

THE
D U T Y
AND
P L E A S U R E
OF
P R A I S E
AND
T H A N K S G I V I N G.

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The LIFE of GOD in the SOUL of MAN.

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THE
DUTY and PLEASURE
OF
PRAISE and THANKSGIVING.

PSALM CVII. 15.

*O that Men would praise the LORD for his
Goodness, and for his wonderful Works to the
Children of Men.*

THERE is scarce any Duty of Religion more commonly neglected, or more slightly performed, than that of Praise and Thanksgiving. The Sense of our Wants puts us upon begging Favours from God, and the Consciousness of our Sins constrains us to deprecate his Wrath; thus Interest and Self-love send us to our Prayers. But alas! how small a Part hath an ingenuous Gratitude in our Devotion? How seldom are we serious and

heartily in our Acknowledgments of the divine Bounty? The slender Returns of this Nature which we make, are many Times a formal Ceremony, a Preface to usher in our Petitions for what we want, rather than any sincere Expression of our thankful Acknowledgment for what we have received. Far different was the Temper of the holy Psalmist, whose affectionate Acknowledgments of the Goodness and Bounty of God, in the chearful Celebration of his Praise, make up a considerable Part of his divine and ravishing Songs. How often do we find him exciting and disposing himself to join Voice, and Hand, and Heart together in this holy and delightful Employment? (a) "Bless the Lord, O my Soul: and all
 "that is within me, bless his holy Name. (b) My
 "Heart is fixed, O God, my Heart is fixed: I
 "will sing and give Praise. Awake up my Glory,
 "awake Psaltery and Harp: I myself will awake
 "right early." And being conscious of his own Insufficiency for the Work, he inviteth others unto it, calling in the whole Creation to assist him: (c)
 "O sing unto the Lord a new Song: Sing unto
 "the Lord all the Earth. Give unto the Lord, O
 "ye Kindreds of the People, give unto the Lord
 "Glory and Strength. Praise (d) ye the Lord.
 "Praise ye the Lord from the Heavens: Praise him
 "in the Heights. Praise him, ye Sun and Moon:
 "Praise him, all ye Stars of Light. Mountains
 "and all Hills, fruitful Trees, and all Cedars.
 "Beasts, and all Cattle; creeping Things, and
 "flying Fowls. (e) Bless the Lord all his Works,
 "in all Places of his Dominion." Many such figu-

(a) Psal. ciii. 1.

(b) Psal. lvii. 1, 8.

(c) Psal. xcvi. 1, 7.

(d) Psal. cxlviii. 1, &c.

(e) Psal. ciii. 22.

rative Expressions occur, and Allowance must be made for the poetical Strain: But in the Text we have a proper and passionate Wish, "O that Men
" would praise the Lord," &c.

"O that Men," &c. Man is the great Priest of this lower World, by whom all the Homage and Service of the other Creatures is to be paid to their common Lord and Maker: "God (*f*) hath made
" him to have Dominion over the Works of his
" Hands: He has put all Things under his Feet.
" All Sheep and Oxen; yea and the Beast of the
" Field, the Fowl of the Air, and the Fish of the
" Sea, and whatsoever passeth through the Paths of
" the Seas." And the divine Bounty in maintain-
ing of these poor Creatures redoundeth unto him; and therefore it is highly reasonable that he should pay the Tribute of Praise for them, who are not capable to know their Dependence on God, or their Obligations unto him. (*g*) "The young Lions
" are said to roar, and seek their Meat from God.
" (*h*) The young Ravens do cry unto him." But these are only the Complaints of languishing Nature, heard and relieved by the God of Nature; but not directly and particularly addressed to him. Man alone is capable to entertain Communion with God, to know his Goodness, and to celebrate his Praise.

"O that Men would praise the Lord." Praise is the Acknowledgment of the Goodness and Excellency of a Person; and though the Desire of it in us, who have nothing of our own but Folly and Sin, and whose best Performances have a miserable Alloy of adherent Corruption, be a blameable, Vanity and Presumption; yet certainly it is highly rea-

(*f*) Psal. viii. 6, &c.

(*g*) Psal. civ. 21.

(*h*) Job xxxviii. 41.

sonable for God, who is the Author and Fountain of all Good, to require and expect it from his Creatures. He hath made this great World as a Temple for his Honour, and it should continually resound with his Praise. It is true, all the Praises of Men and Angels can add nothing to his Happiness and Glory; yet there is a Fitness and Congruity in the Thing, and it is our Happiness as well as our Duty to perform it; for (i) “it is good to sing Praises
 “to our God; for it is pleasant, and Praise is
 “comely.” This is the blessed Employment of the holy Ones above; and if we ever taste the Pleasures of Heaven upon Earth, it is then, when our Souls are ravished with an overflowing Sense of the divine Goodness, and our Mouths are filled with his Praise.

