should be "God manifest in the flesh."

In the second stage of the evidence let us hear our Saviour himself. John v. 17, 18, "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." If the phrase, "Son of God," by which our

Saviour is generally distinguished, be a Hebrew idiom, we have at least the advantage of a Hebrew interpretation, and the Jews understood by it equality with God. John x. 30, our Saviour says, "I and my Father are one." On this the Jews took up stones "to kill him;" alleging, in justification of their violence, "because that thou, being a man, makest thyself a God."

In the answer of our Saviour in the 38th verse, instead of the refutation of an error, if into one they had fallen, he appeals to his works, and draws this conclusion, "that ye may know and believe that the Father is in me, and I in him." Had the Jews been in error when they affirmed that our Saviour asserted his divinity, would he not have corrected or avoided such equivocal phraseology? Observe, on the contrary, how firmly he adheres to it, even at the hour of death. When questioned, Mark xiv. 61, "Art thou the Christ, the Son of the Blessed?" by which it is evident the Jews understood "equality with God," Jesus answered, "I am."

In the third stage of the evidence we examine inspired apostles, who wrote of our Saviour after his ascension. John i. 1, 14, "In the beginning was the Word, and the Word was God. And the Word became flesh and dwelt among us." Acts xx. 28, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers--to feed the church of God, which

he hath purchased with his own blood.” Rom. ix. 5,  
“Whose are the fathers, and of whom as concerning the  
flesh, Christ came; who is over all, God blessed for ever.” 1  
Tim. iii. 16, “Now without controversy, great is the  
mystery of godliness; God was manifested in the flesh,  
justified in the Spirit, seen of angels, preached unto the  
Gentiles, believed on in the world, received up into glory.”

In the fourth stage of the evidence we have our  
Saviour’s own testimony, when exalted to glory. Rev. xxii.  
20, “He which testifieth these things saith, Surely I come  
quickly. Amen. Even so, come, Lord Jesus.” Here we  
perceive, as the first step of the illustration, that the person  
coming quickly is the Lord Jesus. At the 12th and 13th  
verses we find him declaring, “Behold, I come quickly. I am  
Alpha and Omega, the beginning and the end, the first and  
the last.” Here we perceive, as the second step of the  
illustration, that the Lord Jesus is the Alpha and Omega.  
Let us now turn to Rev. xxi. 6, 7: He that sat upon the  
throne, said, “I am Alpha and Omega, the beginning and the  
ending, saith the Lord, which is, and which was, and which  
is to come, the Almighty.” Rev. iv. 8, The four beasts,  
(literally, living creatures) rest not day nor night, saying,  
“Holy, holy, holy, Lord God Almighty, which is, and which  
was, and which is to come.”

We have thus adduced the testimony of prophets of old,  
of our Saviour on earth, of his apostles who spoke by the

Holy Ghost, and of our Saviour himself, ascended into glory. They have all testified that Jesus was “God manifest in the flesh;” and whilst men vainly cavil and argue against it on earth, we hear the testimony repeated by angels in the adorations of the highest heaven.

For the supreme deity of our Saviour farther or higher evidence can neither be expected or demanded. Upon no other principle than that of his supreme deity can we account for the love of Christ” being the prominent object and the governing motive through all the New Testament. “God so loved the world that he gave his only begotten Son”: “Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins:” “The love of Christ constraineth us thus to judge, that we should live unto him who died for us, and rose again.” Now if Christ were a man like ourselves, or a created being of any possible order, where do you find this mighty love? Were he either man or angel, will not the love of some of his apostles vie with his own as a motive to our love and obedience? Let us compare, for example, the love of Christ and that of Paul. The one labours in teaching about the space of three years, during which he is sometimes in danger, but not injured. He confines his labours to the narrow boundaries of Judea, a land that may be traversed from Dan to Beersheba in the space of a few days; performs, indeed, many wonderful works, but the

