

The Christian Parent:

OR, SHORT AND PLAIN

Discourses concerning God,

AND THE

WORKS AND WORD OF GOD,

IN

CREATION, REDEMPTION,

AND

SANCTIFICATION:

Intended originally for some YOUNG PERSONS
in a FAMILY.

THE THIRD EDITION,
CORRECTED BY THE AUTHOR.

*Come, ye Children, hearken unto me: I will teach you
the Fear of the LORD. Psalm xxii. 11.*

*By Humility and the Fear of the LORD, are Riches,
and Honour, and Life. Prov. xxii. 4.*

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PREFACE.

GOD having been pleased to grant me a family of children, and some of them now growing up towards the years of discretion, I wished to lay a few serious reflections before them, which might be read at leisure, in private, and which, through the divine blessing, might promote the end of those conversations, which my duty and love have induced me at other times to hold with them. I supposed too, that such a thing as a little book, particularly addressed to each of them, might be received with the more attention, and be more carefully and frequently read, as a particular pledge of my regard; and for this end, I have left a blank for the name, to be added by the pen, at the head of the first page. And I have also presumed, that what might be useful or acceptable to my own young people, might, if approved of by their friends, be not disagreeable or useless to others; and therefore I have ventured to trespass on the world with this little piece, which, if only the purpose of it be considered, claims the candour and allowance of the pious and intelligent reader.

I found it more difficult than I at first apprehended, to go through a task of this kind, so as to bring down the high subjects, of which I treat, to the apprehension of young capacities, without too much degrading those subjects on the one hand, or without perplexing the young people on the other. Probably I have not succeeded according to my wish at last. Probably there are, from the very sublimity of some things mentioned, difficulties, which, without further assistance, may be embarrassing; and, especially, as I mean this piece for a *Catechetical Supplement*, in which the method of bringing youth into a just acquaintance with the New Testament by means of the Old, is, so far as I know, unattempted before, at least in the order of the offices of the blessed Trinity in the Godhead. I must take leave therefore to call upon those, who think these papers worthy the attention of themselves or their children, to help me out; and I believe, that I need not use many persuasions to religious and affectionate parents or friends, to clear up important subjects to young persons, or to answer their questions. If this tract may lead these only to ask such questions of the others, as may tend to gain right information; I shall be ready to hope, that neither their trouble in answering, nor mine in writing, will be entirely thrown away.

I would hope too, that this little book may not improperly be put into the hands of some serious grown persons, who have not had the advantages of education, but who would be glad of some

some (though but short) informations, respecting subjects of the most liberal, as I am sure they will be concerning those of the most lasting importance. Such will have the kindness to dispense with the form of the address, originally meant for younger persons, and receive what they can find proper for themselves, though it be (as it were) over the shoulders of the others. The papers were designed for youths between ten and eighteen years, or upwards, the ages of some of my children; though, I own, there are several things in them, especially in the more religious parts, which may try the capacities of older persons, however beneath them some other reflections may be found. As I wished to lay before them a *general* view of the principles and doctrines of religion, I could not omit some truths, which, after all, may only be fit for more advanced years and more established understandings. It is probably impossible, in writing upon so comprehensive a subject, to be entirely upon the level with all: at least, I do not pretend to any such thing, but intreat the kind assistance of religious parents, and more able instructors than myself, to carry up or bring down the hints I have submitted, according to the minds of those whom they may allow to read them.

I cannot conclude this preface without taking the liberty of suggesting, though to serious persons it may be quite unnecessary, that none of our endeavours or instructions, however diligent we may, and certainly ought to be, in employing them, can be of any solid or lasting use, without
a greater

a greater help than our own; and therefore I gladly believe, that none of this character will hesitate a moment to join their prayers with mine, that *God in these, as well as in all other things may be glorified*, and that the young people, committed by his providence to our charge, may be edified and established *in every good way and work through CHRIST JESUS.* Amen.

June 17, 1789.

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T H E

ADDRESS

MY DEAR CHILD,

A

unhappiness,

unhappiness, both in this world and in the world to come.

But, as all your pains and mine will be lost without God's blessing, let me desire you, both before you read this little book, and before all your future studies, to make use of prayer. A short prayer will lose no time, but perhaps save you a great deal more trouble than you are now aware of. If you have no other, you may take the following for your present assistance.

O blessed LORD GOD Almighty, who art all-wise and all-good, help me, I beseech thee, truly to know THEE, and also thy goodness and wisdom in all things about me. Give me power to learn, and make me willing and glad to be taught, whatever may be right and useful for myself, or through me for others. O let me not be like the brutes without understanding, nor yet like the lovers of wickedness, who know not the path of wisdom. Bless me in my present reading, and fix in my heart such knowledge of thee and of thy truth, both from thy word and work, as may lead me up, through thy continual help, to further and greater attainments. And may I still be growing in grace and in all meekness and humbleness of mind, and at length receive the end of all knowledge and instruction, even the everlasting happiness of my body and soul, through JESUS CHRIST the Redeemer. Amen.

C H A P. I.

Of GOD.

I Will hope, my dear child, you have both understood and used the foregoing prayer.—We will now go on together in considering some things, which may answer the end of your desire, and promote the happiness you prayed for.

You prayed, my dear, to God.—Did you ever think upon this solemn word?—What is God?—
Can

Can you answer this question yourself?—Or would you wish me to answer it for you?—I will believe, that you would rather hear me at present concerning this great point, than speak upon it yourself.

The word **GOD** stands for the first of beings, that is, the Beginner of all things, by whom they were made, and are preserved, and also answer the end for which they were made. For this reason, he calls himself the **CREATOR**, or **Maker**. Neither you, nor I, nor the earth, nor any other living creature, upon it, nor the sun, moon, and stars, which we see in the skies, nor angels, nor heaven, nor any thing else, could have been at all, or could continue to be in the order and place they now hold, without the creation and support of this great and wonderful **GOD**. *And he made all these things out of nothing*, which is the true sense of *creating* them, by the greatness of his power. Nothing existed or had a being *from* eternity but God; though many beings will exist *to* eternity by his appointment. Thus, there was a time, when you were nothing. It is but a little while since you began to live: and God by his providence and direction gave you your life. God also maintains and preserves the same life from day to day. For this purpose he gives you air to breathe, and food to nourish you, and cloathes to warm you, and a thousand good things besides to make you healthful and happy. You could not have made yourself; and I believe you are sensible, that you cannot support yourself. Nor could your friends before you. They were supported, through God's order, by others before them, and those others by others before, even up to the beginning, when God made the first man and woman, and settled this course of generations, following each other without interruption, and so to proceed in continuance to the end of the world.

This is the first notion, which I wish you to have concerning God. If you understand me rightly, you will perceive, that this great FIRST BEING, must have been, and is, *Everlasting, Wise, Good, Holy, Happy, Perfect, and Almighty*. And you will also perceive, that all our blessings, and the power to enjoy them, come entirely from him, and that we must and ought to depend upon him alone for every one of them now and for ever.

Upon the true apprehension of this, I shall gladly lead you on to the subject of the next chapter.

CHAP. II.

Divine Things known only by divine Revelation.

PERHAPS, my dear child, you will wonder how I came to know any thing about God; because nobody sees him, in the manner we see one another, and because we often hear, that he dwells in heaven, which is a high and holy place, far beyond our sight, and probably millions of miles from this earth on which we live. He dwells there in a certain particular manner, though his presence is every where, and fills all things.

It is true, I know nothing by myself concerning God; nor could the wisest men in the world have ever found him out by their own understandings. You might sooner put St. Paul's church, or the whole earth, into a nut-shell, than apprehend God truly of yourself. God knew that this must be the case with you and me, and with all mankind; and therefore he taught or inspired some gracious men of old time all the things, which were necessary for them and us to know and believe, concerning himself and concerning the world about us. These good men, some of the first of whom were called *Patriarchs*, that is *great fathers*, or heads of families, teaching them

them the will of God; and some after them, who were called *prophets*, or *seers*, that is, persons who were enabled by God to *foretell* or *foresee* the mercies which God had ordained for his people; and lastly; *apostles*, who were *messengers*, or men *sent* of God, to declare the fulfilment of his truths and promises: These good men, I say, were instructed by God, and ordered to teach people the sure means of life and peace. These were (as I said) *inspired*, that is, received divine wisdom from the Holy Spirit, for the purpose: And what they thus learned from him, they were directed to write down for the instruction of others: They, therefore, wrote that blessed volume, called the *Bible*, that is, *The book*, because it is the book of books, no other being like it, or having such wisdom or use, in the world. It is also called *the holy scriptures*, that is, *the holy writings*, because whatever is written therein, came from God, and is to be read with awe and reverence by man. It is also named *the word of God*; because it contains God's will, God's promises, and God's threatenings, all of which he will be true to his word in performing. You are sensible, that no good man will be worse than his word; and surely therefore God cannot.

Look over this book attentively. You see it is divided into two parts; one of which is entitled *the Old Testament*, and the other *the New Testament*. The *first* of these, which is the larger, was written by holy men of God before the coming of Christ into the world, who was born of the virgin Mary, now almost 1800 years ago; and the *second*, or smaller, by other holy men, after Christ went up into heaven. Of this, and some other things, we will talk hereafter. It is proper, and may serve for the present, that you should know from whence you and all others must receive the only true knowledge you can have of God, and what you are to

expect from him, and what is your duty in the world. For, as you were not made for nothing, nor came into the world just to look about you, or to play, or to pass your time only for this earth, and much less for evil and folly, or ruin, which is the end of evil and folly; so you ought to desire to learn what God has to teach in his holy word, and especially as he tells us nothing in it, but what tends to make us both wise and happy.

Read the scriptures, then, and mind what you read. If you cannot understand some things, remember, there was a time when you understood nothing; and what you now know was not known all at once, but was known by degrees. I speak this to encourage you. Besides, your friends will be glad to help you, as far as they can, whenever you shall ask them such questions, as may be for your good to be answered. I will only add, in this place, the advice of the wisest of men, which I must beg you always to remember: *Trust in the LORD with all thine heart; and lean unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.* Prov. iii. 5, 6.

C H A P. III.

On the Persons in the Godhead.

I TOLD you, my dear child, in a former chapter, what I thought was the first notion you can properly have concerning God; and I have also assured you, that I had it from the scriptures. What these say further concerning God, I will endeavour shortly to set before you; because, in the right knowledge of God, is contained the right knowledge of every thing else, and because, without this, we live for nothing or worse than nothing in the world.

When

When God revealed his name, he called himself JEHOVAH. This name you have often seen, and it signifies, “HE that is, and LIVES eternally, from himself, and by his own power, and that gives being and life to every thing else.” Remember this. He is LORD, or Ruler over all; the Author and Giver of your life, and the constant Preserver of it.

He is ONE God, and can be but ONE. “There is no God beside;” as he himself says, in the first commandment, He is not one, as each of his creatures is one, but one in a manner peculiar or proper to himself; concerning which we can know nothing, but so far as he hath been pleased to inform us. He, according to his own word, is One in Three, and Three in One; that is, there are three persons, called in the Bible, *Father, Son, and Holy Ghost, or Spirit*; and these three are, in the same Bible, called One God, or one Jehovah. I do not expect you to apprehend fully at present, this great and wonderful truth, which God hath given us; but I desire you, however, to keep it in mind, as a truth which may be of the greatest consequence to your future knowledge of divine truths, and which is indeed the foundation of all that I have to say. When you use the word *Hallelu-JAH*, remember that you call upon others to join with you in praising this JEHOVAH (for it means, “Praise ye Jah,” or “Jehovah,” which are nearly the same), and that you desire, by that word, to give “glory to the FATHER, and to the SON, and to the HOLY GHOST,” in whose name you were baptized, and by whom you have obtained present life, and can alone hope for eternal salvation.

C H A P. IV.

On GOD *the* FATHER, as CREATOR.

THE Lord tells us in his word, that *in the beginning* God [i. e. the three Persons in the one Jehovah] *created the heaven and the earth*, Gen. i. 1. and in another place, that *God created all things by JESUS CHRIST*; Eph, iii. 9. *by him all things were created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created BY him, and FOR him; And he is before all things, and by him all things consist*, Col. i. 16, 17; and in another place, that *the SPIRIT of God moved upon the face of the waters*, Gen. i. 2. yielding his influence at the Creation of all things.

You see, my dear child, by this account, which God hath given us, and God only could have given it: and because he hath given it, it must be true, for that holy being is too wise and too good to lie and deceive; I say, you see by this account, that Father, Son, and Spirit created all things, as being the one God-Creator. And he created all for his own glory, and to deal out his own goodness for the happiness of his creatures. How ought you and I then to love him, who hath made us what we are, and given us all we enjoy! He framed our bodies, and he formed our minds. These, if we inquire into them at all, are full of astonishing wonders; and the more we inquire, and the more we can perceive, the more astonishing do the wonders appear. And when we rightly see his marvellous works, and bountiful designs, under any form or in any manner, they at once, from their contrivance, raise our surprize, and for their kindness demand our praise: And the more we search into them, the
more.

more wise and precise do they all appear, which is far from being the case with the little works of his creatures. When we come into the deepest secrets of *human* wisdom, the charm is at an end; but whether we dive into the greater or lesser works of Jehovah; whether we behold the outward display of skill, or the inward exactness of perfection; all tends to amaze us, and strike our minds with awe, so as to make us cry out in rapture, *What hath God wrought!*

Let us take a slight view together of some of God's works, which are the true subjects of human knowledge and learning: and I will try to speak of them very plainly, that you may understand what I mean upon so pleasant a matter.

CHAP. V.

On the starry Heavens.

YOU have often been out in the open air after the sun has been set, and seen multitudes of what are called stars, glittering throughout the sky. These are very distant from us, more distant perhaps than you have ever imagined. A million of miles is a long way for you and me; nay, ourselves are so small, that we can scarce be seen at little more than the distance of a mile in the clearest day; but a million of millions is a short line, compared with the distance of some of the stars from each other, or from us. It is this distance which makes these stars appear so small to us; though many of them are larger than the earth we live on, by many thousand times. The sun is reckoned by some, to be at least a million of times bigger than the earth, and to be above ninety millions of our miles distant from it.—I fancy, you are surprized, my dear; but let this vastness of things lead you:

to admire the greatness of God. These, though immensely great, have a bound, a certain compass, which may be measured; but he is unbounded, and of his being, in any and every sense, there is no end.

The study of the heavenly body is called *Astronomy*; a Greek word, signifying the law or order, which God hath given to the stars; and the people, who study this law or science particularly, are therefore called *astronomers*.

These studious people tells us, that, in this magnificent fabric of the heavens, there is a system or order of bright stars, the nearest of any others to us, which form a vast circuit, one within another, like so many rings or circles; and that these are in continual motion round the sun, which is in the center or middle of the whole. They have named these *planets*, which word signifies *moving* or *wandering* orbs, or balls, because they are always moving in their several orbits or circles, round their center the sun, from whom they receive all their light, as you know we do upon this world. They call them by the following names; *Mercury, Venus, Mars, Jupiter, Saturn*; to say nothing of the *Georgium Sidus*, a planet, said to be newly discovered at a vast distance, about which the astronomers themselves are not agreed; or of the fixed stars, which are by some supposed to be suns at immense distances, with planets, or globes, too remote to be seen by us, whirling around them continually.

What a surprizing account do astronomers give us of their *size* and *distance*! I will put down their calculation in a table, that you may consider it with more attention.

I do not mean to say, that there is no difference in the calculation of ingenious men, or to affirm, that any of them are *certainly* true; but I only state the current opinion, of which you ought not to

to be ignorant. The difficulties of observation render a perfect exactness almost impossible; and the difference of a few seconds of time, or of a point in the angle of the eye, or in the focus of a telescope, in an observation, will create a variation of millions of miles in the vast expanse of the heavens.

	Miles.
The Sun is in diameter, or thickness	764,300.
Mercury - - - - -	2,460.
Venus - - - - -	7,900
The Earth - - - - -	about 8,000
Mars - - - - -	4,500.
Jupiter - - - - -	81,000
Saturn - - - - -	68,000.

Their distance from the sun, their center, has been calculated as follows:

	Millions of Miles.
Mercury - - - - -	above 36
Venus - - - - -	68
Earth - - - - -	94
Mars - - - - -	144.
Jupiter - - - - -	492
Saturn - - - - -	903

Of these amazing works and their order, according to the opinion most in vogue, I have thought it right to give you a hint, that you may see what reason you have to stand in awe of that great God, who *made* all, and who *upholds* all, (as the Bible tells us) *by the word of his power*. I hope, you will be able to consider, ere long, that, in a very sublime and important sense also, and according to the philosophy of the Bible, God *hath established his truth in the heavens*. They were *made for signs and for tokens* of his invisible glory. When you understand them rightly, you will perceive, that they are not vast collections or monuments

ments of dull matter only, but lively pictures of spiritual things, which convey thoughts to the soul through the outward senses. In the mean time, let me desire you to read the eighth Psalm, with these reflections in your mind; and when you come to the third verse, ask yourself if David had not reason to sing; *When I consider the heavens (O LORD) the work of thy fingers, the moon and the stars which thou hast ordained: What is man, that thou art mindful of him; and the son of man, that thou visitest him?*

CHAP. VI.

The same Subject continued.

I HAVE given you a hint or two concerning the commonly received opinion of the stars or planets, which are nearest to this globe of earth on which we live: But there are others of great size and distance, which the astronomers call *fixed stars*, because they change their situation very little, or not at all, in our view, and, from their twinkling piercing light, (for the planets have a duller and more steady light) are imagined to be suns, like our sun, sending forth rays to some dark worlds about them. Their vast distance is almost inconceivable by man. The nearest of the fixed stars has been computed by some astronomers to be at least an hundred thousand times farther from us, than we are from the sun; consequently, this distance must be many hundred thousand millions of miles. If a cannon-ball were to set out from the earth, as speedily as from the mouth of a cannon, and to continue on at the same pace in a strait line, it has been calculated, that it would be above six hundred thousand years in its passage to the nearest of these stars.

My dear child, what astonishing grandeur is here! What

What immensity ! What glory ! And yet all this is finite, all hath a bound, and therefore is not so much to the greatness and majesty of God as a small grain of sand is to all the stars and all their distances put together. What tongue can utter, what thought can conceive, rightly, of such subjects as these ! And how much less of the Maker of them !—Should not this teach us humility ? Should not what he has done, awe us into obedience concerning all that he has said ? Who by his own searching can find out God ? Who can know him, with any possible certainty, but by his own revelation or aid ?

CHAP. VII.

Of the Earth.

I SHOULD with pleasure have gone farther in the last discourse, but through fear of giving you perplexity. If I have raised however an anxious wish in you to know more of this matter, and especially if you had been led to think with more awe and solemnity of the great Creator ; it is all that I designed for the present. When you grow older, and shall have obtained other lower branches of learning, you will be able, with more ease and satisfaction, to raise up your thoughts to the study of this. I shall be glad if the hint of *this* may urge you to prosecute *those* with the more diligence and attention.

The *earth*, you live upon, more properly at this time concerns you. The knowledge of our own world is a subject of pleasant and easy pursuit, at least the general knowledge of it and of its various circumstances. The science of this our planet is generally styled *Geography*, which means a description or account of the earth. It is rather an amusement to enlarge the mind, than a study to fatigue it.

The

The earth is not a plane, or flat piece of ground, as the antients supposed, but a globe or ball, about twenty-four thousand miles round. You have heard of Captain *Cook* and others*, who have sailed forwards from one point or place, till they came round again to the place they set out from; which could not have happened, if the earth had not been in the shape of the globes, which you have seen in the shops. It moves through the air, carried on and supported in a mechanical order, framed by God Almighty, with astonishing swiftness, and so goes round the sun in 365 days, and thereby forms the year; and it moves, like a wheel, round itself, in 24 hours, thereby forming a natural day. Where the parts of the earth are turned in succession towards the sun, from which (as we observed) both it and the other planets receive their light, there it is day; and where the rest is turned in the same order from the sun, as must always be the case, there it is night. These motions measure all our time. Seven complete turnings round of the earth, or days, form a week; four weeks a month; and thirteen such months a year, or nearly 365 days. Again, for convenience, we have artificially divided the day into twelve parts, called hours, and the night into twelve more, making in the whole twenty-four. And the hour is divided again into sixty spaces, or minutes; and each minute further into sixty seconds, which is the smallest motion of time we reckon. Every body knows, of what consequence these reckonings of time are to us; but we could

* *Smallett's* compendium of voyages, in 7 vols. 12mo. is a proper and pleasing work for young people, by way of introduction to the knowledge of different countries. In this there are accounts of several circumnavigators, or persons who have sailed round the world. This collection may be accompanied with *Gutbrie's* Geographical Grammar.

not measure our time at all, if God had not caused the earth to move both round itself and round the sun; nor measure it exactly, if his wisdom and power had not ordained a precise exactness in that and in every other thing. Nothing perfect is irregular. The earth doth not move out of its appointed course, vast as that course or ring is, so much as an inch; nor, so much as a moment, is either quicker or slower in its course, though it passes on through the air at the rate of several thousand miles in an hour. My dear child, what matter or astonishment is here! O learn to wonder, and to adore the wise and mighty God, who hath so perfectly and exactly made all these things!

CHAP. VIII.

The Divisions of the Earth.

THE divisions of the earth, so far as they relate to geography as a science or study, are the *artificial* and the *natural*.

The artificial divisions are those invented and supposed by geographers, for the more ready and exact understanding of the earth's several parts. The natural divisions are those which are formed by providence, such as continents, islands, oceans, seas, and the like.

