

A

SEASONABLE ADDRESS

TO THE MORE SERIOUS PART OF THE
INHABITANTS OF GREAT BRITAIN,

RESPECTING

THE UNHAPPY CONTEST BETWEEN US AND OUR
AMERICAN BRETHREN:

WITH AN OCCASIONAL WORD INTERSPERSED TO THOSE OF A
DIFFERENT COMPLEXION.

BY A LOVER OF PEACE.

[PRINTED IN THE YEAR 1776.]

He beheld the city, and wept over it.—Luke xix. 41.

Let your moderation be known unto all men.—Philip. iv. 5.

MEN AND BRETHREN,

UNHAPPY, very unhappy for us, we are a kingdom divided against itself; and, without a miracle, fall we must! What a fall will there then be, when such “distress is upon the land, and wrath upon the people!” And is this a little thing, brethren? Is it what any of us either desire or promote? God forbid! A kingdom divided against itself is an evil, of all others, the most dreadful; inasmuch as an innumerable train of evils necessarily follow; no inconsiderable part of which are the sword, fire, plunder, and famine. This our forefathers unhappily felt, and to our inexpressible sorrow we may feel.

And is this an unlikely thing? Is it altogether improbable? Surely no! But that small cloud which arose some few years since, has, to discerning minds, been gathering blackness, and spreading itself well-nigh over the whole land. And is it any marvel if, by and by, it should burst upon us, as it has done upon America? Let him that has wisdom understand this.

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Then who that has any understanding, any bowels of mercy and compassion, would not do the utmost, that either human or divine prudence can suggest, to prevent it? For who knows, when the sword is once drawn, where it may stop? Who can command it to be put up into its scabbard, and it will obey him? Such power is not in man; it is only in Him

Who rides upon the stormy sky,
And calms the roaring seas.

Again: If the sword should be drawn, upon whom may it light? This we know not. But supposing it should be on yourself, or a beloved wife, an aged parent, a tender child, a dear relative, what recompence can be found for such a loss? What, O! what would the whole world then be, if it might be gained? Alas! what a poor trifle! But, suppose you escape with your life, and the lives of those that are near and dear to you, there is yet another dreadful evil to fear, and which has been the case; plunder, lawless plunder, may deprive you of your little all. Now, who can insure another? Who can exempt himself in the time of general distress, from such an evil? Alas! brethren, "we must let this alone for ever. We are of yesterday, and know nothing" of to-morrow.

What then must we do to save (not to destroy) our kingdom, and to save (not to destroy) our American brethren? Do, my brethren! Why, what would we do, if either our own or our neighbour's house were on fire? We should bring, if in our senses, no combustible matter to increase the flame, but water and a helping hand to extinguish it. This we should certainly do, and our labour would not be in vain. Now, apply this to America and Great Britain. The former is like an house on fire; the devouring flames of an unnatural civil war are already kindled, and some hundreds of lives have fallen a prey to its insatiable violence. And how long before this may be our case here, God only knows!

Stop here then, my brethren, and survey the desolation. Behold the weeping and disconsolate widow refusing to be comforted! Her beloved husband is fallen! is fallen! and is no more! See the affectionate parent hanging down his head like the bulrush! Hear the broken language of his heart! "My son! my son! would God I had died in thy place! O my son! my son!" This is far from the flight of imagination, or the colouring of fancy. It is the real and actual condition of many amongst that unhappy people, and

a part only of their manifold distress. In a word, they and we appear to be a people infatuated like the Jews of old, and ripening for destruction; and no marvel if, while we are biting and devouring one another, some stronger beasts of prey step in and divide the spoil! Here stop then, and drop a tear for the slain of our people, through the fire of contention that is kindled amongst them! And if on your recovery from the horrors of so terrible a conflagration, you should begin to inquire into its cause, a spectator begs leave to inform you, that it was occasioned through the unhappy contention of brethren, (which, as Solomon observes, "only cometh of pride,") and begs your kind assistance to extinguish the flames, lest they and their whole substance should be consumed together! The great danger of which, as well as the cause of this unparalleled and fatal strife, I would beg leave to present to your view in a piece of fine painting, done by an abler master: "See! Here are some thousands of our brave countrymen gathered together on this plain; they are followed by the most tender and feeling emotions of wives, children, and an innumerable multitude of their thoughtful, humane, and sympathizing countrymen. Then turn your eyes and behold a superior number at a little distance, of their brethren, 'flesh of their flesh, and bone of their bone,' who only a few years since emigrated to the dreary wilds of America. These also are followed with the most tender feelings of wives, children, and countrymen. See, they advance towards each other, well prepared with every instrument of death! But what are they going to do? To shoot each other through the head or heart; to stab and butcher each other, and hasten (it is to be feared) one another into the everlasting burnings. Why so? What harm have they done to one another? Why, none at all. Most of them are entire strangers to each other. But a matter is in dispute relative to the mode of taxation. So these countrymen, children of the same parents, are to murder each other with all possible haste, to prove who is in the right. Now, what an argument is this! What a method of proof! What an amazing way of deciding controversies! But so it is; and O what horrors attend on it! At what a price is the decision made! By the blood and wounds of thousands; the burning cities, ravaging and laying waste the country." Now, who that seriously considers this awful contest, can help lamenting the astonishing want of wisdom in our

brethren to decide the matter without bloodshed? What, are there no wise men amongst us? none that are able to judge between brethren? But brother goeth to war against brother; and that in the very sight of the Heathen. Surely this is a sore evil amongst us. O how are the mighty fallen! How is wisdom perished from the wise! What a flood of folly and madness has broke in upon us!

But do you farther ask me, Who was first in the transgression? Who began the dreadful strife? I must beg your pardon for not touching this subject now. Excuse my saying anything of the second cause, as I mean only to inquire into the first. I fear doing harm, and this is far from my design. Another great reason for my avoiding any reflections of this sort, on this delicate subject, is, that it has been already done by some of the most able hands, and to very little purpose. Argument seems lost in clamour, in confusion of passion and party rage; and the satanic dust of prejudice seems to have put out the eyes of our understanding. But thus much I might venture to say,—the case is rendered very complicated, and must in general remain unintelligible, unless to those who thoroughly understand the constitution of each party, and then have wisdom enough to weigh it in an unprejudiced balance.

To be plain, the present melancholy dispute either is, or is not, founded in a constitutional right on the one part, and a constitutional opposition on the other. So far is certain. Therefore, till the entire nature of both constitutions is well and fully understood, it is utterly impossible to decide thereon. I speak as to the matter of the dispute only; the manner of it is another point. Now, how many understand, or ever properly consider, either the one or the other? I fear but few. How deplorable then is it, that almost every one is sufficient for it, and accordingly passes sentence. An outcry is raised. The Americans should or should not be taxed; and many have drawn their swords, and are well-nigh ready to cut their antagonists' throats! But this is not our wisdom; it is far from it. It is indeed fighting uncertainly, and scattering firebrands, arrows, and death. But go no farther. Stop here, and calmly reflect on the above argument. Settle it in your heart, that unless you properly understand the merits of the cause, you talk at random; you argue uncertainly, and worse than to no purpose.

But if any man has this wisdom, and this well-poised balance, let him stand forth in defence of his country, and be assured his labour will not be in vain.

Here we must lament, that, instead of its being a matter of great and general concern, it is more a party affair; and to our shame may it be said, that such a spirit has so unhappily influenced almost all sorts of people, that some are breathing out slaughter against one party, and some against another. Now, while this is the case, is it any marvel that we should perish together? While we are contending who set the building on fire, and looking with rage and vengeance on the suspected party, instead of bringing the assuaging water of heartfelt grief and pious concern, with the helping hand of wisdom, moderation, and love, it is more than certain the flames will spread and endanger the whole building.

If these things, therefore, are so, let us cease contending with each other. Let us avoid unkind and bitter reflection on one another; seeing it can do no real service to the cause we would defend, but, in all probability, much harm. Let us bring no combustible matter of this sort to increase the fire. But as the flames are actually spreading, and may soon reach from them to us, let us do our utmost to extinguish them. Ye salt of the earth, exert the seasoning, preserving quality which you are favoured with. Bring your contentious brethren in your loving arms of faith and prayer, and lay them at your Father's feet, praying him "to forgive them, as they know not what they do." Look upwards for help, to Him "who doeth whatsoever pleases him in the armies of heaven, and amongst the sons of men;" knowing it is He alone that "can quench the violence of fire, still the raging of the sea, and the madness of the people." Much, brethren, depends on you, though "the world account your life madness, and your end to be without honour;" for you are the true "salt of the earth;" you alone preserve it from general putrefaction; and you, under God, are the great means of saving a divided kingdom, "a people laden with iniquity, a seed of evil doers;" and had not the Lord "left you as a small remnant," we should long since "have been as Sodom and Gomorrah!"

But do not you, for your Master's sake, lose your favour in that unhallowed fire of contention, which the people who know not God are now burning in. The old serpent may herein deceive us, as he has too often done already. As an angel of

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light he is most likely to succeed, and, under the specious show of doing our country service, betray us, in treating our opponents, into a spirit and temper not from above. And how many may unhappily be influenced and led away with our error, God only knows! But this seems to be the design of the adversary of God and man; and if he can set the Christian world together by the ears, he has gained his point. But again, brethren, we may be deceived respecting the cause itself. Our veneration and respect for the cause we would espouse may betray us into a maze of error, imprudence, false zeal, and bitterness of temper; which must prove highly injurious to the public good. What has been, you know, may be again. And as the great Governor of the world has often permitted, particularly upon his own people, a judicial blindness, hardness of heart, and an amazing infatuation, which terminated in their ruin; so it is not improbable but the great and spreading defection and intemperate zeal on the one hand, and the determined purpose of maintaining the authority and dignity of Government by fire and sword on the other, is more judicial than we are aware of. And that this is the case, I fear, is more than probable. It has been so in this kingdom, as well as the kingdom of Israel, in the matter of David and his son Absalom; and it will be so while iniquity beareth rule. If this be so, take heed what you do. Do nothing hastily or rashly. But, rather, before you touch this awfully delicate subject, and enter the lists, examine and weigh well the thoughts of your heart, and the springs of motion. And with David pray, "Search me, O God, and prove the ground of my heart," &c. Beg to be directed. If you cannot act from a full persuasion that this is required at your hands, and if you cannot see the divine cloud go before you, desist in time. "Let the dead bury their dead;" but let not those who were designed to save the earth destroy it. Let not Christians engage in the controversy in the spirit and temper of the world, and bite and devour one another, lest they should be consumed with the world. But rather let them wish, with an eminent Prophet, (an admirable way of showing our love to our country, and doing it the most effectual service!) "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" and with Christ himself, the Inspirer of the Prophets, "when he beheld the" rebellious "city, weep over it!"

But, it may be, you are of a different complexion. You "fear not the Lord, neither regard the operation of his hands." Your case, I fear, is too similar to his, who of old said, "Who is the Lord, that I should obey him?" But He is, though you know him not, the God of your life, your health, your strength, and all your mercies. It is "through him you live, move, and have your being;" and is therefore altogether worthy of all you have and all you are. "Acquaint yourself with him, and be at peace; and thereby good shall come unto thee." Till this is the case, it is morally impossible that you should be a true patriot, a real lover of your country. You may indeed assume the sounding title; but it is an empty name. You may in word mightily contend for your country's good; but, while you are a slave to sin, you are an enemy to God, and your country too. But let the time past suffice. Be henceforth, not only in word, but in deed and in truth, a patriot. Put away the accursed thing, the evil that is found in you; so shall you love your country as your own soul, and prevent the fearful end of both.

That we may do this, and that it may please infinite Wisdom to succeed our attempts, I would beg leave to pass from the Second to the First cause. Here I would fix my foot, as on a sure and solid foundation that will stand for ever. The holy Scriptures give us ample accounts of the fall and rise of the greatest monarchies. It is simply this: They rose by virtue; but they fell by vice. "Righteousness" alone "exalteth a nation; but sin is a reproach to any people." And this ever will be the case, till the end of all things. So much in general is certain; but wherein we have well-nigh filled up "the measure of our iniquity," and may therefore expect their fate, is another point. But it is certain that iniquity of every kind, and amongst all ranks and orders of men, has and does abound; and as we are punished with the sword, it is not improbable but one principal sin of our nation is, the blood that we have shed in Asia, Africa, and America. Here I would beg your serious attention, while I observe, that however extensively pursued, and of long continuance, the African trade may be, it is nevertheless iniquitous from first to last. It is the price of blood! It is a trade of blood, and has stained our land with blood! And is the East-India trader a jot better? I fear not. They seem very nearly allied. For though here is no leading into

captivity, as in the former ; yet the refined iniquity practised there, of fomenting war amongst the natives, and seizing the chief of the plunder, has been as conspicuous to the serious and attentive. What millions have fallen by these means, as well as by artificial famine ! O earth, cover not thou their blood ! It will speak to heaven and to the inhabitants of the earth to the latest posterity. O ye Governors of this great nation, would to God that ye had seen this, and timely done your utmost to separate those tares from the wheat of fair and honest trade ! What peace therefore can we expect, while these evils continue ? “There can be no peace, saith the Lord.” While “the voice of thy brother’s blood crieth unto me from the ground,” “what hast thou to do with peace ?” “Shall I not visit for these things ? Shall not my soul be avenged on such a nation as this ?” Yes, my brethren, we have much reason to fear and tremble, as upon the brink of fate.

But there is (if aught can be worse) a sorer evil, namely, an astonishing contempt and neglect of truly sacred things ; especially the solemn worship of Almighty God : And herein our Nobility and Gentry almost universally distinguish themselves. This is indeed a sore evil ; one of the grossest affronts that can be offered to the great Governor of the world. And I am bold to say, that as he hath spoken to this nation as he hath not to any other nation upon earth of late years, and that in an uncommon way and manner, but as in general we have stopped our ears, and utterly despised His call ; the day will come when the candlestick will be removed, and the kingdom of God given to another people that will attend the call, and bring forth fruit. And when the divine glory, in this respect, begins to depart, the natural glory will soon follow. Probably that day is not far off, unless we repent.

We seem indeed to have been at our meridian height of power, greatness, &c. ; (not of holiness unto the Lord ;) and it is to be feared that the glory has begun to depart, which, like the sun when he begins to decline, will continue its declension, finally disappear, and leave us in total darkness, unless a divine interposition prevent. For we seem judiciously given up to pursue those measures that will effectually accomplish it. Now, as what God hath joined together (especially such powerful people as we and the Americans now are) for the mutual support, comfort, and defence of each other, should not be put asunder by any means whatsoever, as it would undoubtedly frustrate

His gracious design in this well-compacted body ; so, if one powerful member should rise up against the whole body, or the whole body against one such member, and disunite from it ; this schism must, in the nature of things, occasion such a weakness and deformity in the whole body, as is only to be known by an unhappy experience. The disunion of the ten tribes is a melancholy proof of it. And as Judah vexed Ephraim, and Ephraim Judah, so will it be with us. The counsel therefore to separate cannot be from God. It has no foundation in the nature and fitness of things beneficial, either to them or us, and must in the end prove like the counsel of Ahithophel.

Ye friends of America, turn your eyes therefore, for a moment, from those you suspect to be the only authors of the present evil, and think seriously of a more secret but certain cause, namely, the universality and enormity of every species of wickedness that is found in our land ; and then marvel not that the great Governor of the world hath withheld that restraint which he is ever wont to hold amongst the Governors of a wise and good people. For we may be assured of this, that, were those in authority under the temptation of despotism and oppression, (and would to God, it never was the case!) if we as a people, by our transgressions, had not to a great and certain degree provoked the eyes of his glory, " I," saith the Lord, " would put my hook in thy nose, and my bridle in thy lips."

Ye friends of Government also, draw near, and turn your eyes from those you suspect to be the only authors of the present evil ; look in this glass, and see the ugly monster, universal sin, that subtle, unsuspected serpent that has inflamed our blood, and brought on the malignant fever of contention on our body. Here gaze, till its loathsome and hideous deformity makes you loathe her. Then you will not marvel, that when the divine restraint is withheld, we are capable of anything ; even that which is the most likely to end in our present and eternal ruin ! And should not ye, O ye Americans, ye unhappy sufferers by this dreadful fire, look into the same glass, and not marvel at a divine permission of your afflictions ; but in a becoming spirit and disposition ask, " Wherefore dost thou contend with me ? Why hidest thou thy face, and holdest me for thine enemy ? Why hast thou set me as a mark against thee ?" Surely then will the Lord be jealous for his land, and pity his people !

But is our universal impiety the first and principal cause of our misery and wretchedness in general, and of the present

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distress in particular? Then let no individual attempt to clear himself from the dreadful charge of being accessary to it. Let no one presume to look on himself as unconcerned and innocent. Let no one "wipe his mouth and say, What harm have I done?" but rather let him know that his sin in particular has added to the general account, and not a little contributed to the fierceness of the divine contention. I say "divine contention;" and such doubtless it is, though in general we conceive it merely human. But the latter is the effect only of the former, and should never be forgotten. It demands our first and most serious attention, being the first and principal means of restoring the wished for peace, and greatly desired reconciliation. For this is no other than to make God himself our friend; and, "if He be for us, who can be against us?" Let us do this therefore without delay. Let every one remember his own sin, and not his neighbour's.

Let us follow the example of the Ninevites. Let us "break off our sins by repentance." Let us "observe such a fast as God hath chosen." (And, O, what need of a national fast at this juncture!) "Let the Priests, the Ministers of the Lord, weep between the porch and the altar; and let them say, Spare" (not destroy) "thy people, O Lord;" and "give not thine heritage to reproach, that the Heathen should rule over them, and say, Where is their God? Then will the Lord be jealous for his land, and pity his people." But should this spirit of universal humiliation fail, and consequently the divine favour upon our land, let not the seed of Abraham faint, neither let them be dismayed. Their humiliation and intercession shall be remembered. It cannot be forgotten; and, if Sodom is not spared for their sake, they themselves shall nevertheless be spared, "as a man spareth his own son that serveth him: God will make a difference between him that serveth him, and him that serveth him not."

Strong is his arm, and shall fulfil
His great decree and sov'reign will.

"Fear not," therefore, ye "little flock," if the overflowing scourge should come. But "enter ye into the rock, and hide ye for a little moment in the dust, for fear of the Lord, and for the glory of his majesty, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: The earth also shall disclose her blood, and shall no more cover her slain!"

A

CALM ADDRESS

TO

THE INHABITANTS OF ENGLAND.

[PRINTED IN THE YEAR 1777.]

FRIENDS AND COUNTRYMEN,

1. ABOUT a year and a half ago, being exceedingly pained at what I saw or heard continually, I wrote a little tract entitled, "A Calm Address to our American Colonies;" but the ports being just then shut up by the Americans, I could not send it abroad, as I designed. However, it was not lost; within a few months, fifty, or perhaps an hundred thousand copies, in newspapers and otherwise, were dispersed throughout Great Britain and Ireland. The effect exceeded my most sanguine hopes. The eyes of many people were opened; they saw things in a quite different light. They perceived, and that with the utmost clearness, how they had been hoodwinked before. They found, they had been led unawares into all the wilds of political enthusiasm, as far distant from truth and common sense, as from the real love of their country.

2. I am encouraged hereby to address myself once more, not indeed to my countrymen afar off, but to you who remain in your native land, who are inhabitants of old England. I have no private views in doing this. I attend no great man's table. I have nothing to ask, either of the King, or any of his Ministers. You may easily believe this; for if I had sought wealth or preferment half a century ago, I should hardly think it worth while to seek it now, when I have one foot in the grave. But I have a view to contribute all that in me lies to the public welfare and tranquillity. A flame was studiously kindled some time since, which threatened to involve the whole nation. By the blessing of God, it is greatly checked; it does not spread, or blaze as formerly. But it is not quite put out. I wish to quench the remains of that evil fire.

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3. My view is, as far as is possible, to lessen, if not remove, the misunderstandings under which many honest, well-meaning men are labouring to this day; misunderstandings which have caused much animosity, nay, much bitterness and rancour in their minds against those who equally "strive to have a conscience void of offence towards God and towards man." I would fain have all these duly sensible of the blessings which they enjoy; that they may be thankful to the Giver of every blessing, and may love one another as He has loved us.

4. Surely every man of candour and humanity must wish well to such an attempt; in the prosecution of which I will first endeavour to set down, in as plain and artless a manner as I can, according to the best light I have, the real state of those affairs which have occasioned these misunderstandings; and then add two or three short reflections, which I conceive naturally deducible therefrom.

5. And, First, I will set down, in as plain and artless a manner as I can, according to the best light I have, the real state of those affairs which have occasioned these misunderstandings. I have perhaps had some means of information which many others have not had. Over and above those accounts which have been published, I have had abundance of letters from persons in America, on whose judgment, veracity, and impartiality I could safely depend; especially from the provinces of New-York, Virginia, Maryland, and Pennsylvania. I have likewise had the opportunity of conversing freely and largely with many that came from those provinces, and of comparing together the accounts of those who were attached to one or the other party. And I shall endeavour to deliver the plain facts, without speculations concerning them.

6. In the year 1737, my brother took ship, in order to return from Georgia to England. But a violent storm drove him up to New-England; and he was for some time detained at Boston. Even then he was surprised to hear the most serious people, and men of consequence, almost continually crying out, "We must be independent; we shall never be well, till we shake off the English yoke." This sounded exceeding strange to him; as he could not form any imagination, that they could be happier under any government, than the mild one which they then enjoyed.

A gentleman who spent some time at Boston in the year 1739, informed me that he had frequently heard the very

same conversation there ; although at that time the people only spake what they had long and eagerly desired ; but, it seems, without any formed design, or having concerted any measures upon the head.

7. Almost from their settlement in the country, but more especially from this time, the people of this as well as the other provinces, multiplied exceedingly. This was the natural effect of the unparalleled lenity of the Government they were under, and the perfect liberty they enjoyed, civil as well as religious. Through the same causes, from the smallness of their taxes, and the large bounties continually received from their mother country, (which also protected them from all their enemies,) their wealth increased as fast as their numbers. And, together with their number and their wealth, the spirit of independency increased also. At the same time, it could not be but their shipping would increase in the same proportion with their trade, which was now extended not only through America, and not only through Great Britain and Ireland, but also (notwithstanding the Act of Navigation) through almost every part of Europe.

8. Much more wealth was accumulated in the numerous seaport towns, by defrauding His Majesty of his customs. This was continually done, not only by stealth, but frequently with an high hand. Whole ship-loads of uncustomed goods were imported, particularly at Boston, and that at noon-day. And it is notorious, that one of the greatest dealers in this kind was the celebrated Mr. Hancock. It is true, this now and then met with some check from His Majesty's officers ; but it was so little, it scarce deserves the naming. However, little as it was, they bore it not without huge indignation, and strong marks of resentment. And whenever a matter of this kind came before an American jury, (which could not but frequently be the case,) it was easy to foresee the event. The officer was sure to have his labour for his pains ; for they were too good patriots to condemn their countrymen ! By this means the customs of North-America, which ought to have brought in so considerable a sum as would have gone far toward defraying the expense of the government, were reduced to a very small pittance.

9. In consideration of this, the English Government a few years ago thought it equitable to lay a small duty upon the stamps in America, in order, if not to bear themselves harm-

less, yet to lessen their burden. Immediately a cry arose, as if all America was just going to be swallowed up. It was echoed across the Atlantic Ocean, from America to England. The patriots (so they styled themselves) in England eagerly joined the cry, and spared no labour and no expense to propagate it throughout the nation. Do you suppose they did this out of stark love and kindness to the poor, ruined Americans? No such matter. They understood the case too well; they knew they cried before they were hurt. But they laid hold on this as a fair occasion to throw an aspersion on those that were in power, being very willing, and supposing themselves very worthy, to supply their place. However, the Ministry finding the clamour increasing, and the storm spreading on both sides the ocean, were persuaded to give way to the torrent. They did so; and the Stamp Act was repealed.

10. The American leaders now apprehending that they had a sufficient number of fast friends in England, began to entertain higher designs; the New-England men in particular. They had no longer anything to fear from Canada, which the English had conquered for them. And they had nothing to fear from England, when they judged their allies were growing stronger and stronger. They therefore paved the way for the execution of their favourite scheme; first, by diligently cultivating the republican notions which they had received from their forefathers; and then by speaking and writing in the most contemptuous and reproachful manner of the English Government.

11. Soon after, it being thought reasonable, that every part of the British empire should furnish its share of the general expense, the English Parliament laid a small duty on the tea imported into America. Again a violent outcry arose, and was studiously propagated through all the provinces. It was no less diligently spread throughout England. And as they judged the time was now come to advance a little further, the leading men, both at home and abroad, began more and more confidently to assert, "that the English had no right to tax the American colonies." The assertors of this new position in England strongly exhorted those in America to withstand what they were pleased to call this "illegal, unconstitutional oppression." Thus encouraged, the Bostonians, under the auspices of Mr. Hancock, (whose interest was particularly at stake,) scorning to do any thing

secretly, paraded the town at noon-day with colours flying, and bravely threw the English tea into the sea. This was the first plain overt act of rebellion, not of a few, but of the town of Boston. Reparation of the wrong was demanded; but it was not obtained. Till it should be obtained, the Parliament ordered Boston harbour to be shut up.

12. But things were not yet ripe for an open rupture: Therefore the Americans still gave the Government good words. They professed their loyalty, their great regard for the King, and their desire of obeying all his legal commands. But all this time they were using all possible art and diligence to blacken, first the Ministry, after a time the Parliament too, and then the King himself. Of this I had a clear and particular account from a friend in Pennsylvania, who then observed a storm rising in the north, and moving on toward the southern colonies. And it moved on apace. A new supreme power, called a Congress, appeared. It openly assumed the reins of government, exercised all the rights of sovereignty, burst all the bands, and totally disclaimed the authority both of King and Parliament.

13. But still the Americans talked of allegiance, and said they desired nothing but the liberty of Englishmen. Many in England cordially believed them; I myself for one. And many more (though they saw deeper; perhaps were in the secret) affected to believe them, defended them with all their might, and pleaded their cause, in public and private, as honest, upright men, who only withstood oppression, and desired nothing but what was their legal right.

