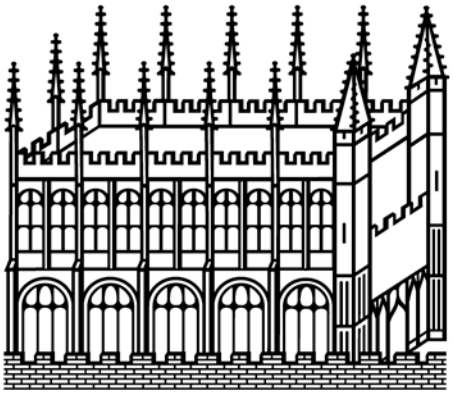

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SERMONS,

ON

SEVERAL SUBJECTS,

AND

OCCASIONS,

BY

THE REV. ROBERT DICKINSON,

CURATE AND LECTURER

OF ST. MARY, NEWINGTON BUTTS.

Patri, Filio et Spiritui Sancto, uni Deo,
Honorem suo Nomini debitum, Vos ascribite.

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1818.

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TO THE

WORTHY INHABITANTS OF

SAINT MARY, NEWINGTON BUTTS,

SURREY,

THESE DISCOURSES

ARE DEDICATED,

BY

THEIR FAITHFUL FRIEND,

THE AUTHOR.

THE

DEDICATION.

TO THE WORTHY INHABITANTS OF NEWINGTON BUTTS AND WALWORTH, IN THE PARISH OF ST. MARY, AND COUNTY OF SURREY.

MY DEAR FRIENDS,

For so I think it no liberty to call you, after having lived amongst you in perfect Amity and Friendship, as your Spiritual Instructor and Guide to eternal Happiness, for upwards of twenty-six years. The following Sermons are not printed with an Idea of obtaining literary Fame, for that I am not at all desirous of; but that what you heard with so much Attention, so much Patience, and so much Candour, from the

Pulpit, may be the means of affording you further Instruction, by having them in your Closets. They were written and preached with an Intent to impress on your Minds, the Duty and Necessity of Prayer; of living Righteously, Soberly, and Godly, in this present World, thereby preparing yourselves for the Life to come: and Thanks be to the Father, Son, and Holy Ghost, one God, that my Toils and Labours have been abundantly repaid by their having, in a great Measure, produced the desired Effect; for no Parish can boast of INHABITANTS, who are more strict in their Devotion, more zealous in their Religion, more liberal in their Charity; and in Loyalty to their King, Constitution, and Country, they are surpassed by none.

Let me request you, my dear Friends, to receive this Volume as a mark of my Esteem for you; allow me at the same time to

return my sincere and grateful Thanks for the many Kindnesses you have shewn to me.

The Sermon on the lamented Death of the much beloved Princess Charlotte (who patronized this Work) is introduced, not with the thought that I could do Justice to Her Royal Highnesses Character, for it is beyond the Power of the Pen to describe all the HEAVENLY PRINCIPLES and MORAL VIRTUES, which shone so conspicuously in her exalted Mind; but with the Wish, that the Event may be so embalmed in your Memories, and so embosomed in your Hearts, as to induce you to imitate HER EXAMPLE.

To all my Friends who have so liberally interested themselves in promoting this Undertaking, I beg to make every expression of Gratitude, and to say, that I shall

ever cherish in my Breast, a due Remembrance of the Favours shewn to me.

I cannot conclude without saying, that whatever may be my future Lot, I sincerely hope, that neither Distance nor Time will ever erase the Regard and Respect I feel for you; and should the Lord think fit to remove me from you, the perusal of this Book may perhaps bring to your Remembrance, your truly affectionate

Curate and Lecturer,
ROBERT DICKINSON.

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ON THE NATIONAL JUBILEE.

Leviticus, Chap. xxv. Verses 8, 9, 10

" Thou shalt number seven Sabbaths of years unto Thee, seven times seven years, and the space of the seven Sabbaths of years shall be unto Thee forty and nine years. Then shalt thou cause the Trumpet of the Jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the Trumpet to sound throughout all your Land, and ye shall hallow the fiftieth year."

Preached at Newington Oct. 25, 1809.

SERMON II.

ON THE DEATH OF HER ROYAL HIGHNESS THE PRINCESS COBOURG.

Ecclesiastes, Chap. vii. Verse 2.

" It is better to go to the House of Mourning than to go to the House of Feasting, for that is the end of all men, and the living will lay it to his heart."

SERMON III.

ON THE LORD'S PRAYER.

St. Matthew's Gospel, Chap. vi. Verse 9.

"*Our Father which art in Heaven, hallowed be thy Name.*"

SERMON IV.

ON THE LORD'S PRAYER.

St. Matthew's Gospel, Chap. vi. Verse 10.

"*Thy Kingdom come.*"

SERMON V.

ON THE LORD'S PRAYER.

St. Matthew's Gospel, Chap. vi. Verse 10.

"*Thy will be done on Earth as it is in Heaven.*"

SERMON VI.

ON THE LORD'S PRAYER.

St. Matthew's Gospel, Chap. vi, Verse 11.

"*Give us this Day our Daily Bread.*"

SERMON VII.

ON THE LORD'S PRAYER.

St. Matthew's Gospel, Chap. vi. Verse 12.

"*And forgive us our Debts, as we forgive our Debtors.*"

SERMON VIII.

ON THE LORD'S PRAYER.

St. Matthew's Gospel, Chap. vi. Verse 13.

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

SERMON IX.

ON THE LORD'S PRAYER.

St. Matthew's Gospel, Chap. vi. Verse 13.

"*For thine is the Kingdom, and the Power, and the Glory, for ever, Amen.*

SERMON X.

THE TRINITY IN UNITY.

St. Matthew's Gospel, Chap. xxviii. Verse 19.

"*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*"

SERMON XI.

THE OPENING OF THE YEAR.

St. Luke's Gospel, Chap. xiii. part of Verse 8.

"*Lord let it alone this year also.*"

SERMON XII.

THE JOYS OF HEAVEN.

1 Corinthians, Chap. ii. Verse 9.

"*Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the things that God hath prepared for them that love him.*"

SERMON XIII.

IN HONOUR OF THE VOLUNTEERS.

Nehemiah, Chap. iv. Verse 14.

"*Remember the Lord which is great and terrible, and fight for your Brethren, your Sons and your Daughters, your Wives and your Houses*"

Preached at Newington, Oct. 16. 1803.

SERMON XIV.

ON THE DEATH OF THE RIGHT REV. SAMUEL HORSLEY, LATE LORD BISHOP OF SAINT ASAPH.

The general Epistle of Jude, Verse 3.

"*Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the Faith which was once delivered unto the Saints.*"

Preached at Newington, Oct. 19, 1806, the Sunday after his Lordship's Burial.

AN APPENDIX, WITH A LIFE OF THE LATE BISHOP.

SERMON I.

This Sermon was preached at Saint Mary's, Newington Butts, in the County of Surrey, the 25th day of October, in the year of our Lord one thousand eight hundred and nine, the Fiftieth Day of the King's Accession, or the NATIONAL JUBILEE.

Domine, Deus! Si tibi placeat,
Rex et Regina vivant!

O Lord God! If it please Thee;
Let the King and the Queen live!