We will speak first of the *artificial* divisions, and of these as little as can possibly serve my purpose, which is to give you a general notion of the CREATION of God, in order to raise up your thoughts to him in this view, and to prepare your mind to consider him in a yet more endearing relation.

You see several lines or circles drawn upon the surface of yonder globe, which is called the *terrestrial*, or earthly globe, because it represents the earth. Those lines are drawn by the art of geographers.

The

The remarkable one, which runs round the middle, is named the *equator*, because it equally divides the globe into two parts, and is equally distant from the two points, one above, and the other beneath, which are termed the *poles*, because on them the world turns, as a wheel upon its axle. The upper part, above the equator, is called the northern hemisphere, (i. e. half-sphere, or half-globe) and the upper point, the north pole. The lower part is the southern hemisphere, with the south pole beneath it. The equator is also called the *equinoctial line*, or line of equal night, because when the sun is over it, which happens twice in the year, the night is every where equal in length to the day.

You see also two circles of double lines above the equator, and two beneath. The spaces between these circles, are called *zones*, that is, belts or girdles, because they encompass the globe, as a girdle surrounds a man. Of these you may perceive, there are five. The middle one, taking in both sides of the equator, is the torrid or hot zone, within which are the warmest climates in the world. The next to this zone above, and the next beneath it, form the temperate or mild zones, in which the most healthful and agreeable climates are placed, and where you will find your own country, France, Italy, Greece, and the most delightful regions upon earth. The two other zones, surrounding those parts of the earth, which take in the poles, are the frigid or cold zones, and for the most part include countries and tracts so frozen, that you and I, and all people who live in milder spots, could not be able to endure them. And yet, such is the goodness of God, all these different climates are become, through long habit, very natural and desirable to those who live in them, insomuch that very few of any one country are willing to leave it.

it altogether for another. I have been told, that some Laplanders were once offered a passage to England, and to be paid well during the little time they were to be here, with an assurance of a speedy passage back again; but (would you believe it?) they heard the proposal with horror, and could not endure the thought of leaving their own country, though it is almost always covered with ice and snow, without our comfortable food and houses, upon any consideration whatever*. Nay, I remember to have read in the works of a learned man, professor *Kalm*, born in that very cold country *Sweden*, who had travelled through the best parts of the world, and into England besides, that, after all his observations, and upon the most sober and deliberate choice, he preferred living in Sweden beyond any country upon earth. This seems perhaps a little strange; but I have known as odd a choice here at home, which some have made in preferring winter to summer, and the long cold nights to what they have been pleased to term “the hideous long days.” You will perhaps be less surprised, when I tell you, that this taste was formed upon the principles of the gay world, which is always for inverting or turning upside down the works and order of God, and putting in their stead some hurtful contrivances of man. But, to proceed, I hope you will learn to see, not the will of man only, but the providence of God in this love of particular countries; for if all men were of one mind and taste, and chose therefore any one particular part of the earth as the only best or only good, all the other parts would be left barren and untilld, while the

* See *Whitelocke's Swedish embassy*, vol. i. p. 442. An entertaining account of a voyage to Sweden upon state affairs, full of wise and serious reflections.

single one would be too much crowded, either for their happiness or support. The people in all countries obtain through habit, a constitution according to them; and this answers God's purpose of covering the earth with inhabitants, who by labour and trade may yield advantages to each other. England, for instance, does not produce the sugar and tea which you enjoy for your breakfast; but China and the West Indies yield them in great abundance; and they are glad to part with these for many things, which we have here, and can very well spare. By this exchange of things, which are for the good of all sides, one set of people, or nation, is made comfortable by another; and good-will prevails, or should prevail, amongst men, however distant their situation be from each other. When you sit down in the morning to eat, how thankful ought you to be, that God's good providence hath so ordered it, that many hands have laboured, and possibly are labouring still, to treat you with tea, in the furthestmost part of the world, that is, China; many others in the West-Indies, to procure for you the sugar; and many again in bringing it home over the seas, or preparing it for your use! Remember, my child, this is God's design, and men only perform what he permits or intends. While they labour (as they think) for themselves, they labour for him and for others. Be humbly grateful then to your great Benefactor for his mercies, both for those I have mentioned, and for many more that I can easily mention, and think what he has done, is continually doing, and (as we shall consider hereafter) has promised to do, for you and for me, if we trust in, and serve him. Think of this, and pray for grace to be truly thankful. For it is thankfulness which gives the highest relish to all our enjoyments, and is indeed the very perfection and crown of them.

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It is the happiness of heaven itself. All are happy there; and they shew that they are so, by being exceedingly thankful and full of praise.

C H A P. IX.

Other Divisions of the Earth.

WE have spoken of the imaginary or artificial divisions of the earth; and we come now to speak of the *natural*.

The great natural divisions of the earthly part of the globe are continents, islands, peninsulas, isthmuses, and capes or points of land that run out far into the sea: The divisions of the watery parts are oceans, seas, bays or gulphs, lakes, straits, rivers, &c.

There are four continents, or great masses of land, called *Asia, Europe, Africa, and America*; and indeed under these four names all the globe is at present divided.

Islands are surrounded by water, and so are separated from the above four continents properly. There are many of these of a large size. We think our island of Great Britain a great one, and so indeed it is, and the greatest in Europe. But there are several much larger in the world. New Holland, where Botany Bay is situated, is the largest upon the globe, and nearly as extensive as all Europe. Berneo, Madagascar, and some others, are of great magnitude, and exceed our own country in size; but they have not half our mercies. We have far greater temporal as well as spiritual blessings, than the inhabitants of these countries, and so are bound to be more thankful than they are, or indeed (unhappily for them) know how to be.

Peninsulas are pieces of land almost but not quite surrounded with water. You will see many of these in a map of Scotland.

Isthmuses

Isthmuses are narrow necks of land, which join greater portions of countries together. The Crimea and the Morea, as you see in the map of Europe, are joined to the continent by very extraordinary ones. Upon the isthmus or neck of the Morea, stood the famous city of Corinth, which had two ports, one on each side of the isthmus, called Le-chæ and Cenchræa, which last is mentioned in Acts, xviii. 18. and Rom. xvi. 1. as the place where the primitive church of that city was situated.

Oceans are the largest bodies of water upon the globe. Some of these are several thousand miles over. You see upon yonder map the Atlantic ocean. It is very large, and reaches, for aught we know, from pole to pole; but it is not near so large as the Pacific, or great Southern ocean, where Captain *Wallis* found out *Otaheite*, from whence *Omiab*, one of the inhabitants, was brought to England; a poor ignorant creature, who was, after a considerable stay, sent back as ignorant, but perhaps more wicked and unhappy than he was before. If he had been instructed in the Christian religion, and especially if proper assistants had returned with him, what a blessing might it have been to thousands of brutish savages, who now lie benighted in error!

Seas are less than oceans, and for the most part are bounded by countries not far asunder. The Mediterranean sea, and the Irish sea, may give you a notion of these large pieces of water.

Bays or gulphs, are such as the bay of Mexico in yonder map, which you see, excepting one part, is very much or nearly surrounded by land.

Lakes are like ponds, but of vast size. There are some very great ones in North America.

Straits are narrow passages of water between one sea and another. Look yonder at Gibraltar. You see it is situated upon a little pass; and it is formed
by

by a high rock, which France and Spain endeavoured in the late war to take from the English, but in vain. It was God who did not permit them to take it from us; though we are too often apt to forget his protection, and to think that our own skill and strength do all the business.

I hope these short informations will not tire you. They are all necessary to be remembered, if you wish to know, *what* the world is, *where* you are upon it, and for *what* end.

CHAP. X.

The Inhabitants of the Earth.

WE have been considering the world, and it will be right to think a little concerning its inhabitants.

The scripture tells us, that *God hath made of one blood all nations of men*. Their form is the same consequently, and so are the natural powers of their minds. They speak, they reason, they act, allowing for some accidental differences, in the same way. The differences of colour came by differences of climate; and their differences of language were occasioned by sin*. I have no doubt, that the negroes would lose their dark colour, in a cold climate, in the course of several generations; and that the white people, living in some parts of Africa, in like manner, would become dark. We see fair people, who have been in India, take the first shade of brown or tawny; and were their posterity to continue there, it is more than probable that they would increase in sable. As there is a likeness in

* See Gen. xi. and see also an excellent Tract upon the subject of this chapter, written by Dr. Samuel Smith, of Philadelphia, and republished in London

families, so there is also in nations. And the likeness to each other is the stronger, the more they have been unmixed with other people. I mention this, to guard you against the opinions of some writers, who dare to disbelieve God, and who pretend, that there are almost as many different species or kinds of men, as there are of beasts. But the Bible assures us, that God created one man and one woman at the beginning, and that from these two sprang all the inhabitants of the earth. *Eve* had her name from being *the Mother of ALL LIVING*, Gen. iii. 20. And there is one standing fact, which serves to confirm it, if any confirmation were necessary, which is, that there have been handed down from age to age, many great truths and histories, more or less, among all nations, such as the doctrine of sacrifices and of the Trinity, the history of the flood, &c. which traditions could never have happened, if mankind had not been derived from one common stock, though afterwards scattered abroad over all the face of the earth. It was sin which drove man from Paradise, and separated him from his God; and it was sin which forced men from the bonds of amity and mutual assistance, and taught them to wander for the peace they never found, all over the world.

CHAP. XI.

The various Nations of the Earth.

WHEN you come to the study of geography, more particularly than it is my design you should do at present (for I only meant to give you hints of this knowledge in these papers); it will be a great delight to you, I believe, to be acquainted with the accounts, which travellers and navigators have given us, of the several nations which inhabit the

the globe. This is the foundation of all history. Indeed, every one part of knowledge is necessary, or useful to another; and none but dunces or silly people, who have no taste for the best sort of pleasures, the pleasures of the mind, are afraid of knowing too much of what is good and profitable. I should be very sorry to perceive this low, grovelling, illiberal disposition in you; and I hope you will be so much your own friend, as to struggle against any thing of that sort, if you should happen to feel it in your mind.

This country of England or Britain, was formerly the abode of people, who, for their ignorance and brutal manners, may well be called savages. They painted their skins with oil, to keep out the cold; and they hunted over the country, which was then all wild, or covered with trees, for game to live upon. As they knew nothing of tilling the ground, this hunting supplied their subsistence. It is not two thousand years ago, since a great warrior among the Romans, *Julius Cæsar*, endeavoured to conquer the Britons, and to bring them into subjection and order. These Romans, who, some ages before, were as great barbarians themselves, had many battles with them, from time to time, and at last caused them to submit: But, afterwards, having enough to do to keep their own country from the invasion of other barbarians, they gave up this; and then the Saxons, a people from Germany, came over, and, in a short course of time, drove the antient Britons into Wales, which being a mountainous country, the Saxons could not expel them from it; and so they and their posterity have remained there to this day. After the Saxons had established themselves, they quarrelled with each other; and some of them invited the Danes, from a country called Denmark, to come over and help in their battles.

This

This the Danes readily agreed to; but took occasion to settle here when they were come, as the others might have expected, had they been wise. The Saxons were soon weary of this new people, and strove to send them home again; and many dreadful battles were fought upon this account. But, at last, the Danes got a sure footing, and finally the kingdom itself. They did not, however, keep it long; for William the Norman, called the conqueror, brought over an army, dispossessed the Danes, after the great battle of Hastings, and filled the chief estates of the country with his people, whom he brought over with him. Since his time, which is above seven hundred years ago, there have been no conquests of this country by foreign nations, though there have been frequent wars, and some called *civil* wars, (that is, wars between the same countrymen) among ourselves.

Thus, you see, my dear, that this nation is a compounded or mixed people, consisting of Britons, Romans, Saxons, Danes, and Normans; to whom might be added large multitudes since brought over, by trade and peace, of Scots, Irish, Germans, French, and many other nations. The divine providence has ordered all this for good. The mixture of nations has made a more free intercourse or society in the world; and this has produced trade to supply each other's wants; and this trade has made them all more easy and comfortable in their circumstances than they were before. When you read such things as these, endeavour to understand them rightly, that is by viewing the government of God in every event; and you will perceive, that it is he who "orders the unruly wills and affections of sinful men" to bring about designs, which they themselves never so much as thought of, or intended. Thus, the conquests of the Romans paved the way
for

for the wide publication of the gospel of Christ soon afterwards, which would, so far as we can see, have met with many more difficulties from the uncivilized state of ignorance and brutality in which many nations lay, if these conquests had not been permitted, to reduce them to civil knowledge and order.

I have been the more particular in the account of your own country, because it is your own, and because therefore you ought to know the more concerning it. The other nations of Europe, at this present time, are the Germans, the Poles, Hungarians, Russians, Swedes, Danes, Dutch, Flemings, Switzers, French, Spaniards, Portuguese, Italians, Greeks, Turks, and many other smaller classes or tribes of people, more or less united to, or dependent upon these*.

It would lead me from my chief design to dwell upon the several nations; and therefore when you are inclined to know more concerning them, I would refer you to *Guthrie's Geographical Grammar*, which will give you a very good account, at least so far as is necessary to open to your view the grounds and beginnings of this pleasing and

* The want of a little knowledge in geography has run even some people of note into great blunders. Bishop *Burnet* mentions a secretary of state in his days, who was amazed when some foreign ministers talked to him about the circles of *Germany*, not imagining what circles had to do with affairs of state. Almost any body could have told him, that they were divisions of the German empire so called. But this is nothing to the judge, whom *M. Balzac* mentions in his *Aristippus*, who was persuaded to believe, that the *Morea* was the country of the Moors, and who looked a whole day in the map for *Democratia* and *Aristocratia*, and was troubled not to find them there as well as *Dalmatia* and *Croatia*. I remember a secretary of state, dead not many years since, and once an ambassador, who insisted upon it, that the *Falkland's islands* were situated in the *South Sea*.

profitable study. When you have read this grammar, your mind will be prepared to take up some larger histories, and particularly some fuller accounts of your own country, which country by all means you ought to begin with, and then proceed in due order to the rest.

When you have gone through the histories of the European nations, it will be time for you to look over those of Asia, and the other parts of the world; but especially to study the history of the Jews, God's first chosen nation, as recorded in the Bible, and explained by other authors. And, to render the whole more useful to you, to these may be added some chosen books of voyages and travels, (a compendium of which I have already mentioned to begin with) which both informs us of the nature and productions of the countries, as well as of the manners and customs of the people who inhabit them. And the knowledge of these ought always to accompany each other.

C H A P. XII.

The Introduction of the Christian Religion into Britain.

AUTHORS are much disagreed about the *persons* by whom, and the *time* when, the christian religion was brought over hither. The ancient Britons had it among them, most certainly, within a few ages after Christ. The Saxons, who were heathens, or idolators, in driving the Britons from great part of the land, drove also the christian religion with them. Gildas, an old British writer, tells us, that God permitted these troubles upon the Britons from the Saxons, because the Britons had corrupted their profession of religion by false doctrines and wicked practices; and these usually go together. Sin is always hateful to God; and sin
among

among professors of the true religion, who ought to know and do better, must certainly be more hateful than among others. In the course of a few years, the conquering Saxons were brought from heathenism to christianity: And these also, through the corruption and wickedness which too soon prevailed among them, were in their turn overwhelmed by the Danes, great heathens, great barbarians, and great idolaters. In a course of time, these Danes made a profession (such as it was) of the christian faith; and, lastly, the Normans, who came in with the conqueror, were already professors of christianity. So that from the time of the Danes, the religion of Jesus Christ, though mingled with many corruptions, and held in much ignorance for the most part, and over-run particularly with errors by the church of Rome and others, was the prevailing profession in Britain to the reformation. This reformation of corrupt doctrines and practices took place in Germany under Luther about the year 1520, (though long before desired and attempted by Wickliffe and others) and in a few years made its way over into this country, though it was not properly established here till the time of Edward VI. who began to reign in 1547. Concerning all this, I shall hereafter refer you to Sleidan's Commentaries, and particularly to Bp. Burnet's History of the Reformation.

When you read the history of England, I would wish you to note the *dates* of all the great events or facts, without which you will never understand them thoroughly. This putting down of dates is called *chronology*, that is, an account of time; and without the *time when*, as well as the *place where*, there can be no good history; no, nor even good information upon the subject of a common story.

C H A P. XIII.

Some Account of Natural Things.

WE have been discoursing of the world and of its people; and it will be now proper, in as short a way as I can, to say something to you of the productions or things which live or grow upon it. This is called *natural history*, or history of *nature*; a word, which means, or should mean, the order, place, use, and the like, which God hath appointed to every part of his creation. The due consideration of God's works upon earth is a most delightful and instructive study, and will tend to lead up our minds to the greatest admiration of his majesty, wisdom, power, and goodness. A very great and good man, who employed himself much in searching into the works of God, was so struck with the grandeur of the great Creator, that he would never mention his holy name without a pause, in order to shew the profoundest veneration. This was the excellent Mr. *Robert Boyle*, of whom, I hope, you will know more hereafter. You may read a short account of him in the Biographical Dictionary; that is, a Dictionary giving an account of men's lives. There are several of these, such as the *Biographica Britannica*, the Biographical Dictionary just mentioned, Bayle's Dictionary, the *Biographia Evangelica*, and others, in Latin and English, which it will be both instructive and entertaining for you to peruse. I shall also wish you to peruse the life of Mr. *Philip Henry*, and particularly the life of Lord Chief Justice *Hale*, written by Bishop *Burnet*, in which you will see a most affecting and dignified example of what is truly wise and great in the man of business and sense, and of what is truly good and gracious in the life and conversation of the christian.

When

When God made this vast world, he made it of an immense multitude of *atoms*, or the smallest conceivable particles of matter, too small when apart for our sight, though so great when put together. He raised and combined these atoms into *forms*, or manners of being; some thin and subtle, as fire, light, and wind; others solid and thick, as water and earth. From these, which are called *elements*, or simple and first principles or beginnings of things, the divine power composed all creatures, which inhabit the world. He distributed these into various *modes*, *shapes*, or *figures*, according to the uses intended from them: and, since their production, his divine mind is in the whole, and supports the whole in all its parts. He hath also given a various kind of spirit to all living things. To man, an intellectual or understanding spirit or soul, which cannot die; to beasts, birds, and moving creatures, an animal spirit, which sinks with their frames; and to trees, plants, &c. which grow and therefore live, but which are fixed without motion of place in the earth, a gross spirit, which decays with their substance. God hath made all things as they are; and they cannot change themselves from one kind of being to another. Fire cannot become air, nor air water*, nor a tree a beast, nor a beast a man,
nor

* Some ancient and some modern philosophers of great name have, I am sensible; held a different opinion; but it may well be questioned, whether they may not have mistaken a various composition or decomposition for transmutation, or (as Bp. Berkeley expresses it) “whether what is thought a *change* be not only a *disguise*.” Where an acid is blended with an alkali, and thereby forms a neutral substance, apparently heterogenous from either of those by the union of which it was composed; there is no dissolution of the original atoms, but an alteration only in their forms, from whence arose a consequent fitness for operations different
B 3 from

nor iron gold, nor one species or kind be mixed or confounded with another. If they could, the whole creation would soon be in distraction, and probably nothing could answer the intended end. Let me only add, in this place, that the creation, order, arrangement, government, and preservation of so many different things, at all times, and in all places, for certain ends and purposes; proclaim aloud the wisdom, power, and goodness of one ever-living, ever-present, almighty, and adorable God—that Being, who hath produced all varieties, and motions, and changes; but, in himself, hath *no variability, nor shadow of turning*.

from what either of them was capable of in their uncompounded state. Hence it is, that various kinds of plants, deriving the same salts and other fluids for nourishment from the earth and air surrounding them, do, by their different configurations in the hand of God, not alter the atoms of what they receive, but compound them, so as to result to such different ends, or produce such very different fruits, tastes, and virtues, as we find for our use and comfort. So the action of God (reverently carrying our thoughts yet higher) is *one*, and the three great mechanical agents by which he works in the material world are *simple*; but the effects produced by them are various, almost inconceivably various and complicated, in their orders, times, and degrees; and yet there is no change or loss (which there must be were there any change) in these agents, but they continue their appointed circulation, are diversified or united by one supreme activity, and so rise at length, in an intellectual or spiritual view, into God himself, as their last great end, as well as their first and original cause. These ideas (I now speak to my children) are not at present the subject of your study; and I insert them in this place only for your future and more mature consideration. And to this consideration, I must also refer some other parts of this little treatise, under the persuasion, that you will not be grieved to think over some of your affectionate parent's thoughts in your riper years, if God vouchsafe to grant them. To you, I need to make no other apology for their insertion.