“O that Men would praise the LORD for his
 “Goodness.” All the Attributes of God deserve our highest Praise; Power, Wisdom, and Goodness, are all one in him; but as we have different Conceptions of these, Goodness is that lovely Attribute which doth peculiarly attract our Affection, and excite our Praise. Our Love to God doth not so much flow from the Consideration of his Greatness, whereby he can do whatever he will, as from the Consideration of his Goodness, that he always willeth what is best; that his almighty Power hath infinite Wisdom to regulate it, and unspeakable Bounty to actuate and exert it.

“O that Men would praise the LORD for his
 “Goodness, and for his wonderful Works to the
 “Children of Men.” The divine Goodness doth spread and extend itself over all the Parts of the Universe, and embraceth the whole Creation in its Arms: It not only displayeth itself most illustriously

to the blessed Inhabitants of the Regions above, but reacheth also to the meanest Worm that crawleth on the Ground. The Beasts of the Field, and the Fowls of the Air, and the Fishes of the Sea, and the innumerable Swarms of little Insects, which we can hardly discern with our Eyes, are all Subjects of that almighty Care: By Him they are brought forth into the World; by Him they are furnished with Provision suitable for them: “These (k) all
“wait upon thee,” says the Psalmist, “that thou
“mayest give them their Meat in due Season; that
“thou givest them they gather: Thou openest thy
“Hand, they are filled with Good.” But here, to excite us to Thankfulness, he makes Choice of an Instance, wherein we ourselves are more nearly concerned, and exhorteth to “praise the LORD for his
“wonderful Works to the Children of Men.” If the Goodness of GOD to the holy Angels be above our Reach, and his Bounty to the inferior Creatures be below our Notice, yet sure we must be infinitely dull if we do not observe his Dealings with ourselves, and those of our Kind. As our Interest maketh us more sensible of this, so Gratitude doth oblige us to a more particular Acknowledgment of it.

Thus you have the Meaning and Importance of the Text. I know not how we can better employ the rest of the Time, than by suggesting to your Meditations particular Instances of his Goodness, and of “his wonderful Works to the Children of
“Men.” Let us then reflect on the Works both of Creation and Providence; let us consider in what a goodly and well furnished World he hath placed us; how “he hath stretched out the Hea-
“vens as a Curtain over our Heads, and therein

(k) Psal. civ. 27.

“hath

“ hath set a Tabernacle for the Sun,” which, as a universal Lamp, enlighteneth all the Inhabitants of the Earth; “ his going forth is from the End of the Heaven, his Circuit to the Ends thereof, “ and there is nothing hid from his Heat :” In the Morning he ariseth, and makes the Darkness flee before him, and discovereth all the Beauty and Lustre of Things; and truly “ the Light is sweet, “ and a pleasant Thing it is for the Eyes to behold “ the Sun.” Nor is it less useful and advantageous for directing our Ways, and ordering our several Employments: (l) “ Man goeth forth to his Work, “ and to his Labour, until the Evening. He maketh “ Darkness, and it is Night.” The Curtains are drawn, and all Things hush into Silence, that Man may enjoy the more quiet Repose; and yet, to lessen the Horror of Darkness, and lighten such as are obliged to travel in the Night, while the Sun is enlightening another Part of the World, we have the Moon and Stars to supply his Room. “ O “ give Thanks unto the LORD, for he is good: “ For his Mercy endureth for ever. To Him that “ by Wisdom made the Heavens: For his, &c. “ The Moon and Stars to rule by Night: For his, “ &c.”

Again, how wonderfully hath he furnished this lower World for our Maintenance and Accommodation! (m) “ The Heaven, even the Heaven of “ Heavens are the LORD’s, but the Earth hath he “ given to the Children of Men. (n) He hath “ made us to have Dominion over all the Works “ of his Hands; he hath put all Things under our “ Feet; all Sheep and Oxen, yea, and the Beasts “ of the Field, the Fowls of the Air, the Fish of

(l) Psal. civ. 23.

(m) Psal. cxv. 16.

(n) Psal. viii. 6, 7, 8.

of PRAISE and THANKSGIVING.