14. While we were warmly debating these things in England, the Americans, believing matters were now in a proper forwardness, wholly threw off the mask, openly took up arms, seized upon His Majesty's stores and ships, and avowed themselves to be sovereign states, independent on Britain or any other. And herein they were still vehemently encouraged by their numerous friends in England. Some of these (and they were persons of no mean account) wrote them letters, (which were carefully sent by the Congress through all the provinces,) nearly in these words: "Make no concessions; give up nothing. Stand your ground. Be resolute, and, you may depend upon it, in less than a year and an half, there will be such commotions in England, that the Government will be glad to be reconciled to you upon your own terms."

15. One might have imagined, for some time, that this was a true prophecy. Many warm men at home laboured to embarrass the Government in all its measures. They spoke all manner of evil of the Ministry. They made the keenest reflections on the Parliament; and, when they had whetted themselves and one another, they spared not the King himself. Meanwhile, they were so wonderfully tender of the Americans, that they would not in anywise term them rebels, though they were in open arms against their lawful Sovereign. And all this time, whatsoever was undertaken against them went on heavily. The King's troops were either detained in the harbours, or stopped in their passage by contrary winds. Some of the transports, and abundance of other ships, fell into the hands of the Americans. Their privateers swarmed on every side, both in the American and European seas. They were plentifully furnished with provisions, from the resources they had within themselves, and with all sorts of arms and ammunition, by our good allies, the Dutch and French. In the mean while, the few English troops that were in America were closely shut up in Boston, by a numerous army holding them in on every side, and gaping to swallow them up. And these within the town were in want of all things, while those without abounded with all things. This they gloried in, as a manifest proof that God was on their side. As they now were confident of success, the talk of liberty was over: Independency was the word; this was avowed without any disguise or reserve. And, indeed, liberty was come to an end; it had no longer any being in the confederate colonies. If any one dared to speak a little in favour of the King, or in disfavour of the Congress, he was soon taught to know his lords and masters, whose little finger was heavier than the loins of Kings.

16. At length the King published a Proclamation for a General Fast in England, that we might "humble ourselves before God, and implore his blessing and assistance." Some of the patrons of independency mocked at this, and endeavoured to turn it into ridicule. A company of them met at an inn in Bristol on the fast-day, and had a plentiful entertainment. Others stormed and raved at this hypocrisy, as they were pleased to term it. However, there is all reason to believe that God was well pleased with it. We now openly acknowledged him, and he openly acknowledged us. From this very time, the tide

turned. The King's forces (which many said was impossible) made good their landing at the place proposed, and that without any loss at all. They took possession of Long-Island, and with next to no opposition. They took the island and city of New-York, with all its boasted fortifications. They drove the rebels out of their almost inaccessible posts, though defended by strong intrenchments. They took Fort-Washington and Fort-Lee, which an handful of men might have defended against a numerous army. At all these places they took warlike stores in abundance, beside some thousands of prisoners. They took possession of Rhode-Island, and everywhere drove the rebels before them like a flock of sheep.

17. Where are now the two or three hundred thousand men, that we were told would pour down upon us? But what, if they did? What would a million do, if they ran away as soon as the English appeared? Whatever they do, they will not fight. I believe they cannot; for the hand of God is upon them. But they can rob, and plunder, and destroy, and turn a well-peopled and fruitful land into a wilderness. They can burn houses, and drive men, women, and children into the wild woods, in the depth of winter. Yea, they can burn whole towns, without any regard for the sick or aged, that necessarily perished in the flame. But did not God regard them? Did not their dying cries enter into the ears of the Lord of Sabaoth?

18. Such is the present state of affairs in America. Let us now take a view of the whole: Twelve provinces, upon various pretences, (all which have been confuted over and over,) have declared themselves independent states, openly renounced their allegiance to their lawful Sovereign, taken up arms against him, and prosecuted the war in an unheard-of manner. At first prosperity seemed to attend them in all their undertakings. But since we sought help from God, there has been a manifest blast upon them. Their armies are scattered; their forts and strongholds lost; their provinces taken one after another. Meantime, are they humbled? No; they roar like a wild bull in a net. They tear up the ground with fierceness and rage; repentance is hid from their eyes. They revenge themselves—upon women and children; they burn—all behind them! O American virtue! Are these the men who are proposed as a pattern to all Europe?

19. Brethren! Countrymen! What are the reflections that now naturally arise in your breasts? Do you not immediately

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observe, that after this huge outcry for liberty, which has echoed through America, there is not the very shadow of liberty left in the confederate provinces? There is no liberty of the press. A man may more safely print against the Church in Italy or Spain, than publish a tittle against the Congress in New-England or Pennsylvania. There is no religious liberty. What Minister is permitted to follow his own conscience in the execution of his office? to put man in mind to be "subject to principalities and powers?" to "fear God and honour the King?" Who is suffered (whatever his conscience may dictate) to "pray for the King, and all that are in authority?" There is no civil liberty. No man hath any security, either for his goods, or for his person; but is daily liable to have his goods spoiled or taken away, without either law or form of law, and to suffer the most cruel outrage as to his person, such as many would account worse than death. And there is no legal method wherein he can obtain redress for whatever loss or outrage he has sustained.

20. Do not you observe, wherever these bawlers for liberty govern, there is the vilest slavery? No man there can say that his goods are his own. They are absolutely at the disposal of the mob, or the Congress. No man can say that his tongue is his own. If he say a word for the King, what will follow? No man can say that his body is his own. He may be imprisoned whenever our lords the Congress please. They are as absolute as the Emperor of Morocco: Their will is the sole law. No man can say his life is his own. Those who have the disposal of his substance, who have the disposal of his liberty, have the disposal of his life also. And of this they have given recent proofs. It is true, they do not themselves cut throats; they do not soil their own fingers; but their friends the mob are always ready. Thus is real liberty, in all its branches, given up for that poor shadow, independency! a phantom which does not, in fact, exist in any civilized nation under heaven! It never did, and never will, being wholly inconsistent with the very idea of government. And to what a condition are these poor colonies brought, by quitting the substance for the shadow! "Do you ask," says a gentleman who writes from Philadelphia, "what is the present state of these provinces? You may see it upon Ezekiel's roll; such is the condition of this country: 'It is written within and without, lamentation, and mourning, and woe.'"

21. And do not you observe, on the other hand, the perfect liberty which we enjoy? Not, indeed, derived from our forefathers, as some writers idly talk. No; our forefathers never enjoyed it, either before or after William the Conqueror, and least of all in the time of the long Parliament, or under Oliver Cromwell. They had then little more liberty, civil or religious, than is now enjoyed in the confederate provinces. Never talk of the liberty of our forefathers: English liberty commenced at the Revolution. And how entire is it at this day! Every man says what he will, writes what he will, prints what he will. Every man worships God, if he worships him at all, as he is persuaded in his own mind. Every man enjoys his own property; nor can the King himself take a shilling of it, but according to law. Every man enjoys the freedom of his person, unless the law of the land authorize his confinement. Above all, every man's life is secured, as well from the King, as from his fellow-subjects. So that it is impossible to conceive a fuller liberty than we enjoy, both as to religion, life, body, and goods.

22. Do not you see then the abundant cause we have to be thankful to God, who having "made the whole nation of men, determined the times before appointed, and the bounds of their habitation," in that he hath cast our lot in a fair ground, under the mildest government upon earth? Are not we of all men without sense, if, instead of thankfulness, we give way to murmuring and discontent, and finding fault with we know not what? In all reason, we should be perpetually praising God for this as well as for a thousand other benefits, and endeavouring to make him a suitable return, by devoting our lives to his service.

23. And as long as we fear God, shall we not "honour the King?" looking upon him with a love mixed with reverence? Should we not remember him before God in prayer, that his throne may be established in righteousness? that he, and all which are in authority under him, may duly administer justice, to the punishment of wickedness and vice, and the maintenance of true religion and virtue? And is it not our part carefully to abstain from speaking evil of the ruler of our people; and to study to "lead a quiet and peaceable life, in all godliness and honesty?"

Hitherto I have addressed myself to my countrymen in general. But I would add a word to you in particular, who

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bear a religious character ; whether you are members of the established Church, or Dissenters of any denomination.

One might reasonably expect, that all of you would be cheerfully "subject to the higher powers;" seeing you are agreed "there is no power," whether supreme or subordinate, "but of God." Nay, one would expect that you would be continually reminding all you had any intercourse with, that they "must needs be subject, not" only "for wrath, but" also "for conscience' sake." How is it, then, that any of you espouse the cause of those that are in open rebellion against their lawful Sovereign? that, if you do not plead expressly for them, you at least extenuate their crime; perhaps even scruple to call them rebels, and speak of them with tenderness, rather than resentment? How is it that any of you who fear God "are not afraid to speak evil of dignities?" to "speak evil of the ruler of your people," as well as of those that are put in authority under him? Do you believe that "Michael the archangel durst not bring a railing accusation against Satan?" And dare you bring or retail an hundred railing accusations against your lawful Governors? Now, at least, humble yourselves before God, and act more suitably to your character. Wherever you are, far from countenancing, repress the base clamours of the vulgar; remembering those awful words: "If any man among you seemeth to be religious," (rather, be ever so religious,) "and bridleth not his tongue, that man's religion is vain."

Are not you who dissent from the established Church, in whatever kind or degree, particularly concerned to observe this "for wrath" as well as "for conscience' sake?" Do you imagine, there are no High Churchmen left? Did they all die with Dr. Sacheverel? Alas, how little do you know of mankind! Were the present restraint taken off, you would see them swarming on every side, and gnashing upon you with their teeth. There would hardly need a nod from that sacred person whom you revile, or at least lightly esteem. Were he to stand neuter, in what a condition would you be within one twelve months! If other Bonners and Gardiners did not arise, other Lauds and Sheldons would, who would either rule over you with a rod of iron, or drive you out of the land. Know the blessings you enjoy. Let common sense restrain you, if neither religion nor gratitude can. "Beware of the wrath of a patient man." Dare not

again to open your lips against your Sovereign :—Lest he fall upon you? No; but lest he cease to defend you. Then farewell to the liberty you now enjoy.

Permit me to add a few more words to you, a small part of whom dissent from, but the far greater part remain in, the Church; you who are vulgarly called Methodists. Do any of you blaspheme God or the King? None of you, I trust, who are in connexion with me. I would no more continue in fellowship with those who continued in such a practice, than with whoremongers, or sabbath-breakers, or thieves, or drunkards, or common swearers. But there are not a few who go under that name, though they have no connexion with us; yea, though they cordially hate us as dreadful heretics, for believing that "God willeth all men to be saved;" who hate the King and all his Ministers only less than they do an Arminian; and who speak all manner of evil of them in private, if not in public too.* But suffer me to ask, Is this well done? Is it gratitude? Is it prudence? In the name of wonder, what could His Majesty have done for you which he has not done? What would you have? Can you tell? What can you desire more than you have already? Have you not full liberty of conscience in every respect, without any shadow of restraint? In what other nation under the sun is such religious liberty to be found? Have you not full liberty, with regard to your life, to your person, and to your goods? In what other country upon earth is such civil liberty to be found? If you are not thankful to God and the King for these blessings, you are utterly unworthy of them. Is it prudence to speak in so bitter and contemptuous a manner of such Governors as God has given you? What, if by the bitterness of your spirit, the acrimony of your language, and the inflammatory libels which you spread abroad, you could carry your point, unhinge the present Government, and set up another in its stead! what would you gain thereby? Would another Government allow you more liberty than you now enjoy? Could they give you a more unbounded liberty of conscience? It is impossible! Would they give you a larger measure of civil liberty? They could not if they would. And certainly they would not give you the liberty of railing at your Governors, and stirring up your fellow-subjects against them. If you did this, you

* But many of them are of a better mind.

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would not only lose your goods, but probably your life also. On the other hand, what if the present Government should continue in spite of all your disloyal practices! have you any assurance, have you any reason to believe, that our Governors will always be so patient? Nay, undoubtedly, when things of greater moment are settled, they will find a time for you. Your present behaviour will then be remembered; perhaps not altogether to your advantage. It is not the ignorance but the wisdom of your Governors which occasions their present silence. And if you go on thus, be assured, sooner or later, you will meet with your reward. There is no need that the King should do anything: He needs only not to restrain; that is enough: There are those on every side who are now ready to swallow you up. You will then wish you had been wise in time, when your wisdom comes too late; when the King of kings "laughs at your calamity, and mocks while your fear cometh."

A

SERIOUS ADDRESS

TO

THE PEOPLE OF ENGLAND, WITH REGARD
TO THE STATE OF THE NATION.

[PRINTED IN THE YEAR 1778.]

FRIENDS AND COUNTRYMEN,

I WOULD fain lay a few plain considerations before you, before all men of candour and common sense, who are not so totally swallowed up of prejudice as to be incapable of hearing reason. I beg you to weigh the matter calmly; not to be overborne by noisy or wordy men, but to use your own senses, your own eyes and ears, and your own understanding. Do not run away (as many do) with part of a story; but hear the whole, and then judge. Have patience to lay all circumstances together, and then you may form a just judgment.

A solemn inquiry was lately made concerning the state of the nation. If such an inquiry were properly made, so that the real state of the nation might be clearly and distinctly shown, it might be attended with excellent consequences. It might enable the legislative power to redress or prevent numerous evils. And it might lead those who conduct public affairs to take the most effectual measures for promoting the solid and lasting welfare of all their fellow-subjects.

On the other hand, if such an inquiry were improperly made, and consequently the state of the nation misrepresented,—if it were represented as far worse than it really is,—exceeding bad consequences might follow. It would naturally tend to disturb, to frigh'ten, to discourage the people. It would tend to depress and sour their spirits, to embitter them against others, and to make them disaffected to His Majesty, and all that act under him. It would make them utterly unthankful to God, for all the blessings that surround them; the ready way to weaken our hands and strengthen the hands of our common enemies.

Should not then an inquiry of so important a nature be made with the greatest accuracy? And in order to this, should not the question be stated with all possible exactness? But in a late inquiry, I cannot find that the question was stated at all. The inquirers jumped into the middle of it at once, in defiance of all logic and common sense. "The state of the nation" is a very vague and indeterminate expression; so indeterminate, that, if the meaning of the phrase be not fixed before the inquiry concerning it is begun, men of eloquence may make vehement speeches, of two or three hours long, while neither the speakers nor the hearers know what they are talking about. And speeches of this kind tend to inflame, not to inform, our honest countrymen. They are calculated, not to bring light, but fire; to raise the nation into a flame.

But to come to the point: You are desirous to inquire concerning the state of the nation. But what is it you would know concerning it? "Certainly, whether it be prosperous or not?" In what respects? It may be prosperous in one respect, and not so in another. Tell us coolly and distinctly, what is the question? And what is it you would prove?

It is this: "Is not the nation ruined?" *Ruined!* What can you mean? The great men of another nation asked the King, "Knowest thou not that Egypt is destroyed?" How

was it destroyed? Why, all the cattle of Egypt were killed by the murrain. And not only all the flax and corn, all the wheat and barley were consumed, but the locusts had devoured every herb and leaf, and left no green thing in the land.

Countrymen, judge! Is England thus destroyed? Are all our cattle killed? Have you no oxen, or cows, or sheep, or swine?—no horses, mules, asses left? Whatever be the case elsewhere, are not a few of them left alive in London? Is all your corn destroyed? Look round upon the fields; is there no green thing left? See with your own eyes. You do see, that there is as fair a prospect, as has been for many years. I can testify, that for more than half a century, there has not been greater plenty, either of cattle or vegetables of every kind, than there is at this day. England therefore is not destroyed. “But is it not in the high road to destruction? What is its present state? good or bad? increasing or decreasing?”

Increasing or decreasing, in what respects? I beg leave to offer you, on this head, some of the most sensible remarks I have seen on the subject, with some little variations and additions:—

“The state of the nation has respect to nine capital articles; population, agriculture, manufactures; the land and fresh-water carriage of goods, salt-water carriage of goods; the state of our fisheries at home and abroad, the tendency of our taxes, the clear amount of the revenue, and the national debt. All of these, taken together, form that complex idea which we call ‘the state of the nation.’

“In order therefore to know the state of the nation, we should compare each of these articles, as they subsist at present, with the like articles as they subsisted in some former period, in order to see whether our national affairs have gone backward or forward since that time. And what time more proper than the year 1759?—that period of glory and of conquest, when everything was supposed to go right, as we are told that everything now goes wrong.”

1. “In regard to population, it is to be feared that our numbers have decreased since the year 1759.” This has been boldly affirmed, and that over and over; yet I cannot allow it by any means; and I have such opportunities of being informed as few persons in England have; as I see almost all the large towns in the kingdom, once in two years at least, and can therefore make these inquiries on the spot, as minutely as I please.

We may allow, that within this time, twenty or thirty thousand English soldiers have been sent abroad. Allow, likewise, seventy or eighty thousand emigrants, from England and Scotland only. Hereby there is a decrease of an hundred thousand, within less than twenty years. I read likewise, in a very beautiful Poem, of a "Deserted"—what? province? county? metropolis? No—"Village," somewhere on the Wiltshire Downs! Yet not quite deserted; for a gentleman who lives there informs me, he cannot learn it has had more inhabitants within these hundred years than it has at this day. I allow too, that some of the villages near the Land's End are less populous than formerly; but what is all this loss, taken together, in comparison of the increase? I cannot but think there has been, within twenty years, an increase of more than an hundred thousand, in six cities and towns only; I mean, in London, Bristol, Birmingham, Sheffield, Manchester, and Liverpool. Do not you see with your eyes in all these places, not only houses, but whole streets added continually? And can any one persuade you, in the mean time, that there is no increase of inhabitants? And yet some have wonderfully affirmed that there is a decrease of inhabitants even in London! Why do they not affirm, there is a decrease of houses too? When I see one, I will believe the other.

And it is not only in cities and large towns, as some have intimated, but even on commons, heaths, and mountains, yea, all over the Peak of Derbyshire, that you may see little houses (and many not very little) shooting up on every side. And does not this denote an increase of people? Or are they inhabited only by rats and mice? Considering these things which I have seen with my own eyes, I cannot doubt one moment but England has a million more inhabitants than it had twenty years ago.

2. "As to agriculture, what was the state of it last year, compared with the state of it in 1759? Has it advanced or declined since that time? You may judge by considering a very few particulars. Are your old farm-houses, barns, out-houses, tumbling down? And are no new ones erected? Are your old enclosures, fences, drains, running to decay, and no new ones making? Is there less land tilled and improved now, than there was in 1759? Nay more, as is notoriously known, by many hundred thousand acres. Are our farmers in general grown poorer than heretofore? Are their stocks of hay and

corn, of sheep, horses, and cattle diminished? Are they not exceedingly increased? I will add no more. Let those who affirm we are on the brink of ruin show how greatly our agriculture is decreased since the happy days of 1759!"

3. Again: Inquire, my friends, "In what respects and in what degree have any of our manufactures declined of late? Perhaps there is some decrease in a few branches, of weaving in particular. And this must be in the nature of things, while fashions are continually changing; so that a large demand for this or that commodity cannot be expected to continue long. But is not this decrease in some branches amply compensated by the increase in others? Let it be more particularly inquired, Are the capital places less employed in manufactures, than they were in 1759? Are there fewer buildings now in use for the carrying on of great and extensive works? Are there fewer warehouses and magazines, and fewer machines and engines of every kind? How easily may you be convinced, that, in every one of these articles, far from a decrease, there is a very considerable increase, since the year 1759!

4. "As to land and fresh-water carriage of goods, let any of you inquire, Are there fewer public waggons on the roads than there were formerly? And are there fewer roads fit for waggons to travel on? If so, our trade decreases. Are there fewer trows or barges employed on rivers and canals than there were heretofore? If there are, we allow the decrease of these is a sure sign of the decrease of trade. And, on the contrary, the vast increase of these proves a proportionable increase of it. 'Are the rivers and canals fewer in these degenerate times than in the year 1759?'" See, my friends, by this plain, demonstrative proof, how sadly our trade is decreased!

And I cannot but observe, that arguments of this general kind are abundantly more conclusive than any which are or can be drawn from the case of particular persons. We always find a considerable number of these, both in London and elsewhere, who loudly complain of the decay of trade, and the hardness of the times. What does this mean? That "they themselves want business." Perhaps they want industry too. But these particular cases are of no weight, opposed to those general considerations.

5. You may inquire next, with regard to "salt-water carriage of goods. Is the quantity of British shipping decreased since the year 1759? Are there fewer ships now employed in the

coasting-trade? fewer in the Irish trade? or fewer for distant voyages? Nay, have we fewer ship-carpenters, or fewer sail-makers at work? And do we build fewer or smaller ships for merchants' service than formerly?" The more particularly you inquire, the more clearly you will see how immensely the nation has improved in this article.

But it is objected, "We have lost eight hundred of our ships since the beginning of the war." Perhaps so; although you have no proof of this; for Lloyd's Catalogue is no sufficient evidence. But how many have we taken? This it is absolutely needful you should know, or you cannot know whether we have lost or gained upon the whole. We have taken above nine hundred. And the evidence of our gain is at least as good as that of our loss.

"Nay, but we have also lost our Negro trade." I would to God it may never be found more! that we may never more steal and sell our brethren like beasts; never murder them by thousands and tens of thousands! O may this worse than Mahometan, worse than Pagan, abomination, be removed from us for ever! Never was anything such a reproach to England since it was a nation, as the having any hand in this execrable traffic.

6. "The state of our fisheries at home and abroad forms another important article of comparison. For as our ships of war are our bulwarks, and our sailors are the proper guards for defending such works, so it is of the utmost importance to have always ready, for manning our fleets, a number of able seamen. Now, these are most readily supplied by our fisheries. And when were these in their most flourishing state? in 1759, or 1777? Were more British ships employed in the fisheries on the banks of Newfoundland, or in the gulf of St. Lawrence, or on the coasts of Labrador, then, than there are now? Were there half as many? Again: Were there more employed in the fisheries for whales, and fish to make oil? Were there even half as many? As to the fisheries on our own coasts, and on the coasts of Scotland and Ireland, can any man deny that they have hugely increased during these eighteen years? Indeed all our fisheries are now in a more flourishing condition than ever they were before." Allowing then, that we have sustained some loss in Newfoundland, what is this to the total gain? On this account, therefore, we have no reason to talk of the "ruinous state of the nation."

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7. "As to the tendency of our taxes, having previously observed, that the hands of the diligent and frugal are the only hands which make a nation rich ; I have then to ask, Do our taxes in general, especially those which took place the last year, tend to make the people diligent and frugal, or idle and extravagant ? Do they tend to promote industry, or obstruct it ? to turn bees into drones, or drones into bees ? Of late years we have made several excellent alterations in our taxes. We have repealed that very injudicious tax which in a manner prohibited the importing of butter, tallow, lard, and other articles from Ireland. Hence the mutual intercourse between the two kingdoms has prodigiously increased. Our shipping and navigation likewise have increased in the same proportion. And so has the quantity of English goods and manufactures exported thither. Does this show a decay of trade ; or give a just ground for our daily complaints and lamentations ?

8. "The clear amount of the annual revenue is a matter of fact, and capable of ocular demonstration. Now, let an appeal be made to the proper accounts, which state the amount of all the taxes of the year 1759 ; let these accounts be compared with those of the year 1777, and you cannot but see with your own eyes where the advantage lies ; yea, notwithstanding the loss of our tobacco-trade from Maryland and Virginia, and notwithstanding the great failure of the crops of sugar, as well as of cyder and perry.

9. "The last article is the national debt. And great it undoubtedly is. Yet, comparatively speaking, it is not so great now, as it was in 1759. For if the nation is now (as has been clearly shown) very considerably richer, then it is better able to bear an equal or a greater load of national debt, than it was at that juncture.

"To illustrate this by a familiar instance : A private trader, who has but an hundred pounds in the world, is greatly in debt if he owes but twenty pounds ; and is in danger of stopping payment for want of cash, or of being crushed by some wealthy rival. But if he has a thousand pounds in stock, and owes two hundred, he is in far less danger. And if he has ten thousand pounds stock, and owes two thousand, he is in no danger ; nay, he is a rich man.

"Not that I would encourage the running any farther in debt. I only intend to show that our distresses, which raise such tragical exclamations, are more imaginary than real."

Thus far the Dean of Gloucester. And what can be more fair and candid than these reasonings? What can be more satisfactory to you who are of no party, but an honest inquirer after truth? Perhaps you lately heard a strange, broken, maimed account all on one side of the question, of debts without any credits to balance! And what could you learn from this? Now you hear both sides, and thence may easily see what is the real state of the nation. And how much better is it, in all the preceding respects, than it was eighteen years ago! What becomes then of all those passionate outcries concerning the "dreadful condition we are in," when it undeniably appears, to every candid inquirer, that we have not been in so good a condition these fifty years! On how totally insufficient grounds is the contrary supposition built! "We have lost—near as many ships as we have taken! We have been disturbed on the banks of Newfoundland; and we can no longer sell our brethren like sheep, and pour out their blood like water; therefore the nation is in a desperate state; therefore we are on the brink of ruin!" And are these the best arguments that can be found to support the lamentable conclusion!

Now, my friends, give me leave to sum up briefly what has been offered on the other side. And, I pray, observe the difference; mark the firm and solid foundation whereon the conclusion is built. The prosperous or adverse state of the nation is to be judged of from the state of its population, its agriculture, its manufactures, its land and fresh-water carriage of goods, its salt-water carriage of goods, its fisheries, the tendency of its taxes, its annual revenue, and the national debt. But you have seen, that, in each of these particulars, considered one by one, England is not in a worse but in a far better state than it was eighteen years ago; so far from being on the brink of ruin, that it is in a state of eminent prosperity.

Let none then deceive you with vain words! Let none by subtle reasonings, or by artful, elaborate harangues, persuade you out of your senses. Let no sweet-tongued orator, by his smooth periods, steal away your understanding; no thundering talker fill you with vain fears of evils that have no being. Be aware of all who (perhaps sincerely) strive to terrify you with creatures of their own imagination. You are encompassed with liberty, peace, and plenty: You see them on the right hand and on the left. Let no man then cast a mist

before your eyes, and face you down that they are poverty and slavery. Know the public as well as private blessings which you enjoy, and be thankful to God and man.