All

All things are full of life. There is no void or empty space, without a being or substance. The air abounds with birds and with flying creatures, some of which are too small for our naked sight. The water is replenished with fishes of innumerable kinds, and with animalcules, or little living beings, too minute for our eyes without the help of a microscope, or glass to make them look large. The earth is covered with men, and beasts, and fowls, and trees, and herbs, and an almost endless variety of useful and beautiful things; and within its bowels are contained springs of water, metals, minerals of all sorts, such as coals, chalk, gold, silver, iron, lead, copper, and a thousand other substances, necessary to support its fabric, or useful to man. The contemplation of all these things must hereafter engage some, if not much, of your thoughts and time; and will, by the grace of God, lead you to adore that manifold wisdom, which could conceive such a vast and harmonious frame of things, and that force which could create them all out of nothing, and continually support them, by a word, or spiritual power. This is evident to our senses; for we see nothing on which this vast globe of our's can rest, or by which it moves, and therefore it must be primarily done by an invisible or spiritual strength. Some refer this to principles of *attraction* and *repulsion* in the heavenly bodies themselves, perhaps too much forgetting the *first* and *present* CAUSE, who formed, and actuates, and guides, the whole; and these persons, as all must be who are lost in the contemplation of *second* causes, are not precisely agreed what the terms mean, or how the attraction and repulsion do consist. Others, more correspondently with the Bible, believe, that our system of the material heavens is an automaton or vast machine, which was created

and put into motion by the power of God, and preserved in the same motion by principles in the heavens themselves, which he placed and maintains continually there. According to these, there is a reciprocal activity in the matter of the heavens, or constant action of the three great agents in nature, *fire, light, and spirit or air*, which flow and reflow from one part of the system to another, and are the subordinate cause of all life, and of the motion and course of the heavenly bodies themselves. Leaving this, however, for future contemplation, we may, in the mean time, be very sure, that *God is all in all*, and that *in him every thing lives, is moved, and bath its being*. It is the constant wisdom and power of God, which, *in measure, number, and weight, have ordered all things*. You will not therefore consider the creatures as they are in themselves or by themselves, but as they stand in submission to the will of God, and in a view to those wise ends for which he made them. This will lead you to be thankful for every thing, and to admire the various works of God in all the visible world. You will not wonder, with an idle amazement, at what some call the laws of matter and motion; but will rather adore the sublime wisdom of God, who lives in every law, and who establishes every exertion in his works for use and for beauty. You will not say, “Nature does this,” and “nature orders that,” and “nature forms itself, all which are idle words at best, or the contrivance of atheists and infidels, to shove out the thoughts of God in the review of his creation; but you will be chiefly delighted to find, that God himself and alone hath framed every thing as it appears, by the most wonderful skill, and acts in every thing framed for some fore-appointed end. See a most grand and sublime description of this truth in Isa.

xl.

xl. xz, &c. In a word, you will be glad to view his own providence ruling in all things; and this will guard you also against those unchristian notions, which too many have taken up, concerning the action of *second* causes, independently of the *first* and *only* cause, and concerning chance, and the lucky or unlucky events that come to pass in the world. The last words in the Lord's prayer entirely oppose all such impious notions as these, by ascribing the *kingdom*, the *power*, and the *glory*, to God alone.

When you have read some other books, that I have provided for you, I shall make you a present of the *Spectacle de la Nature*, or *Nature Displayed*, translated from an ingenious French author, and likewise of Dr. *Derham's* Physico-theology, and Astro-theology; in all which you will find such a treat of information, as will, I trust, make you very much in love with this kind of studies.

C H A P. XIV.

Proportions of Number and Size in the Creatures.

THE hand of providence is particularly clear, in appointing the *number* of each kind of creatures, in a just proportion to the rest of the several kinds, and also in suiting the *bulk* of each animal to the quantity, as well as its form to the quality, of the food fitted or ordained for its support.

If lions increased like swine, they would soon over-run, and perhaps master the world. If the whale and the shark (a very devouring fish) increased as herrings and cod, by millions in a season; either they would destroy all other sorts of fishes, or not find sufficient food for their own subsistence. On the other hand, if fowls, and other

same creatures, which continually supply our tables, bred no faster than the wild and ravenous animals, we should soon be put to short allowance, or must live only upon fruits and herbs.

God, in his goodness and wisdom, has settled this matter admirably. The necessary creatures are the most prolific, and the properest food is the most abundant. The less useful and the more hurtful are the most scarce, and generally the most distant from us. The eatable fishes of all sorts are always near the shores, or scarce ever out of soundings, that is, where the bottom of the sea can be found by a lead and line: they swim in swarms near our coasts, and invite, as well as reward, our industry to take them.

There are also many faculties in the animals about us, which may serve to humble our pride in the use of our own. We have not the strength of an horse, nor of an hundred other beasts; we have not so good a nose as the dog; we cannot see like the birds, which, while they fly in the air, can discover evidently very small feeds and objects upon the ground; we cannot run so fast as a thousand creatures about us, nor match them with our ears. A vast multitude in the creation can pass swiftly through the air, while we are obliged to creep slowly upon the ground, or make use of some dumb and despised animals to help us a little in our speed: others can run up trees and precipices with swiftness and ease, while we are comparatively crawling away from any danger; others can swim over the deepest water without any previous instruction, while poor man is constrained by repeated attempts, as you know, to learn to swim; and when he does swim, at what a poor slow rate it is, and how little a way he can pass, before his strength fails him? There is not, in short, one corporea,

corporeal faculty, but, in the use of which, multitudes of the creatures go beyond us. All this may serve to shew us, that we have no great right to boast of our bodily powers; first, because they are not of ourselves, and, next, because the very beasts, birds, and even insects, enjoy all of them in common with us, and, in all, some or other of these creatures far exceed us. This reflection should also lead us to a higher; namely, that the great end of our faculties is not for the earth, since many earthly beings are before us in these, but to be found only in the everlasting salvation of our souls, for which *we* have indeed, as embodied spirits, the necessary spiritual faculties, while *they* have none at all. This is our sublimest distinction from the brutes; by this we are raised above the condition of mere animals, and united to the company of spiritual and invisible beings, and even of God himself; in this, therefore, consists true wisdom, true happiness, and consequently the true end of our creation.

Attend to providence in every thing. You will often see surprising beauty and skill, by constant attention, where once you suspected none. There is a meaning, a perfect and profound sense, in all the ways and works of God. It is the noblest wisdom of man to discover God's wisdom in any thing: and this wisdom of God is every where and in every thing. Open but your eyes, that is, the eyes of the mind as well as those of the body, and there is plentiful matter for reflection. I prefer, for this end, as also for some others, the country-life. The sophisticated, artificial life of towns allows much less for contemplation, than seems expedient for me. However, where God hath been pleased to appoint our habitations, it is certainly best for us. And though populous cities do
not

not give us so many occasions of admiring God in his works ; yet this may generally be said for them in this kingdom, they afford us more abundant opportunities of hearing his word. A blessing and privilege always to be desired, and never to pass unused, if possible !

CHAP. XV.

On the Cultivation of Plants.

VERY many of the comforts and necessities of life are afforded us by the proper management of the fields and gardens. But, besides the use to the support of our bodies, we receive but half, and perhaps the least half, of the good they might afford us, if we neglect the feast they offer to our minds. The garden is doubly enchanting, when we can understand the wisdom and goodness of providence in the tribes of plants and trees which grow in it. Even the garden of Eden, without God, would not have been Paradise.

What an astonishing thing it is, to see a vegetable spring forth and grow up to a great size and height from a very little seed ? I have reason to think, that such a quantity of cabbage or turnip seed, as you might put into the palm of your hand, would produce more cabbages or turnips, than a waggon could carry. Does not this shew the power of God, who, from such little means, can supply such a greatness of bounty ? He usually works by means, and (in our way of thinking) by the smallest and most unlikely means ; but he sometimes, in order to prove the greatness of his power, or the truth of his presence, has been pleased to produce effects without any means. Among other instances, you cannot forget that extraordinary one, where five small loaves were miraculously

miraculously multiplied for the repast of thousands. John vi. 5, &c.

How beautiful, how various, are the flowers? What can exceed the delicate richness, or smoothness, of their colours? How wisely it is ordered, that the different shades of green, in every plant, should heighten the tinted glory of their respective blossoms? *They toil not, they spin not; and yet* (says Christ) *Solomon in all his glory was not arrayed like one of these.*

If we look at and taste the multitude of fruits, which the garden yields, our wonder may justly increase. *How great is God's beauty* (to use a prophet's words in a lower sense) in the verdure and brightness of the several flowers; but *how great is his goodness* in the profusion of rich and wholesome fruits? Who, if he had not seen it, could have believed, that a branch of dry twigs, as the boughs of trees appear to be in the winter, should in a few months bend down with a beautiful and delicious load, all springing forth, by divine command, out of little husks or buds? all spreading themselves in various forms and proportions, according to those *final causes* and *ends*, ordained by that providence, which oversees and which suits all things to all? In this instance also, how graciously does the Almighty raise the most bountiful and surprising effects out of the smallest and most unpromising means!

It has been well observed, that only weak trees, or those of a moderate height, bear the most exquisite fruits. The higher they rise the poorer they are in this respect, and the less agreeable are their fruits. I understand this lesson: and the feeble stem of the vine, whose grapes I admire, tells me in its language, that the most valuable fruits are often nearest the earth. In other words,
pride

pride is barren or poor; but it is humility which is pleasant and useful both before God and man. I am obliged for this sentiment to the excellent M. *Rollin*, whose *Belles Lettres*, and history of the arts and sciences of the ancients, and other writings, will, at a proper time, afford you equal instruction and entertainment.

Some of the greatest persons in all ages have been fond of contemplation in the gardens, and have studied to improve them. Homer, Virgil, Cicero, Horace, Seneca; among the ancients; and among the moderns, Luther, Bacon, Bishop Be-dell, Temple, Addison, and Lyttleton: all these men of illustrious name, loved the retirements of the country, and particularly were high in the praises of the garden. And, what is more than all, our Saviour himself delighted to pass many of his precious hours upon earth, in the garden of Gethsemane, near Jerusalem. To give an idea of beauty and delight, the church of God itself is represented under the notion of a garden. It certainly is in itself one of the most agreeable and most instructive of human pleasures, affording at the same time health to the body, and a sweet unruffled tranquillity to the mind. Those only, who cannot enjoy their own thoughts, or the wonderful works of God, are incapable of the pleasures of the garden.

CHAP. XVI.

On the Improvement of the Mind.

AMONG the other works of God, we ought not to omit the consideration of THE HUMAN MIND, which, when truly considered, will appear to us one of the most extraordinary things we can know.

In the image of God, created he man: And this likeness must be according to his mind, or spirit; for God hath no body like our's. Though all the creatures exceed us in the senses merely *animal*, yet God hath given the superiority to our nature, by giving us powers of great intellectual extent, and capacities of mind to apprehend and consider objects both bodily and spiritual, such as no creatures upon earth possess beside. We are distinguished from all other animals by *reason* and *speech*. By the first, we can reflect and conclude; and, by the last, we can declare to others the thoughts of our minds.

The subjects of *reason* and *speech* are the grounds of all human knowledge. By reason, we learn and trace out all the sciences, or branches of knowledge; and by speech, we receive or impart what we know. Hence it is, that the knowledge of sciences, and the knowledge of languages, are necessary to each other, and consequently require a great deal of our studious attention.

God hath given us capacities that they might be used; and used for right ends, that they may shew forth his praise, and be of advantage to mankind. He that thinks well, through the careful improvement of his understanding, will in time be able to instruct others: and those, who are able to instruct and direct others, are often a greater treasure and blessing to the world, than those who have no employment but for their hands and feet. *He that separates himself* [i. e. from the world and its distractions], *follows with desire, and imbues himself with, all real wisdom*, even the wisdom which sees things *as they are*. Prov. xviii. 1. This is the sense of that text. Every man, however, is or may be useful in his place: and he, that fills his place properly by discharging its duties well, is a valuable member of society, and deserves regard.

One of the first pursuits of the mind should be the knowledge of *grammar*. By this, you will learn, not only words as names of things, but the method of placing those words so as to express your meaning with correctness and propriety. For want of this science it is, that you so often hear people blunder about a meaning, which they have in their heads, but cannot possibly get out of their mouths. Such persons, likewise, when they offer to write, find the attempt not only painful and laborious to them; but the expressions of what they wish to say are so perplexed, absurd, contradictory, or obscure, that they themselves are afraid of being ridiculous, or of not being understood. Grammar shews the dependence of one word upon another, and the connection, which naturally holds, between every part of the same sentence. We have an excellent grammar for our tongue, composed by Dr. *Lowth*, the late bishop of *London*, which, for its various criticisms and pointed information, may not only instruct you in the grounds of speech, but may serve you to study even when you are older. I shall not, at present, put Mr. *Harris's* ingenious treatise, entitled *Hermes*, which explains universal grammar, into your hands; for this, as well as other works of philology, or language, can only entertain and instruct, when you have advanced farther towards a critical knowledge of letters or learning. But I would have you, in the mean time, be well acquainted with your Latin grammar, the knowledge of which (the Latin being a far more difficult language than our own) will help you to the understanding of the English grammar with greater ease and precision. All the Latin authors which boys read, at least in the lower classes, are read chiefly for the purpose of teaching them the construction and nature of
the

the Latin tongue. When you are, once in possession of the key, you will easily unlock the door to those stores of knowledge and ingenuity, which are laid up in that language. I will only add, that an acquaintance with the grammar of one tongue will give you such a notion of grammar in general, as will make the grammar of any other language more easy and clear to your mind and memory.

Writing, though only an art, is the handmaid of all the sciences, and consequently not to be neglected. I wish you to write what is called a good hand, both because they, who write well, can write easily, and therefore can write longer without fatigue than others, and also because what they write appears to great advantage to the eye of the reader, and may be read without hesitation or mistake. Why should not our thoughts have a clear and fair picture to describe them? I have seen a letter of very fine sense written so ill, that it was difficult to read it all, and when read, was picked out with so many stops in wrong places, and so many corrections of mistaken words, that the beauty of the language was entirely lost, and the whole seemed at first but little better than the ordinary letter of a common servant. Such persons should employ a copyist, or if that cannot be thought agreeable, should learn to write better themselves. There is more importance in a good attainment of this necessary art, than some people, and very ingenious people too, are aware of. When you favour me with a letter, I shall wish to see it in such a neat fair character, and with such distinction of points and sentences, as to be read with ease, and consequently with pleasure. A slovenly, blotted, ill-shaped, uncouth, form of writing, carries the same offence to my eye; as a dirty, rough, undrest young person will do to the eyes of all who see him.

Arithmetic is the science of numbers, or of *quantity* in number, and the foundation of several other arts and sciences, which are necessary and ornamental to human life. The first principles or rules, may be attained as an amusement; and indeed the whole of it may be followed as an employment of spare hours from other studies, rather than an entire occupation of the mind, as is too frequently the case in ordinary schools. Without arithmetic no man is fit for common business, and less still for commerce and the larger affairs of mankind. Were it not for the dry plodding way of teaching it, arithmetic would be rather an entertainment than a laborious study. The certain discovery of a required or necessary truth, which this science, from the nature of numbers affords, always yields the mind a sure information, and therefore a most satisfying pleasure.

Of *history*, *geography* and *astronomy*, we have spoken before. They are all absolutely necessary to enlarge, as well as inform, the understanding; at least so much of them, as may afford you a proper notion of God's providence and power in his creation, which, if they are understood to any purpose, they naturally lead to. These branches of science have a most intimate correspondence with almost all others, and may be pursued at vacant hours, as matters of general information.

I shall only mention the names of the other arts and sciences, which, if you pursue a life of study, will of course come before you in due time. I wish you to know something of them beforehand, that you may have an happy ardour or desire (if God has been pleased to bless you with so liberal a turn of mind) to attain all, that you possibly can, of what is useful and delightful to be known. Be not discouraged at seeming difficulties. By patience,
industry,

industry, and God's goodness, all that is possible to one man is, in a certain degree, possible to another.

Logic is the instrument of reason and science, employed in the due arrangement of our thoughts, in the placing of reasons in a proper and clear method, and in tracing or discovering, by rule and art, the truth or falshood of what people say or write. For the want of a little logic, what incoherent arguments are sometimes produced; what good sense is frequently confounded; what intricate, unconnected, and bewildering discourses are often heard! Truth comes with double force, when it comes *in order*. False logic is *sophistry*, which is error under the appearance of wisdom and truth. One good use of true logic is to detect and expose it.

Rhetoric is the embellishment of language, and is used either to persuade or to please. Under rhetoric we must include the knowledge of *style*, which is the method of writing or speaking with elegance or propriety, and which is almost as peculiar in different authors or speakers, as their several hand-writings, or their voices. Style is, therefore, not only an art, but an habit. Rhetoric also expresses plain things by figurative words, in order to give them force and beauty. Great judgment is required to use rhetorical expressions with propriety: they otherwise become a ridiculous or disgusting *bombast*, which is a high swelling representation of little and ordinary things. Florid writers, or people fond of flowery or theatrical language, are very prone to fall into this error. It is not *finery* which constitutes ornament, but the *when* and the *where* of putting it on. Jewels and flowers would not *dress* a chimney-sweeper; nor will tumid or swelling words give any real eloquence

quence to low and creeping thoughts. True style, like true beauty, is more natural than artificial; and, therefore, that, which really deserves the name of eloquence, is a just and happy compound of LOGIC and RHETORIC. The poet and the orator can do nothing without them.

Geometry is the foundation of many other sciences. It consists in the knowledge of lines and their proportions; that is, the proportion, which the length, breadth, or thickness, of squares, triangles, globes, &c. have to the several parts or lines of which they are formed. For instance, by the knowledge of two sides of a triangle, geometry teaches us to know the length of the other side; and by the diameter or thickness of a globe to know the circumference or compass of it. Mensuration, navigation, astronomy, mechanics, music itself, architecture, drawing, and many other parts of knowledge, are founded in the knowledge of geometry. I have told you already, that the knowledge of one science leads naturally to others; and that the acquaintance with some strengthens and prepares the mind for the attainment of the rest. It is a shame for people, in certain circumstances, to be utterly ignorant of any science or useful branch of knowledge; though it may not be necessary for them to know all parts of learning alike. Some will be more suitable to our particular states and professions than others; but all are pleasant and improving, and each in its turn serves to aid and embellish the whole. Add to this, a *general* knowledge tends to render the mind modest and unassuming, from a consciousness of the great extent of learning, and of the difficulty of attaining any science accurately or entirely: whereas *partial* or *particular* acquirements fill the heart with insolence or conceit, and too often leave in the head a large and contemptible vacuity.

Botany is the knowledge of plants, and the method of placing them into certain classes or orders. This is of great use to medicine and medical people, and consequently to the health of mankind.

Chemistry teaches the art of analyzing, or separating into parts, by fire, all sorts of substances found upon earth, in order to discover of what principles they are made. It is therefore of importance to physicians and natural philosophers.

Anatomy is the knowledge of the human frame, and of all that fine and wonderful order, in which its several parts are connected and maintained. This study is also useful and proper to the physician, and a general acquaintance with it to almost every body. One might think, that this science alone would confound atheism, by the view of the astonishing arrangement of the most minute, as well as the largest parts of our frame; and that therefore an atheistical anatomist, as well as astronomer, must be "mad."

Among the fine ARTS are ranked *Painting, Sculpture, Music, Architecture*, or the art of building, the meaning of all which I need not explain to you: The arts themselves are to be studied and acquired under proper masters.

There are also *false sciences*; such as *Alchymy*, which pretends to discover "the philosopher's stone," or the art of turning any metal into gold, and to invent an universal panacea, or medicine which will cure all disorders. *Paracelsus*, a boasting professor in this study, pretended by art to preserve a man's life for ages; but he could not preserve his own for one, himself dying in his forty-eighth year. *Astrology* also is another false science, which presumes to know, by the configuration or situation of the stars (without knowing the nature or substance of them) what will be the fate

fate of particular persons and affairs, their success or loss, their life or death, and the like. But it is equally curious and pleasant, that the professors of this mystery should be so extremely ignorant, as we commonly find them, of things both *past* and *present*; and yet so wonderfully acquainted with those *to come*, in which time only can refute them. It is indeed nothing but a wild and idle presumption, derived from some old philosophers, who fancied that God was matter, and that the parts of matter were parts of God, or so many gods, having separate influences in the world; and consequently a pretension, founded on so much error and infidelity, deserves to be treated with contempt and abhorrence by all christians. It was thus treated by those primitive christians, of whom we read in Acts xix. 19. who burned as many books in one day, as were worth in our money above fifteen hundred pounds.

CHAP. XVII.

Sum of Reflections upon Creation.

THE Psalmist, treating of this subject in a most beautiful psalm (the civth) could not help breaking forth into a holy rapture. O LORD, *how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches: And so is this great and wide sea, wherein are things creeping, innumerable, animals small as well as great. These wait all upon thee, that thou mayest give them their meat in due season. The glory of the Lord shall endure for ever: The Lord shall rejoice in his works!*

What a large house, to our thoughts; hath God raised and formed in this world; and what a vast and ever-craving family he daily nourishes and supplies! If he withhold his hand, or supporting power,

power, they must die; for they can raise nothing, not even a blade of grass or a single atom, by themselves. If he take away his almighty energy or action, the whole fabric must dissolve in ruins, having no foundation but *the spirit of his mouth*, or the life of his command. It is and must be as easy to him (speaking after our manner of thought) to destroy, as to build a world. By a word, or manifestation of his might, he called all we see into being: by the same, he can scatter the atoms of his own creation, and reduce them to the nothing from which they were made. One element, such as fire, which is more or less in all the substances we know, and which God in his wonderful wisdom hath made the instrument of nourishing all things, if permitted to break forth into action upon the rest, would suffice alone^{*} to bring the universe to immediate destruction. And if an element, an instrument, can do this, as we know by our senses it can; how much sooner the God who made it?

This little spot, the earth which we inhabit, is almost a grain of sand to the whole of what we can see in the creation about us. There are, from the invention of telescopes, new and new discoveries of stars upon stars, many of which our fathers, unaided by our improvements, could not see, and others which, being beyond our own and all future reach of art, we and our posterity may never know. And yet God, the same God, our own God, and Creator, formed *them* as well as *ourselves*, and equally supports us all. His care extends to the minutest insect, and to the largest world; to an atom, and to the universe, through every moment, and altogether.

