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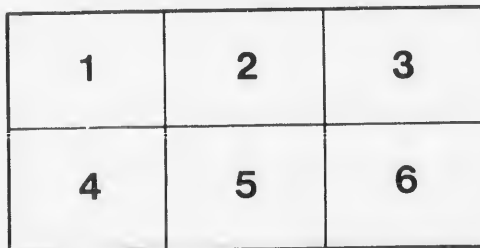
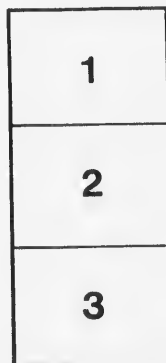
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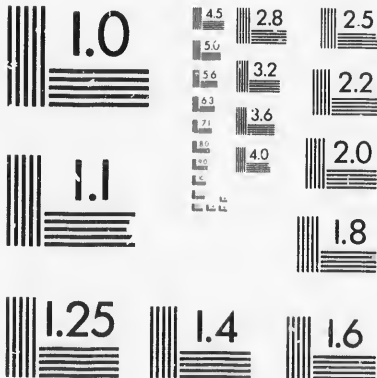
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THE
GOSPEL OF CHRIST

PREACHED

To the POOR

By

PETER DELAROCHE,

Missionary.

Repent ye therefore, and be converted, that your Sins may be forgiven you.
—St. Peter, in Acts. III, 19.

SECOND EDITION



HALIFAX,

PRINTED and SOLD by ANTHONY HENRY,

MDCCLXXXVII.



THE first Edition of this little Work was privately printed for ten Years ago for the peculiar use of the Author's Flock; but this second Edition is intended for the general good of all in this Province, who are not above receiving religious Instruction, and yet can afford, neither much Time for reading, nor much Money for the Purchase of good Books. To all such Christians, of whatever Denomination, the following Dedication, though originally addressed to a particular Set of People, is now extended: And to them, this little Work is recommended, as containing as much Admonition, as the Poor in general are capable of receiving. It might have been made cheaper, by printing it of a smaller Type and taking less paper; but then, it would have been a hard Task to aged People and those of weak Eyes, to have perused it: Therefore, for the sake of making it easily legible to all Persons, it is a little dearer than otherwise it might.

To
All the SETTLERS and IN-
HABITANTS of the Town-
ship of *Lunenburg* in *Nova-Scotia*;
and especially the POOR,
whether bound or free.

Dearly beloved Brethren in our LORD
JESUS CHRIST,

TO You, I dedicate this little
Book, which I have written for
your Use and Instruction. I know
that being obliged to work hard, you
cannot spend much Time in reading
and study: therefore, I have endea-
voured to keep within a small Com-
pass; so that by reading a few Pages
every Sunday, you may soon under-
stand the whole of Christian doctrine
and Christian duty, as far as it is ne-
cessary in your Station: for as you
have neither so much leisure, nor so
much

much opportunity as the rich, to study Religion, it is not required that you should have so much Knowledge. However, that little which is offered you, it is your Duty to pursue ; and the least you have to do to qualify yourselves for the Kingdom of Heaven, the greater will be, both your Crime and Punishment, if you neglect it. Neither ought you to be satisfied with reading over this little Book, which will soon be done : You must especially read constantly and frequently the Holy Scriptures, and especially the new Testament ; for therein the whole GOSPEL, (that is, GOD'S GOOD TIDINGS) is contained.

But what are these good Tidings of GOD ? What should they be ! But the means and assurance of Salvation, to those who repent of their former Sins, and lead a sober, righteous and godly Life, believing in God and his
Son

Son Jesus Christ, and keeping his Commandments.

These good Tidings of God, which we call *The Gospel of Christ*, I have been sent to preach unto you; and my greatest and utmost wish, is to be successful in leading you into the path of Salvation.

This is the reason why I have got this little Book printed, at a very great expence, which I am hardly able to bear: but notwithstanding, I bear it with pleasure, in hopes that it shall not be entirely bestowed in vain; and if thereby I can be made an instrument in the hand of God to reclaim any Sinner from his evil course, and from perdition, then I shall account myself repaid million fold.

I must entreat those among you, who are not of the same Church with me, not to think, that this Book is not for them, as well as for those of

the Church of England. It is wrote for all Christians, whether Lutherians, Calvinists, or of our own Church : and as all those are Christians and Protestants, their Religion is the same, altho' they differ in the manner of worship ; which God, nor Christ, nor the Apostles, never settled otherwise, than to require it to be in SPIRIT and TRUTH ; leaving it to every Nation to determine the manner, as most agreeable to their sense of religious worship.

Therefore I recommend it to both Lutherians and Calvinists, as well as to those of the Church of England, to take this little book into consideration ; and their own Ministers will tell them, that it contains nothing but what is right and true ; nothing but what is grounded upon Scripture, as any one may see by the many Passages which I have quoted in support of
 what

what I have said : which passages you will know by their being printed in a different type with the rest (*in this manner.*) And by the book, chapter and verse, which I have set down every time, either before or after such passages, as the shape of my discourse permitted.

However, I do not pretend to have written so fully that nothing need be added. Many things I have left behind, which either other ministers or myself must tell you of, in the course of our preaching : But I think that I have not omitted any of the principal points ; and that from what I have written, all the rest may be deducted.

Although I have made this little book chiefly for the Use of the poor, the rich are wellcome to make their profit by it, so far ; but they must consider that this is for them a beginning of instruction only, to lead them

in further researches of religious knowledge.

May the great God of heaven and earth bless you all, in soul, body, family and estate ! May he pour down his blessings upon these Endeavours of mine to bring you to salvation, and render them fruitful ! May the LORD of *all power and might, who is the Author and Giver of all good things,* graft in your hearts the love of his name, increase in you true religion, nourish you with all goodness, and of his great mercy keep you in the same, through Jesus Christ our Lord, AMEN.

I am with true Christian love,

MOST DEAR BRETHREN,

Your zealous Pastor and faithful
Servant for Jesus sake,

PETER DELAROCHE,
Missionary.



T H E
GOSPEL of CHRIST,
P R E A C H E D
To the P O O R.

I N T R O D U C T I O N.

MEN are but for a short time in this world :
I need not spend time and words in proof
of this. Every one knows, that none of us is sure
to live four and twenty hours longer ; nay, for
aught we know to the contrary, we may be dead
in one minute, or two.

*After death comes judgment, as Scripture declares
in Heb. IX. 27. and in many other passages ; and
the issue of judgment is this : The wicked shall go
into everlasting Punishment ; but the righteous into life
eternal, as our Saviour himself saith in Math. XXV.
46.*

Now the question is ; whether men chuse to be
saved and go into eternal life ; or prefer damnation,
and chuse to go into everlasting punishment ? Let
every one determine the question within himself,
and

and act accordingly. If you care not for Salvation, and will take the worst, this little book is not wrote for you any further, than to warn you, that you shall have your portion in the lake of fire and brimstone, and shall be tormented day and night, for ever and ever; as is said in Revel. XX. 10. And now thus mayest throw away this book, and as Solomon says, in Eccle. XI. 9. *Walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment: So fare thee well.*

But if you wish to be saved, and would avoid the horrid fate prepared for the devil and his angels; if you are desirous to enter into life everlasting, to go to heaven after you die, and there to be blessed and happy for evermore, you must hear, embrace and obey the Gospel.

To hear the Gospel, you must read the scriptures carefully as Jesus Christ advises in John V. 39. *Search the scriptures; for in them ye think ye have eternal life: you must also give attention the exhortation of your ministers, whether they be Calvinists or Lutherans, of the Church of England or of any other; for in all denominations, if the ministers are true to their trust, they will preach to you the pure gospel of Christ.*

To embrace the gospel, is to believe those things which are therein declared; to be satisfied with the means of salvation which are thereby procured; and to be content with, and submit to, the conditions which the gospel imposes upon men, and which they must fulfil if they wish to be saved.

To obey the gospel, is to practise all those duties which it prescribes.

In order to assist you in this, as it is my duty to do, I will explain to you these things which you are to believe, those means whereby only you can be saved, and those conditions and duties which you must observe : And I will do it, with the Assistance of God, in a manner short, plain and easy to be understood, and followed in practice ; for I well know, that being obliged to work hard for your subsistence, you cannot spare much time for study ; and therefore cannot read large tracts, nor comprehend deep arguments. Nor does God require so much of you as of such as have time to study and to improve their knowledge and abilities. But tho' God's goodness requires but little from you ; yet that little is not to be neglected because it is but little : On the contrary, the less it is, the more you are obliged to answer the obligation. Read therefore what follows with attention ; and lay it to heart to follow it in your lives and behaviour.

I shall divide my matter in three parts. In the first, I will explain to you, those things which you are to believe : In the second, I will set before you your religious duties ; and in the third, those of morality, which we may call the duties of a good life.

PART. I.

Of Gospel Doctrine.

ALL that which is absolutely necessary for poor people to believe, is briefly contained in the Apostles Creed, which is commonly called the Belief: Here it followeth.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; the Resurrection of the Body, And the Life everlasting, Amen.

In this Creed, there is several points which you profess to believe; and to believe them rightly, you must understand them. Therefore I proceed to an explanation.

We may divide the principal matter of this Creed in three parts: In the first you, acknowledge the **FATHER**; in the second, the **SON**; and in the third the **HOLY GHOST**. Three **PERSONS** and one **GOD**.

FIRST

FIRST Part of the CREED.

I believe in God, the Father Almighty, Maker of heaven and earth.

By these words we profess to believe,

Ist. In God. Since it is the foundation and ground work of all religion, that there is a God. Whence St. Paul draws this moral inference: *They who have believed in God, must be careful to maintain good works.* Titus III. 8.

II. We profess to believe in God only. This is positively declared in several parts of Scripture. God himself speaking by his Prophet Isaiah XLIV. 8. says, *Is there a God besides me? Yea, there is none, I know not any.* Jesus Christ affirms the same, in one of his Prayers to God his Father, when he says: *This is life eternal, that men know thee, the ONLY true God.*

III. We acknowledge God, as Father, both of mankind, he being our Creator and Preserver; and also of our Lord Jesus Christ.

IV. We acknowledge that God; the only God; God the Father; is also the Almighty God: that is to say, that he has power and ability to do whatever he pleases; for, as the angel said to the virgin Mary, *with God nothing is impossible.* Luke I. 27. and accordingly we acknowledge.

V. That he is the Maker of heaven and earth, and of all things visible and invisible. This also is taught to us in scripture, which begins with this declaration: *In the beginning God created the heaven and the earth.* Gen. I. 1. The Prophet Jeremiah also says in Chap. XXXII. 17. *Ab Lord God! be- hold,*

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Lord, Who
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hold, thou hast made the heaven and the earth; by thy great power and stretched out arm; and there is nothing too hard for thee!

Now, friends and brethren, since in this first part of the creed you profess to believe in God the Father Almighty, Maker of heaven and earth, you ought to shew the reality of your faith, by your piety, obedience and love for him. Since he is your Creator you ought to worship him truly as your God, to obey him as your master and sovereign, and to love him as your father: And since by his almighty power he governs all things, you ought to trust entirely to the wisdom of his providence, and his goodness; and you ought to be very cautious not to deserve his wrath, and provoke him to anger by your transgression of his supreme will.

SECOND Part of the Creed.

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, he descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

Hereby we profess to believe,

I. That Jesus Christ is truly the son of God, and that he is our Lord; that is to say, our God with the Father.

II. That the Son of God became man, being conceived by the Holy Ghost, and born of the Virgin Mary;

Mary; and that he took our own nature, in order to redeem us, both from the Slavery of Sin, by preaching the gospel, and from the punishment due to our sins, by dying for us.

III. That in pursuance of so charitable a design, Jesus Christ notwithstanding he was God and happy from all eternity, submitted to all the infirmities of human nature, and suffered even poverty: That he was persecuted by the Jews, and brought before Pilate their Governor; who though all he knew him to be innocent of any crime, delivered him to be put to death: That accordingly he was crucified, and thus died to expiate our sins, and to seal with his blood the holy and godly doctrine which he had taught: And that after his death, his body was buried, while his immortal soul descended into hell.

IV. That God the Father, to shew unto the world that Jesus Christ was truly his son, and that his death had made full satisfaction for the sins of men; also to reward him as a man, for his humility, charity, patience, Obedience and sufferings; raised him from the dead on the third day: And has given us thereby an instance of the possibility, as well as a pledge for the certainty, of our own resurrection.

V. We profess to believe, that our Lord Jesus Christ after his resurrection, went up to heaven, there to enjoy in his human nature, all the happiness which as God he is intitled to; and that there he sitteth on the right hand of God, the Father Almighty; That is to say, with him reigns over all things; and governs all things.