There is only one reason why we should fear: There is a God that judgeth the earth. And as none can harm us if we have Him for our friend, so none can help us if we have Him for our enemy. Is it not wise then seriously to consider this, Is God our friend or our enemy? But who thinks or cares about it? Too many of us do not: God is not in all our thoughts. I am afraid ignorance, yea, contempt, of God, is the present characteristic of the English nation. A late writer supposes it to be sloth and luxury; but I cannot think so; because neither of these is peculiar to us; our neighbours vie with us in both; many of them are full as slothful as us, and many of them are as luxurious. But none can vie with us in this: There is no nation upon earth that is equally profane. Is there any people under heaven that pays no more regard than we do to the Creator and Governor of heaven and earth? What nation (I do not say in the Christian, but in the Mahometan or pagan, world) uses his great and venerable name with so little ceremony? In what country is there to be heard in so great abundance—

The horrid oath, the direful curse,
(That latest weapon of the wretch's war!)
And blasphemy, sad comrade of despair?

Comrade of despair! So it uses to be in other countries; but in ours it is the comrade of mirth and jollity! We daily curse and swear, and blaspheme the Most High, merely by way of diversion, almost from the highest to the lowest. Nobility, gentry, tradesmen, peasants, blaspheme the worthy name whereby we are called, without provocation, without remorse! Sloth and luxury we allow are general among us; but profaneness is well nigh universal. Whoever spends but a few days in any of our large towns, will find abundant proof, that senseless, shameless, stupid profaneness is the true characteristic of the English nation.

Meantime we say, (in effect, if not in terms,) "Is there knowledge in the Most High? Tush, thou God carest not for it."

But are we sure of this? I doubt, he does: I doubt, if this is still added to all the other instances of impiety, he will soon say, "Shall I not visit for these things? Shall I not be

avenged on such a nation as this?" Let us be wise in time!
 Let us be as wise, at least, as the inhabitants of Nineveh;
 let us make our peace with God, and then we may defy all
 the men upon earth!

A nation God delights to bless,
 Can all our raging foes distress,
 Or hurt whom they surround?
 Hid from the general scourge we are,
 Nor see the bloody waste of war,
 Nor hear the trumpet's sound.
 O might we, Lord, the grace improve,
 By labouring for the rest of love,
 The soul-composing power!
 Bless us with that internal peace,
 And all the fruits of righteousness,
 Till time shall be no more!

LONDON,
Feb. 20, 1778.

A

COMPASSIONATE ADDRESS

TO

THE INHABITANTS OF IRELAND.

LIMERICK, *May* 10, 1778.

MY DEAR BRETHREN,

1. BEFORE I left London (two or three months ago) a general panic prevailed there. Some vehemently affirmed, and others potently believed, that the nation was in a most desperate state; that it was upon the very brink of ruin, past all hopes of recovery. Soon after, I found that the same panic had spread throughout the city of Bristol. I traced it likewise wherever I went, in Gloucestershire, Worcestershire, Staffordshire, Cheshire, and Lancashire. When I crossed the Channel, I was surprised to find it had got before me to Ireland; and that it was not only spread through Dublin first, and thence to every part of Leinster, but had found its way into Munster too, into Cork, Bandon, and Limerick: In

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all which places people were terrifying themselves and their neighbours, just as they did in London.

2. "How is it possible," say they, "that we should contend with so many enemies together? If General Washington has (as Mr. Franklin of Limerick computes) sixty-five thousand men; if the powerful fleet and numerous armies of France are added to these; if Spain, in consequence of the family compact, declares war at the same time; and if Portugal join in confederacy with them, what will become of us? Add to these the enemies of our own household, ready to start up on every side; and when France invades us from without, and these from within, what can follow but ruin and destruction?"

3. I would fain speak a word of comfort to my poor neighbours, that they may not be frightened to death. Perhaps, my friends, things are not in altogether so desperate a situation as you imagine. When I was at Cork last week, I conversed largely with some persons who were just landed from Philadelphia. I could thoroughly depend upon the account they gave, as they had had full means of information, and had no possible interest to serve by misrepresenting anything. The substance of their account was this: "In December, General Washington had seventeen or eighteen thousand men in his army. From that time thirty, forty, sometimes fifty of them died in a day by a pestilential fever; and in two months' time, upwards of fifteen hundred deserted to General Howe. So that many were inclined to believe he had not when we came away much more than five thousand effective men left." Never fright yourselves, therefore, about General Washington's huge army, that melted away like snow in harvest. The English forces meantime are in perfect health, (about sixteen thousand,) and have plenty of all things.

4. "But there are twenty or thirty thousand recruits to join him in a month or two; and what will General Howe do then?" Just as he does now; he will regard any number of them as much as he would so many sparrows. For what could fifty thousand raw men do, that had never seen the face of an enemy? especially when, by the tenure of their service, they were only to stay in the army nine months? (The circumstance concerning which General Washington so earnestly expostulated with the Congress.) Will these dead-doing men, do you think, be in haste to cut off all the old, weather-beaten

Englishmen? Otherwise they will not have made an end of them, before the time comes for their returning home!

5. "But I do not believe the American army is in this condition." If you do not, I cannot help it. And you have no more right to be angry at me for believing it, than I at you for not believing it. Let each of us then, without resentment or bitterness, permit the other to think for himself.

6. "O, but the French will swallow us up." They will as soon swallow up the sea. Pray, which way is it they are to come at us, unless they can fly through the air? It is certain our fleet, notwithstanding the shameless lies told to the contrary, is now everyway in a better condition than it ever was since England was a nation. And while we are indisputably masters at sea, what can the French do but gnash their teeth at us? "Nay, but Spain will join them." That is by no means clear. They have not forgot the Havannah yet. But, if they do, we are well able to deal with them both; full as able as we were the last war.

7. "Yea, but Portugal too will declare against us." I do not believe one word of it. The Portuguese (to say nothing about their gratitude) are not such arrant fools; they understand their own interest better; they need no one to inform them, that if the English were only to stand neuter, the Spaniards would eat them up at a mouthful. They well know the present war will not last always; and, in the end, either England will prevail, or not. If it does not, if Spain prevail over England, England cannot defend Portugal. If England prevail over Spain, she will not. She will doubtless leave His Most Faithful Majesty to receive the reward he has so justly deserved from the fleet and army of his neighbour.

8. "But do not you know the French squadron is sailed to assist them, with four thousand soldiers on board?" I really do not, nor you neither; nor any man in Ireland. That they are sailed, I know; but not whether to Africa, or Asia, or America. But have they four thousand soldiers on board? And is that all? I heard they were twelve thousand. But in how many transports did they embark? We could not hear of one. Where then were the soldiers to be put? in the hold of the men-of-war, or on the shrouds? This story is not well devised; it manifestly confutes itself. But suppose twelve thousand are sailed, are they sure to land? Do they command the winds and seas? And, if they do, are they sure

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the English fleet will not speak with them by the way? If they escape these, are they sure of landing without opposition? Is it certain that all our soldiers will stand meantime with their fingers in their mouth? How great then is the odds against the French ever joining the American army! Although, if they did, there is no doubt but General Howe would give a good account of them all.

9. "Why, to say the truth, we are not so much afraid of Portugal or Spain, yea, or of France itself, as we are of those intestine vipers, who are always ready to tear out their mother's bowels. And how should we defend ourselves against these, if they made a general insurrection?" This is worth considering. It is certain, it is undoubtedly plain, it is beyond all contradiction, if they gave a large dose of laudanum to all His Majesty's liege subjects; if every man, woman, and child in the four provinces fell fast asleep all at once; if they all continued to sleep till the insurgents had brought their matters to bear in every city and town in the kingdom; if then the conspirators came all in the same hour, and cut off their heads at a stroke; the nation certainly, without all doubt, would be in a very fearful condition! But till this is the case, you need no more be afraid of ten thousand White Boys, than of ten thousand crows.

10. There is no need at present that an handful of men should oppose themselves to a multitude. Blessed be God, there are still within the kingdom some thousands of regular troops, of horse as well as foot, who are ready to march wherever they shall be wanted; over and above the independent companies at Birr, at Mountmellick, at Bandon, and at Cork; at which city alone no less than six of these companies are formed already; which it is supposed, when they shall be completed, will contain at least two thousand men. And as they exercise themselves every day, they are already expert in the whole military exercise. So that were any so mad as to attempt making an insurrection, it would be crushed in its very infancy.

11. "But is there not another ground of fear? Is there not 'a God that judgeth the earth?' And have not England and Ireland (to speak in the language of Scripture) 'filled up the measure of their iniquity?'" I answer, (1.) I allow that wickedness of various kinds has overspread the land like a flood. It would be easy to enlarge upon this melancholy truth; it cannot be denied that,

The rich, the poor, the high, the low,
 Have wander'd from his mild command :
 The floods of wickedness o'erflow,
 And deluge all the guilty land :
 People and Priest lie drown'd in sin,
 And Tophet yawns to take them in.

But yet, (2.) I totally deny that either England or Ireland have yet "filled up the measure of their iniquities." "Why, what have they not done? What abomination can be named or conceived which they have not committed?" I will tell you: They have not done what was done of old, before God delivered up the Jews to destruction. They have not "shed the blood of the just in the midst of Jerusalem." Neither in London, Dublin, nor any other of our cities, has there been any instance of the kind. To which of our Governors in either England or Ireland can those words of our Lord be applied? "Behold, I send unto you Prophets; and some of them ye will kill; and some of them ye will scourge, and persecute from city to city. O Jerusalem, Jerusalem, thou killest the Prophets, and stonest them that are sent unto thee!" (Matt. xxiii. 34, &c.) Now, neither England nor Ireland has done this, at least during the present century. Therefore, it cannot be affirmed that they have "filled up the measure of their iniquities." Consequently we have no reason to believe that our Lord will yet say, "Behold, your house is left unto you desolate!"

12. I have another reason to believe that God will yet have compassion upon a sinful land: What was it which he said of old time to Abraham interceding for guilty Sodom? "I will not destroy the city, if there be fifty, twenty, yea, ten righteous men found in it." And are there not ten, twenty, fifty righteous men to be found in our Sodom? Dare you affirm, or have you reason to believe, that there are only twenty hundred? And will God "destroy the righteous with the wicked! Shall not the Judge of all the earth do right?" Besides, will not all these righteous men wrestle with God for their people and nation? And does he not hear the prayer?

Let Moses in the spirit groan,
 And God cries out, Let me alone !

Let me alone, that all my wrath
 May rise the wicked to consume :
 While Justice hears thy praying faith
 It cannot seal the sinner's doom.

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My Son is in my servant's prayer,
And Jesus forces me to spare.

13. I add but one reason more, why we may rationally hope that these kingdoms, sinful as they are, will not yet be given up to destruction. Religion, true, scriptural religion, the love of God and our neighbour, inviting men to avoid evil and to do good, to practise justice, mercy, and truth, is not decreasing therein; no, it is continually increasing in every part of the kingdom; as an impartial inquirer cannot but observe, whether he turn east, west, north, or south. Now, I know no instance in all history, from the earliest ages to this day, of the Governor of the world delivering up a kingdom to destruction, while religion was increasing in it. I believe no such instance can be found. And indeed it seems to be totally inconsistent with his wisdom and goodness, and with the rules whereby He hath governed all nations from the beginning of the world. Fear him therefore with a filial fear; and you need fear nothing but him. In this sense also, one thing is needful,—the making God your friend. And when we have “a conscience void of offence towards God and towards man,” we may say with boldness, “The Lord of Hosts is with us; the God of Jacob is our refuge: Therefore will we not fear, though the earth be moved, and though the hills be carried into the depth of the sea. The flood thereof shall make glad the city of God, the holy place of the tabernacle of the Most High.”

HOW FAR IS IT THE DUTY OF A CHRISTIAN MINISTER TO PREACH POLITICS?

1. It is impossible to answer this question before it is understood. We must, First, therefore endeavour to understand it; and then it will be easy to answer.

2. There is a plain command in the Bible, “Thou shalt not speak evil of the ruler of thy people.” But notwithstanding this, many that are called religious people speak evil of him continually. And they speak many things that are palpably false; particularly when they affirm him to be a

weak man ; whereas a Nobleman, who is not at all prejudiced in his favour, when he was pressed to speak, made this honest declaration: "Sir, I know him well ; and I judge the King to be one of the most sensible men in Europe. His Ministers are no fools ; but His Majesty is able to wind them all round his finger."

3. Now, when a Clergyman comes into a place where this and many more stories, equally false, have been diligently propagated against the King, and are generally believed, if he guards the people against this evil-speaking, by refuting those slanders, many cry out, "O, he is preaching politics !"

4. If you mean this by the term, it is the bounden duty of every Christian Minister to preach politics. It is our bounden duty to refute these vile aspersions, in public as well as in private. But this can be done only now and then, when it comes naturally in our way. For it is our main and constant business to "preach Jesus Christ, and him crucified."

5. Again : Many who do not so freely censure the King, speak all manner of evil of his Ministers. If any misfortune befalls us at home or abroad, by sea or land, it is "all their fault." If one commander in America is surprised with all his forces when he is dead drunk, "Lord North deserves to be hanged." If General Burgoyne or Lord Cornwallis is betrayed into their enemy's hand, all the blame is laid on our Ministers at home. But still the King is wounded through their sides ; the blame glances from them to him. Yet if we say a word in defence of them, (which is in effect defending him,) this also is preaching politics.

6. It is always difficult and frequently impossible for private men to judge of the measures taken by men in public offices. We do not see many of the grounds which determine them to act in this or the contrary manner. Generally, therefore, it behoves us to be silent, as we may suppose they know their own business best ; but when they are censured without any colour of reason, and when an odium is cast on the King by that means, we ought to preach politics in this sense also ; we ought publicly to confute those unjust censures : Only remembering still, that this is rarely to be done, and only when fit occasion offers ; it being our main business to preach "repentance towards God, and faith in our Lord Jesus Christ."

JOHN WESLEY.

LEWISHAM, *January 9, 1782.*

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AN ESTIMATE
OF
THE MANNERS OF THE PRESENT TIMES.

[PRINTED IN THE YEAR 1782.]

1. SOME years ago an ingenious man published a treatise with this title. According to him, the characteristics of the English at present are sloth and luxury. And thus much we may allow, that neither the one nor the other ever abounded in England as they do at this day. With regard to sloth, it was the constant custom of our ancestors to rise at four in the morning. This was the stated hour, summer and winter, for all that were in health. The two Houses of Parliament met "at five;" *horâ quintâ antemeridianâ*, says their Journal. But how is it with people of fashion now? They can hardly huddle on their clothes before eight or nine o'clock in the morning; perhaps some of them not before twelve. And when they are risen, what do they do?

They waste away
In gentle inactivity the day.

How many are so far from working with their hands, that they can scarce set a foot to the ground! How many, even young, healthy men, are too lazy either to walk or ride! They must loll in their carriages day by day; and these can scarce be made easy enough! And must not the minor Gentry have their coaches too? Yea, if they only ride on the outside. See here the grand cause (together with intemperance) of our innumerable nervous complaints! For how imperfectly do either medicines or the cold bath supply the place of exercise! without which the human body can no more continue in health than without sleep or food.

2. We allow likewise the abundant increase of luxury, both in meat, drink, dress, and furniture. What an amazing profusion of food do we see, not only at a Nobleman's table, but at an ordinary city entertainment; suppose of the Shoemakers' or Tailors' Company! What variety of wines, instead of the

good, home-brewed ale, used by our forefathers! What luxury of apparel, changing like the moon, in the city and country, as well as at Court! What superfluity of expensive furniture glitters in all our great men's houses! And luxury naturally increases sloth, unfitting us for exercise either of body or mind. Sloth, on the other hand, by destroying the appetite, leads to still farther luxury. And how many does a regular kind of luxury betray at last into gluttony and drunkenness; yea, and lewdness too of every kind; which indeed is hardly separable from them!

3. But allowing all these things, still this is not a true estimate of the present manners of the English nation. For whatever is the characteristic of a nation, is, First, universal, found in all the individuals of it, or at least in so very great a majority, that the exceptions are not worth regarding. It is, Secondly, constant, found not only now and then, but continually, without intermission; and, Thirdly, peculiar to that nation, in contradistinction to all others. But neither luxury nor sloth is either universal or constant in England, much less peculiar to it.

4. Whatever may be the case of many of the Nobility and Gentry, (the whole body of whom are not a twentieth part of the nation,) it is by no means true, that the English in general, much less universally, are a slothful people. There are not only some Gentlemen, yea, and Noblemen, who are of the ancient stamp, who are patterns of industry in their calling to all that are round about them, but it is undeniable that a vast majority of the middle and lower ranks of people are diligently employed from morning to night, and from the beginning to the end of the year. And indeed those who are best acquainted with other nations, will not scruple to testify, that the bulk of the English are at this day as diligent as any people in the universe.

5. Neither is sloth the constant, any more than the universal, character of the English nation. Upon many occasions even those that are most infected with it arise and shake themselves from the dust. Witness the behaviour of those of the highest rank, when they were engaged in war. Did any one charge sloth on the late Duke of Marlborough, or the Marquis of Granby? Witness the behaviour of many eminent men in the militia, setting an example to all their troops! Yea, some of them were neither afraid nor ashamed to march on foot at the head of their men!

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6. Least of all is sloth peculiar to the English nation. Is there no such thing even in Holland? Is there none in Germany? Certainly there is enough of it, and to spare, in every part of France; and yet there is a more abundant harvest of it both in Italy, Spain, and Portugal: So utterly void of truth is that assertion, that sloth is the present characteristic of the English nation!

7. Neither is luxury. For it is not universal, no, nor general. The food which is used by nine-tenths of our nation is (as it ever was) plain and simple. A vast majority of the nation, if we take in all the living souls, are not only strangers to gluttony and drunkenness, but to delicacy either of meat or drink. Neither do they err in quantity any more than in quality, but take what nature requires, and no more.

8. And as luxury in food is not universal in England, so neither is luxury in apparel. Thousands in every part of the kingdom are utterly guiltless of it. Whether by choice or necessity, their dress is as plain as their food; and so is their furniture. We may farther affirm, that even lewdness is not yet universal in England; although we are making swift advances toward it, by playhouses, masquerades, and pantheons.

9. And even where luxury in food and dress is most prevalent, yet it is not constant. Both the one and the other are laid aside, at particular seasons, even by Gentlemen and Noblemen. How many of these are, in time of war, regardless both of food and apparel! Yea, what a contempt of both did they show even during the shadow of war, while they lay encamped in various parts of the kingdom!

10. Neither is luxury peculiar to the English nation. What is our luxury in dress to that of the French? And luxury in food is carried to as great a height even in Germany; and to a much greater in France: The French scorn to stand on a level herein with the dull Germans. In the northern kingdoms, too, there are as many gluttons as in ours, and at least as many drunkards. And as to the basest branch of luxury, if we may give credit to eye-witnesses, (I cite Dr. Johnson in particular, and Lady Mary Wortley Montague,) what is all the lewdness of London, to that of Vienna, Paris, Rome, and all the large cities of Italy? English ladies are not attended by their cicisbys yet; nor would any English husband suffer it. So that, bad as we

are, we are sober and temperate, yea, and modest, in comparison of our neighbours.

11. But if sloth and luxury are not, what is the present characteristic of the English nation?

It is ungodliness. This is at present the characteristic of the English nation. Ungodliness is our universal, our constant, our peculiar character.

I do not mean Deism; the not assenting to revealed religion. No; a Deist is a respectable character, compared to an ungodly man. But by ungodliness I mean, First, a total ignorance of God; Secondly, a total contempt of him.

12. And, First, a total ignorance of God is almost universal among us. The exceptions are exceeding few, whether among the learned or unlearned. High and low, cobblers, tinkers, hackney-coachmen, men and maid servants, soldiers, sailors, tradesmen of all ranks, Lawyers, Physicians, Gentlemen, Lords, are as ignorant of the Creator of the world as Mahometans or Pagans. They look up to that "brave o'er-hanged firmament, fretted with golden fires;" they see the moon walking in brightness, the sun on his meridian throne; they look round on the various furniture of the earth, herbs, flowers, trees, in all their beauty; and coolly ascribe all to nature, without having any idea affixed to the word. Should you seriously ask them, What is nature? they know not how to answer. Perhaps they will say, "Why, it is the course of things, that always was and always will be." *Always was!* Then you assert that the present course of things was from eternity. If so, the world is eternal; either then there are two eternals, or there is no God!

13. So much the good people of England in general know of God their Creator! And high and low, from the meanest peasant to the gayest butterfly at court, know just as much of God their Governor. They know not, they do not in the least suspect, that he governs the world he has made; that he is the supreme and absolute Disposer of all things both in heaven and earth. A poor Heathen (though a Consul, a Prime Minister) knew *Deorum providentiâ cuncta geri*; that "the providence of God directs all things." *Providence!* What is that? Do you know anything about it? "Yes, I do; I never denied a general Providence." *A general Providence!* What do you mean? What is a general that includes no particulars? What is a whole that does not contain any

parts? It is a self-contradiction, it is arrant nonsense. Either, therefore, allow a particular providence, or do not pretend to believe any providence at all. If you do not believe that the Governor of the world governs all things in it, small and great; that fire and hail, snow and vapour, wind and storm, fulfil his word; that he rules kingdoms and cities, fleets and armies, and all the individuals whereof they are composed; (and yet without forcing the wills of men, or necessitating any of their actions;) do not affect to believe that he governs anything, or has anything to do in the world. No; be consistent with yourself: Say that, as nature produced, so chance governs, all things. At least, if you must, for decency's sake, acknowledge a kind of God, maintain that,

Since he gave things their beginning,
And set this whirligig a-spinning,

he left it, and everything therein, to spin on in its own way.

14. Whether this is right or no, it is almost the universal sentiment of the English nation. And if high and low are so totally ignorant of God their Governor, are they likely to know any more of God their Redeemer, or of God their Judge, who will shortly reward every man according to his works? In very deed, God is not in all their thoughts; they do not think of him from morning to night. Whether they are forming particular or national schemes, God has no place therein. They do not take God into their account; they can do their whole business without him; without considering whether there be any God in the world; or whether he has any share in the management of it.

15. And whatever be the event of their undertakings, whether they have good or ill success, they do not suppose God to have any part either in the one or the other. They take it for granted, that the race is to the swift, and the battle to the strong. Therefore, if things succeed well, they give no praise to God, but to the conduct of their General and the courage of their men. And if they succeed ill, they do not see the hand of God, but impute all to natural causes.

16. The English in general, high and low, rich and poor, do not speak of God. They do not say anything about Him, from day to day, from week to week, from year to year. They talk of anything beside; they are not so squeamish as the old poet, who would not spend his breath in talking

*De villis domibusve alienis ;
Nec male necne Lepos saltet.**

We talk indifferently on everything that comes in the way ; on everything—but God. If any one were to name him in good company, with any degree of seriousness, suppose at a Gentleman or Nobleman's table, would not they all stand aghast ? Would not a profound silence ensue, till some one started a more agreeable subject ?

17. Again : A vast majority of the English live in the constant neglect of the worship of God. To form a judgment of this, you may take a specimen in the good city of London. How few of the inhabitants worship God in public, even one day in a week ! Do not yet fewer of them make a conscience of worshipping God in their families ? And perhaps they are a still smaller number that daily worship God in their closets. Such, if we acknowledge the truth, is the general, constant ungodliness of the English nation !

18. But negative ungodliness (so to speak) is the least exceptionable part of our character. Proceed we then to the positive ungodliness, which overflows every part of our land.

The first branch of this positive ungodliness, and such as shows an utter contempt of God, is perjury. And to this the common people are strongly tempted in our public Courts of Justice, by the shocking manner wherein oaths are usually administered there, contrary to all sense and decency. Forty years ago, (and perhaps it may be so still,) when an oath was administered in the Court of Savannah in Georgia, the Judge with all on the bench rose up, and stood uncovered while it was administering ; and none moved his foot, or uttered a word, till they sat down again. Has not every English Judge power to introduce the same solemnity into every court where he presides ? Certainly he has. And if he does not exert that power, he is inexcusable before God and man.

19. Till this is done, our shameless manner of administering oaths will increase the constant perjuries in our nation. They are farther increased by our multiplying oaths to such an amazing degree ; and that on the slightest occasions.

* This quotation from Horace is thus translated by Boscawen :—

“ How fine this house, or that estate ;
How great a favourite dancer's skill,
Whether he caper well or ill.”—EDIT.

Hence perjury infects the whole nation. It is constant, from month to month, from year to year. And it is a glory which no nation divides with us ; it is peculiar to ourselves. There is nothing like it to be found in any other (Christian or Heathen) nation under heaven.

20. To descend to particulars would be tedious : Suffice it to observe in general, there are exceeding few Justices of the Peace, Mayors of Corporations, Sheriffs, Constables, or Churchwardens ; exceeding few Officers of the Customs, the Excise, or any public office whatever, who are not constantly perjured, taking oaths which they never intend to keep. Add to these, thousands, yea, myriads of the voters at elections, particularly for members of Parliament : Add thousands of the students in each University, who swear to a book of statutes, which they never read, which most of them never design to read, and much less to observe : Then judge, whether there be any nation on the face of the earth, which can vie with the English in perjury !

21. There is one other species of ungodliness, which is, if possible, still more general among us ; which is also constant, being to be heard in every street every day in the year ; and which is quite peculiar to our nation, to England, and its dependencies ; namely, the stupid, senseless, shameless ungodliness of taking the name of God in vain. Where in the habitable world do the people so continually pray the great God to “damn their souls ?” Where else do they so blaspheme the Majesty of Heaven ? so idly swear by the name of God ? Some wretched gentlemen (so called) set the example, which the small vulgar readily follow. And these curses and oaths they pour out wantonly, without any provocation ; and desperately, without any remorse. Let those who are acquainted with ancient and modern history say, whether there is or ever was any heathen nation, wherein such a total contempt of God, such horrid ungodliness, so generally and constantly prevailed !