In the contemplation of God's works, my dear child, O learn to admire HIMSELF! If *they* are
great

great and wonderful, as indeed they are ; HE, their author and their end, must be infinitely more glorious and astonishing. Consider, then, whose you are, and by whom you are made ; consider the purpose, for which he made you ; consider, if you are answering that purpose ; and, if not, what may be, what must be, the event to yourself. He made you for his *glory*. Have you shewn forth that glory ? Are you living to his praise ? Is this your desire, your joy, your purpose, in all you say and do ? Can you declare, that this has always been your view, always the aim and bent of your mind ? If you cannot say this in truth ; then you must have left God, as your rightful Sovereign and CREATOR, and are gone astray. Then the farther you wander, the farther from his glory are you, and consequently from your own happiness. And if this be the case, as indeed it is ; how shall you return ! By what means can you be restored ? How is the great end of your being to be preserved ? How are you to be happy at last, and God be glorified ?—These are questions, which, in the following parts of this book, I will endeavour to answer. By them you may possibly see, that it will now be necessary for you to approach your CREATOR under other relations, and particularly under that of REDEEMER. I shall, therefore, in the next place, desire to engage your thoughts upon the subject of REDEMPTION.

CHRISTIAN PARENT.

PART II.

CHAP. I.

On the SOUL, and its Importance.

MY DEAR CHILD,

OUR reflections, in the foregoing part of this little book, have chiefly turned upon the subjects of matter, or upon those things which in the body we can perceive and enjoy. But you have a soul of far greater worth and dignity than the bodily frame in which it resides; a spiritual being, which is to remain when the body decays; possessing a peculiar life, a life which may indeed be improved or made worse, but which can never die. There is nothing to be known then, in the whole world, of a thousandth part so much consequence to you, as how this soul shall find eternal happiness with its continual life, when it shall quit the earthly house of its body. *To live* is not enough, though for ever; but *to live in everlasting bliss*, is a point of the highest inquiry, and surely deserves your utmost attention and concern.

As to the nature of your soul, you may easily understand it to be, That which thinks, learns, reasons, reflects, remembers, within you. The body can do nothing of this kind, no not even feel without the spirit or soul. It is the soul's instrument,

strument, or case, or habitation, made of dead matter like the dust of the earth and from that dust, and is fitted for its situation here among the elements and creatures about it. The body does not move and carry the soul, but the soul acts upon and bears up the body. When you run or leap, for instance, it is entirely by the will and power of your soul; for, without the soul, it could have neither will nor power at all, more than a wooden horse, to move itself. And when you are eager or alarmed, you know, that you can run much faster and leap much farther than at other times; but it is only because your spirit within you acts more strongly and urgently upon the body than before, and carries it on, though a mere lump or load, with greater vehemence and activity.

How the spirit is *joined* to the body, and how it *acts* upon it, God only knows. But the fact is certain and clear, that the soul and body are very distinct and different things, and yet that there is a very close union between them, which the violence of death only can dissolve. Then the soul ceasing to act upon the body, this frame is proved to be, what it really is, a composition of mere unthinking dust, by its return to the passive matter of which it was formed.

This being the case, it much concerns you and me to know, what will become of our souls after this separation; for as to the bodies, which are left by the souls, you know they presently putrify, and rot into dust and ashes: and therefore they are buried, as a most offensive nuisance, from the sight of the world.

When we began these little discourses, I told you, that we could know nothing rightly concerning God but by the help of his word, which he hath revealed and given to us; and I must now
say

say the same concerning ourselves. We could not have known, of *what* our spirits in particular were made, nor for *what* end, if he had not told us. The wisest of men, without his instruction, could only have formed dark and rude guesses at the best. You will hereafter find many striking proofs of human ignorance upon this subject, when you come to read the wisest and best of the heathen authors. We must therefore, take this word, or the Bible, for our guide, as we go along; or else, like many before us, we cannot but most sadly err and go astray. No book, no discourse, upon the subject of religion, is of any worth, unless its substance be drawn from God's book, or tends to explain and enforce it. When people are too wise for the word of God, they are in the fairest way of proving themselves, not common fools or idiots, for these may be such only for a little while; but spiritually blind and unhappy for a whole eternity.

CHAP. II.

Man's original State.

IN the book of Genesis we are told, that the Lord God formed man of the dust of the ground, and breathed or infused into his nostrils the breath or spirit of life; and so man became a living soul, or frame. Gen. ii. 8. What God makes is always perfect; and it appears, that our first parents were so in the garden of Eden. They were free from sin, and therefore free from evil, sickness, misery, and death. Their happy employment was, to behold the glory of God in his works, and to praise him for all the wisdom and goodness, which they discovered in them. They were to *dress and to keep* this blessed spot; and they

Served and *worshipped* their Maker in this dresting, and *preserved* their own happiness in keeping and observing his holy will. It was an employment, as I said, but not a labour. They found no weariness, and suffered no pain, in this delightful service: and if they had kept this their first estate, they might perhaps have been translated to a higher glory, and to a heavenly world; but it would not have been through sorrow or death, but possibly in some such way as our Saviour was transfigured, or changed, upon the holy mount.

They stood at the head of this part of God's creation; and they were the priests of it to render unto him, by a living voice and pure reason, the praises of all the creatures for the good they enjoyed. Great was man's *dignity* in this station; and all the world felt it, when God caused the beasts and the fowls to pass in review before him, and thereby to do him homage or reverence as their inferior lord. Gen. ii. 19. Great also was his *knowledge*; for he knew, by an immediate intuition or insight, the nature and property of all the creatures, as he beheld them, and gave them names exactly fitted to express their several qualities and conditions.

In this state *Adam* was formed. He had capacities of knowing and serving his Creator in holiness and truth: and he enjoyed a perfect freedom of his will, so as either to stand by a service full of bliss, or to fall from it by disobedience, naturally incurring a forewarned misery. Accordingly God gave him one test or pledge of his duty. He was to eat or enjoy all things but one. He was to know, and did know, good, and saw it in every thing; but he was not to know evil, the breach of God's order, or sin. The tree, or plant, or principle, of the knowledge of good and evil was set forth

forth as the sacrament, or holy outward witness, of this obligation. If he should dare to eat of, or imbibe this, and thus venture to know more than God had ordained; such an effect should arise from it, as would bring the very principle of death into his body and soul, in the same day. Gen. ii. 17. In this state he was created, enjoying the river of God which passed through *Eden* in four branches, or (as that signifies) possessing the comforts of God's presence with him in every part of that earthly paradise, which way soever he went.

CHAP. III.

The FALL of Man.

I Have now, my dear child, an awful fact to lay before you. Man *was created upright*, but he soon *sought out many inventions*. He did not continue long in the happy place and state, of which we have been speaking. At the instigation or advice of an evil spirit, who had rebelled against God, and put on him the form of a serpent, *Eve*, the woman, presumed to touch the pledge of obedience, by eating of the sacramental tree, and drew in her husband *Adam* to the commission of the same transgression. They were told, that they *should be as Gods*, that is, as beings independent, living by their own wisdom and power; and thus the bait of pride drew them into presumption and ruin. Immediately, as if inspired by this wicked and tempting spirit, they knew what sin was, and as instantly felt the shame of it within them. Indeed, Satan, this evil one (who is so named because he is *the enemy* of God and man), took possession of them as fellow-partners with himself in wickedness, and by this very means became their ruler and agent, instead of their rightful Lord and Creator. And

from that time to this, *he ruleth*, he lords it over, *he worketh in, the children of disobedience*, as their directing spirit, as the very *prince of the power of the air* by which they breathe and live. Eph. ii. 2. Hence all the wars and wickedness, which prevail in the world, are kindled and promoted by him, contrary to the peace and purity of God and of the first creation, to the ruin and destruction of mankind. Man came into this snare by his own free will, against all caution and command; and, therefore, rightly he had none but himself to blame.

The wisdom of God, from which nothing can be hid, saw this deplorable action; and the justice and truth of God could not but punish the rebellion. O what pitiful excuses did our first parents make for themselves! You may read them in Gen. iii. They were turned out from the place and state of paradise, and became *wanderers*, both from God and all happiness, in a world at large, where was nothing but thorns and thistles to sting their flesh, as the proper emblems of worse evils than these, which pierced and tormented their minds. They were, from that time, to have no support while they lived, but through labour and toil; and they were at last to enter into the land of darkness and death, which was not to remove, but to increase their sorrows. See, my child, what ONE sin could do. It could ruin both body and soul, and destroy the peace and happy expectations of a whole world.

From that dismal day, *man became vain in his imaginations, and his foolish heart was darkened*. He forgot God and himself, and became too weak and disordered to recover the knowledge of either. He lost his fine understanding, which led him to discern his Maker's wisdom and beauty in all his works:

works: he lost, consequently, all heart and reason to praise him for them: he lost the health of his body, and the strength of innocent courage, which neither knew nor suspected the approach of harm: he became weak and fearful, feeling in himself the sentence, yea, the very execution of death. Dying, he died daily. Every moment bare him onward to the grave. And he wept as he went, almost all the way thither. Thus inseparable are sin and misery; equally inseparable as righteousness and peace. He lost sight of God as his sovereign; and he began to groan under the tyranny of his enemy, without knowing that enemy or the true nature of his tyranny, without the power, and (what is more lamentable) without the inclination, to be delivered from it. He was stupified and hardened, through *the deceitfulness of sin*, with respect to the beauty of holiness and the goodness of God. In a word, all his faculties were ruined or changed by his separation from God, and became, in the worst sense, dull, dark, dead, and desperate. See, my dear, what evil the knowledge of *evil* brought upon our first parents, and what a deplorable condition they fell into from a state of perfection and happiness. O think upon this, and mourn, that there should ever have been an heart in such blissful creatures to depart from the God of their life, and from the blessed knowledge of his ways.

C H A P. IV.

Continuation of the Subject.

THE scripture asks, *Who can bring a clean thing out of an unclean?* And it answers for us, *Not one.* Our parents fell from their happy state before they had children; and therefore, when they had

them, they could only be like themselves. Being sinners, they naturally brought forth other sinners; and as all sinners are exposed to misery and death at all times, so their offspring feel pain as soon as they are born, die often in infancy, or, if they live ever so long, go wailing and sinning, and sinning and wailing, more or less, all their days to the grave. Thus we are by nature the children of wrath, because we are the children of sin, having sin in all our faculties, without any natural love towards God or his holiness. Hence it is, that infants die, who cannot sin *after the similitude of Adam's transgression*, that is, from their own free will; but having a sinful nature in them, they die according to the just judgment of God, death being his decreed wages for sin, and justly inflicted, therefore, wherever it is found. A sinless being could not die; for death is not natural, but as abhorrent to nature in its perfection, as it is to the perfection of God who made it. You have sin in you; and therefore you do not love God as you ought, but delight in many things, which are both displeasing to him, and not good for yourself. You have a will to chuse sin, and affections to love it; but can you get rid of these? You cannot, because they are bred and born in you; they are now a part, though a melancholy part, of your own self. I say this not merely to mortify you, which can give me no pleasure, but to shew you, what a poor depraved nature we all carry about with us, and how we came by it.

But the worst of this dismal evil is, we do not know it, we do not believe it, we deny the cause, though we cannot help groaning under its effects. What makes you sad at any time? Search into it, and, when you search rightly, you will find it to be sin. What renders you dull and heavy in the
ways

ways of goodness, even though you know them to be the best for you? It is nothing but sin ruling in your sinful nature. What lifts you up with presumption and pride, upon any account? It is only sin, and the ignorance entailed upon sin, within you. If you were wise, and good, and holy, you would be ashamed to be proud; and if you were perfectly holy, you could not be proud at all.—I say all this, my dear, not to reproach *you* in particular; for all these sad infirmities are the common lot, by our fallen nature, of myself and all other people, born into the world. We had them from our first parents; all their corruption was entailed upon us; nor could it be otherwise, unless God had ordained, that we should never have been born at all, or not born in succession from them. He must in that case have changed the system or order of the world, which certainly would not have been right, because, if it had been right, he, who is nothing but righteousness, would have done it. This inbred iniquity is what divines call *original sin* or birth-sin; and “it standeth not in the following of Adam” as an example, “but it is the fault and corruption of the nature of every man,” descended from *Adam*, always inclining him to evil, and only to evil, and therefore deserves God’s wrath and condemnation.

CHAP. V.

*The Necessity of understanding and remembering the
FALL of Man.*

I HAVE dwelt so long, my dear child, upon the *fall* of our first parents, and its woeful consequences, to you, to me, and to all the world; not for the pleasure certainly which can be derived from so awful a subject, but from the absolute ne-

cessity of knowing this, that we may be prepared to know something better. When you are in pain, you naturally desire ease, and are glad to hear of a remedy. *The whole* (or those who fancy themselves whole), *need not a physician, but they that are sick.* It would be ridiculous to send for a doctor, when a person is well, or to talk of a release from prison and fetters to those who are at liberty. So to mention a recovery from this fall to those, who neither duly *know* nor *feel* it, will always appear idle and absurd.

Let me desire you to remember it as a truth, of which perhaps in the course of your life you may find but too plentiful proofs, that the ignorance or forgetfulness of this fall of man, in its true extent and consequences, is the ground of all the mistakes which people have fallen into respecting religion, and the chief spring consequently of all the heresies or false doctrines, which have been brought, as so many additional mischiefs and disorders, into the world.

CHAP. VI.

On the RECOVERY, or REDEMPTION, of Man.

SIN is held forth under several descriptions in the word of God. 1. As a *Disease*, like the leprosy or other disability of nature, which no man can cure. 2. As a *Filthiness*, which no human art can cleanse. 3. As a *Burden*, which no mortal strength can bear. 4. As a *Bondage*, from which none but God can release.

The mercy and favour of God towards fallen man are suitable to these circumstances; as we may perceive in our further considerations.

The first declaration of this mercy came immediately after the fall. *I will put enmity* (said God to

to the tempting serpent, the devil; *between thee and the woman, and between thy seed and her seed: It shall bruise thy head, and thou shalt bruise his heel*, Gen. iii. 15. The seed of the woman is CHRIST, who was to be born of the virgin *Mary*; and the word *woman* stands here also as a type or figure of the church of Christ, which is his own, and between whom and Satan God would raise a declared enmity and opposition. The *head* of the serpent is his rule and authority, and consequently the *bruising* that head is the bringing down his power. The *heel*, which the serpent could hurt, was either or both the human nature of Christ, which was to suffer upon the cross, or the bodies of his people, against which the devil and his agents have done all the evil they could from age to age. This promise to our first parents was given to comfort their souls; which otherwise must have been overcome by despair. O pray, my child, to understand it truly yourself too; for in it is contained all the mercy you can enjoy, both in time and in eternity!

CHAP. VII.

The SEED of the Woman.

CHRIST (as we have said) is this seed, or offspring. It is therefore of the highest importance to you and me, that we understand rightly what is revealed concerning his PERSON, or *what he is*: and concerning his WORK, or *what he was to do, and has done*, for our redemption.

We have mentioned JEHOVAH, according to the scriptures, as being *Father, Son, and Holy Ghost*, in ONE GODHEAD: The Father as *Creator*; the Son as *Redeemer*; the Holy Ghost as *Sanctifier*, or he that maketh holy. This was according to an appointment of their own, called in Scripture a *covenant*,

nant, or agreement: And this is revealed to help our understandings into the right notion, by *whom* and for *what* we are created, redeemed, and saved. As God the Father created, in unity of the Son and Spirit; so God the Son redeemed, in perfect conjunction with both; and God the Spirit blesses, in intire harmony with the Father and Son*. I wish you to keep this in your mind: You will understand it better and better, I trust, the longer you live, and the more you know of yourself and of God.

It was God the Son, who covenanted or purposed to *redeem*: And, in order to do this, it was necessary for him, to *divest himself* of the rays of his divinity (Phil. iii. 7.) to *come forth* from the Godhead (John xvi. 27, 28. xvii. 8.), and to take our nature, or become one of us, as far as the taking our nature could make him so. For a sign

* There is a *continuity* (if I may so express myself), or intimate conjunction, between the divine Persons; so as to shew forth a Unity in distinction, and a Trinity without separation: And there is also a continuity in their offices; the Father creating, but not without the Son and Spirit; the Son redeeming, but not without the Spirit and the Father; and the Spirit sanctifying, but not without the Father and the Son: All which may be proved by many passages in Scripture. A faint idea of this great truth may be drawn from our sensible perception of the material sun. There is the *orb*, the *light*, and the *fire*, all co-existent, and all inseparable, though easily distinct from each other. The fire is not without the orb, nor the orb without the light, nor the light without the fire: And yet, though these be *three* very distinct peculiarities, they make but one sun, in which they inseparably exist together. There are many other triplicates or trinities in the natural world, which exhibit, as in a picture, a sensible manifestation of the truth of this doctrine of the divine Trinity—a doctrine which is the foundation of the Christian religion, and consequently of the Bible itself, in which it is expressly revealed in many parts, and necessarily implied in all.

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of his own unspotted purity, he, by the agency of the Holy Spirit, took our nature from a virgin; and, by taking it into himself or his divinity, he made what he took perfect and holy. His name corresponds with his person. He was to be, and was, most truly, IMMANUEL, that is, *God with us*, or, God one of us and in our nature: Thus he became perfect God and perfect man, united in one person, who is the CHRIST. As God, he was before all worlds; and as man, he was born in this world; and as God-man, he was able to merit and was capable of suffering in this world for the world eternal. He could not *suffer* as God, nor could he have *merited* for others as mere man; but, as God and man in one person, he could do both, and also do them for effects infinite and everlasting. This manifestation of God in the flesh is one of the most surprizing and gracious mysteries in our religion, without some knowledge of which it is not possible to understand the other important things, which you ought to think of, and which I intend to mention to you.

This wonderful person is called in the Old Testament *Messiah*, and in the New Testament *Christ*; but both mean the same thing, which is, *Anointed*.

When persons, such as kings and priests, were appointed to their office, they were anointed with consecrated oil: And God ordained this ceremony to shew, that the great SAVIOUR, the GOD-MAN in one Person, was, in the fulness of time, to be anointed by the HOLY GHOST, which the oil signified; or, in plain words, that God was to be IN HIM and WITH HIM.

He also is called JESUS, altered in the Greek language from a Hebrew word, which means JAH THE SAVIOUR. This name was given him in early ages by God, speaking through the prophets, and, just

just before his birth, by an angel expressly sent from heaven. Matt. i. 21.

He hath many other names in the Holy Scriptures, which testify concerning his divine or human nature, or concerning the great work, which he was to perform in those natures for salvation; but these, which I have mentioned, will serve for our purpose at present, which is to give you a general insight into those great things concerning our everlasting hopes, which have always been the object of God's providence in the world, and for the full accomplishment of which the world itself, now grown hoary with sin, is permitted to stand.

My dear child, consider what exceeding great love God must have towards us, that he should send his only-begotten Son into the world in such a form as our's. It would have been an amazing condescension, if he had stooped to take upon him the nature of the first angel in heaven; but to take upon him *our* nature, and for *our* sakes too, sinful rebels and enemies to him as we are by wicked works—*this* surpasses every other thing we can think of—*this* is beyond all other subjects we can know. An apostle could only utter, upon this occasion, the deep feelings of his mind, by exclaiming, *What manner of love is this!* And when we know and taste a little of what he knew and enjoyed, we shall be ready to say too, “O what manner of love indeed!”

C H A P. VIII.

On the Work of the REDEEMER.

HAVING mentioned a few hints respecting the *person* of our Redeemer, I come now to explain to you something of his *work*.

It was to be a work of redemption for his people, according to their need of him.

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1. They were *sold under sin*, and deserved the wrath and punishment of God, which in his justice he had declared should come upon them for it. The forgiveness of this sin, and consequently the removal of this punishment, were the first things, therefore, that were necessary for them.

2. They were *without righteousness*, and *far from it*; consequently, they could not obtain the divine favour, and the divine reward of happiness in heaven. Of course, they wanted a *title* and a *right* to that glory, which can only be enjoyed by holy and perfect creatures.

Remember, therefore, my child, for this is of the utmost importance; that the *work* of Christ is *two-fold*, and the *merit* of Christ in that work *two-fold*. The *first* branch of this WORK was to *suffer and die for our sins*; and the *second* to *fulfil all righteousness*, in our behalf. Then, the *first* branch of his MERIT, applied to us, gives us *remission of our sins*; and the *second*, bestowed upon us, affords us *righteousness*, and the consequent right and reward of it, even eternal life. This is very precisely set before us in Rom. v. *While we were yet sinners, Christ died for us.* v. 8. That is the first branch of his work. Then comes the merit of this to us. *Being now justified by his blood, we shall be saved from wrath through him.* ver. 9. Then the second branch of his work. *By the obedience of one, that is, Christ.* And then the merit of this in our behalf. *By this obedience shall many be made righteous,* ver. 19, that is, as it is expressed in ver. 17. *they shall receive abundance of grace, and of the gift of righteousness, and so reign in life by one, Jesus Christ.*—Pray for grace and wisdom to understand rightly this great point of Christ's two-fold work and merit; for, in it are contained the very grounds and mercies of the gospel.

CHAP. IX.

On the LAW of God.

YOU may, by God's help, apprehend the importance of the last chapter better, if, my dear child, you obtain a right notion of the law of God. I mean, the moral law; that which respects our life and conduct, given in ten commandments. See it in Exod. xx.

This law was given, as a copy of God's holy will, and as a perfect rule of man's obedience and duty.