VI.

VI. Lastly. *That from thence, he shall come on the last day, to judge the quick and the dead.* By this we acknowledge that there will be a day, in which we shall all give an account of our actions, words and thoughts; and in which we shall be rewarded or punished, according as we shall be found to have done GOOD or EVIL: And that our Lord Jesus Christ is to be then, the judge of all men.

From this second part of the creed you must draw this inference. Since (as St. John says) *God so loved the world, that he gave his only begotten Son, that whoever believed in him should not perish.* John III. 16. You ought to believe in Jesus Christ, as King David advises, in Psal. II. 12. *Kiss the son, lest he be angry.* That is, you ought to embrace the opportunity he has offered to you, to obtain salvation through the merits of his death and sufferings: You ought to renounce all sin, and *live soberly, righteously, and godly in this present world,* as saith St. Paul to Titus II. 12. Finally, since Jesus Christ is to *judge the world in righteousness,* as we read in the Act. XVII. 31. and in many other places in scripture, you ought according to the Apostle's advice to *pass the time of your sojourning here in fear,* 1. Peter I. 17. lest by your offences, you draw condemnation upon you.

THIRD Part of the Creed.

I believe in the Holy Ghost.

The Holy Ghost is the third person of the blessed Trinity, whom thereby you acknowledge as being God with the Father and the Son.

By

By the Holy Ghost, you may understand that spirit of God, whereby the scriptures were divinely inspired; and whereby true children of God receive assistance, both to help them in their endeavours, and to comfort them in their afflictions.

Those good men who wrote the different books in the bible, such as Moses, Samuel, David, and all the Prophets and Apostles of Christ, did not write only as they knew or as they thought: But they wrote according as the spirit of God directed them, St. Peter tells us that *holy men of God spake as they were moved by the Holy Ghost*, 2 Peter I, 21.

By that same Spirit of God only, you can be enabled to live soberly, righteously and godly in this present world. Which is absolutely necessary for salvation. And if you are truly desirous of living so, you must humbly and earnestly ask it of God by prayer; and he will surely lend you the assistance of his spirit to help you to support your courage.

Likewise if you are so willing to do that which is good; and if you prefer to obey God's holy will to all other pleasures or enjoyments, the Holy Ghost will administer to you all manner of comfort, whenever you are pressed by sorrow, pain, sickness or any kind of adversary; by putting you in mind of God's goodness and love towards you, and by filling you with the hopes and expectation of his blessings in this life, and of salvation in that which is to come.

B

I have

By

I have now explained to you the three principal parts of the belief; there remains a few articles more, which I am going to explain to you also:

You profess in the latter part of the creed to believe in *the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.*

By *the holy catholic Church*, you must understand the whole number of true faithful christians throughout the world, whether they be members of one church or of another. All such who truly believe in Jesus Christ and keep his commandments, are members of *the holy catholic Church*; and on the contrary, such as live in wickedness and sin, notwithstanding they have been baptized and have partaked of the Sacrament of the Lord's supper; and call themselves christians; all such, I say, are no members of *the holy catholic Church*: And you will be convinced of this, if you take notice that our Saviour said in Math. VII, 21. *Not every one that saith unto me, LORD, LORD, shall enter into the kingdom of heaven; but he, that does the will of my father which is in heaven.* Therefore if you believe in the *holy catholic Church*, as you say in the creed that you do, you must endeavour to make yourselves members of that church, by duly keeping the commandments of God: else you must expect to be reckoned by our Saviour, on the last day, as none of his own.

To understand what *the communion of Saints* is, you must first know that by *Saints*, we mean all those true and good christians, which, I just now said,

said, are members of the holy catholic church ; and secondly, that *Communion* signifies here, that true love and fellowship which reigns among all good people. For instance, I will suppose you to be a right good christian, a true member of the holy catholic church ; as such, you love in Christ and for Christ, all those men, among all nations, who are like you right good christians, and true members of the holy catholic church, although you don't know them ; and they love you likewise in Christ and for Christ, although they don't know you. This is what we call in the creed *the communion of Saints* and which you cannot with truth say, you believe, except you keep on that *communion* by your love for your brethren.

By *the Forgiveness of Sins*, which is next acknowledged in the belief, you are to understand ; that in consideration of the merit of our Saviour's death and for his sake, God will forgive you your past sins : PROVIDED, you sincerely repent, and truly amend your lives ; for, without this, there is no *forgiveness of sins* for you.

The resurrection of the body is a point which all christians do profess to believe : For as St. Paul says in 1 Corint. XV, 13. 14. *If there be no resurrection of the dead; then is Christ not risen : And if Christ be not risen, then is our preaching vain, And your faith is also vain.* In v. 20. 21. 22. he says : *But now is Christ risen from the dead, and become the first fruits of them that slept ; for since by man came death, by man came also the resurrection of the death ; for as in Adam all die, even so in Christ shall all be made alive,* Therefore you may depend upon it,

that as you express in the creed to believe it, your dead bodies shall by the power of almighty God and at the call of our Saviour, come to life again on the last day. But then you must take care in this life; that the *resurrection of the Body* may prove a happy turn for you, and not a wretched one: For Jesus Christ positively says in John V, 28. 29. That all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the *resurrection of life*; and they that have done evil, unto the *resurrection of damnation*. And accordingly the last thing which you profess to believe in the creed is

The life everlasting. An eternal life of bliss and happiness for the righteous: and a life of suffering and torment for the wicked: And St. John tells us in the Revel. XXI, 3. 4. 8. That God will dwell with these which have done good, and they shall be his people; and God himself shall be with them, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone.

* * * * *

Thus have I shewn you what are the things, which you are to believe; and which, except you firmly believe, and so believe, as to be influenced by them, you cannot obtain salvation. In doing this,

this, I have by the way, hinted at many of those things which you are to do, if you wish to be saved: But now I shall apply myself to shew you more at large, what these things are.

All your duties are either towards God, or towards your fellow creatures, or respecting yourselves. Therefore St. Paul says, *That the grace of God which brings salvation hath appeared to all men. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* Titus II, 11. 12. To *live soberly*, means to observe all those precepts of the gospel and all those duties respecting ourselves, such as temperance, moderation, chastity, humility, patience and the like. To *live righteously*, is to observe in regard of our fellow creatures, all those duties of justice, equity and charity, which are prescribed to us: And to *live godly*, is to fulfil all our duties of worship, reverence, love, and obedience to God, which are required of us; and which are commonly called religious duties. I will begin with shewing you what are these; and then I shall proceed to the duties respecting both our fellow creatures and ourselves, which are in general called moral duties and moral virtues.



PART II.

Of religious Duties.

WHEN a certain young man asked Jesus, what was to be done to obtain salvation: Our Saviour answered unto him, as you may see, in Matt. XIX, 17. *If thou wilt enter into life, keep the commandments.*

The same I must say unto you. If you will have eternal life, *keep the commandments.*

The commandments of God are contained at large in the Bible, wherein you will find every precept necessary for your direction: But there is an abridgement of the whole comprehended in that form called the

TEN COMMANDMENTS.

These are divided in two tables; which were at first tables of stone; whereon these commandments were miraculously engraved by God himself, as you may read in Exod. XXXI, 18. and Deut. IV, 13.

On the first of those tables, were those commandments wherein religious duties are prescribed; and by the explanation of these commandments of the first table, I shall shew you what you are to do, if you have a mind to keep them.

THE

THE
FIRST TABLE.

I am the Lord thy GOD which have brought thee out of the Land of Egypt, out of the House of Bondage.

I.

Thou shalt have no other Gods before me.

II.

Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy GOD am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands, in them that love me, and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltless, that taketh his name in vain.

IV.

Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor they cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: Wherefore, the Lord blessed the seventh day, and hallowed it.

Our Saviour comprehends all those commandments of the first table, in one; which he calls the great commandment of the law. He says in Math. XXII, 37. 38. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment.*

Now, if it should be said, that you do not love God; you would think it a very hard and a very wrong judgment of your sentiments towards your Maker. But to enable you to judge yourselves, whether the charge is true or not; or rather, to enable you to love God, as is prescribed by our Saviour, *with all your heart, and with all your soul, and with all your mind*, I am going to lay before you all these things, which unless you do and observe, you cannot be said to love God: And this I shall do, by explaining what is to be understood from the four commandments in the first table.

I must first take notice of the preamble. *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Now perhaps you will think, that this preamble does not concern you in the least; that you never were slaves in the Land of Egypt, nor in any house of bondage. On the contrary I say, this preamble to the commandments, concerns you very much; and infinitely more than it concerned the Jews of old, as they understood it. For, has not God by sending his Son Jesus Christ into the world, delivered you from a worse slavery, from a harder bondage, than ever the children of Israel suffered in the land of Egypt? God sent Moses to deli-

deliver the Jews from a slavery that would have ended naturally with their mortal life, and to bring them out of the land of Egypt into a land flowing with milk and honey: But he has sent his only begotten Son, to deliver you from the slavery of sin, from the bondage of the devil, that would have lasted to all eternity; and to bring you from this land of wickedness, from this sinful world, into a land flowing with eternal joys and felicity, into the heavenly Jerusalem.

What think you now? Is it not true that this preamble concerns you much; and that God has shewn even more love to you, than to the children of Israel? Somuch the more then, are you bound in duty to love him, and to keep his commandments; whereupon I proceed.

FIRST Commandment.

Thou shalt have no other Gods before me.

Here again you may suppose, there is no call with you for such commandments. But I must tell you there is: and a great call too. For many people, who stile themselves christians, and think they serve the true God, do yet serve other Gods instead of him. St. Paul speaks in Phil. III. 19. of some, *that make their belly their gods.* Is there none such among you? The same Apostle calls the devil, *the god of this world.* 2. Cor. IV. 4. Are there no worshippers of the devil in this land?

But

But perhaps you know not whether you worship the devil. Then, let me shew you the difference between the worship of God and that of the devil. To submit to God's will, to do what he commands, to avoid what he forbids, and to trust in him, is properly speaking, to serve and *worship him in spirit and truth*, as Jesus Christ says in John IV. 24. By the same reason to resist the will of God, to neglect the observance of his commandments, to do what he forbids and to mistrust his goodness and mercy, is properly speaking to serve and worship the devil. For as you cannot better serve God, than by doing what is good and right; so you cannot better serve and please the devil, than by doing what is evil and sinful. Nay, many people even when they think they worship God, do then actually worship the devil; for then their prayers or thanksgivings, or praises, are such, or said in such manner, as cannot but make a God to frown, and the devil to smile: and this I shall more particularly shew when I come to speak of worship and prayer.

Now, ye see that such as thus serve the devil, do thereby have him for their god, instead of the true one, the Lord of *heaven and earth*.

SECOND Commandment.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous

jealous God visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my commandments.

What is forbidden in this commandment is the worshipping of idols ; which the heathen used to do, making images of wood, stones, brass, silver, &c. &c. offering them prayers and sacrifices ; which worship is called idolatry. Of this, I confess that I see no danger of your becoming guilty : But there is another kind of idolatry, which perhaps you are not aware of. St. Paul says in Col. III. 5, that *covetousness is idolatry* ; because, as the heathen used to put their trust in idols, which could not help them in time of need ; so the covetous put their trust in their riches which are perishable things. The same may be said of all other lusts : As gold and silver, and houses and lands, are the idols of the covetous ; so are, liquor, the idol of the drunkard ; and strumpets, the idols of such as are addicted to whoredom. Beware for your dear soul's sake, of all these kinds of idolatry ; for we read in scripture, that *idolaters shall not inherit the kingdom of God.* I. Cor. X. 7. and that *they shall have their part in the lake which burneth with fire and brimstone,* Rev. XXI. 8.

THIRD Commandment.

Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

We

We may take the name of God in vain, several different ways. We do it, when we pretend to pray and worship him, while we really do no such thing: We do it, when we use it profanely in conversation: And we do it, when we are guilty of any sinful swearing. I beg you will consider attentively what I have to say upon those three cases.

I. When you say your prayers morning and night in private, or every Sunday publicly in the church; if your mind is not bent to be attentive to what you are about; if you only speak your prayers, if you honour God with your lips only, while your hearts are far from him, and while your mind is busy in thinking about other matters; then certainly, you *take the name of the Lord your God in vain*: That is to say, you pretend to call upon the name of the Lord, while in fact and from your hearts, you are minding worldly things and perhaps contriving some sinful matters. This is certainly a great slighting of God's most sacred name: And the same may be said of praises and thanksgivings, and of reading the word of God and of hearing of sermons, &c. If you only pretend to go through those acts of worship, without applying your hearts and minds to them; then you take the name of God in vain: Therefore, *he will not hold you guiltless*; but will on the contrary, call you to an account for that great sin, and punish you severely for it in the next world, and even in this life: except you repent, and turn to him with all your hearts, and with all your mind.