THE following Discourse is an humble attempt to do credit to my Rector, the REV. CHARLES DE'GUIFFARDIERE, A. M. who was too much indisposed to undertake the performance of the Duty himself: to give satisfaction to the Congregation: to testify my own sentiments of loyalty to a good and gracious KING, and a highly valued CONSTITUTION; and to offer my grateful thanks to a merciful GOD, who has, in many instances, preserved the ROYAL FAMILY, the CHURCH, STATE, and both Houses of Parliament.

SERMON I.

LEVITICUS, chap. xxv. verses 8, 9, 10.

THOU SHALT NUMBER SEVEN SABBATHS OF YEARS UNTO THEE, SEVEN TIMES SEVEN YEARS: AND THE SPACE OF THE SEVEN SABBATHS OF YEARS SHALL BE UNTO THEE FORTY AND NINE YEARS;—THEN SHALT THOU CAUSE THE TRUMPET OF THE JUBILEE TO SOUND, ON THE TENTH DAY OF THE SEVENTH MONTH; IN THE DAY OF ATONEMENT SHALL YE MAKE THE TRUMPET TO SOUND THROUGHOUT ALL YOUR LAND, AND YE SHALL HALLOW THE FIFTIETH YEAR.

WHEN the Hebrews were sorely oppressed in Egypt, GOD ALMIGHTY raised up Moses to be their Deliverer and Guardian, whose History is indeed wonderful. We read, that a Decree passed from Pharaoh, King of Egypt, that every male child of the Hebrews should be killed as soon as they were born: but God often hinders the execution of the designs of wicked men; for Moses was preserved by the very family

who had sought his destruction. The Holy Scriptures inform us, that Pharaoh's daughter, when she came to wash herself at the river, saw the child Moses exposed in an Ark of Bullrushes on the water, and behold the babe wept, and she had compassion on him, and, through her care, his GENIUS was ripened, his TALENTS cultivated, and his SALVATION ensured. "And it came "to pass, when Moses was grown to man- "hood, that he saw an Egyptian smiting "an Hebrew; and when he had looked "around, and saw no one near, he slew the "Egyptian, and concealed his body in the "sand: which, coming to the ears of "Pharaoh, he sought to slay him." But Moses fled into the land of Midian, and it was in this retirement, that God appeared to him, and gave him the grand commission to humble the pride of Pharaoh, and deliver the people of Israel. It may truly be observed, that no man ever led so meek, so patient, and yet so signalized a life, as Moses. God himself has drawn his character in a few words: "There arose not a

" Prophet since in Israel like unto Moses,
" whom the Lord knew face to face, and in
" all the signs and wonders which the Lord
" sent him to do in the land of Egypt, to
" Pharaoh, and to all his servants, and to
" all his land." The commands of the Lord were given to Moses, and amongst these commands, we find that of hallowing the FIFTIETH YEAR, or year of JUBILEE. The tenth day of the seventh month, (which, according to the first calculators, is our month of September) every fiftieth year was proclaimed by the sound of a trumpet through the whole country, when there was a rest from labour, a cancelling of debts, a deliverance from bondage, and an atonement for sin. Such were the grand causes of ushering in the opening of that year with trumpets and with rejoicing. This resembles that passage in the Book of Nehemiah, on the dedication of the walls of Jerusalem, which was kept " with thanks-
" givings and with singing, with cymbals,
" psalteries, and harps; also on that day,
" they offered great sacrifices and rejoiced,

" for God had made them rejoice with " great joy. The wives also, and the " children rejoiced: so that the joy of Je- " rusalem was heard even afar off." Besides various other purposes, the institution of the year of Jubilee was a type of the coming of our Lord Jesus Christ, who, according to the words of the Prophet Isaiah, " was " anointed to preach good tidings unto the " meek, to bind up the broken-hearted, to " proclaim liberty to the captives, the " opening of the prison to them that are " bound, to proclaim the acceptable year of " the Lord." The appointed time came, when this prophecy was to be fulfilled, and an Heavenly Host joined the Angel Messenger, in praising God, and saying, " Glory " to God in the Highest, and on earth " peace, goodwill towards men." Thus are we shewn, by the example of Angels, that it is the duty of all to rejoice for good times, or, as the Royal Preacher expresses himself, " In the day of prosperity be " joyful." And what more proper season can there be for our rejoicing, than when

God showers down private, or marks the days with public blessings. Of private blessings, little need be said to excite us to rejoice; for the very possession of them is apt enough to fill our hearts with joy: and if we only endeavoured to sanctify this joy by a grateful remembrance of the Divine Author, we should stand the fairest chance of making them the instruments of comfort whilst we live, and of leading us to the never-ending joys of Heaven, after this life is over. After enumerating a few natural yet public blessings, such as the light of the sun, the benefit of the air, the fertility of showers, the produce of the earth, the construction of our bodies, the exercise of our reason, and the spiritual nature of our souls, the remaining may be said to consist in our GOVERNMENT and GOVERNORS, which are words of the highest moment: for they are meant to promote peace and quietness, and also, as our Liturgy enjoins, "to EXECUTE JUSTICE, and to MAIN-"TAIN TRUTH." These words should fill our hearts with gratitude and thanks-

giving, which would bring to our recollection that address of Queen Sheba to King Solomon: "Blessed be the Lord thy God, "who delighted in thee, to set thee on his "throne to be king for the Lord thy God; "because thy God loved Israel to establish "them for ever, therefore made He THEE "King over them, to do judgment and jus-"tice." To the same purport are the congratulatory words of King Hiram, when Solomon acceded to the throne of King David, his father: "Because the Lord hath "loved his people, He hath made thee King "over them." These passages of Holy Writ may be very well applied to our present Government and most gracious Sovereign, who, in many respects, truly resembles King Solomon, yet with this very material difference; KING SOLOMON was only ascending the throne, whereas OUR KING is entering upon the fiftieth year of his reign: and being so long loved and honoured, there is a still greater propriety to address him, as we have already done in the words of the Queen of Sheba, "Blessed

" be the Lord thy God, who delighted in " thee, to set thee on his throne." Such were the congratulations of a foreign Princess to King Solomon: much more cause then have we to give this tribute of praise to the Almighty, for his peculiar regard to us, in raising a Prince to be King, lineally descended from a long race of ancestors, and born amongst those whom he was about to rule; those who had for many years been accustomed to reverence him for his VIRTUES before he ascended the throne. The Regal Office is likewise highly marked in the foregoing words, and shews that King Solomon had his appointment from Heaven; for the ROYAL THRONE is plainly and emphatically called, " THE " THRONE OF GOD." Thus then our King in like manner was invested with Royal Authority, and was seated on God's Throne, to be King for the Lord our God: the sense of which grand expression implies what we have inserted in our Liturgy, that the King " knowing WHOSE MINISTER " he is, may above all things seek God's

" honour and glory, in all his THOUGHTS, " WORDS, and WORKS." Thus far we may certainly allow that our King has exercised his Royal Prerogative in religious affairs, by securing to us *that Establishment* which at first made way to the *Reformation* of OUR CHURCH, (from the superstitious rites of that of Rome) which is an ESSENTIAL INGREDIENT in the BRITISH CONSTITUTION, and the BRIGHTEST ORNAMENT in the ROYAL DIADEM. An establishment which should engage us readily to submit to the ordinance of God, by acknowledging the King to be, in Church and State, SUPREME. Let us then say, Blessed be God, who hast made the present King his VICEGERENT to reign over us, to ADVANCE his true worship, and to PROMOTE his glory.