22. See then, Englishmen, what is the undoubted characteristic of our nation ; it is ungodliness. True, it was not always so : For many ages we had as much of the fear of God as our neighbours. But in the last age, many who were absolute strangers to this, made so large a profession of it, that the nation in general was surfeited, and, at the Restoration, ran headlong from one extreme to the other.

It was then ungodliness broke in upon us as a flood; and when shall its dire waves be stayed?

23. Countrymen, is ungodliness any honour to our nation? Let men of reason judge. Is this outraging the Greatest and Best of beings, a thing honourable in itself? Surely you cannot think so. Does it gain us any honour in the eyes of other nations? Nay, just the contrary. Some of them abhor the very name of Englishmen, others despise us, on this very account. They look upon us as monsters, hardly worthy to be ranked among human creatures.

24. Ye men of candour, say, does this ungodliness bring any real advantage to our nation? Innumerable advantages we enjoy; but might we not have them without discarding the fear of God? Might we not prosper as well, both by sea and land, if we did not set God at open defiance? if we did not so continually affront him to his face, and dare him to do his worst? If He has not left chance to govern the world, and if he is really stronger than men, will not our affairs go on better if God is our friend, than if he is our enemy? Is God an enemy to be despised? Rather, is there not reason in those words of the old warrior:—

*Non me tua fervida terrent
Dicta, ferox; Dû me terrent et Jupiter hostis! **

We have had excellent, well-appointed fleets; we have had numerous veteran armies. And what have they done? Have we not more and more reason to make that melancholy exclamation,

Heu, nihil invitis fas quenquam fidere Divis! †

25. Can you believe, that our total ignorance of God, and our general contempt of Him, who, whether men will acknowledge it or no, has still all power in heaven and in earth, can be well pleasing to him? We need not care for all the *fervida dicta*, all the rodomontades, of France and Spain. But if the Lord of the universe is against us, ought we not

* This quotation from Virgil is thus translated by Pitt:—

“Not those insulting empty vaunts I dread;

No; but the gods with fear my bosom move,

And he, my greatest foe, almighty Jove.”—EDIT.

† This quotation from the same poet is thus translated by Pitt:—

“But, Heaven against us, all attempts must fail.”—EDIT.

to care? unless we are very sure that our fleets and armies can prevail against Him! Otherwise, would it be any disgrace to humble ourselves, not to man, but to God? to use every means to secure Him for our friend, now all our other friends have failed us? Then, admitting "there is no other that fighteth for us, but only thou, O God," yet shall none be able to hurt us, but peace and every other blessing shall return both to us and to our colonies.

A WORD TO A SABBATH-BREAKER.

"Remember the Sabbath-day, to keep it holy."

HAVE you forgotten who spoke these words? Or do you set Him at defiance? Do you bid Him do his worst? Have a care. You are not stronger than He. "Let the potsherd strive with the potsherds of the earth; but woe unto the man that contendeth with his Maker. He sitteth on the circle of the heavens; and the inhabitants of the earth are as grasshoppers before him!"

"Six days shalt thou do all manner of work. But the seventh day is the Sabbath of the Lord thy God." It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. "In six days the Lord made heaven and earth, and rested the seventh day. Therefore the Lord blessed the Sabbath-day and hallowed it." He *hallowed* it; that is, he made it holy; He reserved it for his own service. He appointed, that as long as the sun or the moon, the heavens and the earth, should endure, the children of men should spend this day in the worship of Him who "gave them life and breath and all things."

Shall a man then rob God? And art thou the man? Consider, think what thou art doing! Is it not God who giveth thee all thou hast? Every day thou livest, is it not his gift? And wilt thou give him none? Nay, wilt thou

deny him what is his own already? He will not, he cannot, quit his claim. This day is God's. It was so from the beginning. It will be so to the end of the world. This he cannot give to another. O "render unto God the things that are God's," now; "to-day, while it is called to-day!"

For whose sake does God lay claim to this day? for his sake, or for thine? Doubtless, not for his own. He needeth not thee, nor any child of man. "Look unto the heavens and see, and behold the clouds which are higher than thou. If thou sinnest, what doest thou against Him? If thy transgressions be multiplied, what doest thou unto Him? If thou art righteous, what givest thou Him? Or what receiveth He of thine hand?" For thy own sake, therefore, God thy Maker doeth this. For thy own sake he calleth thee to serve him. For thy own sake He demands a part of thy time to be restored to Him that gave thee all. Acknowledge his love. Learn, while thou art on earth, to praise the King of Heaven. Spend this day as thou hopest to spend that day which never shall have an end.

The Lord not only hallowed the Sabbath-day, but he hath also blessed it. So that you are an enemy to yourself. You throw away your own blessing, if you neglect to "keep this day holy." It is a day of special grace. The King of heaven now sits upon his mercy-seat, in a more gracious manner than on other days, to bestow blessings on those who observe it. If you love your own soul, can you then forbear laying hold on so happy an opportunity? Awake, arise, let God give thee his blessing! Receive a token of his love! Cry to him that thou mayest find the riches of his grace and mercy in Christ Jesus! You do not know how few more of these days of salvation you may have. And how dreadful would it be, to be called hence in the abuse of his proffered mercy!

O what mercy hath God prepared for you, if you do not trample it under foot! "What mercy hath He prepared for them that fear Him, even before the sons of men!" A peace which the world cannot give; joy, that no man taketh from you; rest from doubt and fear and sorrow of heart; and love, the beginning of heaven. And are not these for you? Are they not all purchased for you by Him who loved you, and gave himself for you? for you, a sinner? you, a rebel against God? you, who have so long crucified him afresh? Now "look unto Him whom you have pierced!" Now say, Lord,

it is enough. I have fought against thee long enough. I yield, I yield. "Jesus, Master, have mercy upon me!"

On this day, above all, cry aloud, and spare not, to the "God who heareth prayer." This is the day he hath set apart for the good of your soul, both in this world and that which is to come. Never more disappoint the design of his love, either by worldly business or idle diversions. Let not a little thing keep you from the house of God, either in the forenoon or afternoon. And spend as much as you can of the rest of the day, either in repeating what you have heard, or in reading the Scripture, or in private prayer, or talking of the things of God. Let his love be ever before your eyes. Let his praise be ever in your mouth. You have lived many years in folly and sin; now, live one day unto the Lord.

Do not ask any more, "Where is the harm, if, after Church, I spend the remainder of the day in the fields, or in a public-house, or in taking a little diversion?" You know where is the harm. Your own heart tells you so plain, that you cannot but hear. It is a base mis-spending of your talent, and a bare-faced contempt of God and his authority. You have heard of God's judgments, even upon earth, against the profaners of this day. And yet these are but as drops of that storm of "fiery indignation, which will" at last "consume his adversaries."

Glory be to God who hath now given you a sense of this. You now know, this was always designed for a day of blessing. May you never again, by your idleness or profaneness, turn that blessing into a curse! What folly, what madness would that be! And in what sorrow and anguish would it end! For yet a little while, and death will close up the day of grace and mercy. And those who despise them now, will have no more Sabbaths, or sacraments, or prayers for ever. Then how will they wish to recover that which they now so idly cast away! But all in vain. For they will then "find no place for repentance, though they should seek it carefully with tears."

O my friend, know the privilege you enjoy. Now, "remember the Sabbath-day, to keep it holy." Your day of life and of grace is far spent. The night of death is at hand. Make haste to use the time you have; improve the last hours of your day. Now provide "the things which make for your peace," that you may stand before the face of God for ever.

A WORD TO A SWEARER.

"Swear not at all,"

SAITH the Lord God of heaven and earth. Art thou without God in the world? Hast thou no knowledge of God, no concern about him? Is not God in all thy thoughts?

Dost thou believe there is a God? Where? in heaven only? Nay, he filleth all in all! Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth?

Whither wilt thou go then from his Spirit? Or whither wilt thou flee from his presence? If thou go up into heaven, God is there: If thou go down into hell, he is there also. If thou take the wings of the morning, and remain in the uttermost parts of the sea; even there his hand shall touch thee, and his right hand shall hold thee.

God seeth thee now; his eyes are upon thee; he observes all thy thoughts; he compasseth thy path; he counteth all thy steps; he is acquainted with all thy ways; by him thy actions are weighed; nor is there a word in thy tongue but he knoweth it altogether.

And does not power belong unto God; yea, all power in heaven and in earth? Is he not able, even while thou redest or hearest these words, to crush thee into nothing? Can he not just now crumble thee into dust; or bid the earth open and swallow thee up? O do not set him at nought! do not provoke him thus! do not fly in his face! Can he not, in a moment, cast forth his lightnings and tear thee; shoot out his arrows and consume thee? What hinders him from cutting thee off this instant; sending thee now, now, quick into hell?

Would God do thee any wrong therein? What! in giving thee the request of thy own lips? What words were those thou spakest but now? Did not God hear? Why, thou didst pray to God to send thee to hell! Thou didst ask him

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to damn thy soul ! How, art thou in love with damnation ? Art thou in haste to dwell with everlasting burnings ; to be day and night tormented in that flame, without a drop of water to cool thy tongue ?

Dost thou pray for this ? I pray God it may never be either my lot or thine. Alas, my brother ? What, if God take thee at thy word ! What, if he say, Be it unto thee even as thou wilt ! What, if he give thee thy wish, and let thee drop into everlasting fire, prepared for the devil and his angels !

I had rather thou shouldest go to the paradise of God. Hadst not thou ? Is not heaven better than hell ? Art thou not convinced of this in thy own conscience ? Why, then, amend thy prayer. Cry to God : " Save my soul, for I have sinned against thee ! Save me from all my sins. Save me from all my evil words, and evil works ; from my evil tempers, and evil desires ! Make me holy as thou art holy ! Let me know thee, and love thee, and serve thee, now and for ever ! "

And is not God willing to do this ? Surely he is ; for God loveth thee. He gave his only Son, that thou mightest not perish, but have everlasting life. Christ died for thee ; and he that believeth on him hath everlasting life. Mark that word,—he *hath* it. He hath it now. He hath the beginning of heaven even upon earth ; for his soul is filled with the love of God ; and the love of God is heaven. He that truly believes on Jesus Christ hath a peace which earth cannot give ; his mind is always calm ; he hath learned in every state therewith to be content ; he is always easy, quiet, well-pleased ; always happy, in life and in death ; for a believer is not afraid to die ; he desires to be dissolved and to be with Christ ; he desires to quit this house of clay, and to be carried by angels into Abraham's bosom ; to hear the voice of the archangel, and the trump of God, and to see the Son of Man coming in the clouds of heaven ; to stand at his right hand, and hear that word, (which I earnestly beg of God you and I may hear,) " Come, ye blessed, receive the kingdom prepared for you from the beginning of the world ! "

A WORD TO A DRUNKARD.

1. ARE you a man! God made you a man; but you make yourself a beast. Wherein does a man differ from a beast? Is it not chiefly in reason and understanding? But you throw away what reason you have. You strip yourself of your understanding. You do all you can to make yourself a mere beast; not a fool, not a madman only, but a swine, a poor filthy swine. Go and wallow with them in the mire! Go, drink on, till thy nakedness be uncovered, and shameful spewing be on thy glory!

2. O how honourable is a beast of God's making, compared to one who makes himself a beast! But that is not all. You make yourself a devil. You stir up all the devilish tempers that are in you, and gain others, which perhaps were not in you; at least you heighten and increase them. You cause the fire of anger, or malice, or lust, to burn seven times hotter than before. At the same time you grieve the Spirit of God, till you drive him quite away from you; and whatever spark of good remained in your soul you drown and quench at once.

3. So you are now just fit for every work of the devil, having cast off all that is good or virtuous, and filled your heart with everything that is bad, that is earthly, sensual, devilish. You have forced the Spirit of God to depart from you; for you would take none of his reproof; and you have given yourself up into the hands of the devil, to be led blindfold by him at his will.

4. Now, what should hinder the same thing from befalling you, which befel him who was asked, which was the greatest sin, adultery, drunkenness, or murder; and which of the three he had rather commit. He said drunkenness was the least. Soon after, he got drunk; he then met with another man's wife, and ravished her. The husband coming to help her, he murdered him. So drunkenness, adultery, and murder went together.

5. I have heard a story of a poor wild Indian, far wiser than either him or you. The English gave him a cask of strong

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liquor. The next morning he called his friends together, and, setting it in the midst of them, said, "These white men have given us poison. This man" (calling him by his name) "was a wise man, and would hurt none but his enemies; but as soon as he had drunk of this, he was mad, and would have killed his own brother. We will not be poisoned." He then broke the cask, and poured the liquor upon the sand.

6. On what motive do you thus poison yourself? only for the pleasure of doing it? What! will you make yourself a beast, or rather a devil? Will you run the hazard of committing all manner of villanies; and this only for the poor pleasure of a few moments, while the poison is running down your throat? O never call yourself a Christian! Never call yourself a man! You are sunk beneath the greater part of the beasts that perish.

7. Do you not rather drink for the sake of company? Do you not do it to oblige your friends? "For company," do you say? How is this? Will you take a dose of ratsbane for company? If twenty men were to do so before you, would not you desire to be excused? How much more may you desire to be excused from going to hell for company? But, "to oblige your friends:" What manner of friends are they who would be obliged by your destroying yourself? who would suffer, nay, entice you so to do? They are villains. They are your worst enemies. They are just such friends, as a man that would smile in your face, and stab you to the heart.

8. O do not aim at any excuse! Say not, as many do, "I am no one's enemy but my own." If it were so, what a poor saying is this, "I give none but my own soul to the devil." Alas! is not that too much? Why shouldest thou give him thy own soul? Do it not. Rather give it to God.

But it is not so. You are an enemy to your King, whom you rob hereby of an useful subject. You are an enemy to your country, which you defraud of the service you might do, either as a man or as a Christian. You are an enemy to every man that sees you in your sin; for your example may move him to do the same. A drunkard is a public enemy. I should not wonder at all, if you was (like Cain of old) afraid that "every man who meeteth you should slay you."

9. Above all, you are an enemy to God, the great God of heaven and earth; to him who surrounds you on every side,

and can just now send you quick into hell. Him you are continually affronting to his face. You are setting him at open defiance. O do not provoke him thus any more! Fear the great God!

10. You are an enemy to Christ, to the Lord that bought you. You fly in the face of his authority. You set at nought both his sovereign power and tender love. You crucify him afresh; and when you call him your Saviour, what is it less than to "betray him with a kiss?"

11. O repent! See and feel what a wretch you are. Pray to God, to convince you in your inmost soul. How often have you crucified the Son of God afresh, and put him to an open shame! Pray that you may know yourself, inwardly and outwardly, all sin, all guilt, all helplessness. Then cry out, "Thou Son of David, have mercy upon me!" Thou Lamb of God, take away my sins! Grant me thy peace. Justify the ungodly. O bring me to the blood of sprinkling, that I may go and sin no more, that I may love much, having had so much forgiven!

A WORD TO AN UNHAPPY WOMAN.

1. **WHITHER** are you going? to heaven or hell? Do you not know? Do you never think about it? Why do you not? Are you never to die? Nay, it is appointed for all men to die. And what comes after? Only heaven or hell. Will the not thinking of death, put it farther off? No; not a day; not one hour. Or will your not thinking of hell, save you from it? O no; you know better. And you know that every moment you are nearer hell, whether you are thinking of it or no; that is, if you are not nearer heaven. You must be nearer one or the other.

2. I intreat you, think a little on that plain question, Are you going toward heaven or hell? To which of the two does this way lead? Is it possible you should be ignorant? Did you never hear, that neither adulterers nor fornicators shall inherit the kingdom? that fornicators and adulterers

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God will judge? And how dreadful will be their sentence, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels!"

3. Surely you do not mock at the word of God! You are not yet sunk so low as this. Consider then that awful word, "Know ye not, that ye are the temples of God?" Was not you designed for the Spirit of God to dwell in? Was not you devoted to God in baptism? But "if any man defile the temple of God, him shall God destroy." O do not provoke him to it any longer! Tremble before the great, the holy God!

4. Know you not, that your body is, or ought to be, the temple of the Holy Ghost which is in you? Know you not, that "you are not your own? for you are bought with a price." And, O how great a price! "You are not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." O when will you glorify God, with your body and your spirit, which are God's!

5. Ah, poor wretch! How far are you from this? How low are you fallen! You yourself are ashamed of what you do. Are you not? Conscience, speak in the sight of God! Does not your own heart condemn you at this very hour? Do not you shudder at the condition you are in? Dare, for once, to lay your hand upon your breast, and ask, "What am I doing? And what must the end of these things be?" Destruction both of body and soul.

6. *Destruction of body as well as of soul!* Can it be otherwise? Are you not plunging into misery in this world, as well as in the world to come? What have you brought upon yourself already? what infamy? what contempt? How could you now appear among those relations and friends that were once so loved, and so loving to you? What pangs have you given them? How do some of them still weep for you in secret places? And will you not weep for yourself, when you see nothing before you but want, pain, diseases, death? O spare yourself! Have pity upon your body, if not your soul! Stop! before you rot above ground and perish!

7. Do you ask, What shall I do? First, sin no more. First of all, secure this point. Now, this instant, now, escape for your life; stay not; look not behind you. Whatever you

do, sin no more; starve, die, rather than sin. Be more careful for your soul than your body. Take care of that too; but of your poor soul first.

8. "But you have no friend; none at least that is able to help you." Indeed you have: One that is a present help in time of trouble. You have a friend that has all power in heaven and earth, even Jesus Christ the righteous. He loved sinners of old; and he does so still. He then suffered the publicans and harlots to come unto him. And one of them washed his feet with her tears, and wiped them with the hairs of her head. I would to God you were in her place! Say, Amen! Lift up your heart, and it shall be done. How soon will he say, "Woman, be of good cheer; thy sins, which are many, are forgiven thee. Go in peace. Sin no more. Love much; for thou hast much forgiven."

9. Do you still ask, But what shall I do for bread; for food to eat, and raiment to put on? I answer, in the name of the Lord God, (and, mark well! His promise shall not fail,) "Seek thou first the kingdom of God, and his righteousness; and all these things shall be added unto thee."

Settle it first in your heart, Whatever I have or have not, I will not have everlasting burnings. I will not sell my soul and body for bread; better even starve on earth than burn in hell. Then ask help of God. He is not slow to hear. He hath never failed them that seek him. He who feeds the young ravens that call upon him, will not let you perish for lack of sustenance. He will provide, in a way you thought not of, if you seek him with your whole heart. O let your heart be toward him; seek him from the heart! Fear sin, more than want, more than death. And cry mightily to Him who bore your sins, till you have bread to eat that the world knoweth not of; till you have angels' food, even the love of God shed abroad in your heart; till you can say, "Now I know that my Redeemer liveth, that he hath loved me, and given himself for me; and though after my skin worms destroy this body, yet in my flesh shall I see God!"

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A WORD TO A SMUGGLER.

I. "WHAT is smuggling?" It is the importing, selling, or buying of run goods; that is, those which have not paid the duty appointed by law to be paid to the King.

1. Importing run goods. All smuggling vessels do this with an high hand. It is the chief, if not the whole, business of these to bring goods which have not paid duty.

2. Next to these are all sea Captains, Officers, sailors, or passengers, who import anything without paying the duty which the law requires.

3. A third sort of smugglers are all those who sell anything which has not paid the duty.

4. A fourth sort, those who buy tea, liquors, linen, handkerchiefs, or anything else which has not paid duty.

II. "But why should they not? What harm is there in it?"

1. I answer, open smuggling (such as was common a few years ago, on the southern coasts especially) is robbing on the highway; and as much harm as there is in this, just so much there is in smuggling. A smuggler of this kind is no honester than an highwayman. They may shake hands together.

2. Private smuggling is just the same with picking of pockets. There is full as much harm in this as in that. A smuggler of this kind is no honester than a pickpocket. These may shake hands together.

3. But open smugglers are worse than common highwaymen, and private smugglers are worse than common pickpockets. For it is undoubtedly worse to rob our father than one we have no obligation to. And it is worse still, far worse, to rob a good father, one who sincerely loves us, and is at that very time doing all he can to provide for us and to make us happy. Now, this is exactly the present case. King George is the father of all his subjects; and not only so, but he is a good father. He shows his love to them on all occasions; and is continually doing all that is in his power to make his subjects happy.

4. An honest man therefore would be ashamed to ask,

Where is the harm in robbing such a father? His own reason, if he had any at all, would give him a speedy answer. But you are a Christian,—are you not? You say you believe the Bible. Then I say to you, in the name of God and in the name of Christ, “Thou shalt not steal.” Thou shalt not take what is not thine own, what is the right of another man. But the duties appointed by law are the King’s right, as much as your coat is your right. He has as good a right to them as you have to this: These are his property as much as this is yours. Therefore you are as much a thief if you take his duties, as a man is that takes your coat.

5. If you believe the Bible, I say to you, as our Saviour said to them of old time, “Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.” If then you mind our Saviour’s words, be as careful to honour the King as to fear God. Be as exact in giving the King what is due to the King, as in giving God what is due to God. Upon no account whatever rob or defraud him of the least thing which is his lawful property.

6. If you believe the Bible, I say to you, as St. Paul said to the ancient Christians, “Render unto all their dues;” in particular, “custom to whom custom is due, tribute to whom tribute.” Now, custom is by the laws of England due to the King; therefore every one in England is bound to pay it him. So that robbing the King herein is abundantly worse than common stealing, or common robbing on the highway.

7. And so it is on another account also; for it is a general robbery: It is, in effect, not only robbing the King, but robbing every honest man in the nation. For the more the King’s duties are diminished, the more the taxes must be increased. And these lie upon us all; they are the burden, not of some, but of all the people of England. Therefore every smuggler is a thief-general, who picks the pockets both of the King and all his fellow-subjects. He wrongs them all; and, above all, the honest traders; many of whom he deprives of their maintenance; constraining them either not to sell their goods at all, or to sell them to no profit. Some of them are tempted hereby, finding they cannot get bread for their families, to turn thieves too. And then you are accountable for their sin as well as your own; you bring their blood upon your own head. Calmly consider this, and you will never more ask what harm there is in smuggling.

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III. 1. But for all this, cannot men find excuses for it? Yes, abundance; such as they are. "I would not do this," says one, "I would not sell uncustomed goods, but I am under a necessity: I cannot live without it." I answer, May not the man who stops you on the highway say the very same? "I would not take your purse; but I am under a necessity: I cannot live without it." Suppose the case to be your own; and will you accept of this excuse? Would not you tell him, "Let the worst come to the worst, you had better be honest, though you should starve." But that need not be, neither. Others who had no more than you to begin with, yet find a way to live honestly; and certainly so may you: However, settle it in your heart, "Live or die, I will be an honest man."

2. "Nay," says another, "we do not wrong the King; for he loses nothing by us. Yea, on the contrary, the King is rather a gainer; namely, by the seizures that are made."

So you plunder the King, out of stark love and kindness! You rob him to make him rich! It is true, you take away his purse; but you put an heavier in its place! Are you serious? Do you mean what you say? Look me in the face, and tell me so. You cannot. You know in your own conscience that what comes to the King out of all seizures made the year round, does not amount to the tenth, no, not to the hundredth, part of what he is defrauded of.

But if he really gained more than he lost, that would not excuse you. You are not to commit robbery, though the person robbed were afterwards to gain by it. You are not to "do evil, that good may come." If you do, your "damnation is just."

"But certainly," say some, "the King is a gainer by it, or he might easily suppress it." Will you tell him which way? by Custom-House Officers? But many of them have no desire to suppress it. They find their account in its continuance; they come in for a share of the plunder. But what, if they had a desire to suppress it? They have not the power. Some of them have lately made the experiment; and what was the consequence? Why, they lost a great part of their bread, and were in danger of losing their lives.

Can the King suppress smuggling by parties of soldiers? That he cannot do. For all the soldiers he has are not enough to watch every port and every creek in Great Britain. Besides,

the soldiers that are employed will do little more than the Custom-House Officers. For there are ways and means to take off their edge too, and make them as quiet as lambs.

"But many courtiers and great men, who know the King's mind, not only connive at smuggling, but practise it." And what can we infer from this? Only that those great men are great villains. They are great highwaymen and pickpockets; and their greatness does not excuse, but makes their crime tenfold more inexcusable.

But besides: Suppose the King were willing to be cheated, how would this excuse your cheating his subjects? all your fellow-subjects, every honest man, and, in particular, every honest trader? How would it excuse your making it impossible for him to live, unless he will turn knave as well as yourself?

3. "Well, but I am not convinced it is a sin: My conscience does not condemn me for it." No! Are you not convinced that robbery is a sin? Then I am sorry for you. And does not your conscience condemn you for stealing? Then your conscience is asleep. I pray God to smite you to the heart, and awaken it this day!

4. "Nay, but my soul is quite happy in the love of God; therefore I cannot think it is wrong." I answer, Wrong it must be, if the Bible is right. Therefore either that love is a mere delusion, a fire of your own kindling, or God may have hitherto winked at the times of ignorance. But now you have the means of knowing better; now light is offered to you; and if you shut your eyes against the light, the love of God cannot possibly continue.

5. "But I only buy a little brandy or tea now and then, just for my own use." That is, I only steal a little. God says, "Steal not at all."

6. "Nay, I do not buy any at all myself; I only send my child or servant for it." You receive it of them; do you not? And the receiver is as bad as the thief.

7. "Why, I would not meddle with it, but I am forced by my parent, husband, or master." If you are forced by your father or mother to rob, you will be hanged nevertheless. This may lessen, but does not take away, the fault; for you ought to suffer rather than sin.

8. "But I do not know that it was run." No! Did not he that sold it tell you it was? If he sold it under the

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common price, he did. The naming the price was telling you, "This is run."

9. "But I do not know where to get tea which is not run." I will tell you where to get it; you may have it from those whose tea is duly entered, and who make a conscience of it. But were it otherwise, if I could get no wine but what I knew to be stolen, I would drink water; yea, though not only my health but my life depended upon it; for it is better to die than to live by thieving.

10. "But, if I could get what has paid duty, I am not able to pay the price of it; and I cannot live without it." I answer, (1.) You can live without it, as well as your grandmother did. But, (2.) If you could not live without it, you ought to die rather than steal; for death is a less evil than sin.