II. All profanations of God's holy name are justly called *taking it in vain*: "All undecent and unfit use of God's name in our discourse, tho' it be not in swearing or cursing, comes within the prohibition of this commandment. All irreverent sayings, and even thoughts, concerning his nature and attributes, his actions and his commands, fall under the same guilt. All sorts of talk, ridiculing, misrepresenting, or inveighing against religion, or whatever is connected with it incur the like condemnation." All cursing of ourselves and others, all blasphemies, all calling upon God without necessity or without meaning; all this, is *taking the name of the Lord our God in vain*.

III. Sinful oaths are also a breach of this commandment: And of these there is many sorts. There is, vain; there is rash; and there is, false oaths.

Vain oaths are those which we swear without necessity, and upon frivolous occasions; and such are those which men are apt to mingle with their common discoursing.

We swear rashly, when we swear things that we ought not to swear; that is, for instance, when we oblige ourselves by oath to do that which is wrong, or wicked; as to be revenged; as to do no good to such or such person; as never to forgive; as to commit any kind of sin: It is also, when we bind ourselves by oaths to do things, which are beyond our power to perform; or when we affirm things, which we are not very certain of.

False

False oaths are when we swear that a thing is or is not, contrary to truth; and when we engage to do and perform that which we have no mind to fulfil.

Now all these manners of swearing are very sinful; and we put our salvation to a great venture, when we are guilty of any such kind of oaths; especially the last, namely false swearing.

The reason of this is, that to swear is to call upon the name of God, and to appeal unto him in evidence of the truth of that which we affirm or promise, and to challenge him to cast us presently into everlasting damnation, if we do not speak true or promise fair.

For this reason you should take care not to swear, except when you are called upon by magistrates, either in evidence of some facts, or in order to be bound to the performance of some duty; and then indeed you must swear: But as oaths are religious acts, you must never swear but to the truth; or else you expose yourselves to present damnation: For if God was to take your life away directly after a sinful oath, or before you have rightly repented of it; surely you could not be saved. Also, you must take great care when you have been sworn into any office, by the courts, or otherwise, that if you do not religiously fulfil your oath, in discharging faithfully all the duties of your office, you become guilty of false swearing, and expose yourselves to the eternal torments of hell; not so much, for not doing that duty, as for not performing the promise; which you have called upon God to witness, that you would fulfill.

FOURTH

FOURTH Commandment.

Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore, the Lord blessed the sabbath day, and hallowed it.

Two things are prescribed to you in this commandment: Labour for six days in the week, & religious rest on the seventh. But as I speak now of religious duties especially; I shall only take notice at present of this last duty: *To keep holy the Sabbath day.*

When God commanded his people to rest on the Sabbath day, he had two considerations in view. One we find expressed in Exodus XXIII. 12. where God himself says: *On the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy hand-maid, and the stranger may be refreshed.* This consideration of allowing rest and refreshment to servants, slaves and even to cattle; being rather a moral than religious duty, I shall likewise take no further notice of it at present, to dwell only in the second and principal design, of the rest prescribed in the fourth commandment, and which was to consecrate that day to religion and to the worship of God.

I make

I make no doubt but that you know in general what it is to worship God : That it is to sing his praise, to read and to hear his word, to return thanks for his goodness and mercy, and to ask him in prayer for those things, which are necessary as well for the body as the soul. But it is not enough to know this, if you do not observe it ; and it is not enough to observe it only outwardly : For, if your hearts and minds especially, do not worship God as well as your tongue and bodies, you are only mocking God, and insulting instead of worshipping him. It is hypocrisy and not devotion ; and we are told in scripture, that *the congregation of hypocrites shall be desolate.* Job. XV. 34.

Therefore when you sing praises unto the Lord, your hearts should sing within you : they should be full, and as, if ready to burst, with the sense of the greatness, of the holliness, of the goodness of God. When you read his word or hear it read or explained, you should bend your minds and be all attention ; you should be desirous and thirsty of instruction ; you should reflect upon what is read or said, and ponder well upon it ; and you should always consider at the same time, whether your own behaviour has been contrary or conformable to those instructions, in order that by thus receiving the word of God, as seed which falls into good ground, it may bring forth fruit, and that you may thereby improve your virtues, or reform your vices. Lastly, when you pray you must not be contented with speaking a form of prayer over, without minding it any further. This is not praying, it is a profanation ; it is taking

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taking the name of the Lord your God in vain ; it is in fact, as I told you when I spoke on the first commandment, doing service to the devil and not to God : for it happens that while you thus carelessly speak out a prayer, your mind runs upon quite other matters, such as wordly concerns ; and very often upon wickedness and sin : And yet, when your prayer is thus said over, you are mightily pleased with yourselves, as if you had done such a piece of service to God, as obliges him to give you large credit for.

To convince you of the error that in this respect leads you to perdition, I will make this comparison, and ask you this question. When you pretend that you are praying to God, is your mind affected in the same manner, as when you ask some great man either to grant you a favour, to lend you some money, or to forgive you a debt which you cannot pay, or an offence for which he can ruin you ? Compare only this. When you come out of your house to come to this great man's, you are trembling all over, and fretting for fear he would refuse to hear you, or to grant you your prayer ; you can think of nothing else, and even if you meet any body who talks to you about other matters, you hardly know what they say, so much are your head and your heart filled with the affair you are going upon. Is it so with you likewise, when you come out of your houses to go to church, there to pray God to continue his favour and blessings, and to forgive your sins, for which he can justly ruin you for eternity ? Is it so ? Compare your behaviour and the state of
 your

your mind in both cases; and then answer me upon your conscience. Are you thus affected when you are coming to God?

But you must carry the comparisson further. When you are come to the great man, you are very respectful before him; you speak to him with an humble, supplicating voice; you spare not even tears to soften him and to move his compassion towards you: Your attention is so much taken with the subject of your petition, that you cannot take the least notice of any thing else: You see but the great man you speak to, you think of nothing else but of your request. Now is it so, when you are offering your prayers to God, whether in public or private?

Indeed, I am afraid that your conscience will not let you answer, that it is really so. But if you mean to come to salvation, you must think of it so earnestly, as to apply to God by prayer whether for that, or any temporal blessing, with the same and indeed much greater attention, humility, fervency and fear, as you know how to use when you apply to men for their favour or bounty: And to assist you in this, I will by a proper explanation of the Lord's prayer, shew you in what manner you should repeat it, and how your mind should be affected with the several favours you ask of God in that prayer; which, tho' it be short in Words, is yet very long in meaning. When therefore you say the Lord's prayer, do it in a solemn and slow maaner; just as I set it down here for your direction.

OUR

*OUR FATHER, which art
in heaven.*

Hallowed be thy Name.

Thy Kingdom come.

*Thy Will be done on Earth, as
it is in Heaven.*

Give us this Day our daily Bread.

*And forgive us our Trespases,
as we forgive them that Trespas
against us.*

*And lead us not into temptation,
but deliver us from Evil.*

*For, thine is the KINGDOM,
and the POWER, and the GLORY,
for ever and ever.*

A M E N.

You may easily perceive by the manner in which I have set down the Lord's prayer, that it is made up of different parts and articles, each deserving to be duly weighed and considered, as you go along when you say that prayer; and which therefore, I am going to expound for your instruction.

There is in this prayer,

First. A calling upon our God.

Secondly. Six different petitions.

Thirdly. An acknowledgement of God's greatness.

Fourthly. A confirmation, in one word of the whole.

I. There is I say, in the first place, in the Lord's prayer a calling upon our God, in these words: OUR FATHER, *which art in heaven*. Jesus Christ who taught men this prayer, directs us to call upon God, as *our Father*, to shew both, his right of authority over us, and our duty of obedience to him: and also, the love that God bears to us his creatures, and that which we owe to him as our maker and our preserver. When to that calling upon God as our Father, we add, *which art in heaven*, it does not mean that God is lockt up and confined there, since in truth God is present every where, as himself saith, in Jerem. XXIII. 24. *Do not I fill heaven and earth?* But the scripture is wont to call heaven more particularly, the dwelling of God; because therein he gives the greatest tokens of his majesty and of his power. Therefore our Saviour directed us to add these words, *which art in heaven*, to engage both, our veneration for our heavenly father, and our confidence

confidence in him, by the consideration of his fatherly disposition, and of his divine power to grant us our humble and just prayer.

The meaning of that first part of the Lord's prayer is therefore this :

O Lord our God, who made us and who by thy great power, and wisdom and goodness, still preserves us; bear from the height of thy glory the prayer of thy creatures, who look up and call upon thee, and humbly implore thy mercy and thy blessings!

This is what you should mean from your soul, when beginning your prayer, you say :

OUR FATHER, *which art in heaven.* And you ought to speak it, with uplifted eyes, hands and hearts.

II. After thus calling upon God in the Lord's prayer, we make no less than six petitions.

I. Petition. *Hallowed by thy Name.* I cannot give you a better explanation of these words, than saying : *Hallowing the name of God, is the very contrary and opposite to those sins which are forbidden in the third commandment; namely, the taking of the name of God in vain.* To hallow the name of God is therefore, first, to have for him that veneration and respect which will strike your hearts with a religious awe, and fear of him; especially, when you draw near unto him by prayer, or any act of worship: Secondly, To make use of his name with the greatest reverence only, as a most holy name, avoiding all profane or idle mention of it: and lastly, to beware of all those sinful oaths, which I have shewn you to be a transgression of the third commandment.

Now I must not go any further before I ask you a question. When you say to God in the Lord's prayer: *Hallowed be thy name*: Do you really wish to have this petition granted? Do you ask it from your heart and soul? Or are you careless about it? If you care not whether the name of God be hallowed or not, it is a piece of abominable hopocrisy, to come before God with a pretence to ask it of him. On the other hand, if you are really desirous of obtaining this, you must endeavour yourselves to hallow the name of God before you can with any propriety pray that it should be hallowed by others: And it would be the greatest absurdity, to wish and to ask that the rest of mankind do discharge this duty towards God, if you indulge yourselves in the neglect of it.

2d, Petition. *Thy Kingdom come*. What is here meant is, both the extension of the spiritual kingdom of God over the hearts of his faithful children, and the coming of that heavenly kingdom wherein they shall reign with him and his son for ever. Now if you really wish for the coming of God's kingdom; make him reign over your hearts and minds, over all your affections; submit yourselves to his supreme authority; acknowledge him by all your behaviour for your sovereign. Then, as far as you can, your prayer is granted; and then, having established God's spiritual kingdom within you, you will have some right to hope for a share in his heavenly kingdom.

3d. Petition. *They will be done in earth, as it is in heaven*. In heaven the commands of God to his

his angels are performed speedily, chearfully, and perfectly ; and the decrees of his providence over them, are submitted to, thankfully and without repining or murmuring. So is the will of God done in heaven ; and so you pray that it should be done here on earth. Look to it yourselves therefore ; and by your own obedience to his laws, and your resignation to the dispensations of his providence, whatever those dispensations may be, shew that you really wish the *will of God may be done on earth as it is in heaven.*

4th. Petition. *Give us this day our daily bread.*
 Daily bread, means all what is necessary in life, according to our rank and condition, and according to the rules of moderation and temperance. The reason why Jesus Christ taught us to ask of God by prayer, is, that without the blessing of God we cannot by our own endeavours succeed in procuring the necessaries of life : Without God giveth rain, both the former and the latter in its season, your labours would be all in vain. It is his goodness and power which makes every thing to grow out of the ground, every work to succeed : Indeed you must not spare your labours because from God's blessing only they have their success : For although it be certain that he could if he pleases feed you by miracles, and send you your daily bread without your taking any pains to get it ; yet it is as certain, that he will not do it. It would be acting contrary to his wisdom, thus to indulge idleness and vice. You must therefore both work for your bread, and pray to God to give it you. You must work every day, and pray every day ;
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because if you had ever so great a store of provisions and all necessaries; if God's providence do not preserve it good and safe for you, you will soon find yourselves entirely destitute.

The dispositions of your mind when you come to this part of the Lord's prayer, ought therefore to be, an humble confidence in God's wise providence, and a cheerfull and thankfull contentedness for the lot which his goodness has assigned you in life; if God's providence allows you only black bread to eat, still it is bread, and you must be thankful; for even this is more than god was indebted to you: And if God bless you with a richer allowance, your gratitude ought to encrease in proportion.