benefit of which is confined to a comparative few of the Jewish nation; with apparent difficulty works a miracle of kindness for the Sidonian woman, because an alien from the family of Israel, lastly he dies a grievous death, but without any peculiar visible circumstances to distinguish his love to mankind from that of many who had devoted themselves for their friends or for the country. Now, with this history compare the conduct of Paul. No sooner does he receive the commission of the gospel, than Judea becomes too narrow for his labours of love. He carries it to Arabia. He returns to Jerusalem to testify the gospel. He traverses Asia, preaching salvation through all its cities. During this time he is tried with hunger, and thirst, and nakedness; with perils by land, and perils by sea; with perils by robbers; and, a trial still harder to be borne, with perils from his own hard-hearted and ungrateful countrymen. In preaching the gospel he endures such a continued and complicated affliction, that he protests unto God he died daily; yet under this pressure of trials, love to the Saviour sustains and impels him in his course. Asia becomes too narrow for his labours of love. He passes into Europe. He preaches the gospel through its cities, and states, and kingdoms, His heart bleeds for his kindred according to the flesh, and he returns to Judea that he may testify to them the gospel of salvation. He is committed to prison; appeals to Caesar; preaches the gospel while a prisoner of Rome, a pattern of

indomitable patience in suffering, and of zeal the most ardent in the activities of benevolence. He finally closes his mortal journey by shedding his blood in confirmation of his sincerity. Now, if love is to be estimated by energy of character, by the extent of labours, the intensity of suffering for the object of affection; or finally, by laying down our life in defence of our cause -- then I do not hesitate to say, that the love of Paul would fairly come into competition with that of Christ, or outweigh it in the balance of public estimation. Yet after all this, the Scripture is silent about the love of Paul, and filled in every page of the New Testament with the argument of the "love of Christ." This fact can only be accounted for on the principle, that the humiliation of Christ was God's stooping to man; that the love of Christ was the love of God to man; and in this God commendeth to us his love, that "God being manifest in the flesh," Jesus laid down his life for the purchase of our salvation.

2. The second doctrine upon which depends the life of the church, is *the atonement of sacrifice which Christ our Lord has offered for sin*. The supreme deity of our Saviour demonstrates this his power to save if he would. The sacrifice he has offered exhibits the power exerted and salvation accomplished. The humble and cordial and efficient acceptance of the doctrine of Christ's atonement, is the very life-pulse of the church.

The evidence of this important doctrine may be considered as exhibited during six different stages: -- It may be viewed as figured in the sacrifices of the law. From the days of Abel, who offered the firstlings of his flock, till the days of Christ, who offered himself without spot to God, the sacrifices bear testimony that “without shedding of blood there is no remission of sin.” We have the same doctrine declared by John the Baptist, when he came in the spirit of Elias to prepare the way of the Lord. John was our Saviour’s witness, that all men might believe; and pointing to him with the finger to direct the people’s faith -- “Behold,” saith he, “the Lamb of God, that taketh away the sin of the world.” We may consider the doctrine as taught by our Saviour himself: “This is my blood of the new testament, which is shed for the remission of the sins of many.” We have it as explained by the inspired apostles of our Lord: “In whom we have redemption through his blood, the forgiveness of sins.” We have the doctrine explained as understood by saints in glory, who had already entered into their everlasting rest. Now, though all men on earth should have expected salvation by inadequate means, or to arrive at glory by an erroneous road; there can be no hesitation in believing, that those who had already attained to heaven must have known the means of their success, and the road they had travelled. Let us listen to them: -- “And I beheld, and, lo, in the midst of the throne and of the four beasts and

in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.

When he had taken the book, the four beasts and four and twenty elders fell down before the Lamb. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain and hast redeemed us unto God by thy blood.” Let any man examine this series of evidence. It commences nearly coeval with creation; it is exhibited in the legal sacrifices; it is foretold by prophets; it is announced by the Baptist in our Saviour’s presence; it is recorded by our Saviour himself a few hours before his death; it is preached by apostles to Jews and Gentiles: it is the theme of saints in the kingdom of their rest; it runs uninterrupted and unvarying along the stream of four thousand years, till the testimony is sealed and revelation completed: let all this be examined, and must we not then conclude that the doctrine of the atonement is a necessary principle to the life of the church? The believer lives, because Jesus died for him. “He bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness.”