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“the Sea, and whatsoever passeth through the
“Paths of the Sea.” By the Art and Industry of
Man the swiftest Fowls are caught, the fiercest
Creatures are tamed, the strongest Beasts are over-
come, and all made serviceable unto him. The
Horse helpeth our Journey both with Speed and
Ease; the Oxen labour the Ground for us; Sheep
afford us Meat and Cloaths; from the Bowels of
the Earth we dig Fuel, Metals, and Stones, which
are still the more plentiful, as they are useful and
advantageous to us; those Stones which serve for
building are almost every where ready at Hand,
whereas Rubies and Diamonds, and other such glit-
tering Trifles, are found but in a few Places of the
World, and gotten with a great deal of Toil; and
to what Hardship would all Sorts of Artificers be
put, if Iron was as scanty as Gold? The Surface
of the Earth yieldeth “Grass for the Cattle, and
“Herb for the Service of Man, and Wine that
“maketh glad the Heart of Man, and Bread
“that strengtheneth Man’s Heart.” These it af-
fordeth unto us from Time to Time; and while
we are spending the Productions of one Year, God
is providing for us against another. There is no
small Variety of Seasons and Influences, which con-
cur for the Production of that Corn, which we mur-
mur so much for when we want, and value so little
when it doth abound. The Winter Cold must tem-
per and prepare the Earth; the gentle Spring must
cherish and ferment the Seed; Vapours must be
raised and condensed into Clouds, and then squeezed
out and sifted into little Drops, to water and refresh
the Ground; and then the Summer Heat must ripen
and digest the Corn before it be fit to be cut down:
(o) “Thou visitest the Earth,” saith the Psalmist,

(o) Psal. lxx. 9.

“and

“ and waterest it, thou greatly enrichest it with
 “ the River of GOD, which is full of Water;
 “ thou preparest them Corn, when thou hast so
 “ provided for it: Thou waterest the Ridges
 “ thereof abundantly, thou settlest the Furrows
 “ thereof, thou makest it soft with Showers, thou
 “ blestest the springing thereof, thou crownest the
 “ Year with thy Goodness, and all thy Paths drop
 “ Fatness; they drop upon the Pastures of the
 “ Wilderness, and the little Hills rejoice on every
 “ Side; the Pastures are cloathed with Flocks;
 “ the Vallies also are covered over with Corn;
 “ they shout for Joy, they also sing.

“ O LORD, how wonderful are thy Works! in
 “ Wisdom hast thou made them all. The Earth
 “ is full of thy Riches. So is the great and wide
 “ Sea, wherein are creeping Things innumer-
 “ able, both small and great Beasts. There
 “ go the Ships,” those great Engines of Traffic
 and Commerce, whereby every Country is easily
 furnished with the Productions of another. And
 indeed, it is a wonderful and astonishing Contri-
 vance of Nature, that Men should be easily trans-
 ported to the remotest Places in such floating
 Houses, and carried, so to speak, upon the Wings
 of the Wind; that they should be able to find out
 their Way in the widest Ocean and darkest Night,
 by the Direction of a trembling Needle, and the
 unaccountable Influence of a sorry Stone. (p)
 “ They that go down to the Sea in Ships, that do
 “ Business in great Waters; these see the Works
 “ of the LORD, and his Wonders in the Deep.
 “ For he commandeth, and raiseth the stormy
 “ Wind, which lifteth up the Waves thereof:
 “ They mount up to the Heaven, they go down

(p) Psal. cvii. 23.

“ again

“ again to the Deep, their Soul is melted because
 “ of Trouble ; they reel to and fro, and stagger
 “ like a drunken Man, and are at their Wits End.
 “ Then they cry unto the LORD in their Trouble,
 “ and he bringeth them out of their Distresses : He
 “ maketh the Storm a Calm, so that the Waves
 “ thereof are still. Then they are glad, because
 “ they are quiet : So he bringeth them to their de-
 “ sired Haven. O that Men,” &c.