5th, Petition. *Forgive us our trespasses, as we forgive them that trespass against us.* You are full sensible I dare say, that you stand in great need of God's mercy and forgiveness. You see the condition which you must perform, if you will have your sins forgiven of God: You are not even allowed to ask for forgiveness, but as you will forgive others yourselves. Therefore, if you wish that God do not take vengeance of your offences; you must not think yourselves of being revenged of such as may offend you: If you wish that God would not only forbear taking vengeance, but also continue his favour and blessings; you must in like manner do good to those who have injured you: If you wish that God would still love you, notwithstanding your repeated offences; you must likewise love all men, notwithstanding they may do you wrong, according to this command given
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us by our Lord Jesus Christ in Mat. V. 44. *Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which diſpitefully uſe you and perſecute you.* This is one of the great points of chriſtian doctrine; forgiveſneſs of injuries and love of enemies? and you are no chriſtians, if you do not praſtiſe it; not only by outward and ſeeming behaviour, but alſo by inward diſpoſition and affection of the heart.

You ſee in the Lord's prayer, the condition of the forgiveſneſs of ſins; and if you are truly deſirous of obtaining it, you ought to baniſh from your hearts all rancour, malice and ſpite: For our Saviour declares in Matt. VI. 14. 15. *That if ye forgive men their treſpaſſes, your heavenly father will alſo forgive you; but if ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes.*

As you forgive you ſhall be forgiven.

6th. Petition. *Lead us not into temptation but deliver us from evil.* Every day men pray for this in the Lord's prayer; and every day moſt men ſeek after temptation, and look for opportunities of doing evil, every day moſt delight in being overcome by temptations and in doing evil: And to me it is ſurpriſing that ſuch are not aſhamed to ſay the Lord's prayer. But you, if you really wiſh to eſcape temptation, and to avoid that which is evil: Endeavour yourſelves, at the ſame time that you aſk it of God: Then he will hear your prayer, and aſſiſt you with his grace. Fly therefore from temptation, or if you cannot avoid to be tempted with-

withstand it firmly : But unless you do this, your prayer is absurd ; it is nought but hypocrisy.

III. When you have gone thus far in the Lord's prayer, you conclude it with this acknowledgement of God's greatness : *For thine is the kingdom, and the power and the glory for ever and ever.* In these few words you profess to believe, that God is the Sovereign Lord of the whole universe ; and therefore, that he is to be obeyed and submitted to by all men : That he is almighty and can do whatever he pleases ; and therefore, that you ought to fear him : That he is possessed of all glorious perfections and that his Majesty is above all things ; and therefore, that you ought to worship and adore him as the only God of heaven and earth : And lastly, that all these were from all eternity, and will be forever, his inseperable attributes ; and therefore that being now, as he ever was and ever will be, the true and only God ; it is to him only, that you are to pray ; in him only, that you can trust ; of him only, that you can expect any blessing and those things which are necessary both for the body and the soul.

IV. Therefore, when your prayer is thus ended, you confirm the whole contents of it, by this one word, AMEN. Which means *So be it ; or so it is*, according as it is applied. At the end of this, or any other prayer, it means, *so be it : That is to say, I confirm the whole tenour of this prayer ; and I heartily wish that God may be pleased to grant whatever I have therein asked ; and to accept of the homage, I have therein paid to his divine Majesty.* At the end of the creed this word :
AMEN,

AMEN, means, *so it is*: That is to say: *I really believe whatever is contained in the form I have just now repeated.* In short whether at the end of prayers or of thanksgivings or of praises to God, this word, AMEN, is a confirmation which every body should loudly repeat, to shew that from their heart, they consent to, and agree with, that which has been repeated.

Now my brethren I have shewn you the meaning and great importance of every part of the Lord's prayer, what I have said thereupon is also applicable to any other form or prayer. You must weigh within your minds the expressions, consider well their meaning, and do all that is in your power to work yourselves the end of them. When, for instance, you pray to God to give you patience to bear the afflictions which his providence trieth you with; you must endeavour all you can to work that patience in yourselves: When you ask him his grace, to enable you to keep his law; you must do all in your power to observe his commandments. And whether you pray, or return thanks, or offer praises, let it be with an attentive mind, a submissive heart, and a humble sense of your own unworthiness and of the greatness of him whom you are addressing yourselves to: For our Saviour himself says in John IV. 24. *God is a spirit; and they that worship him, must worship him in spirit and in truth.* You see, it is not only from the lips and outward behaviour, which may be only a false and mock worship; but inwardly from the heart and mind, *in spirit and in truth.* All

All I have said of worship and prayer, is equally relating to public worship in churches, and to private worship every day in your houses: For this is no less recommended in scripture, both by example and precept. We read in Dan. VI. 10. That *Daniel kneeled upon his knees three times a day, and prayed and gave thanks; in Luke VI. 12. That Jesus continued all night in prayer to God;*

Our Saviour says in Matt. VI. 6. *When thou prayest, enter in thy closet, and when thou hast shut thy door, pray to thy father which is in secret.* It would be too long, to bring here all the passages out of scriptures, which enjoin to us private prayer and worship; and it is sufficient, to have given you our Saviour's precept thereupon.

I must now return to the fourth commandment; which prescribes rest, and hallowed rest too, in order that this day be consecrated to the service and worship of God: God is our Lord and master, we are his servants and subjects; he alloweth us six days to work for ourselves, and only reserves one day to be employed in his special service. This is no hard task, especially if we consider, that in thus serving God on the seventh day, by worship, by prayer, by praises, by hearing of his word; we do in the main, serve ourselves, we are then doing work for our salvation; provided always, we serve God, as I said before, *in spirit and in truth.*

Remember therefore, *the Sabbath day to keep it holy:* not to spend it in iddle or sinful diversions; but at the same time that you rest from bodily labour,

and prayer, is equal labour, spend it in the spiritual business of the
in churches, and to all's sanctification which is best done by acts of
in your houses: For both public and private worship.

in scripture, both There is something more, belonging to our
read in Dan. VI. religious duties, which the commandments do not
his knees three times mention; but which the gospel teaches. It is,
in prayer to God; praying to God in the name of his son Jesus Christ,
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secret. It would

passages out of In regard to the praying God in the name of
the prayer and his son Jesus Christ, the reason of it is. That as
we given you we all are sinners, we have no right to expect
the least favour from God on account of any
merit of our own: But God has promised, that
for the sake of our blessed Saviour, and in regard
to the merit of his sufferings, he will hear our pray-
ers and grant them so far as will be consistent with
his wisdom.

When therefore you pray, you must in your
hearts acknowledge that you are unworthy to ask and
receive any blessings from God; but that, as St.
Paul advises in Heb. IV. 16. *You come boldly to the*
throne of grace, that you may obtain mercy, and find
grace to help in time of need: In full assurance, that
according to our Saviour's promise in John. XVI.
23. *Watsoever ye ask the father in his name, he will*
give it you.

The sacraments which our Saviour has ordained in his church, are two: The baptism and the supper of the Lord.

Your duties in regard to the first, are in respect of your children, or god-children; and also of yourselves.

You ought to consecrate your children to God by baptism, as soon as convenient after their birth; because as it is God who giveth you children, it is very reasonable and very just, that you should cause them to be entered as soon as possible, in the number of his special servants; and also, it is very fit that you should make as soon as possible your own children, whom you love so much, *members of Christ, children of God, and inheritors of the kingdom of heaven*, as the catechism of our church says.

When this is done, your duty in regard to this sacrament, both respecting your own children and also your god-children, is to see that they are *virtuously brought up to lead a godly and a christian life*; as it is recommended in our office for the baptism of infants.

As to your obligations, contracted in your name when you were baptised; I will refer you also to our church catechism, wherein they are laid down and explained: Adding only this, that the performance of them, is certainly a religious duty, a duty towards God; and a duty which you are obliged to discharge, not only because it was promised you would, when ye were baptised, but especially because you are the creatures of God, and because he is your Sovereign Lord and Master, who has
a right

a right to lay upon you whatever commands he pleases.

I will not say so much on the sacrament of the supper of the Lord, as the matter might require because I will not swell this little book. Therefore, I refer you to what is said about it, not only in scripture, but also in our office for the communion and in our church catechism, or in such other pious tracts as you may have at hand: And I will only take notice, of the dispositions which are required in those who come to the Lord's supper; after considering in a few words, what obligation and interest you have, to participate as often as you can to that blessed and holy sacrament.

1st. To come as often as possible to the Lord's supper, is your duty; because our Saviour has commanded it, saying: *This do in remembrance of me*, Luke XXII. 19. because it is a means and opportunity which is offered to you to renounce sin and to amend your lives; and because thereby you shew your gratitude to God and Jesus Christ, for the redemption of your souls, which is represented in that sacrament.

2d. It is also your interest so to do frequently; because thereby you come nearer and nearer to God; and receive every time fresh assistance of his holy spirit, and fresh assurance of his love and of the forgiveness of your past sins; provided, you truly repent, and resolve to obey for the time to come all the commandments of God and the precepts of the gospel.

Therefore it is said in our catechism; that it is required of them who come to the Lord's supper;

To

To examine themselves; whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ; with a thankfull remembrance of his death; and be in charity with all men.

You see by that answer which is the last in the catechism, that every time you intend to come to the Lord's supper, you must make an enquiry within yourselves on three principal articles: viz. 1st. On your repentance; 2dly. On your faith; 3dly. On your charity. And as it is impossible you should make this enquiry as it should be done, except you form a right notion of what these things are; I will endeavour to put you in the way to understand them rightly.

I. REPENTANCE is the sorrow which you ought to feel for your past sins: Not entirely because by them you are in danger of damnation; but especially, because by them you offend the most holy God, who, as the prophet says, is of purer eyes than to behold evil, Haba. I. 13. and who has not called us unto uncleanness, as St. Paul observes, but unto holiness, 1. Thes. IV. 7.

But too many are apt to think it very hard, that men should be in danger of damnation, for indulging their inclinations and their lusts; and heartily wish, that it would not be so dangerous to live according to their hearts desires.

If it were even possible to escape damnation - - although we live and indulge in sin; still should we avoid sin: For of itself, it is a most heinous thing;

thing; in as much as it estranges us from God, and debarrs us from the happiness which God intended for us in the life to come.

If it were only out of gratitude and love for God, you ought to do all in your power not to fall into sin; and therefore, as ye are sinners before ye came to the Lord's feast, your repentance should be grounded upon that principle, and should be a concern for having *grieved the spirit of grace, whereby ye are sealed unto the day of redemption*; which St. Paul forbids in Ephes. IV. 30.

Indeed unless you come to hate and abhor sin, for its heinousness sake, more than for the harm it will do you, you cannot be said to have true repentance; and tho' a wicked man when near his death, may be sorry to distraction and madness; yet in general it is not because he has sinned that he is so very sorry: For if he could but get well and young again, he would follow the same sinful course as he has done. He is sorry for no other cause, but that he is going to be called to judgment; and as he thinks there is no room to hope for mercy, he is distracted with fears and horrid expectations of a fiery and dreadful sentence, which he sees no way to escape.

Such sorrow is therefore no repentance, and St. Paul well distinguishes it, from that sorrow which we should feel for our sins, calling this *a godly sorrow*, and the other *a wordly sorrow*, and therefore he says in 2. Cor. VII. 10. *That godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death.*

D

I hope

I hope that now you understand me rightly :
 When I speak of repentance, I mean hatefulness
 for sin, and sorrow for having committed what is
 so hateful to God, and so contrary to the holiness
 required of christians that are desirous to please
 God, to preserve his favour and to obtain mercy.
 Such Godly sorrow you cannot feel ; such true
 repentance you cannot have, in the degree you
 should have it, unless you are well acquainted
 with the full extent of your own sinfulness. There-
 fore the first thing you must do, to prepare your-
 selves for the sacrament of the Lord's supper, is
 to look back upon your past life, and to recollect
 as much as you can, all the sins you have com-
 mitted.

To do this, you must compare your conduct
 and behaviour, with the law of God and all the
 precepts of the gospel, in the manner which I am
 going to express for an example.

It is said in the third commandment, that we
 must not take the name of the Lord our God in
 vain. Now, have I never sinned against this law ?
 Have I never pretended to pray and worship God
 while my heart and mind were far from him and
 busy about wordly concerns ? Have I never pre-
 tended to do things for religion sake and the glory
 of God, which in truth I did only to serve my
 own selfish purposes, my own wordly views, my
 own passions ? Have I never made use of the sa-
 cred name of God in a slight, disrespectfull, pro-
 fane or blasphemous manner ? Have I never taken
 sinful oaths ; such as are either vain, or rash ?
 Nay, have I never sworn falsely, nor broken my
 promises

promises which I made by being sworn into any office? Am I guilty of any of those sins against the third commandment?