3. The third doctrine upon which depends the life of the church, is *that which relates to the Holy Spirit and his influences*. The doctrine of his existence and energy is revealed in the very commencement of the word of God. “In the beginning God created the heavens and the earth. And

the Spirit of God moved upon the face of the waters.” That this Spirit is the moving power in restraining from sin, in exciting to faith, repentance, love, and obedience, is manifested in the historical record of Noah: “My Spirit shall not always strive with man” Of this Spirit our Saviour promises, “Your heavenly Father will give his Holy Spirit to them who ask.” And of this Spirit the apostle declares he makes the heart of the believer his temple and witnesseth with our spirits that we are the children of God. The supreme deity of the Holy Spirit is manifest from the following scriptures: -- “Why hath Satan filled thine heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God:” “The things of God knoweth no man, but the Spirit of God:” “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile that temple, him will God destroy; for the temple of God is holy, which temple ye are:” and, “Ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people;” “Ye are the temple of the Holy Ghost, which is in you.” The entire efficacy of religion is, by our Saviour, ascribed to the Holy Spirit: “Verily I say unto you, Except a man be born of water and of the Spirit, he shall in no wise enter into the kingdom of heaven.”

Having convinced the soul of sin, of righteousness, and of judgment, it is the office of the Holy Spirit to take of the

things of Christ and show them unto the believer. These doings of Christ are -- his glorious nature, yet lowly humiliation; the atonement of Christ, whereby the sinner beholds his iniquities forgiven and his transgressions blotted out; the gift of the Spirit in the hand of Christ, whereby the polluted soul becomes acquainted with sufficient means of purification, and the saddest and weakest heart finds comfort and strength; and finally, the glory that shall hereafter be revealed in all them that love God. These are the things of Christ which the Holy Spirit witnesseth to the mind, and by the living impress of which upon the understanding and the conscience the soul of the sinner is sealed unto the day of redemption.

4. In the sum of these doctrines we discover the fourth principle upon the influence of which the life of the church depends -- *the doctrine of free grace*. The practical reception of this doctrine in the church lies at the foundation of a religion for sinners. How do you expect to be pardoned? is the first question in such a religion. The common answer returned is, "If I repent and amend my ways God will pardon me." I am aware thus runs the full current of popular and inconsiderate theology. As no man can be saved without repentance, it is therefore concluded that men are saved on account of their repentance. But if men are saved on account of their repentance, then is salvation of works, not of grace. Now the scriptures assure us that we

“are justified freely by grace, through the redemption that is in Christ Jesus;” and that “by grace we are saved through faith, and that not of ourselves; it is the gift of God, not of works, lest any man should boast.” As we live in a philosophical age, perhaps it may be of some importance to show that the principles of the soundest philosophy can be exhibited in strict subservience to this testimony of scripture. It is then a principle of the soundest philosophy, that “we are not to assign to any effect more causes than are adequate to its production.” In scripture, then, the pardon of sin is ascribed to one cause, “the blood of Christ;” why then ascribe it to another, the sinner’s own repentance? The simple fact is, the pardon of sin is not the *effect*, but the *cause*, of repentance. The love of God in sending his Son into the world, the free grace of God in pardoning sin, are the motives that work upon the sinner’s soul. He loves because he was first loved; and sincerely repents because he is freely pardoned.

