

name shall glory in thee. Remember that his name is Most High. Holy and terrible is his name. Blessed is the man whose hope is in the name of the Lord.”*

The rest of the scriptures are teeming with epithets of sublimity and affection, concerning this awful name; whence the Virgin cried out with veneration—‘For that he is mighty has done great things to me, and Holy is his Name.’

AND HIS MERCY IS FROM GENERATION TO
GENERATION, ON THEM THAT FEAR
HIM.

If David, in the gratitude of his soul exclaimed, ‘The mercies of the Lord I will sing for ever;’ with how much more reason ought not Mary celebrate, in thanksgiving, that endearing attribute of the Omnipotent, which was so strikingly displayed in her regard? This mercy of the Lord may be traced by the most careless observer, from the creation of man in Eden down to the accomplishment of the promises which took place in the Virgin. For no sooner had ungrateful man abused the goodness of God, than that darling attribute of heaven, (for the manifestation of which no occasion had before presented itself on earth,) began to appear; and thus, whilst one hand was extended to punish, the other was stretched out to save. In every generation, from the fall of Adam, the tenderest promises of heaven encouraged all true believers, until the mount of Calvary exhibited one of the grandest spectacles of mercy and love that was ever witnessed by angels or men. Hence, the harp of the Royal Prophet

seems to ring with ecstasy whenever it touched on the mercies of God; and he appears even to quote the mercy of God, as a proof of his goodness. ‘Confess ye to the Lord, for he is good, for his mercy endureth for ever.’

But let us observe the accuracy of the Virgin’s language. For if she asserts that the mercy of God extends from generation to generation, she also adds, that it is to ‘them who fear him;’ conformably to the sentence of the same Prophet—Let those who fear the Lord, now say that his mercy endureth for ever—for none could say it, but those who have experienced it, and none have experienced it but the lowly and the humble, in whom ‘the fear of the Lord is the beginning of wisdom,’ and of whom God himself declares, “On whom shall I have regard, but the humble and the meek, and on him that trembles at my words.”

*He has shewed strength in his arm—
he has dispersed the proud in the
imagination of their hearts.*

No wonder that the God of might, who had done such wonderful things to the Virgin, should have shewn strength in his arm. He created the heavens and the earth by a single act of his will. He poured forth the waters of his wrath on a sinful world, and covered the earth with an angry deluge. He slew the first born of Egypt, and plunged the mighty host of Pharaoh in the midst of the waves. He smote one hundred and eighty-five thousand of the army of the impious Sennacherib. And he has dispersed the proud in the imagination of their hearts. In order to display this instance of his power, without mentioning the fate of Aman and others, I need but point to the

* Psalms, Psalm.