It consists of two tables. The first relates to our duty towards God; the second towards our neighbour. The first table contains one general commandment in four branches or parts; and the second table one other general commandment in six parts. Our Saviour sums them up in a few words. *Thou shalt love (says Christ) the Lord thy God with all thy heart, and with all thy soul, and all thy mind. This is the FIRST and great commandment. And the SECOND is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang (or depend) all the law and the prophets. Mat. xxii. 37—40.*

Now since the fall of man, nobody but Christ hath been able to come up to this perfect rule of duty. *All have sinned and come short of the glory of that truth, which is in the law.* This is pure and holy, and just and good; but human nature is far otherwise. There is not one commandment, but which every man hath broken. There is not one, but which, through infirmity, he may continue to break, and break in the worst manner and openly too, if God's grace and providence do not help him, as long as he lives. All is right on God's part; but all is wrong on our's.

If this be the consequence of man's *fall*, remember, that it is not possible for him to claim any thing of God for breaking his holy law, under which he was created, and to which he was ordained to yield a true and unremitting obedience. But, on the other hand, God hath reason to claim a just punishment of man for the violation of it. And he hath declared that he will claim it, unless he finds a ransom. He will *by no means spare the guilty*, for he cannot even bear to look upon iniquity. And there is none, who can give this ransom, and take away this iniquity, and bestow a righteousness which can answer what this holy law requires, but Christ. You see, then, the importance of what I mentioned concerning him, in the last chapter.

I should also tell you, that the law of God *reacheth to the thoughts and intents of the heart*, and condemneth all the evil in these, as well as all outward transgressions. In fact, these thoughts are the seeds and principles of those transgressions. They shew the corruption and depravity of the heart which produces them; and if they do not spring forth into act, it is only by God's providence or mercy preventing them. The law, then, since the fall, is a preacher of God's righteousness, and of man's sin and contrariety to it. We shall have occasion to speak more particularly concerning God's holy law in the third part of these discourses.

Our Lord uses a sentence, which gives us the reason of all that is in the Bible, though that sentence has been often much misunderstood. *On these two commandments hang all the law and the prophets.* By the *law*, he means the books of Moses, which contain not only the moral, but another kind of law, the *ceremonial*, consisting of ordinances for the Jewish

Jewish nation; and, by the *prophets*, he referred to the rest of the scriptures in the Old Testament. We shall have occasion to treat of these hereafter.

CHAP. X.

On Sacrifices.

THE word of God assures us, that *the wages of sin is death*. It is, therefore, because all have sinned, that all die. Sin and death are inseparable, as cause and effect. God hath joined these two together; and no mere man ever could or ever can put them asunder. He that throws himself from a precipice or high tower, must, unless he is caught in the fall, be dashed in pieces at the bottom.

You and I are sinners. We both deserve to die for our transgressions by the just judgment of God. And though neither of us have *run to excess of riot*, yet both of us have fallen into deep and deplorable sins, “by thought, word, and deed, against the divine majesty, provoking most justly his wrath and indignation against us.” We ought, in strict justice, then, to be sacrificed; that is, we deserve to be accursed and burned (as the sacrifices were) by God’s fiery vengeance upon account of our transgressions; and we *must* thus have been sacrificed ourselves, if no proper sacrifice had been found to suffer in our place and stead. But God *provided a Lamb*, indeed, *for a burnt-offering*.

O what good news will it be, my dear, to us, if we are convinced thoroughly of this great truth, which the love and mercy of God in his holy book have set before us! CHRIST, *the Lamb of God* and *our Passover*, is *sacrificed for us*. 1 Cor. v: 7. He *bore*, as his own *Load*, our *griefs*, and *carried away*, into forgetfulness and remission, our *sorrows*: He was *smitten of God* for our sakes, and *afflicted* in

in our stead; for *he was wounded* or tormented, as we deserved to have been, *for our transgressions*; he was *bruised for our iniquities*: *The chastisement of our peace*, the suffering signified by all the sacrifices in the law, *was upon him, and with his stripes, or strokes of death, we are healed. The Lord hath laid upon him the iniquities of us all.* Isa. liii. 4—6.

It was to this great work of Christ, that the promise made to our first parents of the *bruising the heel*, the ceremonial law, and all the prophets, entirely referred. The sacrifices, in particular, were appointed by God to his people from the beginning, as certain and evident *memorials* of the death of Christ in their stead: and they were to be in force, as visible directions to faith, till his death had fulfilled their designs; soon after which they wholly ceased. As *Abel, Noah, Abraham*, and all the faithful before Christ, from age to age, offered up the appointed sacrifices in this view, as a remembering sacrament of their trust and confidence in the Messiah, who was to come and suffer for them; so all the faithful, since his coming, have testified their hope and dependance upon him in the ordinance of bread and wine, which he commanded, as a more proper memorial now, instead of the other.

If you consider the *sacrifices*, the sacrifice of the passover for instance, which includes all the rest (for the others were only diversified to shew forth in various lights the several parts of the same thing), you will perceive, that there was the *suffering and death of one* offered to God INSTEAD OF ANOTHER. See also Gen. xxii. 13. This was called an *atonement*, a *propitiation*, or *covering*, for transgression and sin. When the man brought the victim before the Lord, he put his hand upon it, and confessed, that he deserved to die most justly; but prayed
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that this might be accepted, according to God's ordinance, in his room. And so, for Christ's sake, and through faith in him, this visible and standing memorial of Christ's sufferings, and the sinner's deserts, was accepted, and the sinner pardoned. The pardon came, not for the sake of the sacrifice (for the blood of a beast could not take away sin), but, for the sake of what the sacrifice represented, a bleeding, and a dying Saviour. It is in this view, that Christ is called *a Lamb, the Lamb of God taking away sins, the Lamb slain from before the foundation of the world*; because he was appointed of God, upon the foresight of man's sin, from all eternity, to set forth the divine justice against evil, and the divine mercy towards his people; to offer himself without spot, and to take away sin by the sacrifice of himself. So that now, whosoever cometh to God in faith of this sacrifice, and pleadeth the satisfaction which Christ hath made, *God is faithful and just to forgive him his sins, and to cleanse him from all unrighteousness.*

You see, that the old saints under the law had not a different religion from our's, though they had different methods given them of setting it forth, which were proper for them, because they lived before the accomplishment of God's promise in Christ. Nor is our religion, consequently, a *new* one, coined by Christ and his apostles in contradiction to the other, as many have very ignorantly thought, but the very same in another form, and varied only because of the difference in respect of time. We live *after* Christ, and therefore our institutions and ordinances shew him *as already come*: They lived *before* Christ, and therefore their rites and ceremonies pointed out, *who* he was to be, and *what* he was to do, and their *hope* in him as the Saviour to come hereafter.

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I have dwelt the longer upon this head, because there are people, risen up within an age or two, who have presumed to deny this doctrine of *atonement* by Jesus Christ. But they do not consider, what a strange book they make of the Bible, which is more full of this, than of any other matter throughout; because all our salvation depends upon it. With what eyes can they read the account of our Saviour's journey to Emmaus, in Luke xxiv. where he said to his disciples, *Ought not Christ to have suffered these things, and to enter into his glory?* How ought he to suffer? Was he not pure, holy, harmless, undefiled, and separate from sinners? Why then did he deserve to suffer? How did he *owe* this suffering to God? In no other possible way, for no other possible or consistent reason, but in our place and in our stead. He first took upon himself our sins; and then the vengeance, due to them, followed, as it did, of course. The Lord *laid help upon one that is mighty*, when he laid first our sins and then the government of our salvation upon Christ, who was the true *Scape-goat*, or (what the Hebrew word signifies) *the strong-one to go off*, and who, as God and man in one person, was able to bear, and bear away for ever, all our iniquities; and thus *he finished the transgression, and made an end of sin, and made reconciliation for iniquity, and brought in everlasting righteousness*; as the prophet Daniel had spoken of him, above five hundred years before he came into the world. Dan. ix. 24. The very terms *ransom*, *redemption by the blood*, *reconciliation by the death*, of Christ, and the like, all signify (or they signify nothing) this very great and saving truth, which can be denied only at any time but by those, *who* (as our Lord speaks) *know not the scriptures, nor the power of God*.

CHAP. XI.

On some remarkable Ordinances in the Jewish Church.

OVER and above the great doctrine of atonement or sacrifice, the antient believers before Christ had several ordinances appointed by God, as types, or resembling shadows, of many great truths; which were THE GOSPEL to them, as the same truths in plain words are now the gospel to us. The word *gospel* is taken from our Saxon forefathers, and means *good news*, or *glad tidings*. I will select a few of the plainest of these typifying ordinances, and will endeavour to shew you the meaning of them, that you may not be wholly ignorant, as too many are, of the great design and glory of the Old Testament, which, so far from being destroyed, is only confirmed in its substance by the New. Indeed, *neither* of them could be true, unless *both* were true: they *mutually* support and testify of each other.

The *ark of the covenant* was the chief object in all the Jewish institutions, and signifies the state of God's church brought into union with Christ in the *holiest of all*, that is, in glory. But, as this contains some particulars of a very sublime and heavenly nature; I will pass on to another circumstance; and the rather as I have endeavoured to explain this matter elsewhere, which you may have opportunity to read hereafter.*

The *altar of incense*, described in *Exod. xxx.* is the next remarkable thing in the Jewish worship of God. It was covered with pure gold, and was placed the nearest of the sacred utensils to the ho-

* See *Horæ Solitariae*. Vol. 1. p. 162. 2d edit.

liest of all. Incense was to be offered or burned upon it every morning and evening ; and an atonement was to be made upon it, once in a year, by touching the *horns* of this altar with the blood of the sin-offering, presented on the great day of atonement. This altar represents Christ the holy One, as the Mediator of his people. The incense represents him and his merits, as *bruised for our iniquities* (for the incense, as well as the manna, another figure of Christ, was to be *bruised*, before it was presented, Lev. xvi. 12), and offered up, with the prayers of his people, for their pardon and justification before God. This was done twice, that is, once in the morning and once in the afternoon of the same day, to teach us, both that believers *before* and *after* Christ, and also that every believer *early* and *late*, should approach by faith and prayer unto God, pleading the merits of a bruised and suffering Saviour in his behalf. The high-priest alone touched this altar with the blood of atonement once in a year, as a memorial, that once, in the fulness of time, the Messiah, the true High-Priest of our profession, would appear *to take away sins by the sacrifice of himself, and by that one offering, once offered and applied, would perfect for ever them that are sanctified.*

The *table of shew-bread*, the form of which is described in Exod. xxy. 23. represented Christ the *Bread of life*, as the only spiritual food of his people, by which they were nourished unto life eternal. There were twelve loaves for the twelve tribes of Israel, to shew, that every one of his people should have their portion from Christ in due season.

The *golden candlestick* denoted Christ the *Light of life*, by whom they were to see spiritually the things of God. He is the only true light of believers, and

and through him alone they obtain the knowledge of God and themselves.

These three last utensils, namely, the *golden altar*, the *table*, and the *candlestick*, with their furniture, were the only things that were in the *holy place* of the tabernacle. The *ark* was in the *most holy place*, which was separated from the other by a *vail*. This tabernacle, or tent, was God's appointed *sanctuary*, where his immediate presence, as Father, Son, and Spirit, or God in covenant for poor sinners, would dwell for a time, in order to lead up our thoughts to him, as our hope and our portion for ever. The *holiest* part of it, where the ark was, represented the heavens. The *vail* (as we are told by an apostle) betokened *the flesh* or human nature of Christ, which would be rent or suffer death, to open through it the gate of everlasting life to all believers: Accordingly, when Christ gave up the ghost, the vail of the temple was rent in twain, in order to signify this important truth. The *holy* part, where the other three utensils stood, signified the church of Christ in this world, or the state of grace into which believers enter immediately even here, as *pardoned*, *accepted*, *fed*, and *enlightened* by him.

My dear child, meditate upon these things: They are full of divine sweetness and truth. They preach the gospel, in figure and in type indeed; but they preach it, loudly and wisely. These, and the other parts of the sacred ordinances, God commanded his people to lay up in *their heart*. *Thou shalt teach them* (said he) *diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up*, Deut. vi. 7. They were not to teach the dry forms only, but their inward and mysterious sense, the mercy shewn
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by them, and the grace intended through them. And these are subjects for our contemplation, as well as their's. The difficulties are as so many spiritual parables to exercise our minds ; and the discovery of truth under them is to employ and to prove our faith. Through grace, the way of this study will, as you go along, be more smooth and delightful, even to the gates of heaven. This is *the key of knowledge* (as our Lord terms it) which opens the passage to them. The words of divine wisdom shall be found *PLAIN to him that understandeth, and RIGHT to them that find knowledge.* Prov. viii. 9. - To all others they are dark, and doubtful, and cold, and incomprehensible.

C H A P. XII.

Other Ordinances of the Law.

IF the books of *Exodus* and *Leviticus* were duly understood, the New Testament itself could not be so much mistaken as it frequently is. When men know not *the form of knowledge and of the truth in the law*, they cannot apprehend the analogy, or proportion, or agreement of faith, which runs through the whole Bible ; and therefore are apt to suppose, that some parts are at variance with others, not suspecting the infirmity or weakness of right apprehension to be entirely in themselves. My dear child, pray to God for instruction. I will lead you by the hand, as well as I can ; but it is God, who must give you light to clear up his own truths, which are indeed self-evident when rightly known ; and it is God, who must give you spiritual eyes to use the light which he hath promised. I can only help you, at the most but a little, by my words and my prayers ; and this, I trust, I shall not fail to do while I am with you ; but he alone can teach
D you

you thoroughly in deed and in truth. You will find him, I hope, a father and a friend to bless and instruct you, when my spirit is led far away from the earth, and my body is laid in the cold and silent grave. I shall soon be gathered to my fathers—the fathers, who had like precious faith before me: May the God of all mercy, in his own due time, gather you, and all my children, after me, to the same *general assembly of the first-born, whose names are written in heaven!*

The person of the *high-priest* eminently figured the mediation of Christ. The office of *priesthood* signified a benevolent standing between God and man, who were at variance through sin, in order to reconcile both; by offering to God what was due to his law and justice, and by giving to man in return the requisite mercy, pardon, justification, and blessing. The high-priest under the law was to be without blemish, perfect, and in particular circumstances of holiness above all other men. So Christ, the true High-Priest, was *holy, harmless, and separate from sinners. In him was no sin, neither was guile found in his mouth. He was without spot, and, in short, a summary of all perfection. Such a high-priest became us, who could thus approach unto God, and who alone could (as the prophet speaks) engage or pledge, or mingle, his very heart in approaching for us. Jer. xxx. 21. The high-priest under the law offered an atonement, once in the year, and presented it in the most holy place. The apostle shews, that this signified the perfect atonement of Christ, who made a full reconciliation for believers, by offering his own blood or life, once for ever, before the Majesty on high. The high-priest also, when he had ended this solemn work, came forth and blessed the people, from the holy Trinity, repeating the name *Jehovah* three times,*

and

and at each time mentioning respectively the office of each of the divine persons. Numb. vi. 24. So Christ, having *finished* the work of salvation, blesses his redeemed indeed with the love, grace, and communion of Father, Son, and Holy Ghost, *making them to know* the name *Jehovah* by *putting it upon them*, that is, by giving the life of God unto them, by which they live for ever. In a word, all the dress, and holy duties, of the high-priest under the law, do set forth in a type or figure the various circumstances of Christ's mediation and love to his people. I should be glad to speak more at large upon this interesting subject; but the intended brevity of these papers (not to mention the extent and depth of the subject,) must for the present restrain me.

The altar of burnt-offering, the laver, the various sacrifices, the order of offering those sacrifices, the time, the place, and all other ceremonies, had particular senses and designs, and were intended to express, by their several parts, what Christ is to us in one altogether. And these distinct and several ordinances were so appointed, because it was necessary for the human mind to consider separately, and one after another, those manifold mercies of God in Christ, which it could not comprehend so clearly and strongly, in one view, as a whole. Our bodily eye can see but little more than one point in one instant; we can survey together but a very small part of a globe or ball: And our mind's eye, or understanding, respecting divine or mental things, can properly view or apprehend but one at a time. It is by the knowledge of parts, and then by combining or putting those parts together, that we must rise to the knowledge of the whole.

C H A P. XIII.

On God's Appointment of the Jewish Nation to be his People.

GOD was pleased to raise up the Jewish people for a lesson to mankind.

He chose them of his own will, and set his love upon them; not because of their number, for they were the fewest of all people; not for their righteousness, for they were a stiff-necked people; not for their honour or wealth, for they were bondmen, or slaves in Egypt. He chose them for a lesson of his grace to his true and spiritual people, who should come after to the end of the world. They were indeed a "prophetical nation,"—a people, whose history, whose laws, whose peculiar circumstances, were types or resemblances of things to come, and therefore were practical prophecies of them.

The *Israelites* were in *Egypt*, the house of bondage, under a cruel prince. By the hand of an old and friendless man, *Moses*, God visited them there. He delivered them with a mighty hand, and destroyed their foes, who oppressed them. By the sign of a lamb slain, eaten, and his blood sprinkled, he brought them forth with gladness. Thus that, which helped these, was to the other an occasion of falling. He carried them through the Red sea into the wilderness, baptizing them (as the apostle speaks) in it; and through the wilderness for forty years he gave them manna, or bread from heaven, which was a sacrament to them of that spiritual bread *Christ*, by whom alone men can live unto God. Finally, he brought them through *Jordan* into *Canaan*, the promised land and inheritance, manifesting his presence all the way, by the pillar of a cloud, which spread itself over them to defend

defend them from heat by day, and appeared in the night like fire to enlighten and to guide their journey. Psalm cv. 39.

All this is a striking similitude of the Christian pilgrimage through the world. We are by nature in sin, and, through sin, in bondage to Satan. God delivers us by a Saviour, who, in his outward form, had nothing to invite the senses, or to gain the applause of men. He was so poor, that he had not where to lay his head, in a world which owed its all to his bounty. By his death, as a Lamb slain according to the ordinance of God, we obtain deliverance; and, by the application of his blood to our souls, we begin to move towards heaven. This blood also preserves us from death, and hell, and the destroyer. We are baptized into Christ, and put on Christ. He feeds us with the banner of his love, he guides us by the light of his grace, he screens us from the heat of trials, he preserves us through all the way, and fights for us in all the warfare. He carries us safely, at last, through the river of death, and brings us with joy to his holy habitation. See Isa. iv. 2—6. And thus (as it was declared in prophecy), *according to the days (or manner) of Israel's coming out of Egypt*, hath the Lord *shewn* unto his people *marvellous* (or secret and spiritual) *things*. Mic. vii. 15.

What a lively picture is here? Does not the figure in the glass answer to the figure out of it? Is not the shadow, though it be not so bright, exactly like the substance which caused it?

Thus learn to read, my child, the word of God. It speaks by words and by deeds. It is a book of truth and facts for ages, and not for a season only. It belongs to the people of God; it suits them in all places and times; it is their common stock or provision; and the more they use it and know it,

the wiser and stronger they grow. To give a dry history of the *Jesus*, like the history of the *Greeks* and *Romans*, as a nation who once lived and flourished, and are now dispersed, would be but of little account to you, or me, or the church of God. It might give, indeed, a curious amusement to the mind, but could not reach forward to promote our hopes and lasting welfare. But to read this history as a lesson of grace, as a proof of grace, as an affair in which God manifested himself for the common salvation, which should go forward by the very means related of it, and as a business, which, if it could have been defeated, or had not been so ordered, would have prevented all expectation of eternal happiness; this is truly interesting to us in every moment of our lives, this is of the utmost importance to consider deeply and continually. I pray God, that you may endeavour to understand these things, and that you may know what a fund of blessings is revealed in the holy scriptures, and what a share you are privileged to have of them, through faith, for yourself. This knowledge will give you a solidity of mind and a peace of heart, which, through the grace of him who bestows them, will preserve you from a thousand dangerous errors, and deliver you from the abundance of those sins, to which raw and unprincipled youths are continually exposed. My heart is too much concerned to wish you less mercies than these; and when you know them, you will not be able easily to ask greater for yourself. God enable my child both to seek and to find them!

CHAP. XIV.

The Prophets testified of CHRIST, and of Redemption by him.

THE testimony of JESUS is the spirit of prophecy. The law prophesied (Matt. xi. 13.) concerning Christ, as we have seen; and so did the holy men of God, from age to age, who spake as they were moved by the Holy Ghost. Their prophecy came not by the will of man, but it was God, who, at sundry times, and in divers manners, or figures, spake in time past unto the fathers by the prophets. The Lord God will do nothing, but he revealeth his secrets unto his servants the prophets. Amos iii. 7. By the scriptures of these prophets, the mystery, kept secret (or in silence) from the eternal ages, is now made manifest—for the obedience of faith. Rom. xvi. 25, 26. 1 Cor. vi. 7. And these prophets inquired and searched diligently concerning salvation: searching also, what, or what manner of time, the SPIRIT OF CHRIST which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. 1 Pet. i. 10, 11.

The Spirit of Christ did testify to Abraham, in the whole business of the offering up his Son, that thus it behoved Christ himself to suffer indeed, the just for the unjust, to bring us unto God; and accordingly the patriarch, by faith, called the name of the place *Jehovah-jireh*; that is (in this mount, or place), *Jehovah shall see, or be seen*. Gen. xxii. Christ appeared on that very spot (for there the temple afterwards stood), and called the place and the house his own. Matt. xxi. 13.

Jacob prophesied, that the Jews should not be removed from their rank among the nations, till *Shiloh*, that is, Christ, should come. Gen. xlix. 10.

Accordingly, not till about forty years after the ascension of Christ, the Romans entirely took away their place and nation.