These are the doctrines by whose mighty energies the church of God arises to life and glory. These were the doctrines that gave life to the labours of Paul, and of Peter, and of John, and the noble army of martyrs and confessors of the truth. These are the principles -- obscured during a long night of mental darkness, or entombed through ages of spiritual death -- which again sprang to life in the morning of the Reformation, and propelled the life-pulse of their

divinity through the renovated churches. These are the living doctrines, which warmed the hearts and guided the pens and gave eloquence to the tongues of Luther and Calvin and Zuinglius and Melanchthon and Knox. These are the doctrines which, in more modern times, stirred within the souls of Wesley and of Whitfield, when they burst irresistibly over those barriers of formality within which a cold and lifeless and almost heathenish theology had entrenched herself. These are the doctrines by which they stirred up the life of God in the cold hearts of multitudes sleeping in sin and the shadow of death. These are the doctrines which sent an Elliot and a Brainerd and a Swartz and a Vanderkemp and a Martyn to the Indian, the Hottentot, the Hindoo, and the Persian. These are the doctrines which wafted life around the globe to our antipodes in the South Seas, and made the scattered islands to blossom as the gardens of God. These are the doctrines by which the church shall live, unchanged by time, and which shall hail the Redeemer in her hymns, and her sermons, and her prayers, when he shall come the second time without sin unto salvation.

II. *The Church may have a name to live, and be in reality dead, when orthodoxy in opinion is substituted for morality in practice.*

Our Saviour has attributed sanctification to the belief of the truth; yet the word of God has denounced deserved

wrath against those who hold or imprison the truth in unrighteousness. The life of the church must be seen in the fruits of the Spirit growing from the seed of the truth. For as bodily life is not a principle that we understand by its own nature, but is merely seen and acknowledged in its outward effects; so the spiritual life is not to be evidenced by a mere mental possession of the doctrines of truth from which it springs, but by a visible exhibition of their fruit unto holiness. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, we must also walk in the Spirit.

III. *The Church may have a name to live, while in reality dead, from an external morality, without humility and piety.*

It is a favourite object with those called philosophical Christians, to discard all importance from the belief of the truth, and to attach every thing valuable to moral conduct. And, indeed, could it be proved that genuine morality, having equally the love of God and man for its motive and its object, could exist without the belief of the truth, then might it be granted that the doctrines we believe are of little importance. But so long as practice must arise from principle, the value of our outward conduct must be estimated by the nature of the inward principles from which

it springs. The fact is, that whenever men begin to extol morality, and depreciate doctrinal truth, they are generally found to be equally strangers to both. They have a name to live in some partial and conventional virtues -- virtues founded in pride and self-love and which therefore are frequently the parents of the most revolting crimes. Of this we have a remarkable instance in the case of the Pharisees. They prided themselves upon the unimpeachable correctness of their outward morality; yet our Saviour tells them, "I know you that ye have not the love of God in you." And the fruit of their morality was awfully exhibited in their prosecution and crucifixion of the Lord of life and glory. The life of the church, produced by the Spirit of God, is truth in the understanding, the love of God in the heart, humility because of our unworthiness, watchfulness unto prayer, and holiness in all our conversation.

In conclusion, the text discovers to us the danger of substituting the name for the life of religion. When we reflect on the life of our Redeemer, and when we perceive how little the churches are conformed to his image, then the bearing and application of the epistle in the text should fall heavy upon every ear, and sink deep into every heart. The various conditions of the churches of Asia may be viewed as so many prophetic pictures of all the churches upon the face of the earth; and the epistles of Jesus to these several churches, as impressive declarations of that providential

government which he exercises over them to the end of the world. Let us, then, be “watchful and strengthen the things that remain that are ready to die.” Should the church ever forsake the Rock of ages the fabric will crumble into ruin; but so long as she rests on the foundation, Christ Jesus the Lord, “God manifest in the flesh,” she shall remain, through the changes and injuries of time, a temple unprofaned by the foot of the enemy -- a building of God amidst the ruins of the universe.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

-- HENRY COOK, D.D.

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## THE CHILDREN'S SERVICE.