Having dwelt upon the high honour which the Almighty was pleased to confer upon the King, by setting him on his throne to be King for the Lord; the next consideration is, " that God loved ISRAEL, and

"therefore made Solomon King, to do "judgment and justice:" and may we not presume that God loved the BRITISH DOMINIONS in raising up OUR KING, to protect his subjects from *domestic injuries*, as well as *foreign power*. To *secure* the *former*, care is had to a due administration of justice at home; to *prevent* the *latter*, every exertion is made to keep up a distinguished Navy and valiant Army abroad: all of which is entrusted to him, in whose hands the God of Battles has put the reins of government. Many are the instruments our gracious King has to use for effecting these purposes: to some are committed the care of religious concerns; to others, those of the state. One presides over foreign affairs, another directs the home department: one is concerned in the mode of war, another in the overtures of peace; one heads the naval department, another directs the army; some are set over the courts of justice, whilst others extend our trade and commerce. The treasury is managed by one, and the chancery regulated by another. These I

have mentioned, are stations which are never entrusted, or committed to the same hands; and they who fill them, so as to discharge their engagement with INTEGRITY and HONOUR, MERIT and always RECEIVE the THANKS of their SOVEREIGN, and the LOVE of their COUNTRY. As all the appointments and the cares attending them, devolve on our King and Parliament, we must surely admit the goodness of Divine Providence in permitting the sceptre of government to fall into the sacred hands of a Monarch, who has ever set a just value on that legal constitution to which he was advanced; and who, next to an awful reverence of the Holy Word and Divine Ordinances of God, has testified a peculiar pleasure in using every possible means for the PRIVATE COMFORTS and PUBLIC HAPPINESS of his people. It is pleasing to reflect, that on the day of accession to these realms, our Sovereign Lord the King, on meeting the Parliament, thus addressed them: "The loss that I and the nation have

" suffered, by the death of the King my " grandfather, would have been severely " felt at any time; but coming at so critical " a juncture, and so unexpectedly, it is by " many circumstances augmented, and the " weight now falling upon me, much in- " creased: I feel my own insufficiency to " support it as I wish: but, animated by " the tenderest affection for this my NA- " TIVE COUNTRY, and depending on " YOUR ADVICE and ABILITIES, with " the support and assistance of every honest " man, I enter with cheerfulness into this " arduous situation, and shall make it the " business of my life to PROMOTE in " every thing, the GLORY and HAPPI- " NESS of these Kingdoms; to PRE- " SERVE and STRENGTHEN the CON- " STITUTION both in CHURCH and " STATE." Such were the promises our King made to his people, and in the beginning of the fiftieth year of his reign, we find the Constitution not only preserved entire, but in a high degree both strengthened and enlarged.

The year following the King's accession, we read of his attention to his subjects, and a wish to guard the laws of his country inviolate, by choosing a CONSORT, whose participation might SWEETEN and also LIGHTEN the cares of Government, and whose virtues might make his private life happy, and, at the same time, give satisfaction to his people. In this, we all know, our gracious monarch has not been mistaken: for Her MAJESTY, the QUEEN, has been found every way worthy to share in his CARES and ENJOYMENTS. ADORNED with PRIVATE and PUBLIC QUALITIES, and GRACED with HEAVENLY and CHRISTIAN VIRTUES, her Majesty, nearly the same number of years, has possessed the affections, and reigned in the HEARTS of the people. What King Solomon holds forth to reward the followers of wisdom and religion, may be well applied here: "Length of days is in her right "hand, and in her left hand, riches and "honour." Divine Providence is sometimes pleased, in an extraordinary manner to multi-

ply the years of a good old man beyond the usual period. Fifteen years were added to the life of King Hezekiah, after a messenger from Heaven had said, "thou shalt die." At other times Heaven, or rather the God of Heaven, is concerned in prolonging the life of a good man, by unexpected deliverances. Saint Paul was rescued from a violent and dangerous conspiracy: and in the annals of our own history we have it recorded, that a providential interposition prevented the execution of a most daring plot against the KING and BOTH HOUSES OF PARLIAMENT. In various instances, our present Sovereign Lord the King has been *delivered* from *secret designs*, and *open violence*: so that it may truly be said, "All "things work together for good to them "that love God;" and "the righteous "Lord hath hewn the snares of the un-"godly in pieces." There is a debt indispensibly due to old age when crowned with virtue, and whether the riches and honours they possess, be hereditary or accessional, it should be most sacredly discharged, the

debt of veneration and love: and if such be the duties we should pay to old age in general, we are particularly called upon to offer this pleasing tribute to our Royal Sovereign, who has joined the BRIGHTEST VIRTUES to the HIGHEST TITLES, and thus has made OLD AGE PECULIARLY HONOURABLE. In him the title of honour and an honourable life, have reflected a mutual, as well as constant lustre, for half a century: and as the King of Heaven and Earth has, in his mercy, so blessed him, let our thanks be offered to God for his great goodness hitherto, and our prayers ascend to Heaven for many returns of this memorable and joyful day, the day of accession to the British Crown and Kingdom.

All who feel that their gracious Sovereign has *adorned* himself with *virtuous actions*, and *armed* himself with *true faith*, will have a pleasing satisfaction in contemplating the various demonstrations of joy which are prepared by a happy and grateful nation. Amongst which rejoicings none

can be more interesting than those which the holy scriptures declare to us, solemnized the fiftieth year, or what is termed the year of Jubilee, and those are "feeding the "hungry, releasing the prisoner, and hal- "lowing the season." It is a matter of pious exultation to see that in almost every CITY, TOWN, and PARISH, assembled bodies have taken care that all descriptions of people should share in the solemn Festivity. Whilst the Prince, the noble, and the wealthy meet to rejoice, we should be gladdened at the thought, that the industrious Peasant, the humble Housekeeper, and the confined Poor, will, in a variety of instances, be both cloathed and fed; and by command the royal Clemency is to be extended to all military Offenders. Imprisoned Debtors, in many cases, are led to a hope to feel the influence of this auspicious day. Whilst the contented instruments of the release of these Debtors and Prisoners are induced to shed a joy around them, it is to be wished and hoped that a sincere attachment to their Country and Governor,

as well as gratitude to their several Deliverers and Comforters, will cause them to observe the day, not only with rejoicing, but with SACRIFICE and ATONEMENT, as the words of the text express it:—"On "the tenth day of the seventh month, on "the day of *atonement*, shall ye make the "trumpet to sound throughout all your "land, and ye shall HALLOW the fiftieth "year". The true meaning of atonement then is to HALLOW THE DAY, which is to join in public prayer, and return thanks to God, FATHER, SON, and HOLY GHOST, the great author of the blessings we meet to acknowledge. Joy and gladness are truly consistent with sincere gratitude, and often give an additional value to it; but the joy should be sober, and the gladness temperate: so that the following morning may rise upon us without bringing any heartfelt sting. It is true, but to be lamented, that in the season of festivity there frequently appear a wildness of mirth, and an extravagance of joy, which, as the sacred writings observe, are but "as the