The whole almost of *Joseph's* history is a prophetic parable concerning Christ, which I should be glad to draw out at length before you, if I had room. I can, however, refer you with pleasure to an excellent statement of this history and its sublime sense, drawn by the excellent pen of the amiable *M. Rollin*, in vol. iii. of his *Belles Lettres*; a work with which I have already promised to treat you.

The writings of *Moses* are full of Christ. John i. 45. The Saviour is the object of his worship and of his hope, in all the rites and ceremonies, in all the history and transactions of his time. It would be too much in this place, to recite the multitude of testimonies: I have mentioned some in the four preceding chapters. The whole law, delivered by him, is a confirmation and description of that great salvation and the Author of it, which had been revealed and promised from the beginning. Christ is the very life and soul of all his institutions. Without him, even in the notion, they dwindle into a solemn set of useless and trifling, and, therefore, silly and strange observances.

Jesus Christ was revealed also to the other prophets; and they *spoke of him*, even as the Spirit gave them utterance. Thus they foretold, that he was—to descend from *David*. Psalm cxxxii. 11. Isa. xi. 1. Jer. xxiii. 5, 6. xxxiii. 15.—to be God with us, or *God manifest in the flesh*. Isa. vii. 14. with 1 Tim. iii. 16. John i. 14. Jer. xxiii. 6.—to be born in *Bethlehem*: Mic. v. 2.—to be born of a *virgin*: Isa. vii. 14.—to live in *poverty and sorrow*: Zech. ix. 9. Isa. liii.—to work *miracles*: Isa. xxxv. 4, &c. xlii. 6, 7. Ezek. xxxiv. 16.—to be *sold* for the price of a slave: Zech. xi. 12, 13.—to *suffer for sin*:

Gen: Psalm xxii. 16, 17, 18. 30. Isa. liii. 10, 11, 12. with Acts iii. 17.—at an express *time*: Dan. ix. 24. Hag. iii. 6—9.—to *rise again*: Psalm xvi. 10. Hof. vi. 2.—to *ascend to heaven*: Psalm lxviii. 18. cx.—to reign God over all, blessed for ever. Isa. ix. 6, 7. Psalm lxxxix. 27. 2 Sam. vii. 12, &c. compared with Heb. i. 5. Dan. vii. 14.—All which (and much more) was really and fully accomplished, as you may read in the New Testament.

There are many prophecies also in the Bible (but I have not room to cite them and their accomplishments here), which relate to particular persons and events; one especially I may, however, mention, the fulfilment of which you may see every day with your own eyes; I mean the dispersion of the Jews, who are no settled people, yet a distinct people; who are every where, but as a nation found no where; living by themselves, and yet amongst all men; contrary to every other people in the history of mankind, but entirely agreeable to the long-threatened and fore-appointed judgment of God. See Lev. xxvi. 32, 33. 44. Deut. xxviii. 64, &c. Hof. ix. 17. viii. 8. From these prophecies you ought to gather, that as God foreknows all things, so his providence and power rule over all, even the smallest affairs. It is he who prescribes the order of men's times, and the bounds of their habitation.

I wish you to remark, what a noble and unanswerable proof the prophecies give us of the truth of our holy religion. It is barely possible, though extremely unlikely, that our senses may be deceived under the appearance of a miracle; but prophecies, given forth concerning persons and things, many ages before the persons lived or the things came to pass, allow of no sort of deception, but demonstrate (being, as the apostle terms it, *a more sure word*), that the fore-knowing wisdom of God must be in

the case. If his wisdom, then his power; and if both these, then his faithfulness in the truth of what is past, and the certainty of fulfilment respecting whatever is decreed to come. The predictions of the Bible are not like the ridiculous prophecy of *Tiresias*, "What I foretel (says he) shall either be or not be:" but they are *all Yea, and all Amen, in Christ Jesus*; that is, absolutely certain, without a negation, or denial, and invariably true, beyond the possibility of failure.

What a blessed scope is here for our best and highest thoughts! Ponder upon these things more and more. The older and wiser you grow, through grace, they will be the more delightful to you. They will tend to settle your principles, and to suppress infidelity, and to comfort your heart, and to mend your life, all the way to heaven.

CHAP. XV.

The Declaration of the New Testament concerning CHRIST.

IT is almost unnecessary to say, that the New Testament sets forth the Lord Jesus Christ; because he that runs may read his holy name and deeds in every page of it. But it may, however, be proper to observe, how exactly it corresponds with the Old Testament, making all its evidence complete and perfect, and thereby affording a proof concerning the truth of its own. The Old Testament implies and contains the New; and the New is but the explanation and confirmation of the Old: both are the work and the wisdom of God. It appears absolutely impossible, that men, living in very remote and different ages from each other, and all of them long before a certain set of facts which were to be accomplished by one person, and in a short
space

space of time, and each of them committing their testimonies to writing, which testimonies were carefully preserved and known by a whole nation from one generation to another, without any alteration of them; I say it is impossible, that men, so circumstanced, could agree in the invention of a falshood of such vast importance, and of an importance, too, not merely to some low, base, and temporal interests, but to the spiritual and everlasting concerns of their souls. But, even supposing for a moment all this possible, yet it would have been absolutely impossible for any man, poor, suspected, despised, and unsupported in the world, as our Saviour was, to have brought all these testimonies of ages, and all the daily rites and services of the Jewish church from age to age, into one perfect point of concord with himself, and with his own acts and doctrines; if he had not been indeed a person more than human, or rather (as the scripture expresses it) if he had not been *the Son of God with power*. Nay, within a little time after Christ, in order to shew that he was indeed the true Messiah, providence so ordered every thing, by the destruction of Jerusalem, of the priesthood among the Jews, and of all their accounts of families, that now there can be no proof of any other; nor any possible resumption of the Levitical services as they stood before, and as they were required by the law. The Jews rejected Christ according to what was foretold concerning them; and it was equally foretold, that they, therefore, would be rejected of God. Every generation since Christ has been a witness of the truth of this prophecy, which remains at this day in full force. Thus hath God dealt with his ancient people for their *hard and impenitent hearts*; and thus will he continue to deal with them, as a testimony for Christ, which, contrary to their own

views and designs, they are obliged to give, *until the fullness of the Gentiles be come in. All nations* (it is said) *shall do him service*: And, therefore, it may well be believed, that if any nation, under the pretended light of a false and vile philosophy, the work of the devil upon the corrupt reason of man, shall renounce the rule and testimony of Christ, which it hath once received, I say, it may well be believed, that God will consider such a revolt as a rebellion against himself, and by various judgments punish it accordingly.

All the prophets, and the law, prophesied until John the Baptist: That is, their prophecies were in suspense, not being accomplished till John appeared. Then the whole substance of them began to be fulfilled. He was our Lord's forerunner, or herald, to proclaim his approach. Under this character he was foretold. He was *the messenger before the Lord's face, to prepare his way* (Mal. iii. 1.); and his was the voice crying in the wilderness, *Prepare ye the way of Jehovah*; that is, *Jehovah Jesus*, the Lord the Saviour. Isa. xl. 3. When he had made full proclamation of this great news, having finished his task, he went to martyrdom for his master, and passed on the way before him through the gates of death to life eternal.

At length, *in the fullness of time*, in the time ordained from the beginning by God, Christ came and summed up all the law and all the prophets, by doing and suffering whatever was foretold by them, that he should suffer and do. To their testimony he constantly referred, and, upon one remarkable occasion, *expounded in ALL the scriptures the things concerning himself*. Luke xxiv. 25—27. His apostles followed his rule, strictly; for they affirmed, or one of them for all the rest, that they *said NONE OTHER THINGS than those which the prophets and Moses did say*

say should come; namely, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. Acts xxvi. 22; 23.

You have read in the gospels his blessed history. They shew his birth; his genealogy or kindred after the flesh (which was to be from *David*); his descent into *Egypt*; the testimony of the Father and Holy Spirit to him, at his baptism, when he began his office; his temptations by *Satan*; his sermons and parables; the calling of his apostles; his miracles, or wonderful works, such as never were seen before, but all foretold to be done by him; his transfiguration; his prophecies concerning the Jews and Jerusalem, which were all fulfilled; the opposition he met with, as the scripture had foreshewn; his constant humiliation and sorrows; the base falshood of *Judas* to him, which was also prophesied*; his delivery to the Gentiles, that is, to the *Romans* under *Pontius Pilate*; his rejection by the Jews; his sufferings of contempt, spitting, and mockery; his shameful death upon the cross; his burial; his resurrection on the third day, his frequent appearances to his disciples; his ascension after forty days to heaven; his promise of the Holy Spirit to his apostles, &c.—all which came to pass, as predicted and foreshewn by patriarchs, by the rites of the law, by the writings of the prophets, and by himself; with such a concord and meeting of all circumstances, as never were seen in the case of any person before, and could not have been seen in his,

* See Psalm cix. and lxi. from ver. 22 to 28. The purport of these Psalms has been most exceedingly mistaken. They are not imprecations simply, but solemn prophecies, both concerning *Judas*, and all those of the false and hypocritical spirit which he possessed. Rightly translated and understood, they contain as great prophetic evidences concerning Christ and the misery of his enemies, as any other part of the scriptures.

if

if he had not been that very Messiah, that very *Lamb of God, without blemish and without spot, who verily was fore-ordained before the foundation of the world, to be the propitiation of his people.*—In one word, he *fulfilled ALL THINGS, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him.* Luke xxiv. 44.

This is the Saviour, my dear child, you are called upon by the scriptures and by me, to look to for salvation. All I have said has been said with this view, that, by God's help, you may know and understand the things that belong to your peace: that you may see the great means, which God hath provided to secure those things to you; that you may seek and pray for the attainment of them; and, in a word, that you may be found at the last a *true and sincere CHRISTIAN*. This is the highest of all characters and titles, and is the leading name to the rank and dignity of a *king and priest unto God*; which titles ensure with them a *crown of glory, a royal priesthood, a kingdom which cannot be shaken, an inheritance incorruptible, and undefiled, and that fadeth not away*. O that you may be fired with an heavenly ambition to attain this *mark and prize of a christian's high-calling, this true recompence of the reward*, and not be put off, as your only portion, with the poor and unsatisfying things of this perishing world!

I have not yet said any thing particularly of the apostles and their testimony concerning Jesus, and concerning our salvation by him; because, when they properly began their ministry (which was on the day of Pentecost), the dispensation of the HOLY SPIRIT commenced in full discovery; of *whom*, and of his glorious *power* in completing the work of salvation, I purpose to treat in the third part of these brief discourses.

THE
CHRISTIAN PARENT.

PART III.

CHAP. I.

On the Necessity of Grace.

MY DEAR CHILD,

I HAVE been endeavouring to lay before you some hints, which relate to things of the greatest importance in the world; and I hope you will be able to apprehend, upon the first reading, many of them. But if you cannot clearly understand the whole, do not be discouraged. Ask for an explanation of any thing, difficult to you, from me, or from any of your friends. I trust, we shall all be happy to assist you, so far as we are able. I say, so far as we are able, for we cannot give you the full and best sense of them, nor can you obtain it by yourself; it is the gift, and therefore must be from the goodness of God, to you. He commands you and me, however, to ask, to seek, to knock at the door of grace; and he has promised, that we shall not ask in vain: and if our desires are sincere, they are from him, and then become earnestness or pledges, that he will fully extend his blessing. I am pleased, therefore, whenever I read it, with the little exhortation put before the Lord's prayer in the church catechism, which I wish you to notice particularly. "My good child, know this, that
thou

thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve him, without his special grace, which thou must learn, at all times, to call for by diligent prayer." The *special grace* of God is the gift and work of his HOLY SPIRIT within the soul; and, if not usually obtained in the way of prayer, is at least most certainly followed up with a praying heart. I will, therefore, consider as briefly as possible, the nature and office of this *divine Person* in the great business of our salvation: And may he enable you to read and understand!

CHAP. II.

On the HOLY GHOST, or SPIRIT.

THE word *Ghost* is an old English word, and means *Spirit*. We have, in the first part, mentioned, that the *one* God, or Jehovah, hath in himself *three* distinct, though essentially not separate or divided, persons; and that these are called in scripture, *Father*, *Son*, and *Holy Ghost*. We have also considered the Father, as the Bible considers him, under the idea or notion of *Creator*, and the Son under the character of *Redeemer*; and now we come, thirdly, to speak of the Holy Ghost as *Sanctifier*. But though we speak of this divine Person last, do not mistake him to be inferior to, or different in nature from, the other two; for (as a very antient creed says) in the holy Trinity, "none is before or after the other; none is greater or less than another; but the whole three Persons are co-eternal together, and co-equal." They are "not one only Person (says the church of England very excellently in the communion-service), but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the

the Son and of the Holy Ghost, without any difference or inequality." The Spirit is *Jehovah*, that is (as we have before said), "He that is, and LIVES eternally, by his own power," or a Being ever self-existent, which means the same. The holy scriptures are very clear in this point, and call him by this very name *Jehovah*, which cannot be given to a creature, because the true notion of a creature "is one who receives his life or being from another." And all beings must be creatures, except One; and that One is God. The Holy Spirit, therefore, not *receiving* life, but *being* LIFE ITSELF, or JEHOVAH, which means that very thing precisely, is true and very God, or a divine Person in the one Godhead. I mention the divinity of the Holy Spirit to you so expressly, that you may particularly notice it; both because some unstable men have dared to contradict God's word, and because his holy and almighty power is the ground-work or foundation of all that remains to be said in these papers.

CHAP. III.

The Work of the HOLY SPIRIT.

AS *Creation* and *Redemption* are specially assigned to the Father and the Son, so *Sanctification*, that is, the separating to God from sin, and the working grace or holiness in the souls of men, is the particular operation of the Holy Ghost. Through his power, the office of the Father in creation, and of the Son in redemption, is completed, by preparing men to answer the ends of both. He blesses the souls of poor sinners, such as you and I are, with his "special grace," working in them, "that they may have a good will, and working with them, when they have it," that they may

may do that which is good and acceptable unto God. First, he convinces them (as our Lord promised he would, in John xvi. 9, &c.) of *sin*, shewing them their utter need of a Saviour, and that they must perish for ever without one. He does this, by causing them to see, and by making them feel too, how widely they have departed from God's *holy law*; how deplorably sinful they are in their very hearts and natures, as well as in their words and actions; how very weak they are also of themselves, and how unable to do any thing that can purchase the favour of God; how they must come only as poor, wretched, lost, and undone creatures, and implore his free mercy and forgiveness; and how impossible it is for them to be saved by any other means or in any other way. He next convinces them of God's *righteousness*; that God hath prepared a holy and just remedy through Jesus Christ; and that, through faith in him, they may be cleansed from their *sin* by his blood, and be justified by his obedience. He gives the grace of *faith* to their souls, that they may embrace this truth and rest upon it, and thus glorify God by the confession of a true faith, and by a walk agreeable to it, both in heart and life. He convinces them, hereby, of *judgment*; because by this Spirit, Satan, or the evil one, with all his deeds, is condemned and cast out in themselves, and they are enabled to disown his service and authority for ever, and because all wicked men and wicked spirits shall receive their final judgment and condemnation from Christ in the last day, for their opposition and despight to his grace, manifested by the Spirit in his word and in his people.

The doing this blessed work of grace in the soul of any person, is what the scripture calls *regeneration*; which consists truly of, “a death unto sin, and
a new

a new birth unto righteousness." It is *a death unto sin*, because it delivers the soul from the love, guilt, and dominion of sin; and it is *a new birth unto righteousness*, because it brings the same soul into a new and spiritual life with God; into new hopes and cares, and affections, and desires; into new powers and faculties of serving God with all holiness; and into a preparation for loving and living with him for ever in glory. There can be no holiness without this regeneration: and there can be no regeneration but by the Holy Ghost. When men are set to work *for* life, or to produce goodness by the powers of a fallen nature; it is (as our Lord tells us) like the expectation of finding figs upon thorns, or grapes upon brambles. *The tree must first be made good*, or (as the apostle, using the same figure, expresses it), the soul must first be *grafted into Christ*; and then it will produce the good fruits of faith and holiness by Christ to the glory of God. This work is done in every person, who is saved; for, without it (as Christ assures us in John iii. 3.) *no man can see the kingdom of God*, and consequently (as in ver. 5.) *no man can enter into it*.

The doing this blessed work at large, is the "gathering together in one the children of God that are scattered abroad," or forming the true *holy catholic*, that is, *universal church*, which consists of God's faithful people in all ages of the world, considered as *one* separated society or body, of which Christ is the Lord and Head. For this purpose the world stands, that God the Spirit may add daily to this *church of the first-born*, who are *written in heaven*, those, who shall be finally and everlastingly saved. This church, though to us at present *invisible*, is framed from age to age from the outward and *visible* church, or churches, who are mixed assemblies of all sorts, or *of every kind*,
both

both bad and good, in whom is the true form of godliness (as least so far as it is essentially necessary), and among whom is the true power of it. When the fulness of time is come, that is (as the burial-service of the church of England expresses it), when "the number of God's elect is accomplished, his kingdom will be hastened." We pray, therefore, daily in the Lord's prayer, that this "kingdom may come;" for this will be the perfection of creation, redemption, and sanctification, all together. It will be shewing forth the glory and attributes of Father, Son, and Holy Ghost, the Triune God, the One Jehovah, in their several offices of mercy and salvation, before all worlds of holy and intelligent beings, for ever and ever.

O that you may come, my dear child, into the clear knowledge and enjoyment of these precious truths! They imply the greatest estate, the highest privileges, the most true and solid satisfaction, even in this world. But this, all this that can be enjoyed here, is infinitely the least part of the portion; and but a pledge, or foretaste, of it at the most: The *great inheritance* remains; the *full possession* of what the Father hath *ordained*, the Son hath *purchased*, and the Spirit hath *prepared*, is *reserved* for heaven, far beyond the reach of evil or decay. If I had ever so great a fortune to bestow upon you, what would it all be to such blessings as these?—It is swallowed up, it sinks to nothing, in the comparison. An earthly crown is but a poor and troublesome bauble, and fades from day to day; but this inheritance, this rightful estate, which the Holy Spirit leads us to; this kingdom; this crown; this glory—O what words shall I find to give but a hint of this unutterable grandeur!—all this, and far more than can be reached by thought itself—all this is reserved in heaven for the people of God, by the omnipotence.

omnipotence of God himself, to all eternity. My dear child, think of these things; and may grace reserve all these blessings for you!

CHAP. IV.

On the Rule of Holiness.

GOD's word is the instrument of faith, and the measure of right and duty. It was revealed by the Holy Spirit for these most necessary uses: And he works by it and in it, enlightening, enlivening, and enforcing it upon the hearts and consciences of his people. One great design of the whole book is to expose sin, to discover how its guilt may be done away, to propose a method and measure of obedience, and by all this to confound and repel the powers of darkness. There is not one licence in this holy volume, for the least sin, of thought, word, or deed. It shews, on the contrary, that all sin is damnable, and that they, in whom it reigns, unforgiven, and therefore unsubdued, must be damned for it, by the just and righteous decree of the high and holy One, who inhabiteth eternity.

We have considered some particular portions of this holy book, which relate to *faith* in God, as our Creator, and in the Lord Jesus Christ, as our Redeemer; and we ought now to look into it, as containing the plan of sanctification, or holiness, which the Holy Spirit, as *Sanctifier*, hath engaged to work in our hearts.

For this end, in the first place, we must look at God's moral law, or law of ten commandments, which indeed is the ground-work of all the descriptions of holiness, and exhortations to it, that may be found scattered throughout the Old and New Testaments. We should not rightly know what
holiness

holiness is, without a rule of holiness; and God only could give us that rule. He *hath* given it, and therefore it is the *right* rule. *The law is indeed holy, and the commandment holy, and just, and good.* Mark, however, one plain and necessary distinction: the moral law is not given us as a rule of *faith*; but a rule of *duty*: not to be a *cause* of spiritual life; but for a plan of the *actions* and *effects* of that life. *Faith* respects the trust of an helpless creature in another: *duty* relates to what is owing from man himself, in the exercise of those powers which are imparted to him.

This moral law, in the power of the Spirit, hath a double use. 1. By it the Spirit of God convinces men of sin, in shewing them their horrid departure from it, and the impossibility of being saved by less than a perfect obedience to it, which the same Spirit makes plain to them that they are utterly unable to render, and therefore that they cannot be saved by a law which they have constantly broken, but must come in *a new and living way*, different from that of their original state, and receive salvation through faith in the perfect obedience of another, which is Christ. 2. The same Spirit, after conversion, presses the law upon the old man of sin remaining in the believer, in order to keep him and his sins down, that the conscience of the christian may be kept holy and clear, and that God may be glorified in his whole life and conversation. So that, first, he is justified, *without* the law or its deeds, through Jesus Christ; and then he is sanctified, *according* to the law, by the Holy Ghost. The law is not, therefore, *made void*; but perfect through Christ on the one hand, and honoured through the Spirit's influence on the other. Thus it becomes a law of liberty to the real christian, who no longer seeks, for carnal indulgence,

duigence, a liberty of law. We, being true believers, are loosed or delivered, through Christ, from its condemnation for our disobedience, and we are enabled to walk according to it, as in a *glorious liberty* (for true holiness is indeed true liberty) by the grace of the Spirit, unto partial obedience in this world, and unto complete obedience hereafter in the kingdom of God. The moral law shines out in heaven itself, and even glorifies the regions of glory, as being the fair and splendid transcript of the very mind and will of God; as the only express moral lustre, which creatures are able to know, of his pure and transcendent essence. We shall never have done with this moral law, therefore, in the realms above; for, were this possible, we should cease to be happy, even there, in ceasing to be holy; we should lose our freedom, which is found only in having *the same mind and will with God*, and must enter into bondage, by living separate from him upon ourselves for ourselves, and in following the limited creature instead of an infinite and all-sufficient Creator.