ONE night when Paul had come to a town of the name of Troas, on the eastern shore of the narrow sea which separates Asia and Europe on the south, he had a vision which was sent to him by God. He had been led to Troas against his own mind, and the vision explained the reason to him. The Holy Spirit wanted to lead him into Greece, to preach the gospel there. So when he had been brought to the sea-port town I have named, he had a vision in the night. There seemed to stand by the side of his bed a man whom he knew to be a Macedonian, and as he stood he said, Come over and help us. When Paul rose up and thought on what he had seen and heard, he saw why he had not been allowed to go into Bithynia, which he had wished to visit, and felt quite sure that God wished him to cross the sea, and to preach the gospel to the Greek peoples in Europe. He did not stay an hour longer than he could help at Troas; but finding a ship he crossed the sea to a place called Neapolis -- you might say *Naples*. He was now in Europe. But he did not stop there, but pushed on to Phillipi; a chief town, indeed the capital, of that part of Macedonia which he had reached, and what was then known as a Roman Colony.

Here he stayed for some days, and then the things happened of which I am now to tell you.

The sabbath day observed by the Jews came round; and Paul, learning that there was a place of prayer by the river side, thought he would go and talk with the people who might gather themselves together. He went, accordingly, and sat down and spoke to the worshippers. They were chiefly, perhaps wholly, women; they do so often go more to prayer than men. Now, among the rest there was one whose name has become very well known, in consequence of what happened that day. She was called Lydia; she was not a native of Philippi; she belonged to Thyatira, a town in Asia; but she had crossed the sea, I suppose, to carry on her merchandise, and was living in the Macedonian town when Paul came to it. She was a seller of purple cloths or dyes. She was not a Jewess; but she had learned to fear and love the God of Israel, and had become a proselyte. She did not know anything as yet about Jesus being the Messiah promised of God. But when she heard Paul speak of him, she listened with great attention, and became convinced that he had spoken the truth, and brought to her good news of great joy. God had, by his Spirit, opened her heart to attend and believe. So, as soon as she was quite persuaded that Jesus was the Saviour, she wanted to confess him, and both herself and her household were baptized. Then she said to Paul, If you think me a

true Christian, come and stay in my house; and she would not hear of his saying no. So he went and staid there.

Some days after, Paul was going to the place of prayer with his Christian companions. As he was on his way, a poor girl possessed by an evil spirit -- who had been used by persons who owned her as a slave to tell fortunes to silly people, and so to bring her masters a great deal of money -- came after him crying out, These are the servants of the Most High God, come to show us how to be saved! Paul did not at first seem to heed her. But she kept following him whenever he appeared with his friends, and crying out as before. So at last he saw that Satan wanted to bring a bad name on him and the rest, as if they were in compact with the fortune-tellers; and he was sorry also for the poor slave, oppressed of the devil. So he turned round, and said, In the name of Jesus Christ, I order you, bad spirits, to come out of this damsel. He had no sooner said it than the girl became quite sane and well, and she molested Paul no more.

But her masters were very angry. They could not use their slave any more to delude the people, and get money for telling them what they pretended only those possessed by the gods could know. They got hold therefore of Paul and his friend Silas, and dragged them into the public market-place, where the magistrates held their court. They took them before the rulers, and said, Here are Jews who have come over from Asia, and they are causing great

trouble in our city, telling the people to do things which Romans, as we in Philippi are, should not observe. They are in fact, turning the place upside down, and destroying our customs. Then there was a great hubbub. The crowd, hearing that Paul and his companions were against their Roman privileges, made a great noise, and the magistrates thought something really dangerous and frightful was about to happen. Up they rose and said to the officers of the court, Go, strip these men's clothes off, and beat them. The officers were called lictors, and they did as they were bidden. So Paul and Silas were taken and were very severely scourged, and then they were carried away to prison, and strict charges were given to the jailer to take care and keep them safely. So he put them into the inner room of the prison, out of which they could not get except by coming through the outer room; and to make matters surer still, he put their feet into stocks, and locked them fast.