" crackling of thorns under a pot;" and instead of bringing inward satisfaction, too often are the sources of shame and sorrow. This cannot be called an atonement for faults and sins committed, nor is it a presage of future reformation. Joy founded on virtuous conduct *solaces* the *mind*, and *gladdens* the *heart;* but, on the contrary, if it be exhibited by intemperance or tumult, it will lead into temptation and the commission of evil. To guard us against these dangerous indulgences, and shew ourselves deserving the blessings which have long been conferred on us, and happily to this day are continued to us, we cannot offer a more acceptable sacrifice to the DIVINE GIVER, than THANKFUL PRAISE, and GRATEFUL HEARTS:—nor can we do greater honour to the King than by paying him TRUE ALLEGIANCE and CHEERFUL SUBJECTION. By such an union of *religious fear* to the God of Heaven, and *affectionate regard* to the sovereign power of his delegated governor on earth, we shall shew ourselves sincere promoters of our

country's happiness; for it will be the best way to support that government from which all our comforts, by the blessing of the Almighty, are derived. *It is a fact that cannot be disputed, that the British Parliament, Lords, and Commons, frame our laws, make them, give them to us, and keep them themselves; they support our rights, and redress our wrongs; they are our gladiators and thunderers in the time of war, our comforters and protectors in the time of peace.* At the head of them we may feel convinced that our King will join us in every EXPRESSION of GRATITUDE to HEAVEN, in every WISH to secure HARMONY between himself and his people, and in a constant and unwearied endeavour to PROTECT our GLORIOUS CONSTITUTION. Let us then make this a day of THANKSGIVING for PAST MERCIES, and a day of PRAYER for FUTURE BLESSINGS, and not confine it to the day, but make it a YEAR OF JUBILEE, uniting voice and heart in this petition, "that it would please God to "give his JUDGMENTS to the KING and

"his RIGHTEOUSNESS to the KING's "SON;" that during their reigns and that of their posterity, immorality and vice may be thoroughly rooted out, and virtue and religion abundantly flourish: that the Sovereign of these realms may ever be an happy instrument in God's hands to secure both his own and his people's rights: and, finally, that through life and in death, he may, by divine grace, set such an example, as when truly followed will conduct both himself and his people to that unity, peace, and concord on earth, which, through the merits of a DIVINE REDEEMER, will entitle them to the never fading happiness of Heaven, where they (WITH THEIR KING graced with an immortal crown) shall enjoy an EVERLASTING JUBILEE.

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed all Honour, Glory, Might, Majesty, Dominion, and Power, for ever and ever—Amen.

SERMON II.

(Published by desire)

Occasioned by the much lamended Death of

HER ROYAL HIGHNESS

THE

Princess Charlotte Augusta of Wales,

CONSORT

OF

HIS SERENE HIGHNESS

THE

PRINCE OF SAXE COBOURG.

Omne Gaudium est nubilatum,
Hiliritas Regionis fugitur.

All joy is darkened, the mirth of the land is gone.
ISAIAH, XXIV, 11.

SERMON II.

ECCLESIASTES, chap. vii. verse 2.

IT IS BETTER TO GO TO THE HOUSE OF MOURNING THAN TO THE HOUSE OF FEASTING; FOR THAT IS THE END OF ALL MEN, AND THE LIVING WILL LAY IT TO HIS HEART.

THIS maxim of the Royal Preacher seems at first harsh and severe; but if we enter into the strict meaning, we shall find the words both true and comfortable. They will instruct us that the house of mourning will call home reflection, and tend to subdue our passions; whilst the house of feasting will excite our unlawful desires, and often lead us into temptation. I would observe, that the first verse in this chapter is as liable to objection as that on which I am about to be engaged; for the author says, "A good name is better than precious oint-

" ment; and the day of death than the " day of one's birth." The first is an eastern expression. The precious ointment was a sort of oil and sweet odour with frankincense and myrrh, the richest produce of the earth, and yet it is said " a " good name is better." The best conclusion is, that where this is well supported, and truly proved, it will be to every person possessed of it the first of refreshing comforts whilst they live, and far exceed all outward spices, and precious embalming after death. But it may be asked, how is the day of one's death better than the day of one's birth? to which I answer, keeping with me that sacred character A GOOD NAME; the day of birth at best is but an entrance into a world of pain, sorrow, and trouble, the common lot of all: but the day of death to those who have lived a good life, is a removal from every kind of trouble, and a certain entrance upon a life of joy and peace; joy undisturbed! peace everlasting! The objections to both passages are thus done away: but, by the

blessing of God, I shall endeavour to explain the intended meaning of the Royal Author, by considering the houses of mourning and feasting apart; and afterwards shewing that the house of mourning will be the end of all men; and conclude with my earnest wish, that the living may lay it to heart, which cannot be better done than by paying a tribute of affectionate and sincere respect to her late Royal Highness the Princess Charlotte, of Saxe Cobourg.

And first of the house of mourning.

Reason and Religion both instruct us that human nature is exposed to diseases and afflictions; either of which call for the care and assistance of others; and that when we neglect to attend to them, we do not discharge those duties which we were sent into the world to perform. A serious turn of thought, and an expressive act of feeling, were at first implanted in our hearts, that we might "weep with those who weep:" and when we refuse our attention and regard to such as suffer misfortune or loss,

we contradict the intentions of our heavenly Benefactor, and do violence to our own inward Dispositions. Whereas, if we go to the house of mourning, "with sadness of "countenance," and that be real grief, we are told in the holy scriptures that "the "heart will be made better."

The house of mourning is the proper place to check the vain and the presumptuous: for here they may possibly see the deceitfulness of riches, and the downfall of ambition. Thus then will they naturally be touched; for their hearts will discover a sensibility at the passing scene, and lead them to reflect on what they themselves are exposed to, and to think of the best means of preventing the evil.

There are some people who have every thing "richly to enjoy," and yet they have not God in all their thoughts. Let such visit the house of mourning, where one of their own stamp lies dead; and the consequence will most likely be immediate

seriousness, and, shortly following, piety. Thus then by sadness the heart will be made better. Perhaps a more distressing scene than any of the former may invite our commisseration. God, in his mercy, may to us, in some instances, seem severe: if we think so, the house of mourning will correct either our rashness or misplaced judgment; and engage us to say from our hearts, "God's will be done on earth, as it is in "Heaven;" and "it is the Lord, let him "do what seemeth him good." By this we see our duty towards God, our neighbour, and ourselves, both believed in and put in practice, which will most effectually secure our earthly comforts, and lead us to the contemplation and sincere hope of heavenly bliss; and not only so, but they will give us a certain promise of God, for our actual possession of them. Let us see then how far the house of feasting will contribute to such an happy end.