11. "But my husband will buy it, whether I do or no; and I must use what he provides, or have none." Undoubtedly, to have none is a less evil than to be partaker with a thief.

IV. Upon the whole, then, I exhort all of you that fear God, and desire to save your souls, without regarding what others do, resolve at all hazards to keep yourselves pure. Let your eye be fixed on the word of God, not the examples of men. Our Lord says to every one of you, "What is that to thee? Follow thou me!" Let no convenience, no gain, no pleasure, no friend, draw you from following him. In spite of all the persuasions, all the reasonings, of men, keep to the word of God. If all on the right hand and the left will be knaves, be you an honest man. Probably God will repay you, (he certainly will, if this be best for you,) even with temporal blessings; there have not been wanting remarkable instances of this. But, if not, he will repay you with what is far better,—with "the testimony of a good conscience towards God;" with "joy in the Holy Ghost;" with an "hope full of immortality;" with "the love of God shed abroad in your hearts:" And "the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus!"

LONDON,
January 30, 1767.

A WORD TO A CONDEMNED MALEFACTOR.

WHAT a condition are you in ! The sentence is passed ; you are condemned to die ; and this sentence is to be executed shortly ! You have no way to escape ; these fetters, these walls, these gates and bars, these keepers, cut off all hope : Therefore, die you must. But must you die like a beast, without thinking what it is to die ? You need not ; you will not ; you will think a little first ; you will consider, " What is death ? " It is leaving this world, these houses, lands, and all things under the sun ; leaving all these things, never to return ; your place will know you no more. It is leaving these pleasures ; for there is no eating, drinking, gaming, no merriment in the grave. It is leaving your acquaintance, companions, friends ; your father, mother, wife, children. You cannot stay with them, nor can they go with you ; you must part ; perhaps for ever. It is leaving a part of yourself ; leaving this body which has accompanied you so long. Your soul must now drop its old companion, to rot and moulder into dust. It must enter upon a new, strange, unbodied state. It must stand naked before God !

2. But, O, how will you stand before God ; the great, the holy, the just, the terrible God ? Is it not his own word, " Without holiness no man shall see the Lord ? " No man shall see him with joy ; rather, he will call for the mountains to fall upon him, and the rocks to cover him. And what do you think holiness is ? It is purity both of heart and life. It is the mind that was in Christ, enabling us to walk as he also walked. It is the loving God with all our heart ; the loving our neighbour, every man, as ourselves ; and the doing to all men, in every point, as we would they should do unto us. The least part of holiness is to do good to all men, and to do no evil either in word or work. This is only the outside of it. But this is more than you have. You are far from it ; far as darkness from light. You have not the mind that was in Christ : There was no pride, no malice in him ;

no hatred, no revenge, no furious anger, no foolish or worldly desire. You have not walked as Christ walked ; no, rather as the devil would have walked, had he been in a body ; the works of the devil you have done, not the works of God. You have not loved God with all your heart. You have not loved him at all. You have not thought about him. You hardly knew or cared whether there was any God in the world. You have not done to others as you would they should do to you ; far, very far from it. Have you done all the good you could to all men ? If so, you had never come to this place. You have done evil exceedingly ; your sins against God and man are more than the hairs of your head. Insomuch that even the world cannot bear you ; the world itself spews you out. Even the men that know not God declare you are not fit to live upon the earth.

3. O repent, repent ! Know yourself ; see and feel what a sinner you are. Think of the innumerable sins you have committed, even from your youth up. How many wicked words have you spoken ? How many wicked actions have you done ? Think of your inward sins ; your pride, malice, hatred, anger, revenge, lust ! Think of your sinful nature, totally alienated from the life of God. How is your whole soul prone to evil, void of good, corrupt, full of all abominations ! Feel that your carnal mind is enmity against God. Well may the wrath of God abide upon you. He is of purer eyes than to behold iniquity : He hath said, "The soul that sinneth, it shall die." It shall die eternally, shall be "punished with everlasting destruction, from the presence of the Lord and from the glory of his power."

4. How then can you escape the damnation of hell,—the lake of fire burning with brimstone ; "where their worm dieth not, and the fire is not quenched ?" You can never redeem your own soul. You cannot atone for the sins that are past. If you could leave off sin now, and live unblamable for the time to come, that would be no atonement for what is past. Nay, if you could live like an angel for a thousand years, that would not atone for one sin. But neither can you do this ; you cannot leave off sin ; it has the dominion over you. If all your past sins were now to be forgiven, you would immediately sin again ; that is, unless your heart were cleansed ; unless it were created anew. And who can do this ? Who can bring a clean thing out of an unclean ?

Surely none but God. So you are utterly sinful, guilty, helpless! What can you do to be saved?

5. One thing is needful: "Believe in the Lord Jesus Christ, and thou shalt be saved!" Believe (not as the devils only, but) with that faith which is the gift of God, which is wrought in a poor, guilty, helpless sinner by the power of the Holy Ghost. See all thy sins on Jesus laid. God laid on him the iniquities of us all. He suffered once the just for the unjust. He bore our sins in his own body on the tree. He was wounded for thy sins; he was bruised for thy iniquities. "Behold the Lamb of God taking away the sin of the world!" taking away thy sins, even thine, and reconciling thee unto God the Father! "Look unto him and be thou saved!" If thou look unto Him by faith, if thou cleave to Him with thy whole heart, if thou receive Him both to atone, to teach, and to govern thee in all things, thou shalt be saved, thou art saved, both from the guilt, the punishment, and all the power of sin. Thou shalt have peace with God, and a peace in thy own soul, that passeth all understanding. Thy soul shall magnify the Lord, and thy spirit rejoice in God thy Saviour. The love of God shall be shed abroad in thy heart, enabling thee to trample sin under thy feet. And thou wilt then have an hope full of immortality. Thou wilt no longer be afraid to die, but rather long for the hour, having a desire to depart, and to be with Christ.

6. This is the faith that worketh by love, the way that leadeth to the kingdom. Do you earnestly desire to walk therein? Then put away all hinderances. Beware of company: At the peril of your soul, keep from those who neither know nor seek God. Your old acquaintance are no acquaintance for you, unless they too acquaint themselves with God. Let them laugh at you, or say you are running mad. It is enough, if you have praise of God. Beware of strong drink. Touch it not, lest you should not know when to stop. You have no need of this to cheer your spirits; but of the peace and the love of God; beware of men that pretend to show you the way to heaven, and know it not themselves. There is no other name whereby you can be saved, but the name of our Lord Jesus Christ. And there is no other way whereby you can find the virtue of his name but by faith. Beware of Satan transformed into an angel of light, and telling you it is presumption to believe in Christ,

as your Lord and your God, your wisdom and righteousness, sanctification and redemption. Believe in him with your whole heart. Cast your whole soul upon his love. Trust Him alone; love Him alone; fear Him alone; and cleave to Him alone; till He shall say to you, (as to the dying malefactor of old,) "This day shalt thou be with me in paradise."

A WORD IN SEASON:

OR,

ADVICE TO AN ENGLISHMAN.*

1. Do you ever think? Do you ever consider? If not, it is high time you should. Think a little, before it is too late. Consider what a state you are in; and not you alone, but our whole nation. We would have war; and we have it. And what is the fruit? Our armies broken in pieces; and thousands of our men either killed on the spot, or made prisoners in one day. Nor is this all. We have now war at our own doors; our own countrymen turning their swords against their brethren. And have any hitherto been able to stand before them? Have they not already seized upon one whole kingdom? Friend, either think now, or sleep on and take your rest, till you drop into the pit where you will sleep no more!

2. Think what is likely to follow, if an army of French also should blow the trumpet in our land! What desolation may we not then expect? what a wide-spread field of blood? And what can the end of these things be? If they prevail, what but Popery and slavery? Do you know what the spirit of Popery is? Did you never hear of that in Queen Mary's reign; and of the holy men who were then burned alive by the Papists, because they did not dare to do as they did; to worship angels and saints, to pray to the Virgin Mary, to

* This was published at the beginning of the late rebellion.

bow down to images, and the like? If we had a King of this spirit, whose life would be safe? at least, what honest man's? A knave indeed might turn with the times. But what a dreadful thing would this be to a man of conscience: "Either turn or burn: Either go into that fire, or into 'the fire that never shall be quenched?'"

3. And can you dream that your property would be any safer than your conscience? Nay, how should that be? Nothing is plainer than that the Pretender cannot be King of England, unless it be by conquest. But every conqueror may do what he will; the laws of the land are no laws to him. And who can doubt, but one who should conquer England by the assistance of France, would copy after the French rules of government?

4. How dreadful then is the condition wherein we stand? on the very brink of utter destruction! But why are we thus? I am afraid the answer is too plain to every considerate man: Because of our sins; because we have well-nigh "filled up the measure of our iniquities." For, what wickedness is there under heaven which is not found among us at this day? Not to insist on the Sabbath-breaking in every corner of our land; the thefts, cheating, fraud, extortion; the injustice, violence, oppression; the lying and dissimulating; the robberies, sodomies, and murders; which, with a thousand unnamed villanies, are common to us and our neighbour Christians of Holland, France, and Germany; consider, over and above, what a plentiful harvest we have of wickedness almost peculiar to ourselves. For who can vie with us in the direction of Courts of Justice; in the management of public charities; or in the accomplished, barefaced wickedness which so abounds in our prisons, and fleets, and armies? Who in Europe can compare with the sloth, laziness, luxury, and effeminacy of the English Gentry; or with the drunkenness, and stupid, senseless cursing and swearing which are daily seen and heard in our streets? one great inlet, no doubt, to that flood of perjury, which so increases among us day by day; the like whereunto is not to be found in any other part of the habitable earth.

5. Add to all these, (what is indeed the source as well as completion of all,) that open and professed Deism and rejection of the Gospel, that public, avowed apostasy from the Christian faith, which reigns among the rich and great,

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and hath spread from them to all ranks and orders of men, the vulgar themselves not excepted, and made us a people fitted for the "destroyer of the Gentiles."

6. Because of these sins is this evil come upon us. For, whether you are aware of it or no, there is a God; a God who, though he sits upon the circle of the heavens, sees and knows all that is done upon earth. And this God is holy; he does not love sin; he is just, rendering to all their due; and he is strong, there is none able to withstand him; he hath all power in heaven and in earth. He is patient indeed, and suffers long; but he will at last repay the wicked to his face. He often does so in this world; especially when a whole nation is openly and insolently wicked. Then doth God "arise and maintain his own cause;" then doth he terribly show both his justice and power; that if these will not repent, yet others may fear, and flee from the wrath to come.

7. There hath been, among them that feared God, a general expectation, for many years, that the time was coming when God would thus arise to be avenged on this sinful nation. At length the time is come. The patience of God, long provoked, gives place to justice. The windows of heaven begin to be opened, to rain down judgments on the earth. And yet, with what tenderness does he proceed! in the midst of wrath remembering mercy. By how slow degrees does his vengeance move! Nor does his whole displeasure yet arise.

8. Brethren, countrymen, Englishmen, what shall we do; to-day, while it is called to-day, before the season of mercy is quite expired, and our "destruction cometh as a whirlwind?" Which way can we remove the evils we feel? which way prevent those we fear? Is there any better way than the making God our friend? the securing his help against our enemies? Other helps are little worth. We see armies may be destroyed, or even flee away from old men and children. Fleets may be dashed to pieces in an hour, and sunk in the depth of the sea. Allies may be treacherous, or slow, or foolish, or weak, or cowardly; but God is a friend who cannot betray, and whom none can either bribe or terrify. And who is wise, or swift, or strong like him? Therefore, whatever we do, let us make God our friend; let us with all speed remove the cause of his anger; let us cast away our sins. Then shall his love have free course, and he will send us help, sufficient help, against all our enemies.

9. Come; will you begin? Will you, by the grace of God, amend one, and that without delay? First, then, own those sins which have long cried for vengeance in the ears of God. Confess, that we, and all, and you in particular, deserve for our inward and outward abominations, not only to be swept from the face of the earth, but to suffer the vengeance of eternal fire. Never aim at excusing either yourself or others; let your mouth be stopped. Plead guilty before God. Above all, own that impudence of wickedness, that utter carelessness, that pert stupidity, which is hardly to be found in any part of the earth, (at least, not in such a degree,) except in England. Do you not know what I mean? You was not long since praying to God for damnation upon your soul. One who has heard you said, "Is that right? Does not God hear? What, if he takes you at your word?" You replied, with equal impudence and ignorance, "What, are you a Methodist?" What, if he is a Turk? Must thou therefore be a Heathen? God humble thy brutish, devilish spirit!

10. Lay thee in the dust, for this and for all thy sins. Let thy laughter be turned into heaviness; thy joy into mourning; thy senseless jollity and mirth into sorrow and brokenness of heart. This is no time to eat, and drink, and rise up to play, but to afflict thy soul before the Lord. Desire of God a deep, piercing sense of the enormous sins of the nation, and of thy own. Remember that great example; how when the King of Nineveh was warned of the near approaching vengeance of God, he "caused it to be proclaimed, Let none taste anything; let them not feed nor drink water: But let them be covered with sackcloth, and cry mightily to God; yea, let them turn every one from his evil way. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" (Jonah iii.)

11. Let them turn every one from his evil way. Cease to do evil. Learn to do well. And see that this reformation be universal; for there is no serving God by halves. Avoid all evil, and do all good unto all men; else you only deceive your own soul. See also that it be from the heart; lay the axe to the root of the tree. Cut up, by the grace of God, evil desire, pride, anger, unbelief. Let this be your continual prayer to God, the prayer of your heart as well as lips: "Lord, I would believe; help thou mine unbelief; give me

the faith that worketh by love. 'The life which I now live,' let me 'live by faith in the Son of God.' Let me so believe, that I may 'love thee with all my heart, and mind, and soul, and strength;' and that I may love every child of man, even 'as thou hast loved us!' Let me daily 'add to my faith courage, knowledge, temperance, patience, brotherly kindness, charity; that so an entrance may be ministered to me abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"

A HYMN.

REGARD, thou righteous God, and true,
 Regard thy weeping people's prayer,
 Before the sword our land go through,
 Before thy latest plague we bear,
 Let all to thee, their Smiter, turn,
 Let all beneath thine anger mourn.

The sword, which first bereaved abroad,
 We now within our borders see;
 We see, but slight, thy nearer rod:
 So oft, so kindly, warn'd by thee,
 We still thy warning love despise,
 And dare thine utmost wrath to rise.

Yet, for the faithful remnant's sake,
 Thine utmost wrath awhile defer,
 If, haply, we at last may wake,
 And, trembling at destruction near,
 The cause of all our evils own,
 And leave the sins for which we groan.

Or, if the wicked will not mourn,
 And 'scape the long-suspended blow,
 Yet shall it to thy glory turn,
 Yet shall they all thy patience know,
 Thy slighted love and mercy clear,
 And vindicate thy justice here.

FOR HIS MAJESTY KING GEORGE.

IMMORTAL King of kings,
 Whose favour or whose frown
 Monarchs and states to honour brings,
 Or turns them upside down!

To thee, in danger's hour,
 We for our Sov'reign cry :
 Protect him by thy gracious power,
 And set him up on high.

Not by a mighty host
 Can he deliver'd be ;
 Let others in their numbers trust,
 We look, O Lord, to thee.

Help to thy servant send,
 And strengthen from above ;
 And still thy minister defend
 By thine almighty love.

The Spirit of thy grace
 Thy heavenly unction, shed,
 And hosts of guardian angels place
 Around his sacred head.

Confound whoe'er oppose,
 Or force them to retire ;
 Be thou a tower against his foes,
 Be thou a wall of fire.

O bring him out of all
 His sanctified distress,
 And by his name thy servant call,
 And fill him with thy peace.

Show him, almighty Lord,
 That thou his Saviour art ;
 And speak the soul-converting word,
 " My son, give me thy heart ! "

A WORD TO A PROTESTANT.

1. Do not you call yourself a Protestant? Why so? Do you know what the word means? What is a Protestant? I suppose you mean one that is not a Papist. But what is a Papist? If you do not know, say so; acknowledge you cannot tell. Is not this the case? You call yourself a Protestant; but you do not know what a Protestant is.

You talk against Papists ; and yet neither do you know what a Papist is. Why do you pretend, then, to the knowledge which you have not ? Why do you use words which you do not understand ?

2. Are you desirous to know what these words, *Papist* and *Protestant*, mean ? A Papist is one who holds the Pope or Bishop of Rome (the name *papa*, that is, *father*, was formerly given to all Bishops) to be head of the whole Christian Church ; and the Church of Rome, or that which owns the Pope as their head, to be the only Christian Church.

3. In a course of years, many errors crept into this Church, of which good men complained from time to time. At last, about two hundred years ago, the Pope appointed many Bishops and others to meet at a town in Germany, called Trent. But these, instead of amending those errors, established them all by a law, and so delivered them down to all succeeding generations.

4. Among these errors may be numbered, their doctrine of seven sacraments ; of transubstantiation ; of communion in one kind only ; of purgatory, and praying for the dead therein ; of veneration of relics ; and of indulgences, or pardons granted by the Pope, and to be bought for money.

It is thought by some, that these errors, great as they are, do only defile the purity of Christianity ; but it is sure, the following strike at its very root, and tend to banish true religion out of the world :—

5. First. The doctrine of merit. The very foundation of Christianity is, that a man can merit nothing of God ; that we are “justified freely by his grace, through the redemption that is in Jesus Christ ;” not for any of our works or of our deservings, but by faith in the blood of the covenant.

But the Papists hold, that a man may by his works merit or deserve eternal life ; and that we are justified, not by faith in Christ alone, but by faith and works together.

This doctrine strikes at the root of Christian faith, the only foundation of true religion.

6. Secondly. The doctrine of praying to saints, and worshipping of images. To the Virgin Mary they pray in these words : “O Mother of God, O Queen of heaven, command thy Son to have mercy upon us !” And, “The right use of images,” says the Council of Trent, “is to honour them, by bowing down before them.” (Sess. 25, pars 2.)

This doctrine strikes at the root of that great commandment, (which the Papists call part of the first,) "Thou shalt not bow down to them, nor worship them," that is, not any image whatsoever. It is gross, open, palpable idolatry, such as can neither be denied nor excused; and tends directly to destroy the love of God, which is indeed the first and great commandment.

7. Thirdly. The doctrine of persecution. This has been for many ages a favourite doctrine of the Church of Rome. And the Papists in general still maintain, that all heretics (that is, all who differ from them) ought to be compelled to receive what they call the true faith; to be forced into the Church, or out of the world.

Now, this strikes at the root of, and utterly tears up, the second great commandment. It directly tends to bring in blind, bitter zeal; anger, hatred, malice, variance; every temper, word, and work that is just contrary to the loving our neighbour as ourselves.

So plain it is, that these grand Popish doctrines of merit, idolatry, and persecution, by destroying both faith, and the love of God and of our neighbour, tend to banish true Christianity out of the world.

8. Well might our forefathers protest against these: And hence it was that they were called Protestants; even because they publicly protested, as against all the errors of the Papists, so against these three in particular: The making void Christian faith, by holding that man may merit heaven by his own works; the overthrowing the love of God by idolatry, and the love of our neighbour by persecution.

Are you then a Protestant, truly so called? Do you protest, as against all the rest, so in particular against these three grand fundamental errors of Popery? Do you publicly protest against all merit in man? all salvation by your own works? against all idolatry of every sort? and against every kind and degree of persecution?

I question not but you do. You publicly protest against all these horrible errors of Popery. But does your heart agree with your lips? Do you not inwardly cherish what you outwardly renounce? It is well if you who cry out so much against Papists are not one yourself. It is well if you are not yourself (as little as you may think of it) a rank Papist in your heart.

9. For, First, how do you hope to be saved? by doing thus and thus? by doing no harm, and paying every man his own, and saying your prayers, and going to church and sacrament? Alas! alas! Now you have thrown off the mask: This is Popery barefaced. You may just as well speak plain, and say, "I trust to be saved by the merit of my own works." But where is Christ all this time? Why, he is not to come in till you get to the end of your prayer; and then you will say, "for Jesus Christ's sake,"—because so it stands in your book. O my friend, your very foundation is Popish. You seek salvation by your own works. You trample upon the "blood of the covenant." And what can a poor Papist do more?

10. But let us go on: Are you clear of idolatry any more than the Papists are? It may be, indeed, yours is in a different way. But how little does that signify! They set up their idols in their churches; you set up yours in your heart. Their idols are only covered with gold or silver; but yours is solid gold. They worship the picture of the Queen of Heaven; you, the picture of the Queen or King of England. In another way, they idolize a dead man or woman; whereas your idol is yet alive. O how little is the difference before God! How small pre-eminence has the money-worshipper at London, over the image-worshipper at Rome; or the idolizer of a living sinner, over him that prays to a dead saint!

11. Take one step farther: Does the Papist abroad persecute? Does he force another man's conscience? So does the Papist at home, as far as he can, for all he calls himself a Protestant. Will the man in Italy tolerate no opinion but his own? No more, if he could help it, would the man in England. Would you? Do not you think the Government much overseen, in bearing with any but those of the Church? Do not you wish they would put down such and such people? You know what you would do if you was in their place. And by the very same spirit you would continue the Inquisition at Rome, and rekindle the fires in Smithfield.

12. It is because our nation is overrun with such Protestants, who are full of their own good-deservings, as well as of abominable idolatry, and of blind, fiery zeal, of the whole spirit of persecution, that the sword of God, the great, the just, the jealous God, is even now drawn in our land; that the armies of the aliens are hovering over it, as a vulture

over his prey; and that the open Papists are on the very point of swallowing up the pretended Protestants.*

13. Do you desire to escape the scourge of God? Then I entreat you, First, be a real Protestant. By the Spirit of God assisting you, (for without him you know you can do nothing,) cast away all that trust in your own righteousness, all hope of being saved by your own works. Own, your merit is everlasting damnation; that you deserve the damnation of hell. Humble yourself under the mighty hand of God. Lie in the dust. Let your mouth be stopped; and let all your confidence be in the "blood of sprinkling;" all your hope in Jesus Christ "the righteous;" all your faith in "Him that justifieth the ungodly, through the redemption that is in Jesus."

O put away your idols out of your heart. "Love not the world, neither the things of the world." "Having food to eat and raiment to put on, be content;" desire nothing more but God. To-day, hear his voice, who continually cries, "My son, give me thy heart." Give yourself to Him who gave himself for you. May you love God, as he has loved us! Let him be your desire, your delight, your joy, your portion, in time and in eternity.

And if you love God, you will love your brother also; you will be ready to lay down your life for his sake; so far from any desire to take away his life, or hurt a hair of his head. You will then leave his conscience uncontrolled; you will no more think of forcing him into your own opinions, as neither can he force you to judge by his conscience. But each shall "give an account of himself to God."

14. It is true, if his conscience be misinformed, you should endeavour to inform him better. But whatever you do, let it be done in charity, in love and meekness of wisdom. Be zealous for God; but remember, that "the wrath of man worketh not the righteousness of God;" that angry zeal, though opposing sin, is the servant of sin; that true zeal is only the flame of love. Let this be your truly Protestant zeal: While you abhor every kind and degree of persecution, let your heart burn with love to all mankind, to friends and enemies, neighbours and strangers; to Christians, Heathens, Jews, Turks, Papists, heretics; to every soul which God hath made. "Let" this "your light shine before men, that they may glorify your Father which is in heaven."

* This was wrote during the late rebellion.

HYMN I.

1 WHERE have I been so long,
Fast bound in sin and night,
Mix'd with the blind self-righteous throng
Who hate the sons of light ?

2 O how shall I presume,
Jesus, to call on thee,
Sunk in the lowest dregs of Rome,
The worst idolatry !

3 A stranger to thy grace,
Long have I labour'd, Lord,
To 'stablish my own righteousness,
And been what I abhorr'd.

4 Foe to the Popish boast,
No merit was in me !
Yet in my works I put my trust,
And not alone in thee.

5 For works that I had wrought
I look'd to be forgiven,
And by my virtuous tempers thought
At last to purchase heaven.

6 Or if I needed still
The help of grace divine,
Thy merits should come in to fill
The small defects of mine.

7 Alas ! I knew not then,
Thou only didst atone
For all the sinful sons of men,
And purge our guilt alone ;

8 Didst shed thy blood to pay
The all-sufficient price,
And take the world's offence away
By thy great sacrifice.

9 But O, my dying God,
By thee convinced at last,
My soul on that atoning blood,
On that alone, I cast !

10 I dare no longer trust
On aught I do, or feel,
But own, while humbled in the dust,
My whole desert is hell.

My works of righteousness,
 I cast them all away :
 Me, Lord, thou frankly must release,
 For I have nought to pay.

12 Not one good word or thought
 I to thy merits join ;
 But gladly take the gift, unbought,
 Of righteousness divine.

13 My faith is all in thee,
 My only hope thou art ;
 The pardon thou hast bought for me,
 Engrave it on my heart.

14 The blood by faith applied,
 O let it now take place ;
 And speak me freely justified,
 And fully saved by grace.

HYMN II.

1 FORGIVE me, O thou jealous God,
 A wretch who on thy laws have trod,
 And robb'd thee of thy right ;
 A sinner to myself unknown,
 'Gainst thee I have transgress'd, and done
 This evil in thy sight.

2 My body I disdain'd to' incline,
 Or worship at an idol's shrine,
 With gross idolatry ;
 But O ! my soul hath baser proved,
 Honour'd, and fear'd, and served and loved
 The creature more than thee.

3 Let the blind sons of Rome bow down
 To images of wood and stone ;
 But I, with subtler art,
 Safe from the letter of thy word,
 My idols secretly adored,
 Set up within my heart.

4 But O ! suffice the season past ;
 My idols now away I cast,
 Pleasure, and wealth, and fame
 The world, and all its goods, I leave,
 To thee alone resolved to give
 Whate'er I have or am.

- 5 Lo ! in a thankful, loving heart,
 I render thee whate'er thou art,
 I give myself to thee ;
 And thee my whole delight I own,
 My joy, my glory, and my crown,
 To all eternitv.
-

HYMN III.