Nobody can doubt, that very particular and personal holiness was enjoined to believers under the Old Testament: and can any one, therefore, believe, with either sense or sincerity, that the privilege of sanctification (for a privilege of immense blessedness it most certainly is) can be more restrained from believers under the New Testament, which confirms and displays all the abundant grace of salvation shadowed forth in the Old?—It is absurd, I had almost said graceless, to suppose it.

Many unguarded expressions have been used on this subject even by good men of different sentiments; and therefore I have stated this matter as plainly as I could to you. Remember, the free
grace

grace of Christ cannot be too highly exalted, without any performance of the law on our part; and at the same time, the Holy Spirit's influence can not be too much insisted on, as magnifying and supporting the law, for a test of our love and duty to God, and of his love to us, within our souls. They cannot be separated. Where redemption lives, there sanctification reigns. *The grace which bringeth salvation, teaches the denial of ungodliness.* Tit. ii. 11. *Without holiness no man can see the Lord, nor be now trusting in Christ, nor be now walking in his Spirit:* and, therefore, without holiness, as a grace of the Spirit, no man can have proof that he is really redeemed by Christ, or loved by the Father. It is not FOR holiness wrought in him, but WITH IT, and consequently NOT WITHOUT IT, that he is blessed of God for ever.

The subject of this chapter may lay by you, and may serve for greater consideration in your riper years. At present, let me only say; respect whatever belongs to God, and is revealed by him. There is nothing of that kind useless to us; and if you cannot apprehend it now, pray over it again and again, till you can. The Spirit of grace can make *darkness become light before you*; as he constantly doth from day to day, as they are able to bear it, before all his people. Look up to him in prayer, and ask for wisdom and a right understanding in all things; and he will teach you the faithful secrets of his word, even that *hidden wisdom*, which none can teach you, to purpose, beside.

CHAP. V.

The first Branch of the Rule of Holiness.

THE moral law, or rule of Holiness, may be divided, as God himself hath divided it, into two branches, or tables. The first respects our duty to *God*; the second to our *neighbour*.

The first table is, again, divided into four parts, or commands, which we will briefly consider, and likewise the others when we come to them, in their outward and in their spiritual intentions.

1. *I am* JEHOVAH *thy God* (in covenant), &c *thou shalt have no other gods before me.*

The outward sense is; “I am the only self-existent Essence, or Being; thou shalt have, thou shalt worship, no other, no later, no created gods, or the heavenly bodies, either in my stead, or in my presence, or in the service of me.”

The inward and further sense is; “Thou shalt know, love, fear, and serve me, who am Jehovah, Father, Son, and Spirit, in all my sacred relations to thee of Creator, Redeemer, and Sanctifier. Thou shalt do this, with all thy heart, with all thy soul, and with all thy mind; that is, perfectly and unceasingly. And thou shalt have nothing in thy heart, or in thy life, or in the whole world, set up as a rival against me.”

Is not this our bounden duty? Is not this our reasonable service? Is not this commandment, then, originally for our good, as well as for God's just glory? Ought we not then to follow it? Is it not for our interest? Is it not for our happiness? Can we allow ourselves to act, or even to think, contrary to it? And should we not pray for the Holy Spirit to *direct our hearts into this love of God*, and

to keep our hearts in the same love unto the end? Who is the christian that can deny these things?

2. 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 of them that love me, and keep my commandments.

As the first command, in the outward sense, forbade the worship of any thing *created*; so this, in the same sense, forbids the worship of any thing *we can make*, by or for ourselves, like unto those created. For God, being jealous of his undefiled glory, will shew the severity of his justice against sinners themselves, and their posterity too, as in the case of our first parents, of *Ham* with his descendants, and of the whole nation of the Jews and their posterity, to this very day; but will bless his people, however numerous, who observe his mind and will, and who pray to follow it with their whole heart.

The inward sense of this command condemns all will-worship, which God hath not commanded, but which is framed by man out of his own mind, and all self-righteousness, which is a graven and a brazen image too, set up by many against the word and righteousness of God, and is as much the mere work of man, as any idol can be, framed by art or man's device, out of a stock or stone. Those, who *teach for doctrines the commandments of men*; do also transgress this precept; and, in short, so do all who put their trust in themselves; or in any thing else, of fortune, abilities, power; &c. beside God;
and

and thereby entail upon themselves, and those who belong to them, God's curse and abandonment.

And is there any thing here, which we ought not to observe? Or, may we not be humbled and ashamed, that we have not observed the whole as we ought? And in the view of our multiplied breaches of this rule, should we not justly say, "Lord, have mercy upon us miserable sinners!"

3. *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold guiltless those that take his name in vain.*

This is a short, but very comprehensive, commandment. Its outward sense directs, 1. That thou shalt not lift up the name of Jehovah thy God to put it upon an idol. 2. That thou shalt not bear his holy name in testimony to a lie. 3. That thou shalt not take it into thy mouth to use it profanely or vainly. Those, who thus use the sacred name, do abuse it; and God will not esteem them innocent, but call them to account in just severity. Consequently, not only the perversion of God's name and truth to heretical opinions and false worship, but all false swearing, all swearing by the creatures, all profane and foolish talking about sacred things, all irreverent exclamations of "O God!" "O Lord!" "O Christ!" and the like, are here altogether forbidden, on pain of the deep displeasure of the Most High.

In the inward sense, all dead and carnal worship of the true God is here rejected, in which God's holy name is used without life, or love, or truth, or power. All formality in religion is a breach of this command, because it employs the name of God to no purpose, taking it only in the lips, while the heart is far from him. All deadness in private duties, all idle repetitions in any duties, all much-speaking with no feeling, all profaneness of God's

name, by employing it to stop up gaps in discourse; and, in short, all worship and service of God, which is not carried on in spirit and in truth.

I believe you will find nothing here but what is reasonable and right for us. I trust every christian will be ready to say; *Lord, set my heart at liberty, that I may run in the way of this thy commandment!*

4. *Remember the sabbath-day, to keep it holy, six days shalt thou labour and do all thy work [thou shalt serve and perform all that thou art appointed by providence to do]: 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 [that is, under thine authority]: 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 seventh day, and hallowed it.*

The outward sense of this precept relates to the commemoration of God's CREATION in six days, and urges, from the rest which God ordained in heaven when creation ceased, the rest which man, in respect and gratitude, ought to give to himself, and to every person and creature under his controul, that he might be prepared for heaven, which is answering in himself the end of his own creation. One day in seven is wisely and graciously appointed as a proper outward acknowledgment to God, and a fit space of quietness and cessation for man and beast from all labour, both on God's account and their own. We are to serve our generation in the six days; but, on the seventh day, we are to look forward in an especial manner beyond the generations of time into eternity.

The inward sense is yet more bright and important. God made the world in six spaces of time, called days; and probably hath ordained the memorial

morial of this as a standing prophecy, that, in six great ages, or periods, He, to whom *a thousand years is but as one day*, will finish the great business for which *the whole creation groaneth and travaileth in pain together until now*, and then will consummate his church in an everlasting rest. In this view, the sabbath is a celebration of God's *end and design*, as well as *beginning and work*, in the creation. And it is also a token of homage and duty to God the *Father*, to whose particular office in the covenant of grace this creation is ascribed.

The ordination of the sabbath was also to remind us of another glorious mercy, even our REDEMPTION. *Moses* spake of this in the type to the Jews. *Remember* (says he) *that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence; through a mighty hand, and by a stretched-out arm* [that is, not by thy strength, but by his own almighty power]: THEREFORE, *the Lord thy God commanded thee to keep the sabbath-day*. Deut. v. 15. It is remarkable, that *Pharaoh* and all his host were destroyed in the morning-watch of that very day, which the *Israelites* kept for their sabbath. On that day, therefore, they travelled, and not rested; and this was to shew (according to the intention of all earthly sabbaths) that they were moving towards a better rest and a higher sabbath. There is reason also to believe, that the sabbath-day was altered from the first order of time, on purpose the more signally to commemorate this mercy. And we know, it was afterwards altered, and doubtless by divine inspiration, to keep up the remembrance of a far greater event, of which the Jews' deliverance was only a type; namely, the resurrection of Christ, and of our consequent deliverance from sin and satan by him. This ordinance also preached to the Jews, and to us through them,

that the Lord having delivered us from the hand of our spiritual enemies, and brought us into safety by his redemption, we are to *rest* in this mercy; we are to trust and confide in it alone, and not in the efforts of our own strength for salvation, which, in prophetic language, is *bearing a burden on the sabbath-day*; we are to praise him for it, *by ceasing from our own works*, because he also hath *ceased from his*, and *perfected for ever them that believe*. This is entering (according to the apostle) into the rest of faith. *We which HAVE BELIEVED do enter into REST.* Heb. iv. 3. We have a spiritual rest brought now into our souls, in which we live; and, in this holy rest, *we bless the Lord for his goodness, and for his wonderful works to the children of men*. And this *holy rest* is also the anticipation, or forerunner, of another rest, which may be named *the most holy*, and which yet *remaineth for the children of God*, and into which we shall as surely be brought, as God hath brought us now, by way of pledge or token, into this. Here we praise the LORD REDEEMER, the *Son*, or second Person in the blessed Trinity, for his office-work in procuring us rest or salvation. He is the true *Noah*, who giveth rest and peace to the new world.

The sanctification of the *seventh* day (as changed by the christian church into the *Lord's day*) is also to signify to us the completion of the new creation in the *final* S A N C T I F I C A T I O N of our souls by the Holy Spirit. Thus saith the Lord: *Verily my sabbaths ye shall keep; for it is a sign between me and you, throughout all generations, that ye may know, that I am the LORD, that doth S A N C T I F Y you*, or, that I, JEHOVAH, am your S A N C T I F I E R. Exod. xxxi. 13. To the like import is the text in Ezek. xx. 12. 20. None, therefore, can truly keep this sabbath, but those *whom the Lord hath redeemed from*
the

the hand of the enemy; and to them it is a sign, that Jehovah is their God, because he hath *set them apart*, or *sanctified* them, for redemption, by bringing this pledge of it into their hearts. Thus the man that embraceth the salvation of God, and keepeth the sabbath in token of it, is called *blessed*, by the prophet. Isa. lvi. 1, 2. So he that keepeth it rightly, or *turneth away his foot from the sabbath* [doth not bring his obedience to it, of which the foot is the emblem], *not doing his own works, nor finding his own pleasure, nor speaking his own words, but delighting himself in the Lord*; he shall be exalted by the Lord above the highest of this poor world, and shall be fed with the bread of God's children, even the bread of life. See Isa. lviii. 13, 14. This *spiritual sabbath*, then, into which the Holy Spirit brings us by faith, turns to us (as I said) for a testimony or a sign, that indeed we are the Lord's, and are redeemed from the earth. When we have this pledge and privilege warm upon our hearts, we can praise him with a joyful spirit, and shall not keep the sabbath like the beasts, or like worldly men, in a mere animal rest to our bodies and nothing more; but we shall begin, in prelude, the joys of that great sabbath, to which we are passing, and of which this is only the earnest or forerunner. O what a debt of thankfulness is due to the HOLY SPIRIT for bringing the sense of this mercy to our hearts, and for thus sanctifying and preparing us for rest and life eternal!

Thus, my dear child, we praise JEHOVAH, FATHER, SON, and HOLY GHOST, for *Creation, Redemption, and Sanctification*, when we truly keep the sabbath *in remembrance of his mercy*. Our nearest and dearest affections, our greatest powers in life, our business and callings (all signified by our *children, servants, and labouring cattle*), yea, the very opposition.

Opposition and backwardness of our carnal nature, that *stranger within our gates*, shall be devoted, shall be employed, shall be subdued, according to the mind and will of God. O that you might learn thus to read God's holy commandment; and then, through forms, you will discern the substance, and, through types and shadows, the blessed things signified by them.

To spend the earthly sabbath in devotedness to God, in reading, in hearing, and in meditating upon his word, in public and private ordinances, and in mixing faith with all these; is a gracious mean of preparation for that *rest, which yet remaineth for the people of God*. That will be a *sabbatism* indeed; one entire, unbroken, everlasting rest: a rest of holiness, perfect holiness; a rest of peace; ecstatic, inexpressible, peace!—I could expatiate, I could dwell with pleasure, at large, upon this subject; but the plan of these papers forbids me.—God give my child *a true understanding* in these things; and then shall we, ere long, know, together, better than we can possibly do here, those transcendent blessings, *which God in his most holy rest hath prepared for them that love him*.

CHAP. VI.

The second Branch of the Rule of Holiness.

THIS second branch, or table of the moral law, relates to our love and duty towards our *neighbour*; and, like the other, we shall find it worthy of all observation and obedience. Holiness is no burden; but sin is truly such. Holiness is no bondage; but sin is the worst of bondage and slavery. Holiness is, indeed, “that *orderly, that fair and equal motion, which constitutes happiness, or the well-flowing of life,*” talked of even by heathens, but:

but accomplished by none in any true degree, except (through grace) by the christian; and by him only imperfectly. Holiness is liberty of heart and life, from the oppression of the world, the flesh, and the devil; and therefore holiness is the pursuit and the delight of every true believer. *Be ye holy, says the Lord, for I am holy.* 1 Pet. i. 16.

The first command of this table is, in order of the two tables, the *fifth*; and I will therefore consider it as such.

5. *Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

The outward precept in these words is too plain to be mistaken. Our Lord maintains the obligation of it beyond subterfuge or denial. Matt. xv. 3—9. And his apostle calls it *the first commandment with promise*, Eph. vi. 2. meaning, that God had put this the first, both in rank and distinction, of all the other commands in the second table. Many examples have been shewn by God's providence of great blessedness, even in the present life, to those who have carefully observed this salutary rule; and many instances of his displeasure, and even vengeance, have eminently appeared towards those, who have dared to live in the transgression of it. They, whom God hath appointed, as his representatives, to be means for the support and education of our bodies, have a natural claim to our respect and gratitude. How can we think any duty too much for the kind and tender friends, who have borne so many cares, and labours, and sorrows, and love, for ourselves? Nay, are we not rather acting for ourselves, when we honour them; since God hath promised us his peculiar blessing in it? They, who dare to be disobedient to parents, are out of the way of God's blessing, and are opening a door to every sort of misery and misfortune.

But, in a further sense, this commandment reaches to the duty we owe to all, who afford us protection, instruction, or support. It enjoins loyalty and obedience to the king and his government. No true christian, as such, can be a traitor or rebel. It was the glory of the primitive christians, that, for the first three centuries after Christ, notwithstanding all manner of provoking outrages, not one was punished for sedition among all “the noble army of martyrs.” This precept also commands a submissive respect to all our teachers and instructors, whether spiritual or temporal, according to the will and word of God. Of course, it forbids factions and divisions, formed by pride or malice, and kept up for worldly ends and supposed conveniences. It reaches to the common duties of servants to their masters; and, in short, to the obligations we all owe to those, who have any sort of just authority over us. In these respects, *we serve not men, but God; and must therefore do his will from the heart.*

6. *Thou shalt not kill.*

Murder is absolutely forbidden. If man were not dreadfully depraved, he could not fall into so foul and shocking a crime, at which our hearts, corrupt as they are, do naturally shudder: and God hath ever marked it with his particular abhorrence. We have many histories of his providence, in discovering this wickedness, though never so secretly or so long committed, and by means too, either the most unlikely, or those which the murderers had used for the very purpose of concealing themselves. If any *sin* is specially marked to *find a man out* in the present life, *this* is the sin; though no others *can finally be hid.*

Nations also, who raise unjust wars upon other nations, through ambition or covetousness, are guilty of all the blood, perhaps of tens of thousands,

sands, shed in the dispute, and may expect that the divine vengeance will require it, by sword, famine, or pestilence, of them and their posterity. The love of justice is not to be violated by the lust of empire.

The authors and abettors of all tumults and rebellions, are also murderers of the most flagrant kind, and are under the just condemnation both of God and man. They are the heads; their followers are only the hands, to do the mischief.

This command has also an inward reach to the heart. It forbids all malice and passion, which are the very principle and spring of murder. All calumny and detraction, all evil-speaking and injurious dealing; every thing, in short, which can harm another's peace, or property, or reputation, are by this precept strictly forbidden. We may, indeed, never have put any one to death; but we may have put him to torture, which, in some cases, is as bad, if not worse, and may lead directly, though lingeringly to it, by incurring an ill state of health, through unjust and wicked language or actions. If we do thus, we violate the pure rule, and are transgressors. A cut-throat of characters is, among persons of nice integrity, as bad, if not worse, than any other. I have known some high professors of religion, who have not scrupled, by secret stabs and suggestions, to murder most foully the reputation of others, and have *shot out* envenomed arrows, even cruel and *bitter words*. This is verbal assassination, or, rather, it is spiritual felony and murder against God's holy statute. *Whosoever HATETH his brother is a MURDERER*. But will HE regard those, who call him "Lord, Lord," and yet *do not the things which he says*; but, on the contrary, dare to disobey them?—We are to do or say nothing, which may hurtfully affect another's character;

unless the concealment of what we know concerning them may be of particular prejudice, or may reach to other or greater evils; and then our concealment would be a participation of the verbal murder, and consequently, as accessaries, or fellow-traitors, be a crime in us. In short, this command positively ordains benevolence or assistance to all in our power, by ordering us, negatively, to abstain from all cruelty and hardheartedness. And I may add, that this commandment also reaches to every thing, by which a man may murder his own or other's bodies, either by gluttony, or other bodily acts; or his own and other's souls by false doctrines and wicked principles and opinions.—I believe no christian, nor indeed any other man, will deny, that all this precept is for the general benefit of mankind.

7. *Thou shalt not commit adultery.*

All *outward* acts of lasciviousness are here forbidden, and all the *inward* lust from which it springs. Lewd books, plays, dances, or conversations, are contrary to this commandment. Every impurity, whether of body or mind, is highly offensive to God, and hurtful to men. Chastity of thought, word, and deed, on the other hand, is as becoming, as it is right. The Spirit of God will never dwell *in a cage of unclean birds*, but purifies, before he uses, either body or soul for his service. When Christ comes to his temple, he drives out, and with a whip too, if milder means will not serve, every dealer in defilement: in other words, he will inflict chastisement, if necessary, within his own people, who are his true temple, that they may be *cleansed from all filthiness, both of flesh and spirit, perfecting holiness in the fear of God.*

8. *Thou shalt not steal.*

Both all acts of *outward* robbery, and all *inward* projects

projects for unjust gain, are here equally and strictly forbidden. Whatever wrongs another is against this law, whether it be in buying for less than a matter is worth, or selling it for more than it is worth; whether it be in squandering the property, or losing the time belonging to our employers, if we are servants; or by defrauding or reducing the just wages of our people, if we are masters. An idle person also is a public robber, a mere drone in the hive. A defrauder of the diligent in his labours, is by no means a private thief only, but a general bane: and such are all smugglers, and encouragers of smuggling; for they rob not a few individuals only, but the whole state, and do what they can to ruin their country. All exactions, impostures, and colourable pretences, are thievery in the same sense that forgery is, or any other craft. So if we gamble, lend at usury, or unlawful interest, or take any sort of unfair advantages of another's necessity; we sin against the rule: and we sin also, if we borrow without any intention of returning it, or (what is almost as bad) without any fair prospect of it. *The wicked, and only the wicked, borroweth and payeth not again.* Among christians, these transgressions are, and ought to be, intolerably odious. Hear what God declares: *He that getteth riches, and NOT BY RIGHT, shall leave them in the midst of his days, and at his end shall be a fool.* Jer. xvii. 11. I am sorry to say it, but I ought in truth to say it, that I have met with high pretenders to religion, who have been glaringly destitute of common honour and honesty. They put one in mind of the account which a foreign author gave of some of his countrymen:—"Very quarrelsome, and great rogues; but very sensible, and very pious." I hope, you will learn to see, that there can be no true good sense without gentleness and integrity; and that,

that, though there may be a decent appearance of morality without religion, there can be no real religion without the strictest and most entire morality. It would indeed be a christian's happiness to be perfect: it is his burden, in the present life, that he cannot be wholly so. A black spot is black indeed upon a white coat: and to be only white in name, but not in nature, is to be a laughing-stock to the world, and a stumbling-block to those who are young in the ways of salvation. *Verily, profess what they may, such shall have their reward. Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.* Job iv. 8. See also Gal. vi. 7, 8.

9. *Thou shalt not bear false witness against thy neighbour.*

We are to speak the truth, when called upon as witnesses concerning our neighbour, and nothing but the truth, and all this from the *ground of the heart*. Every kind of base lying, and vile flandering; all wicked distinction (which some have found out) between "black lies and white lies;" all false insinuations, or indirect false accusations; whether by words or by signs, by ourselves or by others; are foul violations of this commandment. This evil begins in hatred or envy, is carried on with dissimulation and deceit, and commonly ends with marked injustice or ruin. Thus all *deceitful workers*, sooner or later, deceive and cheat themselves. Such things as these, among other enormities, *ought not to be named among christians*, and certainly, therefore, ought not to be practised by them. Happy and honourable for the christian world would it be, if this were always the case! However, the true *remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth.* Zeph. iii. 13.