In this manner you must examine yourselves, not only upon the ten commandments; but also upon all that which is prescribed in scripture, and especially in the new testament. For instance, it is declared in the new testament in several places, that *no drunkards, nor revilers, nor extortioners, nor enviers, nor defrauders, nor covetous, nor liars, shall inherit the kingdom of heaven.* Now consider your past lives; and see whether you have been guilty of any of these abominations: And not only of these, but of any thought, word, or deed, that is condemned in scripture as sinful.

When upon such careful examination, in which you must not be favourable to yourselves lest you should leave any sin unrepented for, you find yourselves guilty of any transgression; you must then humbly acknowledge it within your own heart: not endeavouring to make light of it, or to throw the fault and blame upon others, who may have seduced or provoked you to sin; but taking it entirely upon yourselves. You must in the next place, confess it also to God; and if it be any sin against your neighbour; such as slander, or calumny, or defrauding, or any thing that is hurtful or injurious to him, you must, if you possibly can, make him full amends, either in making restitution, paying damages, or contradicting what you may have reported to his disadvantage. For it would be absurd to think, that God will forgive you, while you suffer the evil which you have done

to remain before his eyes, if it is but in your power to remove it.

The next thing to be done, is to determine upon a better behaviour; and as you will be led to pray God to forgive your sins, you must at the same time ask for the assistance of his grace and holy spirit, to enable you to renounce sin, and to pursue a virtuous and godly course of life. But this you must take care to do in the proper manner; and whether you ask for forgiveness of your sins, or for grace not to sin again, you must ask it of God, in the name and for the love of his son Jesus Christ who has paid with his blood the full price for the pardon of all sins of men, which are truly repented of; and who has promised that our heavenly father would give his holy spirit to them that ask him. Luke XI. 13. And therefore the Apostle says: *If any of you lack wisdom, which means also GRACE, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him:* James I. 5. But as the Apostle says in the very next verse, that this must be asked of God *in faith*, I must now put you in the way to understand what *faith* is.

I have already described FAITH, when in the beginning of this little book, I told you what it was to embrace the gospel. For to have faith, and to embrace the gospel is the very same thing: And therefore, I need only repeat here what I then said.

To have faith is to believe those things which are declared in scripture, and especially the gospel;

to be satisfied with the means of salvation which are procured by the gospel; and to be content with, and submit to, the conditions which the gospel imposes upon men.

If therefore you come to the Lord's supper, you must examine whether you have such faith as I have now described. But how will you find out whether your faith is of this kind? You will know it by its fruits. If you have true faith; that is, if you believe from your hearts those things which are declared in the gospel, you will find in you fear and love of God, confidence in the faithfulness of his promises, and dread of his judgments: And this will lead you as the Apostle expresses, in Heb. XII. 28. 29. *To serve God acceptably, with reverence and fear; for our God is a consuming fire.* If you have true faith; that is, if you are satisfied with the means of salvation, which are procured by the gospel; you will endeavour to take advantage of those means, which are: 1st, true repentance as I have described it and followed by reformation of life: 2dly, recourse to the mercy of God, through the merits of our blessed Saviour; who by his death and sufferings has purchased that salvation for us, which it is not in our power to deserve. If you have true faith; that is, if you are content with, and submit to, those conditions which the gospel requires of such as will be saved, to perform; then you will fulfill those conditions, and be truly thankful to God and his son Jesus Christ, for admitting you to work your salvation, upon so favourable terms.

Here you will enquire : What are these conditions ? And here I will repeat again what I said once already, in our Saviour's own words : *Keep the commandments.* Math. XIX. 17. And to this must be added that one of the principal conditions of salvation is to live in charity *with all men.*

You must not come to the Lord's supper if your hearts are not filled with charity ; and therefore when you prepare for the sacrament, you must examine yourselves on that score also. What is CHARITY, I intend fully to explain, when I speak of our duties towards our neighbour ; for this is the principal : And indeed, the whole of our duties towards our fellow creatures may all be comprehended under the name of charity.

All I shall say in this place upon it ; is that it means that love, which we are commanded in scripture to entertain for all men. God gave himself this positive command in Lev. XIX. 18. *Thou shalt love thy neighbour as thyself ;* which our Saviour says, is the second great commandment like unto the first, which as I have told you before, is this : *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* And our Saviour after speaking of both these, concludes by saying : *On these two commandments hang all the law and the Prophets :* See this in Mat. XXII. 37. to 40. &c.

Therefore, to love all men as truly and heartily as you love yourselves, is a disposition which
 God

God requires of you, indeed at all times; but most especially, when you come to the sacred feast of the communion to the body and blood of his son Jesus Christ: And certainly nothing is more reasonable. God is father to others as well as to yourselves; and therefore, it cannot please him if you love not your brethren who are his children: Jesus Christ is the Saviour of others as well as of yourselves; and therefore it will not please him, that you love not those whom he has redeemed, and whom he calls his own: The Holy Ghost gives grace to others, as well as to yourselves; and therefore it will *grieve him* if you love not those in this world with whom if ye are to be saved, you must live in heaven for ever, in unity, fellowship and love.

When by such a preparation as I have pointed out to you, you have fitted yourselves for receiving the body and blood of Christ; you may hope to reap from your partaking of that blessed sacrament, all the advantages and benefits which by the goodness of God it is intended to afford: But if you neglect it, and for want of a proper preparation come to the sacrament, and of course, eat of that bread and drink of that cup unworthily, then as St. Paul says, you become guilty of *the body and blood of the Lord*: But as the Apostle continues, *let a man examine himself, and so let him eat of that bread and drink of that cup; for he that eateth and drinketh unworthily; eateth and drinketh dam-*

nation to himself, not discerning the Lord's body,
 1. Cor. XI. 27. 28. 29. By this you see the great
 danger of a bad communion: Take care to avoid
 it by a due preparation.

However, you must observe that it will be of
 no service to you to partake of the Lord's supper
 ever so worthily, if you turn back afterwards to
 your former sins, or to any course that is contrary
 to the will of God. In the sacrament, every
 time you receive it, you confirm and renew all
 your obligations to God: And it would be a
 double crime to transgress again after having thus
 promised once more to lead a sober, righteous and
 godly life. On the other hand, you must not
 think that since it is so, your best way is not to
 come to the sacrament, and that you may then
 indulge in a wicked course. This would be no
 better for you: It would be only going to hell a
 different way. You are commanded to come to
 the sacrament, as frequently as you can: This is
 one of your religious duties. To be sure, it will
 not be accounted a discharge of that duty if you
 do it in a manner unworthy of so sacred a ceremo-
 ny; but this does not excuse you from that duty:
 You must discharge it; and discharge it well, and
 in a manner becoming the Majesty of God; to
 whom, you come thereby to promise allegiance;
 and from whom, you expect thereby forgiveness
 of sins, helps of grace, and pledges of your sal-
 vation.

To conclude what I have to say upon religious duties, I must give you the same charge which St. Paul giveth in Heb. XVI. 25. not to *forsake the assembling of yourselves together* in holy convocation in the house of God ; there to pray, to praise and worship him, to give thanks, to hear his word, and to receive instruction from your respective ministers ; and to this, you have a great encouragement, in this promise which our blessed Saviour has made to all faithful christians, in Mat. XVIII. 20. *Where two or three are gathered together in my name, there I am in the midst of them.* You will therefore be very much to blame, if you neglect coming as frequently as possible into the company of your Redeemer : And moreover, God will call you to account for neglecting so great an honour and advantage, whereby you may be strengthened and forwarded in the work of your salvation, if you make a good use of those opportunities, which you have to meet together in the presence of God.



PART III.

Of moral DUTIES.

UNDER this name you are to understand both, your duties towards your neighbour, and those respecting yourselves : and therefore I shall divide this third part in two articles.

ARTICLE I.

Duties towards your Neighbour.

THESSE are all comprehended in the second table, of the commandments, which I have given here.

THE

THE
SECOND TABLE.

V.

Honour they father and thy mother: that thy days
may be long upon the land which the Lord thy God
giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neigh-
bour.

X.

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

The

The apostle Paul speaking upon this second table of the commandment, says; *Love one another; for he that loveth another has fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying; namely, thou shalt love thy neighbour as thyself: Love worketh no ill to his neighbour; therefore love is the fulfilling of the law, Rom. XIII. 8. 9. 10.*

Perhaps you may think it possible to fulfill the law, and to work no ill to your neighbour, and at the same time to bear him no manner of love. This I will not dispute; although it might be disputed: But it is not enough for christians, to work no ill to their fellow creatures; they must moreover, do them all the good that is in their power: They must love them as their own selves; else, they do not obey the gospel, which commands it: And such as do not obey the gospel, cannot expect to be saved. But of this, I shall say more by and by; and I must now enter upon the explanations of the commandments of the second table.

FIFTH COMMANDMENT.

Honour thy father and thy mother; That thy days may be long in the land which the Lord thy God giveth thee.

This commandment comprehends, not only your duties towards your parents; But also those towards **your king, governors and magistrates; towards**

wards your masters, when you are engaged in any service; and towards your spiritual leaders, the ministers of Christ. For all these may be said to be your fathers in one sense or another.

I. Your natural parents, your own fathers and mothers, you are here commanded to love, honour and succour.

To love them in return of the love they bear you is but natural; and there is no call to say any more on this duty, than this: The child who loveth not his parents, is an ungrateful villain, and a disgrace upon mankind.

II. To honour them, is at all times to shew them that veneration, which they are doubly entitled to from you; that is to say, on account both of their years, and of their relation to you: It is also, to be obedient to them in your youth: and till that term is come, which the law has appointed for your becoming your own masters. Till then, you cannot without a great sin, resist or disobey your fathers or mother's command; provided they command you nothing contrary to your duty to God, or your allegiance to your sovereign. If your parents were to command you any thing sinful; such for instance, as stealing; or to act contrary to the laws of that country you live in; you ought certainly not to obey them: And in such cases, to remonstrate to them, respectfully however, as Peter and John to the Jewish magistrates who forbade them preaching the gospel: *Whether it be right*

right in the sight of God, to hearken unto you more than unto God, judge ye, Acts IV. 19. But when your parent's commands, are in no wise contrary to your greater duties, you cannot refuse them obedience without being guilty of a great sin: because then it is resisting the will of God, who commands it in scripture. St. Paul says: *Children, obey your parents in all things; for this is well-pleasing unto the Lord, Col. 3. 20.* And the transgressors of this law are cursed of God, as Moses saith in Deut. XXVII. 16. *Cursed be he that setteth light by his father or his mother!* And certainly it is setting light by them; that is to say, despising them, to disobey their just and reasonable commands, while you are by your years, submitted to their authority.

III. To succour and assist your parents, is also an indispensable duty. It is a grievous sin when parents are grown old or infirm, for their children to suffer them to want: They provided for you when you could not provide for yourselves; and it is but paying a just debt, to provide for them, when you are able, and they are not. St. Paul observes that this, *is the first commandment with a promise, Ephes. VI, 2.* Therefore consider, that if you wish God would bless you in the land which he has given you, and make you to encrease and prosper in it, you must fulfil this condition: *Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.* This is the proper place for speaking also, of the duties of parents towards their children; and those

those are to love them, to provide for them the necessaries of life, and to give them a good education.

1st. Love in parents is very natural, and there is no great occasion to recommend it; but as it is natural blind and excessive, it needs much to be directed and restrained. Many and many, are those parents who love their children, to their ruin and destruction. Their love will not let them curb the wilfulness of infancy; and thus they suffer their children to grow stubborn and obstinate: Which dispositions must afterwards be broken by the hard strokes of adversity, distress, misery, and often shameful death. And that, which a lash of the rod, might have corrected in infancy, often causeth the neglected child to die, either on a gibbet, or on a dunghill.

Corrections therefore, are very necessary; they are a proof of true and reasonable love in the parents towards their children. Salomon says in Prov. XIII. 24. *He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes.* And he further strongly recommends it, in ch. XXIII. 12. 14. *Withhold not correction from the child; for if thou beatest him with the rod, he shall not die: Thou shalt beat him with the rod, and shalt deliver his soul from hell.* If you wish your children may come to salvation; if you love them enough, to fear more their going to hell, than their suffering a little harm by the rod; then you will, as it is your duty commanded in scripture, by proper chastisement reform their evil dispositions, before they are come to any degree of hardness.

2. Parents ought in the second place, to provide for their children's necessities. St. Paul says : *If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel,* 1. Tim. V. 8. But this, like their love, is to be regulated by reason and moderation. Children ought not to be indulged to the full of their appetites. Controul and contradiction in this point, are doubly useful : First, to preserve the health, which is often endangered by children taking either too much or improper nourishment ; and secondly to curb their appetites, and to use them to be content with a moderate allowance, which, men cannot be said to live as christian religion teaches and requires.