- 1 O THOU who seest what is in man,
 And show'st myself to me,
 Suffer a sinner to complain,
 And groan his griefs to thee.
- 2 A sinner, that has cloak'd his shame
 With self-deceiving art ;
 Thy worshipper reform'd in name,
 But unrenew'd in heart.
- 3 The servants most unlike their Lord,
 How oft did I condemn !
 The persecuting Church abhorr'd,
 Nor saw myself in them !
- 4 The spirit of my foes I caught,
 The angry, bitter zeal ;
 And fierce for my own party fought,
 And breathed the fire of hell.
- 5 Threat'ning I did and slaughter breathe,
 (The flail of heresy,)
 And doom the sects to bonds, or death,
 That did not think with me.
- 6 To propagate the truth, I fought
 With fury and despite ;
 And, in my zeal for Israel, sought
 To slay the Gibeonite.
- 7 "The temple of the Lord are we !"
 And all who dared deny,
 I would not have their conscience free,
 But force them to comply.
- 8 With wholesome discipline severe
 To conquer them I strove,
 And drive into the pale through fear,
 Who would not come through love.
- 9 How vainly then the zealots blind
 Of Rome did I disclaim !
 Still to the church of Satan join'd,
 And differing but in name,

- 10 How could I, Lord, myself deceive,
While unreform'd within ?
Protest against their creed, and cleave
The closer to their sin ?
- 11 Their foulest sin my own I made,
(And humbly now confess,)
While by my anger I essay'd
To work thy righteousness.
- 12 A murderer convict, I come
My vileness to bewail ;
By nature born a son of Rome,
A child of wrath and hell.
- 13 Lord, I at last recant, reject,
Through thy great strength alone,
The madness of the Romish sect,
The madness of my own.
- 14 Lord, I abhor, renounce, abjure,
The fiery spirit unclean,
The persecuting zeal impure,
The sin-opposing sin.
- 15 Let others draw, with fierce despite,
The' eradicating sword,
And with the devil's weapons fight,
The battles of the Lord.
- 16 But O ! my gracious God, to me
A better spirit impart ;
The gentle mind that was in thee,
The meekly loving heart.
- 17 The heart whose charity o'erflows
To all, far off, and near ;
True charity to friends and foes,
Impartially sincere.
- 18 Heathens, and Jews, and Turks, may I,
And heretics embrace ;
Nor e'en to Rome the love deny
I owe to all the race.

A WORD TO A FREEHOLDER.

WHAT are you going to do? to vote for a Parliament man? I hope then you have taken no money. For doubtless you know the strictness of the oath,—that you have received no “gift or reward, directly or indirectly, nor any promise of any, on account of your vote” in the ensuing election. Surely you start at perjury! at calm, forethought, deliberate, wilful perjury! If you are guilty already, stop; go no further. It is at the peril of your soul. Will you sell your country? Will you sell your own soul? Will you sell your God, your Saviour? Nay, God forbid! Rather cast down just now the thirty pieces of silver or gold, and say, “Sir, I will not sell heaven. Neither you nor all the world is able to pay the purchase.”

I hope you have received nothing else, neither will receive; no entertainment, no meat or drink. If this is given you on account of your vote, you are perjured still. How can you make oath, you have received no gift? This was a gift, if you did not buy it. What! will you sell your soul to the devil for a draught of drink, or for a morsel of bread? O consider what you do! Act as if the whole election depended on your single vote, and as if the whole Parliament depended (and therein the whole nation) on that single person whom you now choose to be a member of it.

But if you take nothing of any, for whom shall you vote? For the man that loves God. He must love his country, and that from a steady, invariable principle. And by his fruits you shall know him. He is careful to abstain from all appearance of evil. He is zealous of good works, as he has opportunity, doing good to all men. He uses all the ordinances of God, and that both constantly and carefully. And he does this, not barely as something he must do, or what he would willingly be excused from; no, he rejoices in this his reasonable service, as a blessed privilege of the children of God.

But what, if none of the candidates have these fruits? Then vote for him that loves the King, King George, whom

the wise providence of God has appointed to reign over us. He ought to be highly esteemed in love, even for his office' sake. A King is a lovely, sacred name. He is a Minister of God unto thee for good. How much more such a King, as has been, in many respects, a blessing to his subjects! You may easily know those who love him not; for they generally glory in their shame. They "are not afraid to speak evil of dignities;" no, not even of the "ruler of their people."

Perhaps you will say, "But I love my country; therefore I am for the country interest." I fear you know not what you say. Are you against your King because you love your country? Who taught you to separate your King from your country? to set one against the other? Be assured, none that loves either. True lovers of their country do not talk in this senseless manner.

Is not the interest of the King of England, and of the country of England, one and the same? If the King is destroyed, doth it profit the country? if the country, does it profit the King? Their interest cannot be divided. The welfare of one is the welfare of both.

Have you an objection of a different kind? Do you say, "I am for the Church? The Church of England for ever! Therefore I vote for —; he is a true Churchman, a lover of the Church." Are you sure of that? Friend, think a little. What kind of a Churchman is he? a whoring Churchman, a gaming Churchman, a drunken Churchman, a lying Churchman, a cursing and swearing Churchman? or a red-hot persecuting Churchman, that would send all Dissenters to the devil at a clap? For shame! for shame! Do you call a man a Churchman, who knows no more of God than a Turk? call a man a Churchman, that does not even pretend to so much religion as would serve an honest Heathen? He is a lover of the Church who is a lover of God, and consequently of all mankind. Whoever else talks of loving the Church, is a cheat. Set a mark upon that man.

Above all, mark that man who talks of loving the Church, and does not love the King. If he does not love the King, he cannot love God. And if he does not love God, he cannot love the Church. He loves the Church and the King just alike. For indeed he loves neither one nor the other.

O beware, you who truly love the Church, and therefore cannot but love the King; beware of dividing the King and

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the Church, any more than the King and country. Let others do as they will, what is that to you? Act you as an honest man, a loyal subject, a true Englishman, a lover of the country, a lover of the Church; in one word, a Christian! one that fears nothing but sin, that seeks nothing but heaven, and that desires nothing but God; nothing but glory to God in the highest, and on earth peace, good-will towards men!

ADVICE TO A SOLDIER.

1. ARE you to die? Must you leave this world, and carry nothing of it away with you? Naked as you came out of your mother's womb, naked shall you return. And are you never to come back into this world? Have you no more place under the sun? When you leave these houses and fields, this flesh and blood, do you part with them for ever? Are you sure of this? Must all men die? Can none at all escape death? Do rich men likewise die, and leave their riches for others? Do princes also fall and die like one of their people? Can you then escape it? You do not think so. You know death is as sure as if you felt it already; as if you was now gasping for life, sweating and trembling in those last pangs, till the soul started off from the quivering lips into the boundless ocean of eternity.

2. And are you to be judged? How is this to be? Why, the Son of God shall come in his glory, and all his holy angels with him; "and then shall he sit upon the throne of his glory. And before Him shall be gathered all nations; and he shall separate them from one another, as a shepherd divideth his sheep from the goats. Behold, he cometh with clouds! And every eye shall see Him which is, and which was, and which is to come, the Almighty! And I saw" (wilt thou also say) "a great white throne, and Him that sat thereon, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and they were judged, every man according to his works." And shalt thou also be judged

according to thy works? all thy works, whether they be good or evil? Yea, and for every idle word which thou shalt speak, thou shalt give an account in the day of judgment. But this is not all: The Lord, the Judge, searcheth the heart, and trieth the reins. He understands all thy thoughts; and for all these likewise he shall bring thee into judgment. Supposest thou it is enough to be outwardly good? What! though thy inward parts are very wickedness? And are they not? Is not thy soul fallen short of the glory (the glorious image) of God? Look into thy breast. Art thou not a fallen spirit? Dost thou not know and feel how very far thou art gone from original righteousness? Desperately full thou art of all evil, and naked of all good? Is there not in thee an earthly, sensual, devilish mind? a mind that is enmity against God? It is plain there is. For thou dost not love God. Thou dost not delight in him. He is not the desire of thy eyes, or the joy of thy heart. Thou lovest the creature more than the Creator. Thou art a lover of pleasure more than a lover of God. O how wilt thou stand in the judgment?

3. Are you then to go to heaven or hell? It must be either to one or the other. I pray God you may not go to hell! For who can dwell with everlasting burnings? Who can bear the fierceness of that flame, without even a drop of water to cool his tongue? yea, and that without end; for as the worm dieth not, so the fire is not quenched. No; whoever is once cast into that lake of fire, shall be tormented day and night for ever and ever. O eternity! eternity! Who can tell the length of eternity? I warn thee now, before God, and the Lord Jesus Christ, that thou come not into that place of torment!

4. But, alas! Is not hell now begun in thy soul? Does thy conscience never awake? Hast thou no remorse at any time? no sense of guilt? no dread of the wrath of God? Why, these (if thou art not saved from them in this life) are the worm that never dieth. And what else is thy carnal mind? thy enmity against God? thy foolish and hurtful lusts, thy inordinate affections? What are pride, envy, malice, revenge? Are they not vipers gnawing thy heart? May they not well be called, the dogs of hell? Canst thou be out of hell, while these are in thy soul? while they are tearing it in pieces, and there is none to help thee? Indeed they are not fully let loose upon thee: And while thou seest the light

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of the sun, the things of the world that surround thee, or the pleasures of sense, divert thy thoughts from them. But when thou canst eat and drink no more, when the earth, with the works thereof, is burned up, when the sun is fallen from heaven, and thou art shut up in utter darkness, what a state wilt thou be in then ! Mayest thou never try ! Seek thou a better habitation, a house of God, eternal in the heavens.

5. There the wicked cease from troubling, there the weary are at rest. For God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying ; neither shall there be any more pain, but everlasting joy upon their heads. But this joy our ears have not yet heard, neither has it entered into the heart of man to conceive. Yet a little of it the children of God can conceive, from what they already enjoy. For the kingdom of heaven is within them. God has given them eternal life ; the life which is hid with Christ in God. They have heaven upon earth ; "righteousness, and peace, and joy in the Holy Ghost." Their souls are renewed in the image of God. They love God. They are happy in him ; and they love their neighbour (that is, every man) as themselves, as their own souls. Being justified by faith, they have peace with God, yea, a peace which passeth all understanding. And they rejoice in him, knowing their sins are blotted out ; that they are accepted in the Beloved ; and that they are going to "an inheritance incorruptible, undefiled, and that fadeth not away."

6. Will you reply to all this : " But I am a soldier, and have therefore nothing to do with these things ? " Hold ! Have soldiers nothing to do with death ? How so ? Do soldiers never die ? Can you fright death away ? No, my friend ; he will not regard all your big words and looks, nor all the weapons of your warfare. You can neither conquer nor escape him. Your profession may excuse you from many other things ; but there is no excusing yourself from death. Are you less sure of this than other men are ? No ; there is one lot for all. Are you farther from it than they ? Nay, rather nearer ; you live in the very jaws of death. Why, then, a soldier (if there be any difference) has more to do with death than other men. It is not far from every one of us ; but to him it is just at the door.

7. Or, do you fancy a soldier has nothing to do with

judgment? Will you say, then, (as poor Captain Uratz did, when he was asked, a few minutes before his death, if he had made his peace with God,) "I hope God will deal with me like a gentleman?" But God said unto him, "Thou fool! I will deal with thee as with all mankind. There is no respect of persons with me. I reward every man according to his works." Thou also shalt receive of the righteous Judge according to the things which thou hast done in the body. Death levels all; it mingles in one dust the gentleman, soldier, clown, and beggar; it makes all these distinctions void. When life ends, so do they. Holy or unholy, is the one question then. Lo! the books are opened, that all the dead may be judged according to the things that are written therein. O may thy name be found written in the book of life!

8. For, have soldiers nothing to do with hell? Why, then, is it so often in thy mouth? Dost thou think God does not hear the prayer? And how often hast thou prayed him to damn thy soul? Is his ear waxed heavy, that it cannot hear? I fear thou wilt find it otherwise. Was not he a soldier, too, (and a terrible one,) to whom God said of old, "Hell from beneath is moved for thee, to meet thee at thy coming?" And what marvel? For sin is the high road to hell. And have soldiers nothing to do with sin? Alas! how many of you wallow therein, yea, and glory in your shame! How do you labour to work out your own damnation! O, poor work, for poor wages! The wages of sin is death; the wages of cursing, of swearing, of taking the name of God in vain, of Sabbath-breaking, drunkenness, revenge, of fornication, adultery, and all uncleanness. Now, art thou clear of these? Does not thy own heart smite thee? Art thou not condemned already? What voice is that which sounds in thine ears? Is it not the voice of God? "Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a sinner as this?" It is a fearful thing to fall into the hands of the living God! Be very sure that thou art stronger than he, before thou fliest in his face! Do not defy God, unless thou canst overcome him. But canst thou indeed? O no; do not try. Do not dare him to do his worst. Why should he destroy both thy body and soul in hell? Why shouldest thou be

punished with everlasting destruction from the presence of the Lord, and from the glory of his power?

9. But if there were no other hell, thou hast hell enough within thee. An awakened conscience is hell. Pride, envy, wrath, hatred, malice, revenge; what are these but hell upon earth? And how often art thou tormented in these flames!—flames of lust, envy, or proud wrath! Are not these to thy soul, when blown up to the height, as it were a lake of fire, burning with brimstone? Flee away, before the great gulf is fixed; escape, for thy life! If thou hast not strength, cry to God, and thou shalt receive power from on high; and He whose name is rightly called Jesus shall save thee from thy sins.

10. And why should he not? Has a soldier nothing to do with heaven? God forbid that you should think so! Heaven was designed for you also. God so loved your soul, that he gave his only-begotten Son, that you, believing in him, might not perish, but have everlasting life. Receive, then, the kingdom prepared for you from the foundation of the world! This, this is the time to make it sure; this short, uncertain day of life. Have you then an hour to spare? No; not a moment. Arise, and call upon thy God. Call upon the Lamb, who taketh away the sins of the world, to take away thy sins. Surely he hath borne thy griefs, and carried thy sorrows! He was wounded for thy transgressions, and bruised for thy iniquities. He hath paid the ransom for thy soul. Believe in him, and thou shalt be saved. Art thou a sinner? He came not to call the righteous, but sinners, to repentance. Art thou a lost, undone sinner? He came to seek and to save that which was lost. May He that gave himself for thee, give thee ears to hear, and a heart to understand, his love! So shalt thou also say, "The life I now live, I live by faith in the Son of God." So shall the love of God be shed abroad in thy heart, and thou shalt rejoice with joy unspeakable. Thou shalt have the mind that was in Christ, and shalt so walk as he also walked; till, having fought the good fight, and finished thy course, thou receive the crown that fadeth not away!

A COLLECTION OF FORMS OF PRAYER,

FOR EVERY DAY IN THE WEEK.

[FIRST PRINTED IN THE YEAR 1733.]

SUNDAY MORNING.

ALMIGHTY God, Father of all mercies, I, thy unworthy servant, desire to present myself, with all humility, before thee, to offer my morning sacrifice of love and thanksgiving. Glory be to thee, O most adorable Father, who, after thou hadst finished the work of creation, enteredst into thy eternal rest. Glory be to thee, O holy Jesus, who having through the eternal Spirit, offered thyself a full, perfect, and sufficient sacrifice for the sins of the whole world, didst rise again the third day from the dead, and hadst all power given thee both in heaven and on earth. Glory be to thee, O blessed Spirit, who, proceeding from the Father and the Son, didst come down in fiery tongues on the Apostles on the first day of the week, and didst enable them to preach the glad tidings of salvation to a sinful world, and hast ever since been moving on the faces of men's souls, as thou didst once on the face of the great deep, bringing them out of that dark chaos in which they were involved. Glory be to thee, O holy, undivided Trinity, for jointly concurring in the great work of our redemption, and restoring us again to the glorious liberty of the sons of God. Glory be to thee, who, in compassion to human weakness, hast appointed a solemn day for the remembrance of thy inestimable benefits. O let me ever esteem it my privilege and happiness to have a day set apart for the concerns of my soul, a day free from distractions, disengaged from the world, wherein I have nothing to do but to praise and love thee. O let it ever be to me a day sacred to divine love, a day of heavenly rest and refreshment.

Let thy Holy Spirit, who, on the first day of the week, descended in miraculous gifts on thy Apostles, descend on me

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thy unworthy servant, that I may be always "in the spirit on the Lord's day." Let his blessed inspiration prevent and assist me in all the duties of this thy sacred day, that my wandering thoughts may all be fixed on thee, my tumultuous affections composed, and my flat and cold desires quickened into fervent longings and thirstings after thee. O let me join in the prayers and praises of thy Church with ardent and heavenly affection, hear thy word with earnest attention and a fixed resolution to obey it. And when I approach thy altar, pour into my heart humility, faith, hope, love, and all those holy dispositions which become the solemn remembrance of a crucified Saviour. Let me employ this whole day to the ends for which it was ordained, in works of necessity and mercy, in prayer, praise, and meditation; and "let the words of my mouth, and the meditation of my heart, by always acceptable in thy sight."

I know, O Lord, that thou hast commanded me, and therefore it is my duty, to love thee with all my heart, and with all my strength. I know thou art infinitely holy and overflowing in all perfection; and therefore it is my duty so to love thee.

I know thou hast created me, and that I have neither being nor blessing but what is the effect of thy power and goodness.

I know thou art the end for which I was created, and that I can expect no happiness but in thee.

I know that in love to me, being lost in sin, thou didst send thy only Son, and that he, being the Lord of glory, did humble himself to the death upon the cross, that I might be raised to glory.

I know thou hast provided me with all necessary helps for carrying me through this life to that eternal glory, and this out of the excess of thy pure mercy to me, unworthy of all mercies.

I know thou hast promised to be thyself my "exceeding great reward;" though it is thou alone who thyself "workest in me, both to will and to do of thy good pleasure."

Upon these, and many other titles, I confess it is my duty to love thee, my God, with all my heart. Give thy strength unto thy servant, that thy love may fill my heart, and be the motive of all the use I make of my understanding, my affections, my senses, my health, my time, and whatever other talents I have received from thee. Let this, O God,

rule my heart without a rival ; let it dispose all my thoughts, words, and works ; and thus only can I fulfil my duty and thy command, of loving thee “with all my heart, and mind, and soul, and strength.”

O thou infinite Goodness, confirm thy past mercies to me, by enabling me, for what remains of my life, to be more faithful than I have hitherto been to this thy great command. For the time I have yet to sojourn upon earth, O let me fulfil this great duty. Permit me not to be in any delusion here ; let me not trust in words, or sighs, or tears, but love thee even as thou hast commanded. Let me feel, and then I shall know, what it is to love thee with all my heart.

O merciful God, whatsoever thou deniest me, deny me not this love. Save me from the idolatry of “loving the world, or any of the things of the world.” Let me never love any creature, but for thy sake, and in subordination to thy love. Take thou the full possession of my heart ; raise there thy throne, and command there as thou dost in heaven. Being created by thee, let me live to thee ; being created for thee, let me ever act for thy glory ; being redeemed by thee, let me render unto thee what is thine, and let my spirit ever cleave to thee alone.

Let the prayers and sacrifices of thy holy Church, offered unto thee this day, be graciously accepted. “Clothe thy Priests with righteousness, and pardon all thy people who are not prepared according to the preparation of the sanctuary.” Prosper all those who are sincerely engaged in propagating or promoting thy faith and love (——)* : “Give thy Son the Heathen for his inheritance, and the utmost parts of the earth for his possession ;” that from the rising up of the sun unto the going down of the same, thy name may be great among the Gentiles. Enable us of this nation, and especially those whom thou hast set over us in Church and State, in our several stations, to serve thee in all holiness, and to “know the love of Christ which passeth knowledge.” Continue to us the means of grace, and grant we may never provoke thee, by our non-improvement, to deprive us of them. Pour down thy blessing upon our Universities, that they may ever promote true religion and sound learning. Show mercy, O Lord, to my father and mother, my brothers and sisters, to all my friends, (——)* relations, and enemies,

* (——) Here mention the particular persons you would pray for.

and to all that are in affliction. Let thy fatherly hand be over them, and thy Holy Spirit ever with them; that, submitting themselves entirely to thy will, and directing all their thoughts, words, and works to thy glory, they, and those that are already dead in the Lord, may at length enjoy thee, in the glories of thy kingdom, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, blessed for ever.

SUNDAY EVENING.

General Questions which a serious Christian may propose to himself before he begins his Evening Devotions.

1. WITH what degree of attention and fervour did I use my morning prayers, public or private?
 2. Have I done anything without a present, or at least a previous, perception of its direct or remote tendency to the glory of God?
 3. Did I in the morning consider what particular virtue I was to exercise, and what business I had to do, in the day?
 4. Have I been zealous to undertake, and active in doing, what good I could?
 5. Have I interested myself any farther in the affairs of others than charity required?
 6. Have I, before I visited or was visited, considered how I might thereby give or receive improvement?
 7. Have I mentioned any failing or fault of any man, when it was not necessary for the good of another?
 8. Have I unnecessarily grieved any one by word or deed?
 9. Have I before or in every action considered how it might be a means of improving in the virtue of the day?
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Particular Questions relative to the Love of God.

1. HAVE I set apart some of this day to think upon his perfections and mercies?
2. Have I laboured to make this day a day of heavenly rest, sacred to divine love?
3. Have I employed those parts of it in works of necessity

and mercy, which were not employed in prayer, reading, and meditation ?

O MY Father, my God, I am in thy hand ; and may I rejoice above all things in being so. Do with me what seemeth good in thy sight ; only let me love thee with all my mind, soul, and strength.

I magnify thee for granting me to be born in thy Church, and of religious parents ; for washing me in thy baptism, and instructing me in thy doctrine of truth and holiness ; for sustaining me by thy gracious providence, and guiding me by thy blessed Spirit ; for admitting me, with the rest of my Christian brethren, to wait on thee at thy public worship ; and for so often feeding my soul with thy most precious body and blood, those pledges of love, and sure conveyances of strength and comfort. O be gracious unto all of us, whom thou hast this day (or at any time) admitted to thy holy table. Strengthen our hearts in thy ways against all our temptations, and make us "more than conquerors" in thy love.

O my Father, my God, deliver me, I beseech thee, from all violent passions : I know how greatly obstructive these are both of the knowledge and love of thee. O let none of them find a way into my heart, but let me ever possess my soul in meekness. O my God, I desire to fear them more than death ; let me not serve these cruel tyrants, but do thou reign in my breast ; let me be ever thy servant, and love thee with all my heart.

Deliver me, O God, from too intense an application to even necessary business. I know how this dissipates my thoughts from the one end of all my business, and impairs that lively perception I would ever retain of thee standing at my right hand. I know the narrowness of my heart, and that an eager attention to earthly things leaves it no room for the things of heaven. O teach me to go through all my employments with so truly disengaged a heart, that I may still see thee in all things, and see thee therein as continually looking upon me, and searching my reins ; and that I may never impair that liberty of spirit which is necessary for the love of thee.

Deliver me, O God, from a slothful mind, from all lukewarmness, and all dejection of spirit. I know these cannot but deaden my love to thee ; mercifully free my heart from them, and give me a lively, zealous, active, and cheerful

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spirit ; that I may vigorously perform whatever thou commandest, thankfully suffer whatever thou choosest for me, and be ever ardent to obey in all things thy holy love.

Deliver me, O God, from all idolatrous love of any creature. I know infinite numbers have been lost to thee, by loving those creatures for their own sake, which thou permittest, nay, even commandest, to love subordinately to thee. Preserve me, I beseech thee, from all such blind affection ; be thou a guard to all my desires, that they fix on no creature any farther than the love of it tends to build me up in the love of thee. Thou requirest me to love thee with all my heart : Undertake for me, I beseech thee, and be thou my security, that I may never open my heart to anything, but out of love to thee.

Above all, deliver me, O my God, from all idolatrous self-love. I know, O God, (blessed be thy infinite mercy for giving me this knowledge,) that this is the root of all evil. I know thou madest me, not to do my own will, but thine. I know, the very corruption of the devil is, the having a will contrary to thine. O be thou my helper against this most dangerous of all idols, that I may both discern all its subtleties, and withstand all its force. O thou who hast commanded me to renounce myself, give me strength, and I will obey thy command. My choice and desire is, to love myself, as all other creatures, in and for thee. O let thy almighty arm so stablish, strengthen, and settle me, that thou mayest ever be the ground and pillar of all my love.

By this love of thee, my God, may my soul be fixed against its natural inconstancy ; by this may it be reduced to an entire indifference as to all things else, and simply desire what is pleasing in thy sight. May this holy flame ever warm my breast, that I may serve thee with all my might ; and let it consume in my heart all selfish desires, that I may in all things regard, not myself, but thee.

O my God, let thy glorious name be duly honoured and loved by all the creatures which thou hast made. Let thy infinite goodness and greatness be ever adored by all angels and men. May thy Church, the Catholic seminary of divine love, be protected from all the powers of darkness. O vouchsafe to all who call themselves by thy name one short glimpse of thy goodness. May they once taste and see how gracious thou art, that all things else may be tasteless to them ; that their desires may be always flying up towards thee, that they may render thee love,

and praise, and obedience, pure and cheerful, constant and zealous, universal and uniform, like that the holy angels render thee in heaven.

Send forth thy blessed Spirit into the midst of these sinful nations, and make us a holy people: Stir up the heart of our Sovereign, of the Royal Family, of the Clergy, the Nobility, and of all whom thou hast set over us, that they may be happy instruments in thy hand of promoting this good work. Be gracious to the Universities, to the Gentry and Commons of this land: And comfort all that are in affliction; let the trial of their faith work patience in them, and perfect them in hope and love (——).

Bless my father, &c., my friends and relations, and all that belong to this family; all that have been instrumental to my good, by their assistance, advice, example, or writing; and all that do not pray for themselves.

Change the hearts of mine enemies, and give me grace to forgive them, even as thou for Christ's sake forgivest us.

O thou Shepherd of Israel, vouchsafe to receive me this night and ever into thy protection; accept my poor services, and pardon the sinfulness of these and all my holy duties. O let it be thy good pleasure shortly to put a period to sin and misery, to infirmity and death, to complete the number of thine elect, and to hasten thy kingdom; that we, and all that wait for thy salvation, may eternally love and praise thee, O God the Father, God the Son, and God the Holy Ghost, throughout all ages, world without end. "Our Father," &c.