10. *Thou*

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

The five foregoing commandments respecting our neighbour not only forbid all sorts of injury and injustice to him, but in fact ordain obedience, good-will, fairness, and truth in all our dealings with mankind, according to the relations they may severally bear to us. We are to “do unto all men as we would, were we in their place, that they should do unto us.” This is loving our neighbour even as ourselves; and this charity, “which is the bond of peace and of all virtues,” is the very spirit of these laws. This grace stifles all revenge, and kindles all love. It gives, and hath often given, a demonstration of this truth, that to do and to SUFFER difficult things—things too difficult for flesh and blood alone—is the part of a christian. This *tenth* commandment, as it hath been well observed, reaches to all sorts of irregular desires after any thing belonging to others, and to the very beginnings of those desires, before they are formed into words, and carried forth into deeds. In short, it attacks *the body of sin*, the first principle of corruption, *which is in our members*, and that *inward depravity* of our hearts, which hath turned us away from dependance upon God to a dependance upon the natural things about us, and consequently to a sinful covetousness and faithless eagerness to obtain them. We *covet* the creature, because we do not *trust* in the Creator: and this is the *idolatry of covetousness*, which opposes itself to a right *faith* in the true God. And thus UNBELIEF is the root of all our sinfulness and all our sins. It brought man into the FALL; and it binds and imprisons him in it, till grace set him free.

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And, my dear child, which of these holy and just laws have we not broken? Which of them are we not prone to break? What can we say, respecting the duties of either table? Have we not miserably failed in all?—I *must* say so for myself; and I *may* say so, without breaking charity, for all others. Our hearts are all corrupted by the fall of man; our souls impure; our conversation unholy; our lives disordered. There is *no soundness, no health*, in any of us now by nature. It is true, that, by the care of friends, by the force of good education, by the pride of character, or shame, or fear of offence, and even by a greater sweetness and softness of natural temper in some than in others, there are persons who do vastly excel the generality, and are really valuable to society in themselves; but, notwithstanding all this, and let the checks to sin arise from what *earthly* motives they may, these valuable persons, as well as others, are all guilty before God of breaking his holy law; have all erred and strayed from his ways like lost sheep; have all “followed too much the devices and desires of their own hearts;” have all “left undone those things which they ought to have done, and done those things which they ought not to have done;” and “there is no health” in any of them, being all of them “miserable offenders.” When God opens their eyes, they confess this, as with one mouth; and they feel it deeply and humbly in their hearts, while they confess it.

You see then, my dear, the law has two designs from God, since our fall. The *one* is to shew the purity and uprightness of God, and consequently man’s entire departure from it: and the *other* is to discover the absolute necessity of a Redeemer from the curse due to the breach, and the absolute necessity of aid from the divine Spirit, to walk according-

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ing to the rules laid down in it, which Christ himself followed, *leaving us an example to tread in his steps*; in order to prove, not that we are to gain life by the law or by any obedience of our own, but that we are now *quickened with Christ and risen with Christ*; and therefore, as persons alive from the dead, do *delight in the law of God according to the inner man, which is renewed in knowledge, righteousness, and true holiness, after the image of him that created him*. Thus, by the law, you are, *first*, condemned for your natural and actual sins; and, *then*, by grace, you are brought to Christ, and the merit of his blood and righteousness, for pardon and justification. After this happy work, of which the Holy Spirit (using the law and his word instrumentally to accomplish it) is the great agent, you are taught and enabled to live upon *the fulness of Christ*, from and through whom, the Spirit proceeds to the soul, and to whom entirely he again leads up the soul, that you may *walk as becometh his gospel, and adorn his doctrine in all things*; for which end, he hath set before us a perfect rule in his law, and a fair example in the life of Christ.

O that you may understand these things, and know them, as grace can teach you! My dear child, look up to God for the grace of this Holy Spirit. He hath promised to give this blessing to them that ask him. Pray him to bestow it upon you. I am sure you need it: and I am as sure as the Bible can make me, that you shall not sincerely ask and seek in vain. See Luke xi. 13. This Holy Spirit will lead and guide you into all the truth of God. He will make you wise in your mind to know God and the things of God. He will strengthen your heart against the fear and the approach of evil. He will give you faith, strong faith, increasing faith, in the love of God and of Christ, and will

witness

witness his own love and presence to your soul. He will enable you to subdue temptations, to fight against sin, to resist the devil, to overcome the world, and to suppress the evil desires of the flesh, and of the mind. He will guide you by his counsel through life, and then will receive you to his glory. O what a friend is this! A friend at all times! A friend for ever! Do, my dear child, do think of these things. Pray over them; pray for them: Ask of God to open your lips, and especially beseech him to open your heart. He will be a Father to you, when I am gone; and an infinitely better father than I can be, while I stay with you here. He never rejected an hearty, earnest prayer: and he never will reject such a prayer from you. My prayers, such as they are, you have already; and if there be any worth or force in a parent's blessing, my dear child, you have it all. O that God may give you as much concern for yourself, as I have for you; and then, I trust, it will be well with you indeed. It will be a great present comfort to me, to see you walking towards heaven: it will be our mutual, our unspeakable happiness, at the last, to find each other there.

CHAP. VII.

The SACRAMENTS.

THE word *sacrament* hath been well defined, or explained to be, "An outward and visible sign of an inward and spiritual grace."

There were two sacramental institutions under the law before Christ, *circumcision* and *sacrifice**: and

* There were several sacramental *signs* under the law, such as the baptism in the *cloud* and in the *sea*, the *manna*, the *rock*, the flowing *river*, &c. but they were not sacramental *institutions*.

and there are two now under the gospel, *baptism* and *the supper of the Lord*. They were all instituted by the command of the Son of God. Those under the law mean the same things as those under the gospel, nearly or in effect; but express them only in a different way, because of the difference of times and dispensations.

CHAP. VIII.

Circumcision.

THE word signifies *a cutting round, or about*; and it was ordered to males (including in them the human nature), for a sign in their flesh of God's covenant being upon them, or that they actually professed to belong to him and his church or people.

It betokeneth, spiritually, the cutting round of the heart, and so cutting it off from the impurity and sinfulness of its evil nature and desires, or (as the apostle *James* calls it) *all filthiness and superfluity of naughtiness*. It is the putting off the old man with his deeds, who is corrupt according to the deceitful lusts:

When Christ, who is the head of the new man, or new creation, came, this sign of the cutting off the old man was beautifully changed, both to shew that it was brought into full view and effect by the death of Christ as the Head of his people, and also that something better was brought in by him in its

tions, to be repeatedly performed, as *circumcision* and *sacrifice* were, or to continue through the whole state of the Jewish church in the same manner as in the wilderness, though the grace signified by them was to continue indeed through all ages: and, therefore, those signs do not invalidate the assertion, that there were but two great sacraments, properly and peculiarly, under the legal dispensation, namely, *circumcision* and *sacrifice*.

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stead, even a *new life*, or regeneration, *from the dead*.

The Jews have kept up the *sign* to this day, but do not understand its *sense*. They accordingly have perverted (as all carnal minds do) this sacrament into a mark of bigotry and national pride; and, instead of putting off their old man by it, have only more obstinately and blindly put him on. The true circumcision is not that of the flesh, which the apostle reprobates as mere *concision* only, but of the spirit. And they therefore are the only true circumcised, who are the truly christian; for these only *worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh*. See Rom. ii. 28, 29. Phil. iii. 2, 3.

The child after its birth remained seven days in its natural impurity, in the sense of the law; and on the eighth; or *renewing* day, it was admitted into God's covenant by circumcision; signifying the *renewal*, which the redeemed should obtain through Christ, who was to change the times and the disposition, *and to make all things new, and new for ever*.

The impurity of both mother and child, under the law, upon the circumstance of birth, most strongly enforces the doctrine and tradition of original sin from the parent to the offspring; as the substitution, made in consequence, exhibits the necessity of redemption. See Lev. xii.

C H A P. IX.

Baptism.

THIS ordinance, under the gospel, preaches nearly to us, what circumcision declared to the Jews. It is the outward sign of inward purification, by *putting away the filth of the flesh, through the*

the resurrection of Christ. We are buried with him in baptism, that is, we become dead to the old man, and wash him and his filth spiritually away through the washing of regeneration, and renewing of the Holy Ghost: and we, in consequence, put on the new man, which after God is created in righteousness and true holiness. Thus, if any man be in Christ, he is a new creature: old things, that is, the old state in the old Adam, with all its consequences, are passed away; behold, all things are become new. The real christian is a new creature in a new world, and redeemed from the earth, or the old one.

This is the signification of the ordinance. But, alas! how many use it, as the Jews did circumcision, only as a matter of form? And about this form they will quarrel without end; not regarding that, if they have not *the thing signified*, the form, or the mode, or the age, or the time, are shadows without a substance, a cloud without rain, a carcass without a soul.

I wish you ever to remember, that your baptism principally declared the necessity of your being *baptized into Christ*, and of your *putting on Christ*. This means, that you need cleansing by his blood, and covering by his righteousness, that you are to be *planted into him* or united by faith unto him, and to receive new and new life continually from him, by the power of his Holy Spirit. If your outward baptism is not followed up by these inward effects, you are no more truly baptized in God's sight, than the carnal Jews were circumcised truly by the mere sign. As there were and are vast multitudes of nominal Jews, enemies to God by wicked works; so there are, and always have been, immense numbers of false christians, who are as mere gentiles, or people of the world, as our fathers were antiently in this country, or the heathen now are.

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in any country upon earth. *If any man have not the Spirit of Christ, he is none of his.* And if he does not belong to Christ, he must be considered as yet in the world, and *of the world.*

I believe that, without offence, and with much truth, I may turn the apostle's words, and say: *He is not a christian, who is one outwardly; neither is that baptism, which is outward in the flesh. But he is a christian, who is one inwardly: and baptism is that of the heart, in the spirit, and not merely in the letter, whose praise, or anointing, is not of men, but of God.* Rom. ii. 28, 29.

CHAP. X.

The Pass-over.

THERE were several kinds of sacrifices under the law; but the great sacrifice of the pass-over, as to the leading and general intention, includes them all. The offering of the paschal, or *passing-over*, lamb, was that *whole*, of which these were appointed to express the several *parts*; and these parts were so appointed, in order to give a more *distinct* view of, as well as to exercise a more *particular* faith in, the great sacrament, or thing signified by it, in its several purposes and relations. This was the reason of the precept in Deut. xvi. 2. where the *pass-over* is ordered to be *sacrificed of the flock and the herd*, though none but a *lamb without blemish* was properly the pass-over itself. They were to accompany the sacrifice of the lamb, and, in various ways only, were the same in effect, and shewed the same thing. It would be too much for this brief design, and perhaps too much at present for you, to enter particularly upon all these; and therefore I shall only say, that as the pass-over was given for a typical sacrifice of deliverance from the bondage

bondage of corruption, or from all manner of sin and iniquities, and for all manner of persons who had a right to partake of it; so the other and inferior sacrifices were daily or special remembrances of this one, in behalf of particular persons or particular offences: and these were ordered the more strongly to shew forth the particular guilt, or heinousness, both of the one and the other.

The paschal lamb was a type of CHRIST *the Lamb slain*: and it was called *paschal*, or the *passing-over*, because where the blood of it was sprinkled, there Jehovah *passed over* from executing his vengeance, which he was performing upon the sins and sinners of the *Egyptians*: and this was so done, that he might shew us, as by a figure, that if the blood of Christ, who is the *true Pass-over sacrificed for us*, be sprinkled upon us, or (what is the same) through faith applied to us, we *shall be saved from wrath through him*. Thus the saints under the Old Testament *made a covenant with God by sacrifice*; and thus, together with the saints under the New, were saved by the *blood of the everlasting covenant* in Christ Jesus. The spiritual intention of all their sacrifices, and consequently of the sacrifice of the pass-over including all the rest, had the same intention with the blood of Christ, which they prefigured, namely, that God might *pass over* the sinner *sprinkled and covered* by the Saviour. As *they* looked forward through the type to the Saviour yet to come: *we* look back, through another most significant emblem, to the same Saviour already come. To both them and us, he was *the Lamb slain from before the foundation of the world*; because it was in the determinate counsel and foreknowledge of God, that he should be slain for both, as the true *Israel of God*; and that, for both, the virtue and blessings of it should remain world without end. And as
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the paschal lamb was not slain for the Egyptians; so the benefits arising from the propitiation of the lamb of God, are for believers only, exclusive of the *men of the earth*, who live and die without faith, and devoted to the world.

Christ was the great object of faith to the antient believers in the pass-over: and the other offerings, presented daily and at other set times, were memorials of this one great propitiation and atonement, that the people should have it almost always in their view, and particularly upon the most solemn occasions. The great day of atonement, with all its ritual circumstances (delineated in Lev. xvi.), which occurred on the tenth day of the seventh month in every year, exhibited (if I may so speak) a quadruple type of Christ, under the forms of the *High-priest*, the *goat made sin*, the *goat carrying away sin*, and the *fit man or person* of God's *appointed time*, who conducted him. This was only a larger explanation of the great doctrine, contained in the pass-over, of the atonement of the Son of God for sin; and this day was the most distinguished of one-half of the year, as the day of pass-over was of the other. The antient believers were to learn from both, that Christ should one day die for them, according to the truth of God revealed to them in this holy sacrament; and they themselves were to live and die in the faith and hope of this GREAT MERCY, long before *promised to the fathers*, and to present their offerings as tokens of their faith and hope, that, in the fulness of time, the whole should be accomplished.

But the carnal Jews turned this, and all the institutions which related to it, into an empty, idle form. If they only brought *slain beasts* (as the Lord contemptuously calls them), they thought they did enough: and, if such could have been accepted

cepted, they seemed content to bring thousands upon thousands, with whole *rivers of oil*. But not having the true oil; *the unction of the Holy One*, nor *the salt of the covenant* to season their sacrifices with, even the *grace of life* in their souls; it was asked of them by the Lord, speaking in his prophet, *To what purpose is the multitude of your sacrifices unto me?* None at all. He was *full* of them; he *loathed* offerings like these. He wanted not *to eat bull's flesh*, nor *to drink the blood of goats*. Nay, though they were his own institutions, yet, from the carnal and faithless abuse made of them, he that *killed an ox*, was, in God's sight, *as if he slew a man*; he that *sacrificed a lamb*, *as if he cut off a dog's neck*; he that *offered an oblation*, *as if he offered swine's blood*; or he that *burned incense*, *as if he blessed an idol*.—Isa. lxvi. 3.

I cannot omit one remarkable passage of scripture, which is very express on the present subject. It is in Hag. ii. 11—14. *The bearing of holy flesh*, that is, of the sacrifice, *in a person's garment*, and the *touch* by that garment upon any other food or substance, *would not render these holy*: but, on the other *hand*, the *touch* of any person, who was himself unclean, by contact with a *dead body*, would communicate his own uncleanness to whatever was touched by him. This figure preaches a very solemn truth; namely, that it is not bearing about with us in an outward profession (as in a garment that may cover us) the holy name of Christ, or the using his own ordinance, exhibiting his holy flesh, that will render us and our services truly holy and sanctified before God: but, though *this* cannot render us holy, yet the defilement of a *dead body*, that is, fellowship with the world and its spiritual death, or being dead ourselves in trespasses and sins, will be sufficient enough to make any of us

and all that we say, or have, or do, unclean and offensive in his sight. Thus it was (as the Lord declares), with the formalists and hypocrites among his antient people; *they*, their *works*, and their *offerings*, were all polluted before him; because they fancied themselves holy by mere outward attention to things, which, without reference to the thing signified, could not make them holy; while they allowed themselves to practise and to commune with other things, which, they knew well enough, were far from the purity of heart and life, expected from their holy profession.

Remember, then, that *God is a Spirit, and they that worship him indeed, must worship him in spirit and in truth*. They must worship him in *spirit*, or with their mind and soul; and in *truth*, agreeable to the intention and purity of his holy word.

CHAP. XI.

The Lord's Supper.

THIS holy solemnity was instituted by our Lord, for a remembrance of his cross and passion.

The sufferings and death of Christ became the great propitiation or atonement, to which the pass-over and all the other sacrifices pointed under the law, and to which the Lord's Supper and every commemoration of it do now point under the gospel. The sacrifices shewed, that, *without shedding of blood*, and the blood which had infinite merit, *there is no remission of sins*: and the supper testifies, by a most expressive emblem, that Christ's body, broken for our sins and received by faith, is the bread of our spiritual nourishment, and that his blood, poured forth and accepted with thanksgiving, is the very life of our souls. *Who so eateth my*

my flesh, and drinketh my blood, hath eternal life—he dwelleth in me, and I in him—he that eateth me, shall live by me.

These words are *spirit* and *life*. They are, therefore, only to be spiritually understood. Christ never gave his real flesh to be eaten at the supper; for then his disciples would have eaten him before he suffered, and Judas among the rest; yea, he would have eaten up himself. The church of *Rome*, therefore, which strangely maintains this unnecessary absurdity, has wandered wide from our Lord's purpose, which was only to shew us, that we must as much depend upon him for the life and nourishment of our souls, as we can live upon the outward elements of bread and wine for the support of our bodies; and thus we are to “take and eat the bread, *in remembrance* that he died for us, and to feed upon him in our hearts by faith with thanksgiving;” and to drink of the cup, *in token* that we believe that Christ spilled his blood or life for our sakes; and also that we, drinking of that blood or life so offered by him unto God, do live and shall live by him for ever.

As the *Romanists* have erred, so all carnal Protestants err, in their notions of this matter. Some of them think it a kind of passport or permit, by the use of which, they may rank themselves as christians here, and enter at last into heaven. Some fancy I know not what virtue, in the bare reception of the symbols, upon a sick or dying bed. These do not consider, that *faith in Christ* is the only mean of receiving *the thing signified* by this sacrament, and that the outward symbols were never intended to create for any a sort of plea or right, or additional claim, or good work, by which, as from some hidden virtue in the sacrament alone, without relation to or a living faith in what it betokens, they

they might obtain God's favour and heaven at last, though their hearts and souls are all the while carnal and dead in sin. Such *do not in the least* receive the sacrament. No unregenerate person *can* receive it: he eats mere bread, and he drinks mere wine; but he eats it and drinks it (if grace do not finally prevent) to his own confusion, because he does not *discern the Lord's body*, which these were intended to shew forth, as the object of faith to true believers. "The wicked, and such as are void of a *lively faith*, though they carnally and visibly press with their teeth the sacrament of the body and blood of Christ, are in no wise partakers of Christ; but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing."

As the sacrifices under the law were often, yea, daily, presented, to keep up the constant memorial of what Christ in the pass-over was to believers, and to *shew forth*, in pictures of blood, his sufferings and death, *till he himself should come* to fulfil all that was revealed concerning him and our salvation; so the frequent receptions of this sacrament are appointed for the same end, and that we should have, often before our eyes and always within our hearts, an affectionate remembrance of his love in dying for us, and of the necessity of our living only upon him, that we may never die. Our very prayers and praises also are but the still more frequent references to God concerning these sacraments, and the things signified in them. We touch by faith (as it were) the emblems in our minds, and from them appeal unto God for the promised blessing, through the virtue of what they testify. Our prayers and praises otherwise are but dead sounds, and unacceptable, or rather, being faithless and wicked, *are an abomination to the Lord*. We want these frequent admonitions and memorials, because we are always
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prone to forget. The Jews had *line upon line, and precept upon precept*, with a large and long service of things almost constantly before their eyes: And yet, we know, how strangely they forgot God, and departed from him. We christians have all their scriptures, and some peculiarly our own; and we have found all things accomplished by Christ, which were written in the law and prophets, and his own predictions fulfilled concerning the Jews and other things, of which the fullest evidence, that can fairly be required, is given us: And yet, notwithstanding all this, how many are there who *name the name of Christ*, but have none of his nature; or, rather, how few are the professors who have? It is calculated, that not one fifth part of the inhabitants of the earth are christians by profession; but, alas! of that fifth, how small a number, in a judgment of charity, can we suppose to be real christians, christians in deed and in truth? In our most serious congregations, how happy would it be, could we be sure, that half of them were professors, as well as professors, of the things of God.

I should be glad to dwell longer upon this important subject of the sacrament of the supper; but probably what I have now written may serve to afford you some just apprehension of it. When you are older, I will give you to read some further thoughts of mine upon this subject, which I have committed to paper elsewhere. In the mean time, I must desire you to ponder over, at convenient opportunities, what is here laid before you; and if you do not fully apprehend the matter at first, have consider it again, and ask for advice and instruction. I have read many books, which at first were too much for me, but afterwards became easy enough. I say this to encourage you. God grant that you may proceed in all these studies with his divine blessing;

bleſſing; and then they will turn out at laſt to good account. You will in that caſe never repent of your labour, nor I of mine.

CHAP. XII.

Conclusion.

WE have now gone through a ſhort ſketch of CREATION, REDEMPTION, and SANC-TIFICATION, as begun, carried on, and ended, by the *three* perſons in the divine Trinity; or JEHO-VAH, FATHER, SON, and HOLY GHOST, the ONE only living and true God, *by whom are all things, and to whom are all things.* I pray this great and ſovereign LORD to bleſs and ſanctify your underſtand- ing by God the Holy Spirit, that you may know, truly and experimentally, the redemption of God the Son, and at length be led to the happy end of your creation by God the Father. You will then under- ſtand the theory or plan of true religion; you will then have obtained neceſſary learning and know- ledge; you will then be brought into the ways of real wiſdom and happineſs, the end of which is ſal- vation for ever.

Finally, my dear child, whatſoever things are true, whatſoever things are honeſt, or becoming, whatſo- ever things are juſt, whatſoever things are pure, what- ſoever things are lovely, whatſoever things are of good report; if there be any virtue, and if there be any praiſe, think on theſe things. Thoſe things which you have both learned, and received, and heard, and ſeen in me, do; and the God of peace be with you! Amen.

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THE END.