3. But the main and chief duty of parents towards their children, is to give them a good education. This duty consists of two branches. First you are to teach your children how to earn their bread, how to procure their own subsistence ; and if you neglect this, how can you expect that they will ever be able to assist you when you are become old or infirm : Besides, if you do not bring them up, and teach them to work, they will grow idle and mischievous, and will come to some untimely and dishonourable death. You must therefore begin soon with them : and if you cannot afford to pay for their being instructed ; you ought to bind them out prentices, either to service or trades, whereby they may be enabled to earn a honest and a comfortable livelyhood. The second and principal branch of this duty, is to qualify your children

dren for the kingdom of heaven; in which, what I have just now mentioned will be of a great service. . . And the right method to succeed in this, is to bring them up religiously; to teach them to pray as soon as they can speak, and to understand the meaning of their prayers, as soon as they are able; in order that they may pray God from their hearts, as well as from their lips. You ought to use them to read the word of God, to attend divine service in the house of God; and there, to give their attention to what is said by the ministers, in order that they receive instruction thereby. In short, you ought to give your children as far as you are able all kind of pious instructions. But above all, remember that all this will be of no service to them, for aught you can do; except you give them also, GOOD EXAMPIES.

II. The duties which you owe to your king, and all that are put in authority under him, are also comprehended in the fifth commandment; because these, are in one sense your fathers. You owe allegiance to your sovereign; respect to those persons who represent him, such as governors and magistrates; obedience to the laws under whose protection you live, and the payment of such imposts and taxes as are lawfully required of you. There is an absurd notion, which betray many people to a breach of their duties to superiors. They think that because they live in a land of liberty, they may do any thing whatsoever that it pleases them to do: They mistake licentiousness, which is a sin and a curse, for liberty, which is a blessing; and they look upon the just and legal

Exertion of magisterial authority, as down right
oppression.

I would have you all beware of that error; for
it is a very pernicious one: It destroys the hap-
piness both of private persons, and of the whole
commonwealth; and is also very dangerous to the
salvation of souls. It leads people to excesses;
which bring on them, both severe punishments
from lawful authority, and their own ruin and
destruction. Therefore I cannot but recommend
to your notice this advice of St. Paul. *Let every
soul be subject unto the higher powers. For there is
no power but of God: the powers that be, are ordained
of God. Whosoever therefore resisteth the power, re-
sisteth the ordinance of God: And they that resist,
shall receive to themselves damnation. For rulers are
not a terror to good works, but to the evil. Wilt
thou then not be afraid of the power? Do that which
is good, and thou shalt have praise of the same: For
he is the minister of God to thee for good: But if
thou do that which is evil, be afraid: for he beareth
not the sword in vain: For he is the minister of God,
a revenger to execute wrath upon him that doth evil.
Wherefore ye must needs be subject, not only for wrath,
but also for conscience sake. For, for this cause pay
you tribute also: for they are God's ministers, attend-
ing continually upon this very thing. Render there-
fore to all their dues: tribute to whom tribute is due,
custom to whom custom, fear to whom fear, honour to
whom honour. Rom. XIII. 1. to 7.*
Thus you see that these duties towards kings,
Governors and magistrates, being all recommend-
ed in scripture, I must represent them to you,
and

and you ought to consider them, as of indispensable obligation, as some of those conditions which you must submit to and fulfill, if you wish to be saved.

III. Likewise the duties of servants to their masters and mistresses, which are also in some respect their fathers and mothers, are enjoined in the fifth commandment.

Servants owe to their masters respect, fidelity and obedience. All these are commanded in scripture by St. Paul who saith: *Let as many servants as are under the yoke, count their own masters worthy of all honour, 1. Tim. VI. 1. Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity, Titus II. 9. 10. Servants obey in all things your masters according to the flesh; not with eye service, as men pleasers, but in singleness of heart fearing God, Col. III. 22. And to these duties, servants are obliged not only towards good masters; but also to such as are indifferent, as long as they remain in their service, according to this charge given by St. Peter: Servants be subject to your masters, with all fear; not only to the good and gentle, but also to the froward, 1. Peter II. 18.*

As to such among you as keep servants, I must also tell them, what are the duties of masters towards their servants. They ought to use them with humanity and gentle manners; to pay them

a reasonable consideration for their services; to allow them the necessaries, and as far as is reasonable, the comforts of life; and to take care of their morals, affording them the time and the means of serving God, and of being instructed in all their duties. St. Paul speaking of servants, *faith: Masters do these things unto them, forbearing, threatening; knowing that your master also is in heaven; neither is there respect of persons with him,* Eph. VI. 9. And again: *Masters give unto your servants, that which is just and equitable, knowing that ye have also a master in heaven,* Col. IV. 1. Give them also, as to your children, *good example;* and command them nothing, contrary to the word of God, or to any just law of the land you live in.

4. As to your duties, towards your religious leaders the ministers of Christ, which are your spiritual fathers; if I were to say any thing of myself upon the subject, as I am one of them, you might think that I am partial in it: Therefore I will only repeat here the words of scripture. St. Paul writes thus to the Thessalonians: *We beseech you brethren, to know them which labour among you, and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake,* 1. Thess. V. 12. 13. To Timothy he says: *Let the elders that rule well, be accounted worthy of double honour; especially they who labour in the word of doctrine,* 1. Tim. V. 17. To the Hebrews he wrote thus: *Obey them that have the rule over you, and submit yourselves: For they watch for your souls, as they that must give account,* Heb. XIII. 14. To the Galatians: *Let him that is taught in the word,*

com-

communicate unto him that teacheth, all good things, Gal. VI. 6. And lastly to the Corinthians: Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so the Lord has ordained, that they which preach the gospel, should live of the gospel, 1. Cor. IX. 13. 14.

You see from these passages of scripture, that you owe to your ministers, esteem and love; honour and reverence; obedience and submission; communication of good things, and provision for the necessaries of life. However, I will conclude, in the same words with St. Paul: *I have used none of these things; neither have I written these things, that it should be so done unto me. For it were better for me to die, than that any man should make my glory void,* 1. Cor. IX. 15. And my glory in this respect is, that being (and I bless and thank my God for it) provided for, otherwise; what I have said on this subject, is only to discharge my duty, which obliges me to lay down before you, every part of your own.

SIXTH Commandment.

Thou shalt not kill.

It is not the very act of killing only, that is here forbidden; it is also, all such thoughts, expressions, and actions, which may contribute to the taking away or endangering of other people's lives; to do them any harm whatsoever, or even to wish for their death or prepare the way to it.

Hatred, malice, revenge, are transgressions of this commandment, wherefore St. John says: *Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him,* 1. John III. 15.

SEVENTH Commandment.

Thou ſhalt not commit Adultery.

I need not ſay much on this commandment: You have all been witneſſes of the miſchievous tendency which the abominable ſin of Adultery, will have to the ruin and deſtruction of families; beſides the heavy judgment which adulterers draw upon themſelves, as it is declared in ſcripture, that none of them *ſhall inherit the kingdom of God,* 1. Cor. VI. 9.

I ſhall ſpeak here of the duties of huſbands and wives to each other, as they are bound to each other in the performance of thoſe duties by their nuptial vows; and as the breach of any part of that vow, can in ſome reſpect be called adultery. Huſbands and wives owe to each other, mutual love and fidelity; reciprocal aſſiſtance in the cares, of both this world and the next.

Huſbands are commanded in ſcripture to bear with the weakneſſes of their wives as far as mo- deſty, virtue and godlineſs can permit. St. Paul ſaith: *Huſbands love your wives, and be not bitter againſt them,* Col. III. 19. St. Peter alſo ſaith: *Huſbands behave wiſely and diſcreetly with your wives, as the weaker veſſel,* 1. Peter III. 7. Therefore
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all kind of ill usage, and beating is a transgression of your duty towards your wives; whom you should on the contrary endeavour to reclaim when they are vicious, by patience, forbearance and good words: Without however, indulging their wicked dispositions; but representing to them strongly both the sinfulness of their failings, and the evil consequences of them; not only in regard to their quiet and ease in this life, but also in respect to their salvation, which is greatly endangered thereby; and which they will entirely forfeit in the end, unless they repent and reform. You must also give to your wives good advices and good examples, in regard to godliness and the practice of all christian virtues: And finally, you ought to provide for them all necessaries, not indulging yourselves in excesses a broad, while they are in want at home, as but too many husbands wickedly do; but keeping them decently according to your circumstances and your station in life.

Wives on their side, owe to their husbands respect and submission. St. Paul saith: *Wives submit yourselves unto your husbands, as unto the Lord,* Eph. V. 22. *Suffer not a woman to teach, nor to usurp authority over the man,* 1. Tim. II. 12. And St. Peter gives them this charge, *Ye wives be in subjection to your own husbands,* 1. Pet. III. 1. Therefore those wives, who in opposition to those passages of scripture, refuse, to submit to their husbands and to be ruled by them; who *usurp authority over the man*: And much more, those who make use of opprobrious language, of insulting

ting and violent behaviour, in order to carry their points, and to put themselves above all controul ; are, not only false to their promises, which they made to *love and cherish and obey* their husbands, when they were joined with them in holy marriage; they are moreover transgressors of the law of God, of the precepts of the Gospel : And as such, they expose themselves to, and deserve, that damnation which in scripture is denounced against all transgressors ; and which must be their certain lot, except they not only repent, but also reform ; and altering their behaviour, become submissive to their husbands ; shewing a modest deference, both to their will and their advice.

EIGHT Commandment.

Thou shalt not steal.

Besides what is commonly called by men, thieving and stealing ; for which crimes the laws of the land have provided punishment ; there are other sins, which must be understood as being forbidden by this commandment : And such are all unfair means of depriving our neighbour, either of his property, or of his due. For instance :

They who cheat others in bargains ; either by selling a bad thing for a good one : or by taking advantage of their want to make them pay a price, above the usual rate of the times and places ; or by not giving a price adequate to the value of things, because their neighbours are obliged by necessity to sell ; or by fraudulent measurement,

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weight or tale; or by giving bad or light money knowing it to be so; or in short, by any means which they would not chuse to lay open to those they have dealing with. For if you deal fairly and honestly with your neighbour, you will never be afraid to open to him all circumstances whatsoever, that may affect the bargain. And you must not say, that every one must take care of his own interest; that it is your neighbour's fault if he suffers himself to be imposed upon; that he ought to be judge of the quality of those things he buys and sells, and look himself to the measuring or weighing. All these reasons are good enough, if you suppose you live in a common wealth made up entirely of rogues and thieves; but not among christians. And tho' that doctrine, if you follow it, may in some sort make you rich in this world, it will most surely make you wretched in the next; for it is an abominable wickedness, contrary not only to the eight commandment; but also to several other passages of scripture. God saith in Leviticus XIX. 35. *You shall do no unrighteousness in judgment, in meteyard, in weight or in measure.* In chap. XXV. 14. *If thou sellest ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.* And in Deut. XXV. 16. *All they that do unrighteously, are an abomination to the Lord.* Wherefore, the Prophet threatens those who are guilty of such wickedness: *Wo unto him who buildeth his house by unrighteousness, and his chambers by wrong; who useth his neighbour's servite without wages.* Jer. XXII. 13.

NINTH

NINTH Commandment.

Thou shalt not bear false witness against thy neighbour.

As your neighbour is not to be injured by you, in deeds; likewise you should take care not to injure him, in words. The principal crime forbidden in this commandment, is by a false report before a court or a judge, to cause your neighbour to suffer a punishment which he has not deserved; or to prevent his receiving the satisfaction which he lawfully sueth for from such as have injured him. When you are lawfully called upon to bear witness of any fact or transaction, it is your duty to tell the truth; whether that truth is advantageous or detrimental to either of the parties concerned: Because, if you tell a lye, or even only refuse to tell the truth, in order to favour one of the parties, you thereby do wrong to the other. And therefore in those cases, you are put upon your oath, which will make your false witnessing, a double and most horrid crime: Being first, an injustice to your neighbour; and secondly, a perjury against God, thereby taking his sacred name in vain, in the most atrocious degree.

But there are other ways besides, of transgressing against the ninth commandment; for, thereby are likewise forbidden, all manner of evil reports against your neighbour; all lying and slandering, whereby his character may become suspected and his fame destroyed. The scripture declares that *lying lips are abomination to the Lord*, Prov. XII. 22. St Paul says, *lie not to one another*, Col. III. 9. And it is declared in Revel. XXI. 8. That

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That all liars shall have their part in the lake which burneth with fire and brimstone.