The condition of mankind is such, that they look for ease and pleasure, and feel

much hurt if they be disappointed in any thing whereon they had set their minds, particularly if it were expected to contribute to their joy and mirth. The frequenters of such scenes as these mostly leave serious thoughts behind them, and are ill prepared to meet any Reverse of Providence. Moderate diversions and temperate feasting are not forbidden in any part of God's holy word; but when they are indulged in to excess, they become both criminal and dangerous; criminal in disobeying God's commands, dangerous in producing self-ruin. We are told by Solomon, the wisest of Men, and of Kings, that "in the midst of laughter his heart was "sorrowful; and also, that "sorrow was "better than laughter." The rich and powerful, the gay and prosperous, might be expected to repay God with gratitude for his benefits showered down on them; but we, alas! often see that the Divine Giver is not only neglected, but in a great measure forgotten, as the house of prayer is changed for a house of feasting; and

when this is the case, instead of an innocent pleasure, it leads the way to forbidden luxury and lust, the issue of which generally is, mournful melancholy or sudden death. I would not be thought to condemn all kinds of mirth, pleasure, and feasting—God forbid! What I would wish to enforce is, that it would be for our own interest to visit the house of mourning at times, which would shake off our levity and inconsiderateness, and make way for sober reflection and virtuous sentiment. When thus engaged we become acquainted with ourselves, and feel from whence and what we are. We admit a divine Creator, and allow him to be governor of the world. We consider him both merciful and just; and here we contemplate a divine mediator as well as divine comforter with the Father, "who always was, and always will be." Whilst our hearts are thus occupied with heavenly contemplations, they are not forgetful of earthly sufferers; and so as the text expresses it, we are led to believe that sooner or later a house of mourning

is to be the lot, or "the end of all men." Most true it is, that there are few that do not both visit this scene, and likewise in their turn occasion it. When the living lay this to heart, it may be said of them, that they are of that number of whom our divine Redeemer said, "Blessed are they "that mourn, for they shall be comforted." We have the word of God himself, and there is no doubt but he will fulfil his promise. I would observe then that we have cause to mourn, which will introduce that afflicting circumstance which gave rise to the following observations and meditations. The Prophet Amos has remarked, "Thus "saith the Lord, I will turn your feasts "into mourning, and all your songs into "lamentation; and I will bring sackcloth "upon all loins, and baldness upon every "head: and I will make it as the mourn-"ing of an only son, (child) and the end "thereof a bitter day." This no doubt is an emblem of what is before us, a scene of lamentation and mourning for the dead. It also comes near to the words of the text

in joining mourning and feasting. I would however invite you to accompany me in my prayer to God, to avert the last part of the words, and that the end thereof to us "may NOT be a BITTER DAY." By taking a view of our deceased Princess Charlotte, and the manner in which Her Royal Highness was called away with her babe, I shall, by the blessing of God, attempt to satisfy all who hear me, or read my remarks on her character and virtues, that it should make such an impression on all our hearts to give God the glory, who, of his gracious goodness and unbounded mercy, has been pleased to send us to attend the solemn rites of a BURIAL, instead of the festive joys of a BIRTH DAY. Various modes have been taken to describe this melancholy event, and I am desirous to bear a share in noticing the awful visitation which summons us to meet: I would hope not to REGRET and REPINE, but to SOOTHE and CONDOLE. My text recommends our going to a "house of mourning:" and here I may be said to

be prevented in what I intended to advance; for you, and all this nation, and possibly all the world, who are acquainted with the afflicting event, will pay the tribute due to virtuous piety, which shone so conspicuously in our lamented Princess. To prove what I have said, I would first consider her as "a child of God;" and here I am assisted by that great and highly revered character the Bishop of Exeter, who, in her early years, most particularly attended to her education, and instructed her in the true Protestant Faith—in which she LIVED, and in which she DIED. Our tears then flowing from real sorrow, are shed to the memory of one whose worth is every where set forth, and whose loss we justly feel. She was regular and constant in daily devotions. Her great comfort was to promote religion and piety abroad, by her conduct and example in exercising them at home. It was here that she procured "oil, "trimmed her lamp, and kept it burning:" so as to be ready at the call of her blessed Redeemer. In addition to this

knowledge of the Divine Author of our Being, and only Preserver of our lives, She was truly adorned with all the qualities necessary to make human nature respectable; and possessed of all the virtues to insure the comforts of this life, and the certain joys of the next. Books of religion might be said to be her delight; but the holy scriptures were her guide. She was not contented with only understanding the Articles of the Christian Faith; for her pleasure was to perform the several duties enjoined by them: for as a late Lord Bishop of London (Dr. Porteus) observes, "She was well versed in all the branches "of English literature, as well as the doc-"trines of Christianity." Humility to her Heavenly Father, and submission to her earthly one, were truly depicted in all her conduct, and embellished her rank and station with the honourable character of a most obedient daughter, and a sincerely dutiful "child of God."

Whilst under the roof of her Royal Fa-

ther the Prince Regent, the Princess shewed a sincere attachment and love for our Royal Sovereign, and the whole of the Royal Family; and an equal return was shewn by them: as we learn, that when the Princess was declared of AGE, her birth-day was celebrated in such a manner as proclaimed her deserving of those sincere congratulations, when every eye was fixed with becoming rapture on the Apparent Heiress of the British Dominions. In her were united filial affection and moral goodness, dignified rank, graced with Christian piety; so that the female character which shone in her in a most distinguished light, gave evident tokens that she would adorn her native country.—She expressed a determination not to quit this Kingdom; but to stay and acquire, as much as possible, a knowledge of the Laws and Constitution, and an acquaintance with the people and manners of a nation, whom, in after time, She might be called to GOVERN and to RULE. Such was the situation of this lamented Princess, when in her early age of nineteen, she be-

came deeply attached *to*, and equally regarded *by*, the present amiable, as well as honourable, Prince Leopold of Saxe Cobourg, amiable in manners and honourable in his conduct, which is fully attested by His Royal Highness the Prince Regent approving the mutual attachment, and fully consenting to the marriage; and the ceremony was performed by his Grace the Archbishop of Canterbury, with great splendour and magnificence, at the residence of her Royal Parent. The provision voted by the English People was ample, and proved that they favoured the connexion, and wished to study their comfort. The love of retirement and privacy prevailed in the minds of this august (I would say royal) pair, which induced them to remove from the noise and bustle of the town; yet when obliged to attend the Court upon particular occasions, we find them ready; and I have the pleasure to observe, and to her honour be it spoken and remembered, that her attendance there, was not to GLITTER in a CROWD, but to PERFORM her DUTY.

It appears, that Sunday was held in grateful remembrance of the Divine Lord who "sanctified and hallowed it," with strict attention and pious warmth; for after Divine Service, which was not neglected, the evening passed in devout readings and heavenly conversation. These mutual good offices were but of short continuance; for the time of her travail in child-birth came on, and, like Rachael of old, we read that "she had hard labour," and that "in hard "labour she died." Of this we may rest assured, that if prosperity, riches, medical assistance, nobility, and even royalty graced with all the virtues, could have saved her life, we should not now have cause to lament her loss. We often know the young and virtuous, devout and pious, stopped in their journey through life; but here we have a scene in our view, which is signally remarkable, and which requires the Almighty Giver of Life to solve it to the comfort of a disconsolate and mourning Husband, the affection and tenderness of a loyal as well as Royal Father, to a sorrowing numerous

family of Royal Relatives, to a highly famed Nobility and Clergy, and to a sorely grieved People. What shall I then say? I cannot do better than express my own belief, in the words of our blessed Lord and Redeemer on another occasion, "SHE IS NOT "DEAD, BUT SLEEPETH." Her conduct whilst living bears testimony, that she was one of the elect of the Lord; for whilst her mortal frame was tortured with exceeding great and protracted pains, she could calmly and piously exclaim, that she had a secure confidence in a future state, and "that her heart was wrapped up in her "God." Thus, then, we may believe, that she is but gone to rest, that she may awake in glory: and although she be removed from all earthly possessions, even from every thing calculated to please the eye or ear, or adorn the body, yet true faith in a Divine Redeemer, a Merciful Father, and Heavenly Comforter, united in the name of Everlasting God, will lead us to this serious and just reflection, that if it be intended to chasten and correct us, it is not to gratify

God's pleasure, but as an awakening call for our profit. It is to conduct us to the house of mourning, where, laying aside every thing that a house of feasting exhibits, we shall (as the Holy Scriptures in various passages assure us) subdue each craving appetite and lawless passion, and where our hearts will be impressed with a proper sense and true love of virtue and religion. I would wish, then, to afford some consolation to her princely and deeply-afflicted Husband, by inviting him to consider, that she excelled in every character that she sustained on earth; that although she was taken away in haste, sickening one day and dying the next, yet it was not a matter of surprize, because she held herself in due preparation for what might possibly happen: so it may truly be observed, that from being a BLESSING on earth, she is gone to be BLESSED in HEAVEN.