MONDAY MORNING.

General Questions, which may be used every Morning.

DID I think of God first and last?

Have I examined myself how I behaved since last night's retirement?

Am I resolved to do all the good I can this day, and to be diligent in the business of my calling?

O God, who art the giver of all good gifts, I thy unworthy servant entirely desire to praise thy name for all the expressions of thy bounty towards me. Blessed be thy love for giving thy

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Son to die for our sins, for the means of grace, and for the hope of glory. Blessed be thy love for all the temporal benefits which thou hast with a liberal hand poured out upon me; for my health and strength, food and raiment, and all other necessities with which thou hast provided thy sinful servant. I also bless thee that, after all my refusals of thy grace, thou still hast patience with me, hast preserved me this night, (—)* and given me yet another day to renew and perfect my repentance. Pardon, good Lord, all my former sins, and make me every day more zealous and diligent to improve every opportunity of building up my soul in thy faith, and love, and obedience. Make thyself always present to my mind, and let thy love fill and rule my soul, in all those places, and companies, and employments to which thou callest me this day. In all my passage through this world, suffer not my heart to be set upon it; but always fix my single eye and my undivided affections on "the prize of my high calling." This one thing let me do; let me so press toward this, as to make all things else minister unto it; and be careful so to use them, as thereby to fit my soul for that pure bliss which thou hast prepared for those that love thee.

O thou, who art good and doest good, who extendest thy lovingkindness to all mankind, the work of thine hands, thine image, capable of knowing and loving thee eternally: Suffer me to exclude none, O Lord, from my charity, who are the objects of thy mercy; but let me treat all my neighbours with that tender love which is due to thy servants and to thy children. Thou hast required this mark of my love to thee: O let no temptation expose me to ingratitude, or make me forfeit thy lovingkindness, which is better than life itself. But grant that I may assist all my brethren with my prayers, where I cannot reach them with actual services. Make me zealous to embrace all occasions that may administer to their happiness, by assisting the needy, protecting the oppressed, instructing the ignorant, confirming the wavering, exhorting the good, and reproving the wicked. Let me look upon the failings of my neighbour as if they were my own; that I may be grieved for them, that I may never reveal them but when charity requires, and then with tenderness and compassion. Let thy love to me, O blessed Saviour, be the pattern of my love to him. Thou thoughtest nothing too dear to part with,

* (—) Here you may mention any particular mercy received.

to rescue me from eternal misery: O let me think nothing too dear to part with to set forward the everlasting good of my fellow Christians. They are members of thy body; therefore I will cherish them. Thou hast redeemed them with an inestimable price; assisted by thy Holy Spirit, therefore, I will endeavour to recover them from a state of destruction; that thus adorning thy holy gospel, by doing good according to my power, I may at last be received into the endearments of thy eternal love, and sing everlasting praise unto the Lamb that was slain and sitteth on the throne for ever.

Extend, I humbly beseech thee, thy mercy to all men, and let them become thy faithful servants. Let all Christians live up to the holy religion they profess; especially these sinful nations. Be entreated for us, good Lord; be glorified by our reformation, and not by our destruction. "Turn thou us, and so shall we be turned:" O be favourable to thy people; give us grace to put a period to our provocations, and do thou put a period to our punishment. Defend our Church from schism, heresy, and sacrilege, and the King from all treasons and conspiracies. Bless all Bishops, Priests, and Deacons, with apostolical graces, exemplary lives, and sound doctrine. Grant to the Council wisdom from above, to all Magistrates integrity and zeal, to the Universities quietness and industry, and to the Gentry and Commons pious and peaceable and loyal hearts.

Preserve my parents, my brothers and sisters, my friends and relations, and all mankind, in their souls and bodies (—). Forgive mine enemies, and in thy due time make them kindly affected towards me. Have mercy on all who are "afflicted in mind, body, or estate; give them patience under their sufferings, and a happy issue out of all their afflictions." O grant that we, with those who are already dead in thy faith and fear, may together partake of a joyful resurrection, through Him who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

MONDAY EVENING.

Particular Questions relating to the Love of our Neighbour.

1. HAVE I thought anything but my conscience too dear to part with, to please or serve my neighbour?

2. Have I rejoiced or grieved with him?
3. Have I received his infirmities with pity, not with anger?
4. Have I contradicted any one, either where I had no good end in view, or where there was no probability of convincing?
5. Have I let him I thought in the wrong (in a trifle) have the last word?

Most great and glorious Lord God, I desire to prostrate myself before thy divine Majesty, under a deep sense of my unworthiness; and with sorrow, and shame, and confusion of face, to confess I have, by my manifold transgressions, deserved thy severest visitations. "Father, I have sinned against heaven, and am no more worthy to be called thy son:" O let thy paternal bowels yearn upon me, and for Jesus Christ's sake graciously receive me. Accept my imperfect repentance, and send thy Spirit of adoption into my heart, that I may again be owned by thee, call thee Father, and share in the blessings of thy children.

Adored be thy goodness for all the benefits thou hast already from time to time bestowed on me; for the good things of this life, and the hope of eternal happiness. Particularly, I offer to thee my humblest thanks for thy preservation of me this day (—). If I have escaped any sin, it is the effect of thy restraining grace; if I have avoided any danger, it was thy hand directed me. To thy holy name be ascribed the honour and glory. O let the sense of all thy blessings have this effect upon me,—to make me daily more diligent in devoting myself, all I am, and all I have, to thy glory.

O my God, fill my soul with so entire a love of thee, that I may love nothing but for thy sake, and in subordination to thy love. Give me grace to study thy knowledge daily, that the more I know thee, the more I may love thee. Create in me a zealous obedience to all thy commands, a cheerful patience under all thy chastisements, and a thankful resignation to all thy disposals. May I ever have awful thoughts of thee; never mention thy venerable name, unless on just, solemn, and devout occasions; nor even then without acts of adoration. O let it be the one business of my life to glorify thee, by every thought of my heart, by every word of my tongue, by every work of my hand; by professing thy truth, even to the death,

if it should please thee to call me to it ; and by engaging all men, as far as in me lies, to glorify and love thee.

Let thy unwearied and tender love to me, make my love unwearied and tender to my neighbour, zealous to pray for, and to procure and promote, his health and safety, ease and happiness ; and active to comfort, succour, and relieve all whom thy love and their own necessities recommend to my charity. Make me peaceful and reconcilable ; easy to forgive, and glad to return good for evil. Make me like thyself, all kindness and benignity, all goodness and gentleness, all meekness and longsuffering. And, O thou Lover of souls, raise in me a compassionate zeal to save the life, the eternal life, of souls ; and by affectionate and seasonable advice, exhortations, and reproof, to reclaim the wicked, and win them to thy love.

Be pleased, O Lord, to take me, with my father and mother, brethren and sisters, my friends and relations, and my enemies, into thy almighty protection this night. Refresh me with such comfortable rest that I may rise more fit for thy service. Let me lie down with holy thoughts of thee, and when I awake let me be still present with thee.

Show mercy to the whole world, O Father of all ; let the gospel of thy Son run and be glorified throughout all the earth. Let it be made known to all infidels, and obeyed by all Christians. Be merciful to this Church and nation ; give unto thy Bishops a discerning spirit, that they may make choice of fit persons to serve in thy sacred ministry ; and enable all who are ordained to any holy function, diligently to feed the flocks committed to their charge, instructing them in saving knowledge, guiding them by their examples, praying for and blessing them, exercising spiritual discipline in thy Church, and duly administering thy holy sacraments. Multiply thy blessings on our Sovereign, on the Royal Family, and on the Nobles, Magistrates, Gentry, and Commons of this land ; that they may all, according to the several talents they have received, be faithful instruments of thy glory. Give to our Schools and Universities, zeal, prudence, and holiness. Visit in mercy all the children of affliction, (—) relieve their necessities, lighten their burdens ; give them a cheerful submission to thy gracious will, and at length bring them and us, with those that already rest from their labours, into the joy of our Lord ; to whom with thee, O Father, and thee, O Holy Ghost, be all praise, now and for ever.

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TUESDAY MORNING.

O ETERNAL and merciful Father, I give thee humble thanks (increase my thankfulness, I beseech thee) for all the blessings, spiritual and temporal, which, in the riches of thy mercy, thou hast poured down upon me. Lord, let me not live but to love thee, and to glorify thy name. Particularly I give thee most unfeigned thanks for preserving me from my birth to this moment, and for bringing me safe to the beginning of this day, (—) in which, and in all the days of my life, I beseech thee that all my thoughts, words, and works may tend to thy glory. Heal, O Father of mercies, all my infirmities, (—) strengthen me against all my follies; forgive me all my sins, (—) and let them not cry louder in thine ears for vengeance, than my prayers for mercy and forgiveness.

O blessed Lord, enable me to fulfil thy commands, and command what thou wilt. O thou Saviour of all that trust in thee, do with me what seemeth best in thine own eyes; only give me the mind which was in thee; let me learn of thee to be meek and lowly. Pour into me the whole spirit of humility; fill, I beseech thee, every part of my soul with it, and make it the constant, ruling habit of my mind, that all my other tempers may arise from it; that I may have no thoughts, no desires, no designs, but such as are the true fruit of a lowly spirit. Grant that I may think of myself as I ought to think, that I may "know myself, even as I am known." Herein may I exercise myself continually, when I lie down and when I rise up, that I may always appear poor, and little, and mean, and base, and vile in mine own eyes. O convince me that "I have neither learned wisdom, nor have the knowledge of the holy." Give me a lively sense that I am nothing, that I have nothing, and that I can do nothing. Enable me to feel that I am all ignorance and error, weakness and uncleanness, sin and misery; that I am not worthy of the air I breathe, the earth I tread upon, or the sun that shines upon me. And let me be fully content when all other men think of me as I do of myself. O save me from either desiring or seeking the honour that cometh of men. Convince me that the words of praise, "when smoother than oil," then especially "are very swords," Give me to dread them more

than the "poison of asps," or "the pestilence that walketh in darkness." And when these cords of pride, these snares of death, do overtake me, suffer me not to take any pleasure in them, but enable me instantly to flee unto thee, O Lord, and to complain unto my God. Let all my bones cry out, "Thou art worthy to be praised; so shall I be safe from mine enemies."

Bless, O gracious Father, all the nations, whom thou hast placed upon the earth, with the knowledge of thee, the only true God: But especially bless thy holy Catholic Church, and fill it with truth and grace; where it is corrupt, purge it; where it is in error, rectify it; where it is right, confirm it; where it is divided and rent asunder, heal the breaches thereof, O thou Holy One of Israel. Replenish all whom thou hast called to any office therein with truth of doctrine and innocency of life. Let their prayers be as precious incense in thy sight, that their cries and tears for the city of their God may not be in vain.

O Lord, hear the King in the day of his trouble; let thy name, O God, defend him. Grant him his heart's desire, and fulfil all his mind. Set his heart firm upon thee, and upon other things only as they are in and for thee. O defend him and his royal relations from thy holy heaven, even with the saving strength of thy right hand.

Have mercy upon this kingdom, and forgive the sins of this people; turn thee unto us, bless us, and cause thy face to shine on our desolations. Inspire the Nobles and Magistrates with prudent zeal, the Gentry and Commons with humble loyalty. Pour down thy blessings on all seminaries of true religion and learning, that they may remember and answer the end of their institution. Comfort all the sons and daughters of affliction, especially those who suffer for righteousness' sake. Bless my father and mother, my brethren and sisters, my friends and relations, and all that belong to this family. Forgive all who are mine enemies, and so reconcile them to me and thyself, that we all, together with those that now sleep in thee, may awake to life everlasting, through thy merits and intercession, O blessed Jesus; to whom, with the Father and the Holy Ghost, be ascribed, by all creatures, "all honour, and might, and wisdom, and glory, and blessing."

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TUESDAY EVENING.

Particular Questions relating to Humility.

1. HAVE I laboured to conform all my thoughts, words, and actions to these fundamental maxims: "I am nothing, I have nothing, I can do nothing?"
2. Have I set apart some time this day to think upon my infirmities, follies, and sins?
3. Have I ascribed to myself any part of any good which God did by my hand?
4. Have I said or done anything with a view to the praise of men?
5. Have I desired the praise of men?
6. Have I taken pleasure in it?
7. Have I commended myself, or others, to their faces, unless for God's sake, and then with fear and trembling?
8. Have I despised any one's advice?
9. Have I, when I thought so, said, "I am in the wrong?"
10. Have I received contempt for things indifferent, with meekness? for doing my duty, with joy?
11. Have I omitted justifying myself where the glory of God was not concerned? Have I submitted to be thought in the wrong?
12. Have I, when contemned, First, prayed God it might not discourage or puff me up; Secondly, that it might not be imputed to the contemner; Thirdly, that it might heal my pride?
13. Have I, without some particular good in view, mentioned the contempt I had met with?

I DESIRE to offer unto thee, O Lord, my evening sacrifice,—the sacrifice of a contrite spirit. "Have mercy upon me, O God, after thy great goodness, and after the multitude of thy mercies do away mine offences." Let thy unspeakable mercy free me from the sins I have committed, and deliver me from the punishment I have deserved (—). O save me from every work of darkness, and cleanse me "from all filthiness of flesh and spirit," that, for the time to come, I may, with a pure heart and mind, follow thee, the only true God.

O Lamb of God, who, both by thy example and precept

didst instruct us to be meek and humble, give me grace throughout my whole life, in every thought, and word, and work, to imitate thy meekness and humility. O mortify in me the whole body of pride; grant me to feel that I am nothing and have nothing, and that I deserve nothing but shame and contempt, but misery and punishment. Grant, O Lord, that I may look for nothing, claim nothing; and that I may go through all the scenes of life, not seeking my own glory, but looking wholly unto thee, and acting wholly for thee. Let me never speak any word that may tend to my own praise, unless the good of my neighbour require it; and even then let me beware, lest, to heal another, I wound my own soul. Let my ears and my heart be ever shut to the praise that cometh of men, and let me "refuse to hear the voice of the charmer, charm he never so sweetly." Give me a dread of applause, in whatsoever form, and from whatsoever tongue, it cometh. I know that "many stronger men have been slain by it," and that it "leadeth to the chambers of death." O deliver my soul from this snare of hell; neither let me spread it for the feet of others. Whosoever perish thereby, be their blood upon their own head, and let not my hand be upon them.

O thou Giver of every good and perfect gift, if at any time thou pleasest to work by my hand, teach me to discern what is my own from what is another's, and to render unto thee the things that are thine. As all the good that is done on earth thou doest it thyself, let me ever return to thee all the glory. Let me, as a pure crystal, transmit all the light thou pourest upon me; but never claim as my own what is thy sole property.

O thou who wert despised and rejected of men, when I am slighted by my friends, disdained by my superiors, overborne or ridiculed by my equals, or contemptuously treated by my inferiors, let me cry out with thy holy martyr,* "It is now that I begin to be a disciple of Christ." Then let me thankfully accept, and faithfully use, the happy occasion of improving in thy meek and lowly spirit. If for thy sake "men cast out my name as evil," let me "rejoice and be exceeding glad." If for my own infirmities, yet let me acknowledge thy goodness, in giving me this medicine to heal my pride and vanity, and beg thy mercy for those physicians of my soul by whose hands it is administered to me.

* Ignatius.

“Make me to remember thee on my bed, and think upon thee when I am waking.” Thou hast preserved me from all the dangers of the day past; thou hast been my support from my youth up until now; “under the shadow of thy wings” let me pass this night in comfort and peace.

O thou Creator and Preserver of all mankind, have mercy upon all conditions of men; purge thy holy catholic Church from all heresy, schism, and superstition. Bless our Sovereign in his person, in his actions, in his relations, and in his people. May it please thee “to endue his Council, and all the Nobility, with grace, wisdom, and understanding;” the Magistrates, with equity, courage, and prudence; the Gentry, with industry and temperance; and all the Commons of this land, with increase of grace, and a holy, humble, thankful spirit.

O pour upon our whole Church, and especially upon the Clergy thereof, the continual dew of thy blessing. Grant to our Universities peace and piety; and to all that labour under affliction, constant patience and timely deliverance. Bless all my kindred, especially my father and mother, my brothers and sisters, and all my friends and benefactors (——). Turn the hearts of my enemies; (——) forgive them and me all our sins, and grant that we, and all the members of thy holy Church, may find mercy in the dreadful day of judgment, through the mediation and satisfaction of thy blessed Son Jesus Christ; to whom, with thee and the Holy Ghost the Comforter, be all honour, praise, and thanksgiving, in all the Churches of the saints for ever.

WEDNESDAY MORNING.

O THOU who dwellest in the light which no man can approach, in whose presence there is no night, in the light of whose countenance there is perpetual day; I, thy sinful servant, whom thou hast preserved this night, who live by thy power this day, bless and glorify thee for the defence of thy almighty providence, (——) and humbly pray thee, that this, and all my days, may be wholly devoted to thy service. Send thy Holy Spirit to be the guide of all my ways, and the sanctifier of my soul and body. Save, defend, and build me up in thy fear and love; give unto me the light of thy

countenance, peace from heaven, and the salvation of my soul in the day of the Lord Jesus.

O thou who art "the Way, the Truth, and the Life," thou hast said no man can follow thee, unless he renounce himself. I know, O Saviour, that thou hast laid nothing upon us but what the design of thy love made necessary for us. Thou sawest our disease, our idolatrous self-love, whereby we fell away from God, to be as gods ourselves, to please ourselves, and to do our own will. Lo, I come ! May I ever renounce my own, and do thy blessed will in all things !

I know, O God, thou didst empty thyself of thy eternal glory, and tookest upon thee "the form of a servant." Thou who madest all men to serve and please thee, didst not please thyself, but wast the servant of all. Thou, O Lord of the hosts of heaven and earth, didst yield thy cheeks to be smitten, thy back to be scourged, and thy hands and feet to be nailed to an accursed tree. Thus didst thou, our great Master, renounce thyself ; and can we think much of renouncing our vile selves ? My Lord and my God, let me not presume to be above my Master ! Let it be the one desire of my heart, to be as my Master ; to do, not my own will, but the will of Him that sent me.

O thou whose whole life did cry aloud, "Father, not mine, but thy will be done," give me grace to walk after thy pattern, to tread in thy steps. Give me grace to "take up my cross daily," to inure myself to bear hardship. Let me exercise myself unto godliness betimes, before the rains descend and the floods beat upon me. Let me now practise what is not pleasing to flesh and blood, what is not agreeable to my senses, appetites, and passions, that I may not hereafter renounce thee, for fear of suffering for thee, but may stand firm in the "day of my visitation."

O thou who didst not please thyself, although for thy "pleasure all things are and were created," let some portion of thy Spirit descend on me, that I may "deny myself and follow thee." Strengthen my soul, that I may be temperate in all things ; that I may never use any of thy creatures but in order to some end thou commandest me to pursue, and in that measure and manner which most conduces to it. Let me never gratify any desire which has not thee for its ultimate object. Let me ever abstain from all pleasures which do not prepare me for taking pleasure in thee ; as knowing

that all such war against the soul, and tend to alienate it from thee. O save me from ever indulging either "the desire of the flesh, the desire of the eye, or the pride of life." Set a watch, O Lord, over my senses and appetites, my passions and understanding, that I may resolutely deny them every gratification which has no tendency to thy glory. O train me up in this good way, "that when I am old I may not depart from it;" that I may be at length of a truly mortified heart, "crucified unto the world, and the world crucified unto me."

Hear also my prayers for all mankind, and guide their feet into the way of peace; for thy holy Catholic Church,—let her live by thy Spirit, and reign in thy glory. Remember that branch of it which thou hast planted in these kingdoms; especially the stewards of thy holy mysteries; give them such zeal, and diligence, and wisdom, that they may save both themselves and those that hear them.

Preserve, O great King of heaven and earth, all Christian Princes, especially our Sovereign and his family. Grant that his Council, and all that are in authority under him, may truly and indifferently administer justice. And to all thy people give thy heavenly grace, that they may faithfully serve thee all the days of their life. Bless the Universities with prudence, unity, and holiness. However the way of truth be evil spoken of, may they walk in it even to the end. Whoever forget or blaspheme their high calling, may they ever remember that they are a "chosen generation, a royal priesthood, an holy nation, a peculiar people;" and, accordingly, "show forth the praise of Him who hath called them out of darkness into his marvellous light."

With a propitious eye, O gracious Lord, behold all my enemies, and all that are in affliction; give them patience under their sufferings, and grant that they, and all the members of thy Church, may find rest, "where the wicked cease from troubling," and mercy in the great day of trial. In particular I commend to thy mercy, my father and mother, my brethren and sisters, my friends and relations (——). Lord, thou best knowest all their wants; O suit thy blessings to their several necessities.

Let these my prayers, O Lord, find access to the throne of grace, through the Son of thy love, Jesus Christ the righteous; to whom, with thee, O Father, in the unity of the Spirit, be all love and obedience now and for ever!

WEDNESDAY EVENING.

Particular Questions relating to Mortification.

1. HAVE I done anything merely because it was pleasing?
2. Have I not only not done what passion solicited me to, but done just the contrary?
3. Have I received the inconveniences I could not avoid as means of mortification chosen for me by God?
4. Have I contrived pretences to avoid self-denial? In particular,
5. Have I thought any occasion of denying myself too small to be embraced?
6. Have I submitted my will to the will of every one that opposed it, except where the glory of God was concerned?
7. Have I set apart some time for endeavouring after a lively sense of the sufferings of Christ and my own sins? for deprecating God's judgment, and thinking how to amend?

O ALMIGHTY Lord of heaven and earth, I desire with fear and shame to cast myself down before thee, humbly confessing my manifold sins and unsufferable wickedness. I confess, O great God, that I have sinned grievously against thee by thought, word, and deed, particularly this day. Thy words and thy laws, O God, are holy, and thy judgments are terrible! But I have broken all thy righteous laws, and incurred thy severest judgments; and where shall I appear when thou art angry?

But, O Lord my Judge, thou art also my Redeemer! I have sinned, but thou, O blessed Jesus, art my Advocate! "Enter not into judgment with me," lest I die; but spare me, gracious Lord, "spare thy servant, whom thou hast redeemed with thy most precious blood." O reserve not evil in store for me against the day of vengeance, but let thy mercy be magnified upon me. Deliver me from the power of sin, and preserve me from the punishment of it.

Thou whose mercy is without measure, whose goodness is unspeakable, despise not thy returning servant, who earnestly begs for pardon and reconciliation. Grant me the forgiveness of what is past, and a perfect repentance of all my sins; that for the time to come I may with a pure spirit do thy

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will, O God, walking humbly with thee, conversing charitably with men, possessing my soul in resignation and holiness, and my body in sanctification and honour.

"My Lord and my God," I know that unless I am planted together with thee in the likeness of thy death, I cannot in the likeness of thy resurrection. O strengthen me, that by "denying myself and taking up my cross daily," I may crucify the old man, and utterly destroy the whole body of sin. Give me grace to "mortify all my members which are upon earth," all my works and affections which are according to corrupt nature. Let me be dead unto sin, unto every transgression of thy law, which is holy, merciful, and perfect. Let me be dead unto the world, and all that is in the world, "the desire of the flesh, the desire of the eye, and the pride of life." Let me be dead unto pleasure, so far as it tendeth not to thee and to those pleasures which are at thy right hand for evermore. Let me be dead unto my own will, and alive only unto thine. I am not my own; thou hast "bought me with a price," with the price of thine own blood. And thou didst therefore die for all, "that we should not henceforth live unto ourselves, but unto Him that died for us." Arm thou me with this mind; circumcise my heart, and make me a new creature. Let me no longer live to the desires of men, but to the will of God. Let thy Holy Spirit enable me to say with thy blessed Apostle, "I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me."

O thou Great Shepherd of souls, bring home unto thy fold all that are gone astray. Preserve thy Church from all heresy and schism, from all that persecute or oppose the truth; and give unto thy Ministers wisdom and holiness, and the powerful aid of thy blessed Spirit. Advance the just interests, and preserve the persons, of all Christian Princes, especially our Sovereign: Give to him and his Royal Family, and to all his subjects, in their several stations, particularly those that are in authority among them, grace to do thy will in this world, and eternal glory in the world to come.

Bless, O Lord, all our nurseries of piety and schools of learning, that they may devote all their studies to thy glory. Have mercy on all that are in affliction; remember the poor and needy, the widow and fatherless, the friendless and oppressed; heal the sick and languishing, give them a sanctified use of thy rod, and when thou seest it expedient

for them, receive them into the number of thy departed saints, and with them into thine everlasting kingdom.

O my God, I praise thee for thy continual preservation of me, for thy fatherly protection over me this day; (——) for all the comforts with which thou surroundest me, spiritual and temporal; particularly for leave now to pray unto thee. O accept the poor services, pardon the sinfulness of this and all my holy duties, and bless me, my friends and relations, my benefactors and mine enemies, (this night and ever,) with the blessings of thy children.

These my prayers, O most merciful Father, vouchsafe to hear, through the mediation of Jesus Christ our Redeemer; who with thee and the Holy Ghost is worshipped and glorified, in all Churches of the saints, one God blessed for ever!

THURSDAY MORNING.

O ETERNAL God, my Sovereign Lord, I acknowledge all I am, all I have, is thine. O give me such a sense of thy infinite goodness, that I may return to thee all possible love and obedience.

I humbly and heartily thank thee for all the favours thou hast bestowed upon me; for creating me after thine own image, for thy daily preserving me by thy good providence, for redeeming me by the death of thy blessed Son, and for the assistance of thy Holy Spirit; for causing me to be born in a Christian country, for blessing me with plentiful means of salvation, with religious parents and friends, and frequent returns of thy ever blessed sacrament. I also thank thee for all thy temporal blessings; for the preservation of me this night; (——) for my health, strength, food, raiment, and all the comforts and necessities of life. O may I always delight to "praise thy holy name," and, above all thy benefits, love thee my great Benefactor.