As to slandering; that is, spreading your neighbour's faults, and publishing his sins without being called thereto by lawful authority, it is also forbidden in scripture, and declared to be a sin which shall bring damnation upon them who fall into it. St. Paul says, that *revilers shall not inherit the kingdom of God*, 1. Cor. VI, 10. God saith to his people in Levit. XIX. 16. *thou shalt not go up and down as a talebearer among thy people*, And St. James also saith, *Speak not evil one of another brethren*, James IV. 11. King David speak thus in Ps. XV. 1. *Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill.* then answering he saith, v. 3. *He that backbiteth not with his tongue, nor does evil to his neighbour, nor taketh up a reproach against his neighbour.*

Do pray, go and read the whole Psalm.

T E N T H Commandment,

Thou shalt not covet thy neighbour's House, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox nor his ass, nor any thing that is thine neighbour's.

You are not forbidden to wish for any thing that belongeth to your neighbour, when you can get it from him by a fair bargain, and with his free choice and consent: but there are things, that he must not part with, such as a wife; and there are others, that he may not chuse to spare: And there-

therefore, you are not to covet those, neither to frett yourselves, nor plague your neighbour because you can't get them from him.

All jealousy and envying of other peeple's advantages and successes, are sins against this commandment : For it is coveting, to see with an evil eye that any thing belongs or come to them rather than to ourselves. St. Paul, numbers *envyings among the works of the flesh* ; of which he says, *that they which do such things, shall not inherit the Kingdom of God.* Gal. V. 21.

The sum total of our duties towards our fellow creatures, which I have explained to you from the second table of the commandments, is comprehended under three heads; namely, JUSTICE, EQUITY, and CHARITY : Which three are positively and strongly recommended in the gospel.

I. JUSTICE, St. Paul saith : *Render to all their dues,* Rom. XIII. 7. This obliges you to pay your just debts ; to make full restitution to such as you may have defrauded or cheated out of any thing ; and satisfaction and reparation, to those you may have hurted or done damage to, in what manner soever, either in words or in deeds ; For certainly, all this is your neighbour's due. Likewise, you are to exact nothing from him, that you have no just right to ; but give him a just consideration and full value, for every thing you receive of him : Except it be a present made to you out of his own free choice and good will.

II. Equi-

II. EQUITY, Our saviour recommends it in Mat. VII. 12. *All things whatsoever, ye would that men should do to you, do even so to them; for this is the law and prophets.*

This duty consists, in not standing so much upon our own right, when by insisting upon it our neighbour would be hurt more than we can be, by giving up our own right. For instance,

Your neighbour I will suppose, owes you a sum of money: You have certainly a right to demand it; and even, to compel him by lawful means to part with all he has, in order that you may be paid. But if you were in his case, if you were his debtor and he your creditor; and if you were unable to pay him; would you like that he would come with a writ of execution, and take a bushel of grain that you want to keep you and your family from starving, or your cattle, or your bed and such other necessaries of life? I am sure you would think it very hard, if any creditor were to deal so unmercifully with you; especially, if that creditor could wait for his money or forgive the debt, without being himself distressed. Therefore you ought to deal with your neighbour, when he is in your debt, and not able to pay, with the same mercy that you would wish should be used towards you, were his case your own. I would have you read on this subject the eighteenth Chapter of St. Mathew's gospel from the 23d verse to the end of the chapter: And there you will see the consequences of not doing unto others in this respect, as you would have them do unto you.

In all dealings with other men, you ought, if ye look for salvation, to consider that it is right you should bear a small loss or a small evil, rather than your neighbour should suffer a greater. And this obliges you likewise, to give even out of your own substance to them that are in want. You are not certainly to make yourself poor to enrich others: But you ought if ye have but a bit of bread to divide it with he that has none. This, scripture enjoins: *Say not to thy neighbour, go and come again, when thou hast it by thee.* Prov. III. 28. And our Saviour himself says: *Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away.* Mat. V. 42.

Perhaps it may surprize you, that I represent the giving assistance to the needy, as a duty of equity, while it is commonly called charity. But that is a mistake. Giving to the poor is not charity; tho' it may be done out of charity, as you will be able to understand, when I come to tell you what charity is. Therefore you must not call yourselves charitable people, because you now and then give a little matter to the poor. You do in that nothing more, if you do but as much, than you would have others do unto you if you were in want: and then, I am certain you would think yourselves entitled by right, to some assistance from those that have it in their power. And it is for that reason that I call it, a duty of equity.

III. CHARITY is some thing more: It is that love which you ought to have one for the other and which is so much recommended in scripture: God said to his people in Levit. XIX. 19. *Thou shalt*

shalt love thy neighbour as thyself. And our Saviour says, that this is the second commandment, like unto the first which enjoyns the love of God, and that *on these two, hang all the law and the prophets,* Mat. XXII. 40. Wherefore he himself commands it strongly, and calls it his own commandment: And a new commandment: *A new commandment I give unto you, that ye love one another,* John XIII. 34. *This is my commandment, that ye love one another as I have loved you,* John XV. 12.

This love of our neighbour is strongly recommended by the name of charity. St. Peter saith: *Above all things have fervent charity among yourselves.* 1. Pet. IV. 8. And St. Paul: *The end of commandment is charity.* 1. Tim. II. 15. *Let all your things be done with charity.* 1 Cor. XVI. 14.

The better to be convinced, how necessary for salvation it is to have charity; and also to know what is charity, and how excellent a virtue it is beyond all others; you must read before you go any further, out of your own bible, the thirteenth chapter of the first epistle of St. Paul to the Corinthians: And there you will find a noble and beautiful description of charity: I wish you would learn that chapter by heart; it is not a long one.

Now you have read it, I suppose: And you have seen amongst other characters of charity, that it *beareth all things, endureth all things, and never faileth.* Whereby ye see, that you ought to live in charity; that is, to love, and do good even to those that use you ill and hate you. Hatred for
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your greatest enemies is a breach of charity; and much more so, is revenge of injuries.

Our Saviour expressly condemns these, and recommends the contrary: *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you,* Mat. V. 44.

Perhaps you will think it is very hard, that you should be obliged, to return love for hatred, blessings for curses, good for evil; and thus to encourage the wicked in their ill usage of you.

Supposing it to be so; would it not be harder still to be thrown into hell and damned for ever; and thus to let the devil have his wish of you? and sure it is, that you must chuse to bear one of these two hardships; for you cannot go to heaven, unless you forgive all your enemies, as you wish to be forgiven yourselves; unless you wish them all the happiness, and do them if it is in your power, all the good, which you may wish for yourselves; unless you love them as your own selves: That is, as truly and as sincerely. In heaven the happiness of the blessed, will be that very love, which they must be filled with for God and his son, and all the glorified Saints: And how could you be fit to enjoy such happiness. if you entertain in your heart, the least spark of hatred towards your neighbour, whom God has commanded you to love? And Jesus Christ has declared, as I have told you in speaking on the Lord's prayer, that if *you forgive not men their trespasses, neither will your father forgive your trespasses,* Mat. VI. 15.

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Therefore as St. Paul recommends, *put on as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so do you. And above all these things, put on CHARITY, which is the bond of perfectness, Col. III. 12. 13. 14.*

A R T I C L E II.

DUTIES respecting ourselves.

These are selfdenial, humility, sobriety, chastity, contentedness, Patience, Industry, vigilance, and perseverance. My business is to explain to you what those duties are; and that they are really commanded of God in scripture, and are therefore necessary for salvation.

I. SELF-DENIAL is a disposition to renounce the gratification of our innocent desires and inclinations, when, either by their nature or by circumstances, that gratification may become dangerous to our salvation. For instance,

We all love this world by nature, and the things that are therein, which are riches, pleasures, ease and plenty: But tho' it is not contrary to christian religion to love those good things, which God has filled this world with; yet, if we set our hearts upon them, as to think we can be constantly happy in their possessions, or as to make ourselves miserable when we are deprived of them;

this will not only prompt us to despise or at least to be careless about, the heavenly treasures of the kingdom of God : It will also lead us, to seek for earthly enjoyments with too much eagerness, and to endeavour procuring them at any rate ; and even at the price of our immortal souls, which we will thus throw away into perdition for the sake of the false and perishable advantages of this world. It is for that reason that the Apostle recommends selfdenial in this respect : *Love not the world, neither the things that are in the world ; if any man love the world, the love of the father is not in him,* 1. John II. 15.

Your duty therefore, is to wean yourselves from the world and its enjoyments ; even those that are lawful in a moderate degree : You must deny yourselves many pleasures, and the gratification of many desires : because if you accustom yourselves too much to give way to your appetites, it will not only increase them perhaps to a degree of excess ; but it will also make you very loth to relinquish those, when either circumstances or death, will make it unavoidable. St. Peter exhorts us, *as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul,* 1. Pet. II. 11. And indeed, we are in this world no more than *strangers and pilgrims,* and as St. Paul says, Philip. III. 20. *Our conversation, that is, our true and proper dwelling place, is in heaven.* I cannot mention all the instances, in which selfdenial is a duty ; but from what I have said, you may gather this, for a rule. That you are in this life travellers, journeying towards a better country, that

that is, a heavenly one, as the Apostle says, in Heb. XI. 16. Now, travellers do not mind so much their ease and conveniency, while they are upon the road; they put up with all manner of bad accommodations; and provided they can get forward, they do not mind even the worst of roads, in hopes of a speedy and safe arrival at their own home, where they shall refresh and rest themselves from all fatigue: On the contrary they pass by many agreeable places, without stopping, and many good entertainments without tasting of them; in order not to be enticed by them to forget or delay the end of their journey.

You likewise being as I said *strangers and pilgrims* in this life, ought to think chiefly of getting safely to your heavenly home, not minding the thorns, the inconveniencies and the troubles, which you meet with on your road; nor being too much taken up with the pleasures and entertainments and good things, which offer themselves to you as you go along; but taking only necessary refreshment, make all possible haste towards the promised land wherein you will rest from all your labours, if you can be so happy as to get there. And therefore, you must be ready to suffer all kind of evils in this world, even poverty, distress and death itself, rather than to forfeit your salvation; which is the only thing that deserves your care and your attention in this life. And upon the whole, always remember and follow this precept of St. Paul, *Seek those things which are above, where Christ sitteth on the right hand of God; set*
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your affections on things above, and not on things on the earth. Col. III. 1. 2.

II. Humility, is the next of your duties respecting yourselves, perhaps you might think it needless to recommend this duty to the poor, whose station in life is humble of itself. But tho' your station be humble, it may happen that yourselves are proud; and therefore, I must make you sensible of the sinfulness of it, and of the necessity of being truly humble.

You are humble enough in your apparel, in your furniture, in your dwelling; but are you humble in your hearts? You do not value yourselves on account of riches; and a good reason for it, you have none: But do you not value yourselves above others, on that very score; that you think yourselves humble because you are poor? Do you not value yourselves on being as you think, better people, more religious, more industrious than others? There is a rich man's pride, and a poor man's pride: Both are sinful, and both are damnable. There is also, a rich man's humility, and a poor man's humility: both are necessary, and both are a great help towards working one's salvation.

The humility which is necessary to the poor, is this. Not to take pride of those advantages which belong to your station; and which I confess, are very great. Not to think that because ouraviour says, in Luke VI. 20. *Blessed be ye poor; for yours is the kingdom of heaven,* you draw a right to salvation from your very poverty. Not to think that because God hath anointed Christ to preach

preach the Gospel to the poor, as you may read in Luke VI. 18. None but the poor have a claim to the salvation promised in the gospel. On the contrary, you must look upon yourselves, as equally unworthy with the rich, of that salvation, which the grace of God does tender to all men, whether rich or poor: You must be convinced of the extreme sinfulness of your lives; whereby if God would give you only your deserts, you could expect nothing but damnation: You must be poor, not only in wordly goods, but you must especially be poor *in spirit*: that is, have a low and humble opinion of your qualities, both of mind and body; and be persuaded, that your soul being stained all over with the filth of sin, nothing but the blood of Christ can wash it clean, and make it fit to be presented to God, and admitted into his celestial kingdom.

I would not have you be blind to the advantages of your station; which are in general, that you are not exposed to many temptations to sin, which the rich are liable to; and that you have not so many difficulties to surmount to work out your own salvation, as the rich have; since it is said in scripture, that *it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God*, Mat. XIX. 24. But then you ought to consider that those very advantages are graces which you must be accountable for; and tho' the rich will be called to a greater account than you, having had more opportunities and more leisure to be instructed in the will of their master: Yet if you neglect the little you have

to do; because it is little, your condemnation will be the greater. Therefore as St. Paul recommendeth, *Work out your own salvation, with fear and trembling.* Phil. II. 12. *Serving the Lord with all humility of mind,* as he says that himself did, Acts XX. 19. And as our Saviour also, who was *meek and lowly in heart,* Mat. XI. 29. thereby *leaving us an example that ye should follow his steps,* 1. Pet. II. 21.