But now we are fallen unawares from the Works
 of Creation to those of Providence. Indeed it is
 hard to keep any exact Method in a Subject so co-
 pious, where one Thing doth obtrude itself upon
 us, before we have done with another. Let us all
 call back our Thoughts to a more orderly Consid-
 eration of that bountiful Providence which followeth
 us from Time to Time. We are infinitely in-
 debted to the divine Goodness before we see the
 Light of the World. (q) “ He poureth us out as
 “ Milk, and curdleth us like Cheese. He cloaths
 “ us with Skin and Flesh, and fenceth us with
 “ Bones and Sinews. He granteth us Life and Fa-
 “ vour, and his Visitation preserveth our Spirit.”
 This is so entirely the Work of God, that the
 Parents do not so much as understand how it is per-
 formed ; for “ who knoweth the Way of the Spi-
 “ rit,” how it cometh to enliven a Piece of Mat-
 ter, “ or how the Bones do grow in the Womb of
 “ her that is with Child ? I (r) will praise thee,”
 saith the Psalmist, “ for I am fearfully and wonder-
 “ fully made ; marvellous are thy Works, and
 “ that my Soul knoweth right well. My Sub-
 “ stance was not hid from thee, when I was made
 “ in secret, and curiously wrought in the lowest
 “ Parts of the Earth. Thine Eyes did see my

(q) Job x. 10.

(r) Psal. cxxxix. 14.

“ Sub-

“ Substance, yet being imperfect, and in thy Book:
 “ were all my Members written, which in Con-
 “ tinuance were fashioned, when as yet there was
 “ none of them: How precious also are thy
 “ Thoughts unto me, O God, how great is the
 “ Sum of them!” &c. Nine Months ordinarily
 pass in the forming of this curious and wonderful
 Piece, before it be exposed to the View of the
 World; and then the Prisoner is released from that
 narrow Confinement, and the Mother and the
 Child are delivered together. The Mother “ for-
 “ getteth her Anguish and Pangs, for Joy that a
 “ Man-child is born into the World;” the poor
 Infant is naked and weak, ready to expire for Hun-
 ger and Cold, unable to do any Thing for itself but
 weep and cry: But He that brought it into the
 World, hath already provided for its Sustentation
 in it; the Mother’s Breasts are filled with a whole-
 some and delicious Liquor, which faileth not from
 Time to Time, but is invisibly supplied, like the
 Widow of *Sarepta*’s Oil, till the Child becomes
 capable of stronger Food.

But it was not enough that Mothers should be en-
 abled to sustain their Infants, unless they had been
 also powerfully inclined unto it; and therefore God
 hath implanted those Bowels of Kindness and Com-
 passion, which prompts them to the most tender
 and affectionate Care, and makes them as ready to
 help their Childrens’ Necessities as their own;
 which though it do hardly deserve the Name of a
 Virtue, being common to them with the Brutes, (s)
 “ for even the Sea-monsters draw out the Breast,
 “ and give suck to their Young;” yet certainly it
 it is an Effect of the divine Wisdom, that Infants
 may not want those Succours which would never

(s) Lam. iv. 3.

have been so effectually secured to them by a Law. Mean while the poor Infant is so weak, and so unable to endure the least Violence, and withal exposed to such innumerable Dangers, that the Mother's Solitude and Care would be to little Purpose, if it were not preserved by a higher and invisible Power, which watcheth for its Safety, when the Mother and Nurse are fast asleep, and keeps it from being overlaid.

As we grow in Years, our Necessities multiply, and Dangers increase rather than diminish; and we are still more and more obliged to God for the Supply of the one, and our Preservation from the other. We think, perhaps, we have now set up for ourselves, and can provide what is necessary by our own Industry, and keep ourselves out of Harm's Way; but there cannot be a more foolish and unreasonable Thought; there needeth but a little Consideration to undeceive us. All that we project and do for ourselves, dependeth on the Integrity of our Faculties, and the Soundness of our Reason, which is a Happiness we can never secure unto ourselves. I chose this Instance the rather, because it is a Mercy invaluable in itself, and I fear very seldom considered by us. O what an unspeakable Blessing it is, that we are preserved in our right Wits, that we are not roaring in some Bedlam, or running furiously up and down the Streets, nor have our Spirits sunk into that Silliness or Stupidity, which would make every little Child to mock and deride us! It is possible enough that this should befall the wisest and most steadfast of us all. A Stroke on the Head, a few more Degrees of Heat in the Blood, or Agitation of the vital Spirits, were enough to do the Business; so weak and mutable Creatures are we; so small is the Dis-