Here, then, were these two men, sore, bleeding with the stripes they had received, and fastened by the feet in a cold, shocking place. But they were not unhappy. They had borne all this for Christ's sake, and he had not forsaken them. What do you think they did in the prison? Why, as if it had been a palace, and the best thing possible had happened to them, they began to sing. They recollected some psalms and changed them together. The prisoners in

the outer cell were quite astonished. They had heard plenty of oaths and curses in prison, but never sounds like these before. So they passed as near the door as their bonds would allow, to listen. It was by this time twelve o'clock at night. There was another, besides the prisoners, hearkening to Paul and Silas. God heard their praises and prayers, and answered them. In a moment a great earthquake shook the place the whole prison. Every door opened, every chain fell from the prisoners' arms and feet, and they might all have fled if they had liked. But not one of them moved. The jailer had gone to sleep, but the earthquake waked him. So, as soon as he saw all the doors open, he supposed every prisoner would be gone; and knowing that he must answer for their safe-keeping with his life, he thought he might as well kill himself at once, and took a sword out of its sheath to stab himself. But Paul knew what he was going to do, and cried out, We are all here; don't hurt yourself. Then a change came over the poor heathen's spirit. He saw that the men he had treated so harshly the night before, must be sent from the Great God. He began to think about words he had heard them speak. He felt himself a sinner, and he did not know what to do to get quit of his fears about God's anger. So he called for a light, and rushed in to where Paul and Silas were, and said, O tell me how I may be saved.

You may be sure Paul was very glad to hear him ask about salvation. He told him at once about Jesus, and said to him that if he would trust Him, he and his whole house would be saved. Then a most singular congregation gathered around the apostle. Prisoners, jailer, servants, children, all hearkened, while Paul told the story of Christ and the cross. The jailer heard the glad news with eagerness and joy. He believed, and was baptized, and all his house with him. Then he took the prisoners he had thrust before into the worst cell, and washed their wounds and gave them food, and did not know how to make enough of them. I suppose never was such a night in a prison before or since, though many of Christ's servants have preached him in prisons, and seen wonderful things there. But in the Philippian jail we may suppose that for the first time, at least, jailer and prisoners praised and prayed together, happier than many kings that were that night in their palaces.

The earthquake startled the whole city, and the magistrates must have thought it had come to teach them that they had been too rash and had done wrong; for they sent in the morning to the prison, and said, Let these men go. Paul have them another fright: for he sent back word, We are Romans, and you have broke the law by beating and imprisoning us; you must come yourselves and take us out. Glad were they to do it; and to ask them as a favour to leave

the city. They went to Lydia's house, and bade their friends farewell, and passed on to preach the gospel elsewhere.

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QUESTIONS ON THE BIBLE STORY.

1. Do you remember a remarkable miracle which was wrought at Troas by the apostle Paul?
2. Can you describe an instance in which it appeared, after a time, that God had allowed a crime to be committed, to bring much good about by the person who suffered by it?
3. Who was it that prayed by night on a mountain?
4. Can you give an account in which wicked spirits bore witness to Christ's being the Son of God?
5. What did some of Christ's enemies allege to be the secret of his power to cast out devils?
6. What parties in another town were very angry because Paul's preaching led people away from worshipping idols, and so hurt their trade?
7. On what other occasion did Paul's Roman citizenship stand him in good stead?
8. Can you think of a psalm that would have been suitable for Paul and Silas to sing in the prison?
9. Where have we an account of a great many anxious inquirers about the way of being saved?

ANSWERS to the foregoing questions will be easily found by consulting the following chapters: -- Acts xx.; Gen. i.; Matt. xiv.; Mark v.; Mark iii.; Acts xix.; Acts xxii.; Ps. xlvi; Acts ii.

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*Prayer.*

O LORD God of providence, Thou leadest all that trust Thee in a right way. They often do not see their road clearly; but when they ask Thee to guide them, they are not left to err. May we always be willing to take Thy way, and to go and do as Thou shalt show us Thy will. O God, the heathen nations are crying still for help; pour out Thy Spirit on all the churches that they may pray more, and give more, and send more, to save the perishing. And O, wherever the gospel is preached, open hearts to receive it in faith and love. May ours always be open to it. We ask all for Christ's sake. *Amen.*

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## EVENING WORSHIP.