To the Prince Regent, her Royal Father, I humbly wish to offer a word of consolation, to change his trouble into joy. May he

consider that his child, and only child, is happy; that she is taken from every expected earthly pleasure, to enjoy heavenly comfort. Nature, no doubt, demands our tears, and on such an occasion Religion, the Christian Religion, both allows and sanctifies them; but it requires that they be tempered with moderation, and our afflictions considered as the will of God, who has directed us, in every condition of life, even the most afflicted, to offer unto Him praise and thanksgiving, in the midst of our sorrow and trouble. This will, most assuredly, be the best employment of our thoughts and hearts, to make what we feel and endure more easy and supportable. Here, then, we see that prayer and giving of thanks, are necessary duties in the hour of grief, and obtain that comfortable promise of the Royal Psalmist, "They that "sow in tears, shall reap in joy."

To the rest of the Royal Family, whether united by relationship, or endeared by love, I would advise them, as the text prescribes,

to lay this afflicting scene to heart, and yet "to mourn as if they mourned not;" and this may be done by offering their thanks to the Almighty, in the midst of their sufferings, for what he has lately thought proper should befall them, in his removing an earthly Princess and child at once from their expected and wished for embraces. They would do well to comfort one another with these words of holy Job, "The Lord "gave, and the Lord hath taken away: "blessed be the name of the Lord." By such resigned and thankful hearts they will glorify the name of a divine Redeemer, give credit to his holy word, and practise the rules it teaches. Thus their hearts will be fortified against present troubles, and prepared to meet future enjoyments.

My wish is farther to exhort people of all ranks and conditions, and heartily to join them in this belief, that we are bound to pray that "God's will may be done on "earth, at it is in Heaven;" and with humble submission to allow, that "what

God wills is the best for us" We are then engaged on this mournful occasion to comply with that direction laid down in the words of the text, of going to the house of mourning. The Royal Preacher does not mean that we should live or abide there always; but to make our visits of condolence to those who may suffer; for whilst we act thus for others, it will withdraw our hearts from any vain follies or unlawful pleasures, and bring us to that serious consideration "death is the end of all:" and when we thus reflect with our thoughts called home, it is most likely we shall take a real pleasure in preparing ourselves for the awful summons by holy and religious lives. We shall then feel by experience that "though the countenance be sad, our "hearts may rejoice:" and "that the "house of mourning is better than the "house of feasting." Let us then not only believe this, but "lay it to heart." This will tend to sanctify that grief which has been so generally and deservedly shewn for the loss of a Princess, whose character

made her beloved and honoured whilst living, and whose memory will continue to be dear and ever respected by the whole nation. It was not high rank alone that endeared her to the people, but an excellency of character; and when this is spread abroad, many more than what we can reckon will lay her death "to heart." The world at large has had a loss, for to all human appearance virtue and piety were conspicuous in her train: so that by her death both may be said to suffer.

It may then be sufficient to say, I have endeavoured to bring forward what I conceive to be a fair and true representation of the life of that highly respected person whose loss we all deplore: and it is my opinion that I cannot close my account of her better, than by inviting all who have heard, or may hereafter hear of her, to suffer HER NAME and CHARACTER to live in THEIR WORDS and ACTIONS; and thus they will not lose sight of the true use intended by this scene of affliction; and that mankind may contemplate

the lifeless remains of one who so lately enjoyed every earthly comfort, and from her short stay here, and sudden death, may strive to become so watchful in their lives, as not to be afraid of the approach of that king of terrors. If then we be prepared for the dissolution of these mortal bodies, it will make no difference at what time the dreaded messenger arrives, "in "the evening, at midnight, in the morn-"ing, or at noon day." The deceased Princess was accustomed to have "her "conversation in Heaven" all the days of her life: and this she particularly proved by refreshing the bowels of many of the poor, and relieving the wants of numbers. We may then very faithfully and truly conclude, she is taken to receive her reward: that reward which is prepared in heaven for all who, like her, "deliver "the poor who cry, and the fatherless, "and those that have none to help them: "when the blessing of those who are "ready to perish come upon them, and "widows' hearts are caused to sing for "joy."

If what I have said should so far engage our attention as to lead us to an imitation of the life of our lamented Princess, we need not fear, when this life is over, of enjoying that state where no human hopes are ever disappointed, or virtuous connexions broken; but where there are JOYS NEVER ENDING, AND EVERLASTING HAPPINESS. Which that we may all be partakers of, God of his infinite mercy grant through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be ascribed all Honour, Glory, Might, Majesty, and Mercy, for ever—Amen.

SERMON III.

ON THE LORD'S PRAYER.

In pulchritudine sanctitatis cultum Domino date!

Worship the Lord in the beauty of holiness!

SERMON III.

ST. MATTHEW'S GOSPEL, Chap. VI. Verse 9.

OUR FATHER, WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

PRAYER may be called a blessed instrument, and is intended particularly to keep up an intercourse between Mankind and their Maker. It is the appointed means whereby our words and thoughts ascend to Heaven, and they who offer them with sincerity may be said to prostrate their Bodies and Souls before the most high God. Diligent, fervent, and sincere prayer is that sweet savour and pure incense which is prescribed by our blessed Lord: and they who offer it as He has directed, may be said to dwell in Heaven whilst they live

on earth. It truly becomes us all then to approach the infinite and adorable God in this most heavenly exercise: and that we may not be at a loss how to pray, God himself has left a form for our instruction—a form, yea more, for I would honour it with another title, which it richly deserves: and that is a DIVINE DIRECTORY equal to answer every thing needful for US to ask, or for Him to give. St. Cyprian, one of the greatest of the antient fathers, upon contemplating this prayer, says, "He that "made us to live, taught us also how to "pray: and that out of the same goodness "and condescension which moved him to "bestow all other things upon us, that so "addressing the Father in the words of "the beloved Son we might be the more "easily and favourably heard." It may also be noticed, that Tertullian, another great FATHER of the CHURCH, who wrote at the same time with the former, observes of the Lord's Prayer, and declares it to be, "The Epitome, (or an abridgment) of the whole Gospel." And it has not

been neglected since: for they who framed the Liturgy of our Church have wisely inserted this prayer in every office; perhaps for this reason, that the other prayers are only human compositions, and therefore not without a probability of being deficient in some part of them; but by introducing this divine prayer of our Lord, they intended to supply every defect in them, and express in that all the meaning of the rest. The frequent repetition of it is found much fault with by some very mistaken dissenters from our church: but it is my opinion, that wherever it is placed with the Doxology at the close of it, such a glory is shed around as stamps its divine authority.