B

tance

tance betwixt a wise Man and a Fool. Next to the Use of our Reason, how much are we indebted to the divine Goodness for our Health and Welfare? These Bodies of ours are made up of so various Parts, and withal, so nice and delicate, that the least Thing in the World is enough to entangle and disorder them. A Drop of Humour, or a Grain of Sand, will sometimes occasion such Anguish and Pain, as to render a Man insensible of all the Comforts he enjoyeth in the World: And they who understand any thing of the human Body, will justly wonder that all the Parts are kept in order for an Hour. What a Mercy ought we therefore to account it, to find ourselves in Health and Vigour; no Aching in our Head, no Noisomeness in our Stomach, no Fever in the Blood, none of the Humours vitiated, none of those innumerable Conduits broken which convey them; but all the Organs performing their proper Functions, and a sprightly Vigour possessing every Part! How much are we indebted to that Providence which preserveth us from Falls and Bruises, and “keepeth
 “all our Bones, so that none of them are broken;” which watcheth over us when we are asleep, and careth for us when we are not able to care for ourselves? What a Blessing is it to enjoy the Repose of the Night! that we are not wearied with endless Tossings and Rollings, nor “scared with
 “Dreams, and terrified with Visions,” whereof holy *Job* complains; that we are protected from Fire and Violence; from evil Spirits, and from evil Men. “I will both lay me down in Peace,
 “and sleep, for thou, LORD, makest me to dwell
 “in Safety.” And what shall we say of our Food and Raiment, of our Houses, and manifold Accommodations, of the Kindness of our Neighbours,
 and

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and the Love of our Friends, of all the Means of our Subsistence, and all the Comforts of our Lives! We are made up as it were, of a great many several Pieces, have such a Variety of Interests and Enjoyments concurring to our present Happiness, that it is an unspeakable Goodness which continueth them all with us from Time to Time; that when we awake in the Morning, we should find our Minds clear, our Bodies well, our Houses safe, all our Friends in Health, and all our Interests secure. "He is a Wall of Fire about us, and about all that we have, by Night and by Day; and his Mercies are new every Morning." I cannot stand to speak of all those more public Mercies, the Peace and Tranquillity of Kingdoms, and all the happy Effects of Society and Government: I shall only say, that it is a signal Instance of the divine Wisdom and Goodness in the Government of the World, that such a vast Number of Persons, only acted by Self-love, should all conspire for the public Interest, and so eminently advance one another's Welfare: That Magistrates should so willingly undergo the Trouble of Government, and that a heady and inconsiderate Multitude should be commanded and over-awed by a single Man; certainly it can be no other but that same God, "who stilleth the Noise of the Waves," that can prevent or compose "the Tumults of the People."

Hitherto we have considered those Instances of the divine Bounty which relate to our temporal Concerns; but surely we were made for some higher and more excellent End than to pass a few Months or Years in this World; to eat, drink, sleep, and die. God hath designed us for a more lasting and durable Life, and hath accordingly made greater Provisions for it: He taketh Care of our very Bo-

dies, but hath an infinitely greater Regard to these spiritual and immortal Substances which he hath breathed into us. And here, in all Reason, we ought to begin with that great and fundamental Mercy, which is the Root and Spring of all his other Mercies towards the Souls of Men; I mean, the Incarnation, and the Death of his only begotten Son. But alas! where are those Affections wherewith that should be spoken and heard? Our Dulness makes me almost afraid to meddle with so high a Theme; that the eternal Son of God, the Wisdom of the Father, the Maker, and Lord of all Things, should clothe himself with the Infirmities of the human Nature, and come down from the Habitation of his Glory, and take up his Abode among the wretched and rebellious Children of Men, to reclaim them from their Wickedness and Folly; and reduce them to their Duty and their Happiness; that he should have gone up and down in the World upwards of thirty Years, in Poverty, Affliction, and Contempt; doing Good, and suffering Evil, scattering Blessings, and enduring Injuries wherever he came; and at last, should have yielded up his Life in unspeakable Anguish and Torment, to be a Propitiation for our Sins. These are Matters which ought never to be spoken or heard, without losing ourselves, as it were, in a Rapture of Admiration, Gratitude, and Love.

* O the Breadth, Length, Depth, and Height of “that Love which passeth all Knowledge;” which made God assume our Nature, that we might become Partakers of his! It is true, that all our blessed Saviour hath done and suffered, proveth ineffectual to the greatest Part of Mankind; but sure they have themselves to blame: God hath both said and sworn, that he hath no Pleasure in the
“Death

“Death of Sinners, but would have them rather
“repent and live;” and indeed, his Way of deal-
ing with them, doth sufficiently declare the same:
With what long-suffering Patience doth he wait
for their Repentance, what Pains doth he take to
reclaim them!