And, O Father of mercies, shut not up thy bowels of compassion towards me, a vile and miserable sinner; despise not the work of thine own hands, the purchase of thy Son's blood. For his sake I most humbly implore forgiveness of all my sins. "Lo, I come now, to do thy will alone;" and am resolved, by thy assistance, to have no longer any choice of

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my own, but with singleness of heart to obey thy good pleasure: "Father, not my will, but thine be done," in all my thoughts, words, and actions.

O thou all-sufficient God of angels and men, who art above all, and through all, and in all; from whom, by whom, and in whom are all things; "in whom we live, move, and have our being;" may my will be as entirely and continually derived from thine, as my being and happiness are!

I believe, O sovereign Goodness, O mighty Wisdom, that thou dost sweetly order and govern all things, even the most minute, even the most noxious, to thy glory, and the good of those that love thee. I believe, O Father of the families of heaven and earth, that thou so disposest all events, as may best magnify thy goodness to all thy children, especially those whose eyes wait upon thee. I most humbly beseech thee, teach me to adore all thy ways, though I cannot comprehend them; teach me to be glad that thou art King, and to give thee thanks for all things that befall me; seeing thou hast chosen that for me, and hast thereby "set to thy seal that they are good." And for that which is to come, give me thy grace to do in all things what pleaseth thee; and then, with an absolute submission to thy wisdom, to leave the issues of them in thy hand.

O Lord Jesu, I give thee my body, my soul, my substance, my fame, my friends, my liberty, my life: Dispose of me, and all that is mine, as it seemeth best unto thee. I am not mine, but thine; Claim me as thy right, keep me as thy charge, love me as thy child! Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed.

O help me with thy grace, that whatsoever I shall do or suffer this day may tend to thy glory. Keep me in love to thee, and to all men. Do thou direct my paths, and teach me to set thee always before me. Let not the things of this life, or my manifold concerns therein, alienate any part of my affections from thee; nor let me ever pursue or regard them, but for thee, and in obedience to thy will.

Extend, O Lord, thy pity to the whole race of mankind; enlighten the Gentiles with thy truth, and bring into thy flock thy ancient people the Jews. Be gracious to the holy catholic Church; and grant she may always preserve that doctrine and discipline which thou hast delivered to her. Grant that all of this nation, especially our Governors and the Clergy, may, "whatsoever they do, do all to thy glory." Bless all nurseries of

true religion and useful learning, and let them not neglect the end of their institution. Be merciful to all that are in distress, (—) that struggle with pain, poverty, or reproach; be thou a guide to them that travel by land or by water; give a strong and quiet spirit to those who are condemned to death, liberty to prisoners and captives, and ease and cheerfulness to every sad heart. O give spiritual strength and comfort to scrupulous consciences, and to them that are afflicted by evil spirits. Pity idiots and lunatics, and give life and salvation to all to whom thou hast given no understanding. Give to all that are in error the light of thy truth; bring all sinners to repentance, (—) and give to all heretics humility and grace to make amends to thy Church, by the public acknowledgment of an holy faith. Bless all my friends and relations, acquaintance and enemies; (—) unite us all to one another by mutual love, and to thyself by constant holiness; that we, together with all those who are gone before us in thy faith and fear, may find a merciful acceptance in the last day, through the merits of thy blessed Son; to whom with thee and the Holy Ghost be all glory, world without end!

THURSDAY EVENING.

Particular Questions relating to Resignation and Meekness.

1. HAVE I endeavoured to will what God wills, and that only?

2. Have I received everything that has befallen me without my choice, as the choice of infinite wisdom and goodness for me, with thanks?

3. Have I (after doing what he requires of me to do concerning them) left all future things absolutely to God's disposal; that is, have I laboured to be wholly indifferent to whichever way he shall ordain for me?

4. Have I resumed my claim to my body, soul, friends, fame, or fortune, which I have made over to God; or repented of my gift, when God accepted any of them at my hands?

5. Have I endeavoured to be cheerful, mild, and courteous in whatever I said or did?

6. Have I said anything with a stern look, accent, or gesture? particularly with regard to religion?

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MY Lord and my God, thou seest my heart, and my desires are not hid from thee. I am encouraged by my happy experience of thy goodness, (particularly this day past,) to present myself before thee, notwithstanding I know myself unworthy of the least favour from thee. I am ashamed when I think how long I have lived a stranger, yea, an enemy to thee, taking upon me to dispose of myself, and to please myself in the main course of my life. But I now unfeignedly desire to return unto thee, and, renouncing all interest and propriety in myself, to give myself up entirely to thee; I would be thine, and only thine for ever. But I know I am nothing, and can do nothing of myself; and if ever I am thine, I must be wholly indebted to thee for it. O my God, my Saviour, my Sanctifier, turn not away thy face from a poor soul that seeks thee; but as thou hast kindled in me these desires, so confirm, increase, and satisfy them. Reject not that poor gift which I would make of myself unto thee, but teach me so to make it, that it may be acceptable in thy sight. Lord, hear me, help me, and show mercy unto me, for Jesus Christ's sake.

To thee, O God, Father, Son, and Holy Ghost, my Creator, Redeemer, and Sanctifier, I give up myself entirely: May I no longer serve myself, but thee, all the days of my life.

I give thee my understanding: May it be my only care to know thee, thy perfections, thy works, and thy will. Let all things else be as dung and dross unto me, for the excellency of this knowledge. And let me silence all reasonings against whatsoever thou teachest me, who canst neither deceive, nor be deceived.

I give thee my will: May I have no will of my own; whatsoever thou wilt may I will, and that only. May I will thy glory in all things, as thou dost, and make that my end in everything; may I ever say with the Psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." May I delight to do thy will, O God, and rejoice to suffer it. Whatever threatens me, let me say, "It is the Lord, let him do what seemeth him good;" and whatever befalls me, let me give thanks, since it is thy will concerning me.

I give thee my affections: Do thou dispose of them all; be thou my love, my fear, my joy; and may nothing have any share in them, but with respect to thee and for thy sake. What

thou lovest, may I love; what thou hatest, may I hate; and that in such measures as thou art pleased to prescribe me.

I give thee my body: May I glorify thee with it, and preserve it holy, fit for thee, O God, to dwell in. May I neither indulge it, nor use too much rigour towards it; but keep it, as far as in me lies, healthy, vigorous, and active, and fit to do thee all manner of service which thou shalt call for.

I give thee all my worldly goods: May I prize them and use them only for thee: May I faithfully restore to thee, in the poor, all thou hast intrusted me with, above the necessities of life; and be content to part with them too, whenever thou, my Lord, shalt require them at my hands.

I give thee my credit and reputation: May I never value it, but only in respect of thee; nor endeavour to maintain it, but as it may do thee service and advance thy honour in the world.

I give thee myself and my all: Let me look upon myself to be nothing, and to have nothing, out of thee. Be thou the sole disposer and governor of myself and all; be thou my portion and my all.

O my God and my all, when hereafter I shall be tempted to break this solemn engagement, when I shall be pressed to conform to the world, and to the company and customs that surround me; may my answer be, "I am not my own; I am not for myself, nor for the world, but for my God. I will give unto God the things which are God's. God be merciful to me a sinner."

Have mercy, O Father of the spirits of all flesh, on all mankind. Convert all Jews, Turks, and Heathens, to thy truth. Bless the catholic Church; heal its breaches, and establish it in truth and peace. Preserve and defend all Christian Princes, especially our Sovereign and his family. Be merciful to this nation; bless the Clergy with soundness of doctrine and purity of life, the Council with wisdom, the Magistrates with integrity and zeal, and the people with loyalty. Bless the Universities with learning and holiness, that they may afford a constant supply of men fit and able to do thee service.

Shower down thy graces on all my relations, on all my friends, and all that belong to this family. Comfort and relieve those that labour under any affliction of body or mind, especially those who suffer for the testimony of a good conscience. Visit them, O gracious Lord, in all their distresses.

Thou knowest, thou seest, them under all. O stay their souls upon thee; give them to rejoice that they are counted worthy to suffer for thy name's sake, and constantly to look unto the author and finisher of their faith. Supply abundantly to all their souls who are in prison, the want of thy holy ordinances, and in thy good time, deliver them, and be merciful unto them, as thou usest to be unto them that love thy name. Those that love or do good to me, reward sevenfold into their bosom; (—) those that hate me (—) convert and forgive; and grant us all, together with thy whole Church, an entrance into thine everlasting kingdom, through Jesus Christ; to whom with thee and the blessed Spirit, three Persons and one God, be ascribed all majesty, dominion, and power, now and for evermore. Amen.

FRIDAY MORNING.

ALMIGHTY and everlasting God, I bless thee from my heart, that of thy infinite goodness thou hast preserved me this night past, and hast, with the impregnable defence of thy providence, protected me from the power and malice of the devil. Withdraw not, I humbly entreat thee, thy protection from me, but mercifully this day watch over me with the eyes of thy mercy. Direct my soul and body according to the rule of thy will, and fill my heart with thy Holy Spirit, that I may pass this day, and all the rest of my days, to thy glory.

O Saviour of the world, God of Gods, light of light, thou that art the brightness of thy Father's glory, the express image of his person; thou that hast destroyed the power of the devil, that hast overcome death, "that sittest at the right hand of the Father;" thou wilt speedily come down in thy Father's glory to judge all men according to their works: Be thou my light and my peace; destroy the power of the devil in me, and make me a new creature. O thou who didst cast seven devils out of Mary Magdalene, cast out of my heart all corrupt affections. O thou who didst raise Lazarus from the dead, raise me from the death of sin. Thou who didst cleanse the lepers, heal the sick, and give sight to the blind, heal the diseases of my soul; open my eyes, and fix them singly on the prize of my high calling, and cleanse my heart from every desire but that of advancing thy glory.

O Jesus, poor and abject, unknown and despised, have mercy upon me, and let me not be ashamed to follow thee. O Jesus, hated, calumniated, and persecuted, have mercy upon me, and let me not be ashamed to come after thee. O Jesus, betrayed and sold at a vile price, have mercy upon me, and make me content to be as my Master. O Jesus, blasphemed, accused, and wrongfully condemned, have mercy upon me, and teach me to endure the contradiction of sinners. O Jesus, clothed with a habit of reproach and shame, have mercy upon me, and let me not seek my own glory. O Jesus, insulted, mocked, and spit upon, have mercy upon me, and let me run with patience the race set before me. O Jesus, dragged to the pillar, scourged, and bathed in blood, have mercy upon me, and let me not faint in the fiery trial. O Jesus, crowned with thorns, and hailed in derision; O Jesus, burdened with our sins, and the curses of the people; O Jesus, affronted, outraged, buffeted, overwhelmed with injuries, griefs, and humiliations; O Jesus, hanging on the accursed tree, bowing the head, giving up the ghost, have mercy upon me, and conform my whole soul to thy holy, humble, suffering Spirit. O thou who for the love of me hast undergone such an infinity of sufferings and humiliations, let me be wholly "emptied of myself," that I may rejoice to take up my cross daily and follow thee. Enable me, too, to endure the pain and despise the shame; and, if it be thy will, to resist even unto blood!

Holy, holy, holy, Lord God Almighty, I, miserable sinner, humbly acknowledge that I am altogether unworthy to pray for myself. But since thou hast commanded me to make prayers and intercessions for all men, in obedience to thy command, and confidence of thy unlimited goodness, I commend to thy mercy the wants and necessities of all mankind. Lord, let it be thy good pleasure to restore to thy Church catholic, primitive peace and purity; to show mercy to these sinful nations, and give us grace at length to break off our sins by repentance; defend our Church from all the assaults of schism, heresy, and sacrilege; and bless all Bishops, Priests, and Deacons with apostolical graces. O let it be thy good pleasure to defend the King from all his enemies, spiritual and temporal; to bless all his royal relations; to grant to the Council wisdom, to the Magistrates zeal and prudence, to the Gentry and Commons piety and loyalty!

Lord, let it be thy good pleasure to give thy grace to the Universities; to bless those whom I have wronged, (—) and to forgive those who have wronged me; (—) to comfort the disconsolate, to give health and patience to all that are sick and afflicted. (—)

Vouchsafe to bless my father and mother with the fear of thy name, that they may be holy in all manner of conversation. Let them remember how short their time is, and be careful to improve every moment of it. O thou who hast kept them from their youth up until now, forsake them not now they are grayheaded, but perfect them in every good word and work, and be thou their guide unto death. Bless my brethren and sisters, whom thou hast graciously taught the gospel of thy Christ; give them further degrees of illumination, that they may serve thee with a perfect heart and willing mind. Bless my friends and benefactors, and all who have commended themselves to my prayers (—). Lord, thou best knowest all our conditions, all our desires, all our wants. O do thou suit thy grace and blessings to our several necessities.

Hear, O merciful Father, my supplications, for the sake of thy Son Jesus; and bring us, with all those who have pleased thee from the beginning of the world, into the glories of thy Son's kingdom: To whom with thee and the Holy Ghost, be all praise for ever and ever!

“Our Father,” &c.

FRIDAY EVENING.

Questions relating to Mortification:—See before the Prayers for Wednesday Evening.

O God the Father, who canst not be thought to have made me only to destroy me, have mercy upon me.

O God the Son, who, knowing thy Father's will, didst come into the world to save me, have mercy upon me.

O God the Holy Ghost, who to the same end hast so often since breathed holy thoughts into me, have mercy upon me.

O holy, blessed, and glorious Trinity, whom in three Persons I adore as one God, have mercy upon me.

Lord, carest thou not that I perish? thou that wouldest

have all men to be saved? thou that wouldest have none to perish? And wilt thou now show thine anger against a worm, a leaf? against a vapour that vanisheth before thee? O remember how short my time is, and deliver not my soul into the power of hell. For, alas, what profit is there in my blood? Or, who shall give thee thanks in that pit? No; let me live in thy sight: Let me live, O my God, and my soul shall praise thee. Forget me as I have been disobedient, provoking thee to anger; and regard me as I am distressed, crying out to thee for help. Look not upon me as I am a sinner; but consider me as I am thy creature. A sinner I am, I confess, a sinner of no ordinary stain: But let not this hinder thee, O my God; for upon such sinners thou gettest the greatest glory.

O remember for whose sake it was that thou camest from the bosom of thy Father, and wast content to be born of thine own handmaid. Remember for whom it was that thy tender body was torn and scourged and crucified. Was it not for the sins of the whole world? And shall I be so injurious to thy glory, as to think thou hast excepted me? Or can I think, that thou diedst only for sinners of a lower kind, and leftest such as me without remedy? What had become then of him who filled Jerusalem with blood? what of her, who lived in a trade of sin? Nay, what had become of thine own disciple, who with oaths and curses thrice denied thee?

O, how easy is it for thee to forgive! for it is thy nature. How proper is it for thee to save! for it is thy name. How suitable is it to thy coming into the world! for it is thy business. And when I consider that I am the chief of sinners, may I not urge thee farther, and say, Shall the chief of thy business be left undone? Far be that from thee! Have mercy upon me!

I ask not of thee the things of this world, give them to whom thou pleasest, so thou givest me mercy. O say unto my soul, "Be of good cheer; thy sins are forgiven thee." O that I might never sin against thee more! And whereinsoever my conscience accuses me most, be thou most merciful unto me.

Save me, O God, as a brand snatched out of the fire.

Receive me, O my Saviour, as a sheep that is gone astray, but would now return to the great Shepherd and Bishop of my soul.

Father, accept my imperfect repentance, compassionate my infirmities, forgive my wickedness, purify my uncleanness,

strengthen my weakness, fix my unstableness, and let thy good Spirit watch over me for ever, and thy love ever rule in my heart, through the merits and sufferings and love of thy Son, in whom thou art always well pleased.

Give thy grace, O holy Jesus, to all the world; and let all who are redeemed by thy blood, acknowledge thee to be the Lord. Let all Christians, especially those of this nation, keep themselves unspotted from the world. Let all Governors, and especially our Sovereign, rule with wisdom and justice; and let the Clergy be exemplary in their lives, and discreet and diligent in their labours. Let our Universities enjoy freedom from violence and faction, and excel in true religion and sound learning. Be a help at hand to all that are afflicted, and assist them to trust in thee. Raise up friends for the widow and fatherless, the friendless and oppressed. Give patience to all that are sick, comfort to all troubled consciences, strength to all that are tempted. Be gracious to my relations, (—) to all that are endeared to me by their kindnesses or acquaintance, to all who remember me in their prayers, or desire to be remembered in mine (—). Sanctify, O merciful Lord, the friendship which thou hast granted me with these thy servants (—). O let our prayers be heard for each other, while our hearts are united in thy fear and love, and graciously unite them therein more and more. Strengthen the hearts of us thy servants against all our corruptions and temptations; enable us to consecrate ourselves faithfully and entirely to thy service. Grant that we may “provoke each other to love” and serve thee, and grow up together before thee in thy fear and love, to thy heavenly kingdom. And by thy infinite mercies, vouchsafe to bring us, with those that are dead in thee, to rejoice together before thee, through the merits of our Lord Jesus Christ; to whom, with thee and the Holy Ghost, the blessed and only Potentate, the King of kings, and Lord of lords, be honour and power everlasting.

SATURDAY MORNING.

O God, thou great Creator and Sovereign Lord of heaven and earth, thou Father of angels and men, thou Giver of life and Protector of all thy creatures, mercifully accept this my

morning sacrifice of praise and thanksgiving, which I desire to offer, with all humility, to thy divine Majesty. "Thou art praised, O Lord, by all thy works," and magnified by everything which thou hast created. The sun rejoiceth to run his course, that he may set forth thy praise who madest him. Nor do the moon and stars refrain to manifest thy glory, even amidst the silent night. The earth breathes forth each day perfumes, as incense to thee, her sacred King, who hast crowned her with herbs and trees, and beautified her with hills and dales. The deep uttereth his voice, and lifteth up his hands on high to thee, the great Creator, the universal King, the everlasting God. The floods clap their hands, and the hills are joyful together before thee; the fruitful vales rejoice and sing thy praise. Thou feedest the innumerable multitude of animals which thou hast created: "These all wait upon thee, and thou givest them their meat in due season." Thou madest light for our comfort, and broughtest forth darkness out of thy treasures to overshadow the earth, that the living creatures of it might take their rest. "The fire and hail, snow and vapour, wind and storm, fulfil thy word," and manifest thy glory. Inanimate things declare thee, O Lord of life; and irrational animals demonstrate their wise Creator. Amidst this universal jubilee of nature, suffer not, I beseech thee, the sons of men to be silent; but let the noblest work of thy creation pay thee the noblest sacrifice of praise. O pour thy grace into my heart, that I may worthily magnify thy great and glorious name. Thou hast made me and sent me into the world to do thy work. O assist me to fulfil the end of my creation, and to show forth thy praise with all diligence, by giving myself up to thy service. "Prosper the work of my hands upon me," O Lord; O prosper thou whatever I shall undertake this day, that it may tend to thy glory, the good of my neighbour, and the salvation of my own soul.

Preserve me from all those snares and temptations which continually solicit me to offend thee. Guide me by thy Holy Spirit in all those places whither thy providence shall lead me this day; and suffer not my communications with the world to dissipate my thoughts, to make me inadvertent to thy presence, or lukewarm in thy service; but let me always walk as in thy sight, and as one who knows this life to be the seed-time of an eternal harvest. Keep me, I beseech thee, undefiled, unblamable, and unreprouvable unto the end; and

grant that I may so diligently perform thy will, in that station wherein thou hast been pleased to place me, that I may make my calling and election sure, through Jesus Christ, our blessed Lord and Saviour.

Hear also, O Lord, my prayers for the whole race of mankind, and guide their feet into the way of peace. Reform the corruptions of thy catholic Church, heal her divisions, and restore to her her ancient discipline; give to the Clergy thereof, whether they be Bishops, Priests, or Deacons, grace, as good shepherds, to feed the flocks committed to their charge. Bless King George and all the Royal Family, and all that are put in authority under him. Let them exceed others as much in goodness as greatness, and be signal instruments of thy glory. Grant that in the Universities, and in all other places set apart for thy service, whatsoever is praiseworthy may for ever flourish. Keep, O Lord, all the Nobility, Gentry, and Commons of this land, in constant communion with thy holy catholic Church, in humble obedience to the King, and in Christian charity one towards another.

In a particular manner, I beseech thee to be gracious to my father and mother, my brethren and sisters, and all my friends and relations. Pardon all their sins, and heal all their infirmities. Give them that share of the blessings of this life, which thou knowest to be most expedient for them; and thy grace so to use them here, that they may enjoy thee eternally.

With a propitious eye, O gracious Comforter, behold all that are in affliction; let the sighings of the prisoners, the groans of the sick, the prayers of the oppressed, the desire of the poor and needy, come before thee. (—) Give unto my enemies (—) grace and pardon, charity to me and love to thee; remove the cloud from their eyes, the stony from their hearts, that they may know and feel what it is to love their neighbour as themselves. And may it please thee to enable me to love all mine enemies, to bless them that now curse me, to do good to them that hate me, and to pray for those who despitefully use me and persecute me. Be pleased, O Lord, of thy goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all thy whole Church, may have our perfect consummation of bliss, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, now and for ever.

SATURDAY EVENING.

Particular Questions relating to Thankfulness.

1. HAVE I allotted some time for thanking God for the blessings of the past week?

2. Have I, in order to be the more sensible of them, seriously and deliberately considered the several circumstances that attended them?

3. Have I considered each of them as an obligation to greater love, and, consequently, to stricter holiness?

O MOST great and glorious God, who art mighty in thy power, and wonderful in thy doings towards the sons of men, accept, I beseech thee, my unfeigned thanks and praise for my creation, preservation, and all the other blessings which, in the riches of thy mercy, thou hast from time to time poured down upon me. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hand." Thou createdst the sun and moon, the day and night, and makest the outgoings of the morning and evening to praise thee. Thou "formedst man of the dust of the ground, and breathedst into him the breath of life." In thine own image madest thou him, capable of knowing and loving thee eternally. His nature was perfect, thy will was his law, and thy blessed self his portion. Neither after he had left his first estate didst thou utterly withdraw thy mercy from him; but, in every succeeding generation, didst save, deliver, assist, and protect him. Thou hast instructed us by thy laws, and enlightened us by thy statutes; thou hast redeemed us by the blood of thy Son, and sanctifiest us by the grace of thy Holy Spirit. For these and all thy other mercies, how can I ever sufficiently love thee, or worthily magnify thy great and glorious name? All the powers of my soul are too few to conceive the thanks that are due to thee, even for vouchsafing me the honour of now appearing before thee and conversing with thee. But thou hast declared thou wilt accept the sacrifice of thanksgiving in return for all thy goodness. For ever therefore will I bless thee, will I adore thy power, and magnify thy goodness: "My tongue shall sing of thy righteousness, and be telling of thy salvation

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from day to day." I will give thanks unto thee for ever and ever; I will praise my God while I have my being. O that I had the heart of the seraphim, that I might burn with love like theirs. But though I am upon earth, yet will I praise, as I can, the King of heaven; though I am a feeble, mortal creature, yet will I join my song with those that excel in strength, with the immortal host of angels, and archangels, thrones, dominions, and powers, while they laud and magnify thy glorious name, and sing with incessant shouts of praise,—

"Holy, holy, holy, is the Lord of Hosts! Heaven and earth are full of his glory! Glory be to thee, O Lord most high. Amen. Hallelujah."

Accept, O merciful Father, my most humble thanks for thy preservation of me this day (—). O continue thy loving-kindness towards me, and take me into thy protection this night. Let thy holy angels watch over me to defend me from the attempts of evil men and evil spirits. Let me rest in peace, and not sleep in sin; and grant that I may rise more fit for thy service.

O thou whose kingdom ruleth over all, rule in the hearts of all the men whom thou hast made; reform the corruptions, and heal the breaches, of thy holy Church, and establish her in truth and peace. Be gracious unto all Priests and Deacons, and give them rightly to divide the word of truth. Forgive the sins of this nation, and turn our hearts, that iniquity may not be our ruin. Bless King George, and all the Royal Family, with all those blessings which thou seest to be most expedient for them; and give to his Council, and to the Nobility and Magistracy, grace truly to serve thee in their several stations. Bless our Universities, that they may be the great bulwarks of thy faith and love, against all the assaults of vice and infidelity. May the Gentry and Commons of this realm live in constant communion with thy Church, in obedience to the King, and in love one towards another.

Be gracious to all who are near and dear to me. Thou knowest their names, and art acquainted with their wants. Of thy goodness be pleased to proportion thy blessings to their necessities. Pardon my enemies, and give them repentance and charity, and me grace to overcome evil with good. Have compassion on all who are distressed in mind, body, or estate, and give them steady patience, and timely deliverance.

Now, to God the Father, who first loved us, and made us accepted in the Beloved; to God the Son, who loved us, and washed us from our sins in his own blood; to God the Holy Ghost, who sheddeth the love of God abroad in our hearts, be all love and all glory in time and to all eternity. Amen.

A COLLECTION OF PRAYERS FOR FAMILIES.

SUNDAY MORNING.

ALMIGHTY and eternal God, we desire to praise thy holy name for so graciously raising us up, in soundness of body and mind, to see the light of this day.

We bless thee in behalf of all thy creatures; for "the eyes of all look unto thee, and thou givest them their meat in due season." But above all we acknowledge thy inestimable benefits bestowed upon mankind in Christ Jesus. We thank thee for his miraculous birth, for his most holy life, his bitter agony and bloody death, for his glorious resurrection on this day, his ascension into heaven, his triumph over all the powers of darkness, and his sitting at thy right hand for evermore.

O God, how great was thy love to the sinful sons of men, to give "thy only begotten Son, that whosoever believeth on him might not perish, but have everlasting life!" How great was that love which hath committed our souls to One so "mighty to save;" which hath chosen us to be thy sons and heirs, together with Christ Jesus, and set such an High Priest over thy house and family, to make intercession for us, to pour thy blessings upon us, and to send forth his angels to "minister unto them who shall be heirs of salvation!" O the riches of thy grace, in sending the Holy Ghost to make us "abound in hope" that we shall one day rise from the dead, and, after our short labours here, rest with thee in thy eternal glory.

O that we could begin this day in devout meditations, in

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