By the blessing and assistance of the Heavenly Composer, I shall endeavour to shew the purport and excellency of every part of the prayer, not leaving out that grand beauty, "for thine is the kingdom, "the power, and the glory, for ever and "ever—Amen."

And first, our blessed Saviour taught us when we pray to say "Our Father which "art in Heaven." This is indeed a most becoming and striking manner of calling ourselves children of the most high God, and owning Him to be our most powerful, as well as Almighty Father and Heavenly Guardian. Various are the passages in Scripture both in the Old and New Testament, wherein we are directed to call God, OUR FATHER. He lays claim to that title on various accounts: first, as being our Creator. By this we acknowledge Him to be the maker of heaven and earth, and of all things that are contained therein. What can be imagined more grand in speaking of the Father of All, than the words of that hymn which we so frequently make use of! "All the Earth doth worship Thee—to "Thee all Angels cry aloud—to Thee "Cherubim and Seraphim continually do "cry. The glorious Company of the Apos-"tles, the goodly Fellowship of the Pro-"phets, the noble Army of Martyrs, the "holy Church throughout all the world

" do praise and acknowledge Thee to be " the Father."

Moreover, we are the offspring of God, and were created, as we are told, after his own Image and Likeness: and therefore we may say with the Prophet, that we have all one Father. What a glorious privilege! What an alluring bond of union is held out by God himself, in permitting all people to say, OUR FATHER.

But God demands the name of Father also for his goodness in both sustaining and preserving us. By thus praying, we petition God the Father for the whole Christian or Protestant Church. It is a truth that cannot with any reason be denied, that Creation bespeaks the power, and Preservation shews the tenderness of a Father: but there is a still greater cause for calling God our Father, and that is, when we behold him clothed with the mercies of a Redeemer. Thus then, if the blessings of creation and preservation entitle him to bear the endear-

ing name of Father, how much more does he merit that ever to be distinguished title, "for his inestimable love in the redemp-"tion of the world!" Redemption has been beautifully and most truly called "cre-"ation more divine!" By this we are not only rescued from eternal death; but we are regenerated or born again to newness of life. Truly then may we be said to become adopted children of the Father, and heirs or heiresses of an everlasting inheritance with Him.

Yet though God be the common Father of all, He is most assuredly, in a peculiar manner, the Father of the faithful, acknowledging those who believe in his name and obey his commands to be real partakers of his heavenly promises. Thus I have shewn, that God, in many respects, may be said to be "our Father;" and nature itself teaches us to use this term before any other. If any should ask the reason why it should be so? I would answer them thus:—The idea of Omnipotence is great and terrible;

and perfect justice raises in our minds a dreadfully awful sensation. The thought of an immense and eternal God must fill us with fear: the title of Sovereign Majesty will excite the veneration of all: but sinners cannot think of it without dread. Presumption would naturally arise in the breasts of every one, did God appear to us only clad in infinite mercy; whilst the name of Father, in which all the other titles are united, and in which his names and attributes are centered, bears in it kingly glory, parental affection, and divine consolation. Thus we are not only consoled, but inspired with the thought, that if our prayers be properly offered up to God, they will meet with a favourable reception.

This encourages us to seek with diligence, that our petitions may be effectually answered. At the same time, we should not lose sight of humility; for the dignity of the expression, Father, invites us to be both submissive and obedient: submissive, in humbly relying upon him to give us

those things which may be profitable for us; obedient, in granting Him the power to remove every trial that may tend to hurt us.

When we consider these inestimable benefits, and the many instances of God's goodness, wherein we ourselves are principally concerned, our hearts must be cold indeed, if we be not affected with gratitude, that we are allowed to call the Almighty God OUR FATHER.

" Which or who art in Heaven" immediately follows, and intimates to us, that our Father, who dwells with the humble and lowly, is likewise " the high and lofty One " who inhabits Eternity, and whose name " is Holy." By being in Heaven, is not meant that the Father is confined to any certain place; for He is necessarily present with all his works, and he will be graciously present with us, if we strive to please Him by calling upon him as He has directed us. He may, however, be said to be more especially present in Heaven, for there He

sets forth his majestic power and shines in all his glory. "Though earth be his foot-"stool, and He is about our path, about "our bed, and spies out all our ways;" yet we are instructed to pray to Him, sitting on his Throne in Heaven. This reflection is enough to guide us to approach the King of Heaven and Earth with humbleness of heart, and always to keep in mind the high privilege we enjoy, in being permitted (whenever we sincerely wish it) to obtain an audience of our Heavenly Father.

Seeing then that our Creator, Redeemer, and Comforter, or, in one word, Father, has his immediate residence in Heaven, that is the place where the throne of God is, to which we must bow; where we must offer our petitions, whether we ask for the relief of our wants, or the pardon of our sins. Before we request to be heard for either, we should consider the Lord as proprietor of all, and without thinking of earthly enjoyments, or transitory pleasures, we should look up to Him to give us grace,

that our minds may aspire after that fullness of joy, where our Lord Jesus Christ sitteth at the right hand of God the Father, of HIS FATHER, and OUR FATHER.

And here I would not become liable to be mistaken by connecting our Relation to God the Father with the DIVINE SON; for it may truly be observed, that when our Lord Jesus offered a prayer to the most high God, He never said OUR, but MY Father: yet his instruction to us is, that we pray our Father; which sufficiently distinguishes a difference in our relationship or connexion with God the Father. Every word and act in the life of our Redeemer testify that the name of Son existed from eternity: but our names of Children of God were the natural result which is derived from the creation of all mankind. Let us then always endeavour to preserve such affections towards God in three persons, "our Father which art in Heaven," as will approve us to be faithful and obedient children: and having thus far introduced

ourselves to obtain a hearing of the Almighty, by the best recommendation we can offer, Faith, truly to believe in God, and Obedience, sincerely to do his will, we may then presume to begin our petitions according to the words of the text.

"Hallowed be thy name."

The name of God is expressed in Holy Writ by various titles, which denote his eternity, his sovereign dominion, almighty power, infinite mercy, redeeming love, and never ending consolation—all of which are united in Father, Son, and Holy Ghost. In a secondary sense, whatever relates to God may be called his name, as the worship paid to Him, and which should be offered to Him alone; and the CHURCHES, lawfully consecrated for the solemn performance of this duty, which claim a peculiar respect, and should by no means be appropriated to other purposes. Seeing then that no part of the church should be used for any other than religious services,

the holy altar may be accounted more peculiarly sacred, and should not in the least be prophaned: the revealed word of God which is appointed to be read therein, and the ministers who perform the various ceremonies as they are directed, these respectively and unitedly partake of God's name.

It will then be necessary now to attempt to shew what is meant by hallowing the name of God; and this we do, when we entertain the worthiest notions of his divine nature; when we acknowledge His glorious perfections; when we adore Him in his attributes and imitate his example; when we approach Him with reverential awe, making our words, thoughts, and actions redound to his honour; and when we let him stand the foremost in our affections and sanctify Him in our hearts. Divine worship, as I noticed before, is in one sense the name of God; and either consists of those pious actions of our lives which we should exercise towards Him in consequence of his eternal majesty and infinite mercy, which

entitle Him to be the object of our faith and hope, trust and love, fear and obedience; or in resignation and prayer, praise and thanksgiving, with the several religious ceremonies in our form of prayer, which are either immediately instituted by our Lord Jesus, or what our Protestant Church has appointed, as being both becoming and edifying—always bearing in mind that God alone is to be the sole object of adoration.