It is an astonishing Thing to consider, what In-
dignities and Affronts are every Day done unto
that infinite Majesty by sinful Dust and Ashes, and
that he doth not avenge himself by their total Over-
throw; that they should violate his Laws, and de-
spise his Threatnings, and defy him, as it were,
unto his very Face; and yet he should pity and
spare them, and wait to be gracious unto them.
Were the Government of the World committed
to the meekest Person on the Face of the Earth,
he would never endure the Outrages which are
committed against Heaven, but would presently
lose all his Patience, and turn the whole Frame
into Ruin: But GOD is Love: “His Thoughts
“and Ways are not like those of Men: But as
“the Heavens are higher than the Earth, so are
“his Thoughts and Ways higher than ours.”
And when the obstinate Wickedness of sinful Crea-
tures doth, as it were, force and extort Punish-
ments from his Hands, what Reluctancy, what
Unwillingness doth he express to this Work? This
strange and unnatural Work, as he himself seems
to term it. “How shall I give thee up, O E-
“phraim? How shall I give thee up! O that my
“People had hearkened unto me: That Israel had
“known my Ways! O Jerusalem! O Jerusa-
“lem!” &c.

Again, as GOD waiteth patiently for our Refor-
mation, so he doth make use of many Methods and
Means to bring us into it. He hath published the
Gospel

Gospel through the World, and brought down the Knowledge of it to our Days, in spite of all the Opposition of Devils and Men; he hath established a Church, and appointed a whole Order of Men, whose peculiar Calling and Business in the World is to take Care of Peoples' Souls; to instruct them in the Way to Heaven, and as "ambassadors in CHRIST'S Stead to beseech them to be reconciled unto GOD." These are some of his common Mercies; but who can express that Favour and Love which he sheweth to his own, to those blessed Persons whom he chuseth, and causeth to approach unto himself; when he rescueth them from the Vanity of their Conversation, and "that Pollution which is in the World through Lust;" when he mouldeth their Souls unto a Conformity with himself, and stampeth his blessed Image upon them; when he visiteth them with his holy Spirit, and filleth their Hearts with those hidden Pleasures, which none can understand but those that feel them: "A Stranger intermeddleth not with their Joy." And yet even these are but the Earnest of that great Felicity for which he hath designed us; "those Joys that are at his Right-hand, those Pleasures that endure for evermore." Eye hath not seen, nor Ear heard, nor can it enter into the Heart of Man to conceive what GOD hath prepared for those that love him: And "it doth not yet appear what we shall be." Meanwhile, those small and imperfect Discoveries which are made to us in the holy Scriptures of that inconceivable Happiness, are enough to overwhelm us with Admiration and Wonder. To think that the blessed Day is coming, when we shall be loosed from these dull and lumpish Bodies, these Sinks of Corruption, Diseases and Pains, these Prisons and Dungeons

Dungeons of our heaven-born Souls, and being cloathed with Robes of Light and Glory, shall get above the Clouds, and all these Storms and Tempests which are here below; and be carried into those blessed Regions of Calmness and Serenity, of Peace and Joy, of Happiness and Security; when we shall come “unto the innumerable Company of “Angels, and the general Assembly of the Church “of the First-born, and to the Spirits of just Men “made perfect; and to Jesus the Mediator of the “New Covenant,” there to behold the Glory of God, and all the Splendor of the Court of Heaven; to view and contemplate that infinite Power which created the World, that unsearchable Wisdom which ordereth all Things, that unspeakable Goodness which exerteth both; nay, (t) “so to “see God as to become like unto him. (u) And “beholding with open Face the Glory of the “LORD, to be changed into the same Image from “Glory to Glory.” To receive the continual In-lapses of the divine Goodness, and the constant Expressions of his Favour and Love; and to have our own Souls melted and dissolved into the Flames of reciprocal Affection, and that Fire fed and nourished by uninterrupted Enjoyments; in a Word, to be continually transported into Extasies and Raptures, and swallowed up in the Embraces of eternal Sweetness, and to be lost as it were in the Source and Fountain of Happiness and Bliss! “LORD, (x) “what is Man that thou takest Knowledge of him? “or the Son of Man, that thou makest such “Account of him? (y) What is Man, that thou “shouldst thus magnify him? And that thou

(t) 1 John iii. 2.

(u) 2 Cor. iv. 18.

(x) Psal. cxliv. 3:

(y) Job vii. 17.

“ shouldst

“ shouldst set thine Heart so much upon him? O
“ that Men would therefore praise the LORD for
“ his Goodness, and for his wonderful Works to
“ the Children of Men! O give Thanks unto the
“ LORD, for he is good, for his Mercy endureth
“ for ever. Blessed be the Name of the LORD
“ from this Time forth, and for evermore.”

Amen.



F I N I S.