O ETERNAL God, who, according to Thy faithful promise, didst send the Holy Ghost on the day of Pentecost, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, world without end. *Amen.*

HYMN, *or Psalm* l. 9-15.

TO our Redeemer's glorious name  
Awake the sacred song!  
O may his love (immortal flame!)  
Tune every heart and tongue.

His love what mortal thought can reach?  
What mortal tongue display?  
Imagination's utmost stretch  
In wonder dies away!

Let wonder still with love unite,

And gratitude and joy,  
Jesus be our supreme delight,  
His praise our best employ!

LUKE II. 26-38.

IT was revealed unto Simeon by the Holy Ghost that he should not see death, before he had seen the Lord's Christ. 27. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the customs of the law, 28. Then took he him up in his arms, and blessed God, and said, 29. Lord, now lettest thou thy servant depart in peace, according to thy word: 30. For mine eyes have seen thy salvation, 31. Which thou hast prepared before the face of all people; 32. A light to lighten the Gentiles, and the glory of thy people Israel. 33. And Joseph and his mother marvelled at those things which were spoken of him. 34. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35. (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts shall be revealed. 36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37. And she was a widow of about

fourscore and four years, which departed not from the temple, but served God with fastings and prayers day and night. 38. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for the redemption in Jerusalem.

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*Prayer.*

**E**TERNAL Son of the Eternal Father, begotten of the Father before all worlds, and before all time; Thou art in the Father, and the Father in Thee; Thou and the Father are one. What things soever the Father doeth, O Eternal Son, these also Thou doest. All things were made by Thee, and without Thee was not anything made that was made; Thou art the Life; Thou art the Light; Thou art the Word; Thou art God.

Thou wast made flesh, and didst dwell among us, and we beheld Thy glory -- the glory as of the only begotten Son of the Father, full of grace and truth: O blessed Son, Thy essence, infinite, absolute, eternal, was inclosed in the narrow limits of a temporal and finite humanity. Thou didst leave the heavens; Thou wast born of a virgin by the power of the Holy Ghost; wast a child, and didst become a man -- a

man without sin, and yet a true man; Thou didst hunger and thirst; Thou hast, like us, known want and sorrow, O Eternal Son of the Eternal Father, Thou wast tempted; Thou hast striven; Thou didst obey; Thou hast suffered; Thou becamest man to save man, by Thy life, by Thy death, making atonement by the blood for his iniquity.

O Eternal Son of the Eternal Father, Thy Father hath given Thee power over all flesh, that Thou shouldest give life eternal to as many as He hath given Thee. Thou art to us the most precious gift of His, for in Thee we find all in abundance. If we abide in Thee, and Thou in us, we shall have no want. Thou art the true bread of life, of which if we eat, our souls shall never hunger more. Thou art our light; in Thee we shall never be in darkness. Thou art our joy; we shall not be in sorrow. Thou art our truth; we shall not be in error. Thou art the door; who shall hinder our entering? Thou art our righteousness; who can then condemn? Thou art our peace; who can trouble us?

And yet, O Eternal Son of the Eternal Father, we are often without light, without joy, without peace, without the bread and water of life, without a throne of grace.

Wherefore? Because we do not come to Thee; because we do not dwell in the riches that Thou hast vouchsafed to us, we are often poor, and wretched, and miserable, and blind, and naked. Notwithstanding Thy eternal strength, we are liable to stumble every day, every moment. Thou hast

given us Thy holy commandments; we have transgressed them Thou hast given us Thy Holy Spirit, and we have grieved it. We are prodigal sons, who have wasted their inheritance.