III. SOBRIETY. This duty obliges men to be temperate both in eating and drinking. Those who eat or drink beyond moderation, so much as to endanger their health, do thereby transgress against this duty. But as the poor are in general more liable to excess, in drinking than in eating, I will especially shew you the heinousness of drunkenness.

1. If you being poor, are given to excess of drinking, it will impoverish you more and more; and is it not horrid to think that instead of being able to provide by your labour for the necessary subsistence of your families, you spend the little you can get in drinking, while perhaps your wives and children are at home in want both of food and raiment.

2. It takes away your reason, and renders you like unto beasts; and even worse: For no beast drinks to that excess, as to become mad and furious.

3. Drunkenness will betray you into many sins; and even in atrocious crimes; it makes people quarrellsome, then they fight; and murder; may very easily be the consequence.

4. How

4. How can you discharge your duties, either towards God, or towards your neighbours? How can you pray and worship your maker? How can you practice justice, equity and charity, when you have lost the sense of every thing that is good or right by drinking to excess?

5. Not only drunkenness leads you into all manner of sin and wickedness; but it will lead you also into damnation; both, by being a damnable sin of itself; and especially, by making you blind to the sinfulness of your lives, by making you incapable of considering the danger you are in, and by hindering you from repentance and conversion. If death were to surprize you when you are drunk, how could you be sensible of it? How could you call upon the Lord for mercy?

Therefore excess in drinking is forbidden in scripture, *Isaiah ch. V. 22.* says: *Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.* Now, by this you may see, that it is not only excess of wine which is sinful, but all excess of *strong drink*; whether single or mixed. RUM or FLIP, which are what you generally use in this part of the world, as well as WINE, or BEER, or BRANDY, are liable to make you drunk, if you make use of them beyond the limits of moderation; and therefore you ought to beware of them, and be very sober in their use: For St. Paul declares, that *Drunkards shall not inherit the kingdom of God*, 1. Cor. VI. 10.

Sobriety is frequently recommended in Scripture, in regard both to eating and drinking. Our Savior says after speaking of the last day: *Take heed*

heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day comes upon you unawares, Luke XXI. 34. And St. Paul exhorts us to walk honestly as in the day, not in rioting and drunkenness; but to put on the Lord Jesus Christ, Rom. 13. 14.

IV. CHASTITY is that virtue whereby we keep the body in subjection to a pure mind. All vices contrary to it are most expressly condemned in scripture; and chastity on the contrary enjoyed, whether in words, or in thoughts, or in deeds.

1. In words: St. Paul recommends to put filthy communication out of your mouths, Col. III. 8.

2. In thoughts: The same apostle says: let us cleanse ourselves from all filthiness of the flesh and spirit, 2 Cor. VII. 1.

3. In deeds. He says also: Flee fornication. Every sin that a man doth is without the body; but he that committeth fornication, sinneth against his own body, 1 Cor. VI. 18. This is the will of God, even your sanctification; that you should abstain from fornication, 1 Thess. IV. 3.

Impurity of all kinds is declared in scripture to be unbecoming of christians. The apostle says: Fornication and all uncleanness, or covetousness let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not inconvenient, but rather giving of thanks; for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and of God, Eph. V. 3. 4. 5.

V. CONTENTEDNESS. In the forgoing passage the covetous is declared to be an idolater and to have no inheritance in the kingdom of Christ and of God. You ought to be satisfied with that state, wherein it has pleased God to place you. To repine and murmur, because you are not in easier circumstances, is both a folly and a sin. It is a folly, because fretting will not mend the evil, but on the contrary increase the pain it may give you: And it is a sin, because as nothing can happen without the will of God; it is resisting his will and shewing a discontent, as if he had not done for you all he was obliged to; while on the contrary God oweth you nothing, and whatever he gives you, if it is but a bit of black bread, it is out of mere goodness, and you ought to be thankful for it. For that reason St. Paul exhorteth to beware of covetousness: *Let your conversation be without covetousness, and be content with such things as ye have; for GOD has said, in Deut. XXXI. 6. I will never fail thee nor forsake thee, Heb. XIII. 5. Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out: And having food and raiment, let us be therewith content, 1 Tim. VI. 6. 7. 8.* The same Apostle proposeth his own example: *I have learned in whatsoever state I am, therewith to be content. I know both how to be abased; and I know how to abound: Every where and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need, Phil. IV. 11. 12.* Our Saviour giveth the same commandment in Luke XII. 15. *Take heed and beware of covetousness; for a man's*

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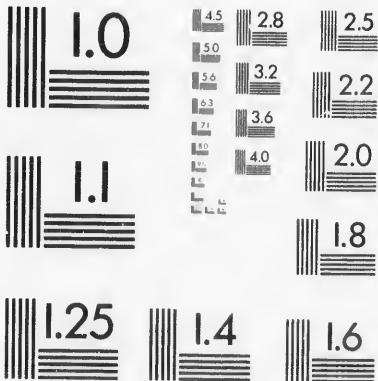
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MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



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a man's life consisteth not in the abundance of the things which he possesseth. The reason of this precept is very plain, and St. Paul giveth it thus: *They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows,* 1 Tim. VI. 9. 10.

VI. PATIENCE in distress and affliction is no less the duty of a Christian, than contentedness; and by this same reason, that God distributes to us according to his wisdom and good pleasure, both good and evil: And if we ought to be content with such measure as he is pleased to give us of the one, however small it may be, we ought likewise to endure with patience, whatever share of the other, he has been pleased to allot to us, however heavy and grievous.

When we suffer either by distress, misfortune, sickness or the malice of wicked men, we ought to look upon our sufferings as trials, whereby God is willing to exercise and prove our resignation to his will. Therefore the Apostle says: *My brethren, count it all joy when ye fall into divers temptations (whereby he means afflictions) knowing this, that the trying of your faith worketh patience: But let patience have her perfect work, that ye may be perfect and entire, wanting nothing,* James I. 2. 3. 4.

Besides, St. Paul is reported in Acts XIV. 22. to have declared, *That we must through much tribulation enter into the kingdom of God.* And he says also

also elsewhere, That God chasteneth us for our profit, that we might be partakers of his holiness, Heb. XII. 10.

VII. INDUSTRY is very necessary to poor people; because thereby only they can provide, with the blessing of God, those things which are necessary for their subsistence. Therefore God out of love to mankind, has made it a duty, and in scripture it is strongly recommended, to work in order to get a livelyhood. God made it a law to Adam even before he had sinned: For we read in Gen. II. 15. That *the Lord took him, and put him into the garden of Eden, to dress it and to keep it.* After he had sinned, God turned him out of the Garden and condemned him not only to die, not only to sorrow and affliction; but also to harder work than he had to do in the garden of Eden, saying: *In the sweat of thy face shalt thou eat bread, till thou return unto the ground,* Gen. III. 19. In the fourth commandment labour is prescribed, *six days shalt thou labour, and do all thy labour.* St. Paul also commends it expressly; *Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honest towards them that are without, and that ye may lack of nothing,* 1 Theff. IV. 11. 12. *This we commanded you, that if any would not work neither should he eat; for we bear that there are some which walk among you disorderly, working not at all, but are busy bodies: Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work and eat their own bread,* 2 Theff. III. 10, 11, 12.

Scripture also warns us of the consequences and punishment of idleness. Solomon says in Prov. XXIV. 50. *I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.* And again in Eccl. X. 18. *By much slothfulness the buildings decayeth, and through idleness of the hands the house droppeth through.*

It is a common saying and a true one, that *Idleness is the mother of all evils*; and I may say, not only temporal, such as poverty, want, disease; but also spiritual evils; since idleness leads men into all manner of sins or temptations thereto, for want of better employment.

Although industry is your duty as a christian; yet you must not entirely trust to that: But must ask the blessing of God upon it, and trust to his goodness for the fruits of your labour. For tho' you work ever so hard, you cannot make any thing grow out of the earth, if God sends not proper weather, and do not make your ground fruitful; and if he does not give you strength, and vigour and health, you cannot even work. Therefore you must rely upon his goodness, and humbly pray him for your *daily bread*; that is for blessing of your honest endeavours. David says: *Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed*, Ps, XXXVII. 3. Honest industry, supported by an humble and faithful reliance upon God's mercy and goodness, can hardly fail of success; for *the Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him*, Neh. I. 7.

VIII. VIGILANCE, otherwise called WATCHFULNESS, consists, 1st. in being always attentive to your duties. 2dly. In seeking for all opportunities to discharge them, and in making good use of these opportunities. 3dly. In striving to foresee what temptations are likely to assail you, in the different occurrences of your life; in order, either to avoid them with prudence, or to withstand them with courage, as the nature of it will require. 4thly. In making use of all possible means which religion offers, to you to avoid sin and to preserve in virtue and godliness.

Those means are, 1st. frequently to look back upon your behaviour, and by examining your actions, your words and your thoughts, strive to know whether they are right or wrong. 2dly, To read frequently the scriptures, to think often upon what they contain, and to endeavour to make that your constant rule. 3dly. To attend as regular as possible divine worship, in those houses of God which you are used to; and there to be serious & earnest in your prayers, and attentive to the instructions of your ministers. 4thly, To avoid the company of bad and loose people; because as St. Paul says: *Evil communications corrupt bad manners,* 1 Cor, XV. 33. 5thly, On the contrary to seek the company and fellowship of such as fear God; for Solomon says: *He that walketh with wise men, shall be wise,* Prov. XIII. 20. 6thly, To join prayer for grace, to watchfulness, according to this advice of our Saviour: *Watch and pray, that ye enter not into temptation;* Mat. XXVI. 41.

Indeed

Indeed watchfulness alone will not keep you from sin; prayer must be used likewise: Neither will prayer without watchfulness be of service. To watch and not to pray is doing as if you thought you might be good, and religious of your own selves which is not the case; since you cannot be so, but with the help of God's holy spirit and grace. To pray and not to watch, is depending presumptuously upon God's grace, which he will never give but to such as, both ask for it and endeavour to obtain and to improve the Gift. God is willing to help you in the work of your salvation; but he will not perform that work by a miracle. You must do that work yourselves and with his help as without it you could not accomplish it. Therefore I repeat it, you must be watchful, and you must frequently pray for God's grace, and for his mercy. The apostle gives us a very great reason for watchfulness. *Be sober, be vigilant, says he, because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. V.* and I think I need not say any more on that subject.

IX. PERSEVERANCE is to continue and improve in the practice of all our duties; whether towards God and our fellow creatures, or those respects ourselves, till it pleases God to call us from this life. To those only who preserve to the end, salvation is promised; for our Saviour says in *Mat. XXIV. 13. He that shall endure to the end, the same shall be saved,* And God thus declares by his Prophet Ezekiel, in *ch. XXXIII. 18. When the righteous turneth from his righteousness, and committeth iniquity,*

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into the celestial land, the heavenly Canaan, whereunto ye
called by the grace of God and of his Son Jesus Christ our
d. I call heaven and earth to record this day against you, that
we set before you eternal life and death, blessing and cursing;
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heaven: That you may love the Lord your God; and that you
obey his voice; and that you may cleave unto him (for he is
life and the length of your days; that you may dwell in the
of the living, whereunto the Lord has promised to admit, in
to come, all those (whether they be rich or poor accord-
this world) who will truly, heartily and faithfully re-
embrace and obey the gospel of Christ; which Christ him-
reached first; which his apostles and disciples preached af-
m; and which I, the servant of the servants of Christ, and
own servant for Jesus sake, do preach also unto you.
Therefore, I will conclude this with the following words of
eter:
ace and peace be multiplied unto you, through the knowledge
d and of Jesus our Lord; according as his divine power has
unto us, all things that pertain unto life and godliness, through
nowledge of him that hath called us to glory and virtue:
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...you may be here after my decease, to have these things alwa
...remembrance, 2 Peter I. 2. to 15.

BRETHREN,

Think of death! O think of death often, and very often

*O that they were wise; that they would consider their
...and! Deut. XXXII. 29.*

*O LORD, LORD! So teach us to number our days, that
...may apply our hearts to wisdom. Ps. LXXX. 12.*

*The grace of our Lord Jesus Christ, and the
...of God; and the communion of the Holy Ghost,
...with you all. AMEN. 2 Cor. XIII. 14.*

F I N I S.