Pardon our sins, O Lord. Have mercy, have mercy upon us. O by Thy precious blood, which speaketh better things than the blood of Abel, speak for us. We are humbled; we are ashamed before Thee; we make no excuse; our only hope for our broken spirit is to find salvation by Thy cross. Help us, O Lord, for of ourselves we can do nothing. The end is too high for us; we cannot attain unto it.

O Almighty Son of the Almighty Father, since we cannot come to Thee, do Thou come to us, and save us. Enter the door of our hearts; knock, and do Thou Thyself open it. Rouse us from all false security, from idleness, from the lusts of the flesh, from the love of the world, from all vanity. Enable us to come to Thee, and us let not be like Lot's wife, who looked back to old sins.

Eternal Son, come and be in truth our Saviour. Govern entirely our whole being, according to Thy word. Grant that heavenly life may be communicated to us, and abound in us. Come; our souls wait for thee, O Lord, as the bride waiteth for the bridegroom. And when thou art come, take up thine abode in us.

O Father, Son, and Holy Spirit, Thou whom the heavens cannot contain, let us be for ever Thine abode on earth, in heaven, and for all eternity. *Amen.*

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MORNING AND EVENING MEDITATIONS.

MONDAY.

*Morning.*

**We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death.**

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Thou shalt neither vex a stranger, nor oppress him.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

1 John iii. 14, 15. Exod. xxii. 21. Col. iii. 13. 2 Thess. ii. 15.

*Evening.*

**The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.**

They turn the needy out of the way: the poor of the earth hid themselves together.

Remember this, and shew yourselves men; bring it again to mind, O ye transgressors.

O Lord, thou has seen my wrong; judge thou my cause.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

Ps. xxxvii. 14. Job xxiv. 4. Isa. xlvi. 8. Lam. iii. 59. Ps. i. 5.

## TUESDAY.

*Morning.*

**But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.**

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong.

I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you.

1 Cor. i. 27. 2 Cor. xii. 7, 10, 11.

*Evening.*

**Pride goeth before destruction, and an haughty spirit before a fall.**

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

That ye may prove what is that good, and acceptable, and perfect will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office;

So we, being many, are one body in Christ, and every one members one of another.

Prov. xvi. 18, 19.      Rom. xii. 2, 3, 4, 5.

## WEDNESDAY.

*Morning.*

**My soul followeth hard after thee: thy right hand upholdeth me.**

Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

Withhold not thou thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me.

For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me.

Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

Ps. vi. 3, 8.

Ps. xl. 11, 12, 13, 16.

*Evening.*

**I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.**

When Israel was a child, then I loved him, and called my son out of Egypt.

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

2 Cor. vi. 18.

Hos. xi. 1.

Jer. iii. 14, 15.

Gal. iv. 7.

**THURSDAY.**

*Morning.*

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

Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

Ps. cxxxix. 5.

Ps. xxxix. 5.

Ps. xc. 4, 5, 6.

*Evening.*

**For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.**

Give ear, O ye heavens, and I will speak, and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.

For the Lord's portion is his people; Jacob is the lot of his inheritance.

Jer. xxiv. 6. Deut. xxxii. 1, 2, 9.

## FRIDAY.

### *Morning.*

**He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.**

He also that received seed among the thorns is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

Every good gift and every perfect gift is from above.

But be ye doers of the word, and not hearers only, deceiving your own selves.

Gal.vi. 8. Matt. xiii. 22, 23. James i. 17, 22.

### *Evening.*

**The hour is come, that the Son of man should be glorified.**

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth for much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

John xii. 23, 24, 25, 26, 27, 28.

## SATURDAY.

*Morning.*

**Hatred stirreth up strifes: but love covereth all sins.**

Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

Prov. x. 12. 1 Cor. xiii. 3. Prov. xvii. 9.  
Canticle (Song of Solomon). viii. 7. 1 John ii. 1.

*Evening.*

**But as touching brotherly love, ye need not that I should write unto you; for ye yourselves are taught of God to love one another.**

And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more.

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.

1 Thess. iv. 9, 10. 1 Thess. v. 14, 15.