Our churches, and every thing belonging to them, as the sacred utensils for various occasions, as Baptism and the holy Sacracrament, the religious observation of the Lord's Day, or the first day of the week, the seventh day being changed, in remembrance of our Lord and Saviour's Resurrection from the dead, and including all other days or holy Festivals which the ancient Fathers of our Church have in their wisdom dedicated to the purposes of sanctifying God's holy name with piety and devotion; which, if properly attended to, we then

most truly hallow it, and fulfil the meaning of the word in the Gospels, we "glorify "God's holy name;" then we may expect that He will vouchsafe to come amongst us, and bless those who are thus gathered together in his name. We have God's own words that where two or three thus meet, "He will be in the midst of them." This condescension in the Almighty should keep us all from daring to prophane the holy Temple, either by irreverent thoughts, or misbecoming actions. At our first entrance into this heavenly Sanctuary, the Church, we should consider for what it is set apart, and say within ourselves, "This is none other than the House of God:" a house prepared and made holy for his worship. Assist us, O Lord, we beseech Thee, in the performance of our duty, and mercifully accept of our imperfect services, for we acknowledge this place to be "the gate of Heaven." By this introduction, our breasts will naturally be filled with godly fear, and incline our hearts to send up our desires in prayer to the Throne of God's Grace, and

the Seat of His Mercy. And here I wish to observe, that the posture of kneeling best preserves the solemnity of the act of prayer; and shews the properest sense of our Humility, Submission, and Reverence to the Divine Being, to whom our prayers are addressed.

The revealed will of God in the holy Scriptures claims our particular regard, and we hallow the name of the Most High, the everlasting Father, when we defend that sacred word from the cavils and objections of infidelity and scepticism: when we diligently peruse it, and believe it to contain all things necessary for our comfort here, and salvation hereafter, if we act suitably, as we are bound to do, to what we own to be our belief.

There is a respect also due to the Clergy, by considering the holy office they have assumed, and that they are separated from all other work, to be made immediate servants, and I may also say, "Ambassadors of

God;" for they are often bound to represent their Lord and Saviour Jesus Christ, and therefore they ought to make their conversation the standing proof of the truth of the doctrine they preach, and their works should testify their reverence for that glorious God, whose example they should humbly follow. Thus they will faithfully and sincerely hallow the name of God, and invite their Hearers to do so likewise. Then they will deserve to be accounted true Ministers and honest Stewards of the Mysteries of God, when they can be said to execute with regularity, punctuality, and integrity, those sacred ordinances to which they have been legally and divinely appointed. Where this is the case, it is reasonable to hope that a willing and obedient ear will be lent to their exhortations and admonitions; to their censures and reproofs; to their warnings and their blessings; and that both their doctrine and examples will be transcribed into the hearts of their several congregations. It must be confessed that the most

serious, solemn, and sacred offices of our Church are by some people treated as subjects of raillery and ridicule; and that the whole body of the Clergy is condemned on account of the failings of a few of its members: but where this conduct appears, it is to be feared, that vice has so obliterated all charity with them, that the doctrine and advice of the best advocates of Christianity would not be properly attended to, and so the name of God cannot be hallowed by them.

Having shewn *how* the name of God is to be hallowed, it may be useful to give some reasons *why* it is to be hallowed.

The principal reason is, that God has conferred so many outward benefits and inward blessings upon us. Gratitude naturally engages us to make some return to our Heavenly Father, whether we contemplate Him as creating us at first, preserving us ever since, and guiding us with his providential outstretched arm through

the perils of life: or redeeming us from the punishment of sin, comforting us in tribulation by the influence of his Holy Spirit, and adopting us to be his children. What return can human nature testify, or what reward can they give unto the Lord, for these abundant proofs of his love. Hear, all ye people, wonder and admire! All that is required of us is to hallow and praise his holy name, and to obey his will. This lowly sacrifice is our bounden duty, and I trust that none of us will ever refuse to pay it. If an earthly sovereign would permit us on any occasion to approach him, we should be prepared as soon as we came into his presence to offer our petition on bended knees, with grateful lips, and obedient hearts. With how much more humility, gratitude, and reverential awe should we meet the King of Kings and Lord of all, who is at all times ready to admit us into his presence, lend an ear to our prayer, and take us under his Almighty Protection.

We cannot be too often put in mind, that it was the Almighty Father who called us into existence, that He dignified our nature with his own image.—We read thus, "In the image of God made He man." Notwithstanding this high exaltation, man became disobedient and fell. They provoked the displeasure of their Father who was in Heaven, and his justice was excited to punish the offence. Recollection and repentance in the creature engaged the merciful Creator to forgive the transgression, and provide a substitute as an atonement to his justice; but mankind stood not in that high favour in which they were created. When mankind had no eternally happy prospect in view, the Lord Jesus, who was in the "beginning with God, and was "God", and who is by the Prophet Isaiah called "the Everlasting Father," put on the feelings of compassion and mercy, leaving the title of Father Almighty, assumed that of Son, and became the Prince of Peace. In this humble state, we may say, Friend and Brother; for He veiled himself

in humanity, and after being a pattern of virtue, He gave himself up to an ignominious death, the death of the cross; thus resigning his place in the regions of glory, that He might reconcile Justice and Mercy, and be the cause of fallen man being reinstated in their Maker's love, insomuch that upon believing and obeying, they might live for ever.—Great reason then have we to fear, love, and obey, and honour the Son, as we honour the Father.

And we must not omit the Holy Ghost; for he it was who moved on the face of the waters when God said "let there be light," and "let us make man." This is that Person in the Godhead who is always at hand to strengthen our pious resolutions, to counsel us in any difficulty, to preserve us from danger, and to support us in the hour of death.

The united THREE in ONE, that ever blessed and glorious name God, holds us up in every stage of our life, and fills our

minds with this assurance, that if we sincerely endeavonr to please Him, by hallowing his name, He will accept of our imperfect testimony of obedience, and reward our honest intentions with never-failing happiness.

This should stimulate us to hallow God's name as far as the frailty of our nature will allow; and more especially when we reflect that He is as powerful as He is merciful; and if his mercy should not influence us to love Him, for shewing himself to be an indulgent Parent; if our hearts should be so hardened through sin, that they will not receive any grateful impression, the following is a most alarming truth, that He can arrest us in the wild career of ingratitude and rebellion, and consign us over to the abode of everlasting misery. Let us then join in this prayer, We humbly beseech Thee, Almighty Father, to grant us the assistance of thy Holy Spirit, that we may now, in the solemn service and ordinance of this day, when the blessed sacra-

ment is about to be delivered, and at all other times, so hallow thy holy name here below, by the acknowledgment of our lips, the humility of our hearts, and the obedience of our lives: that when this short life is over, we may, through the intercession of Jesus Christ, the everlasting Son, our divine Redeemer, be admitted to enjoy eternal happiness with Thee and the Holy Spirit, one God, world without end—Amen.

SERMON IV.

ON THE LORD'S PRAYER.

THE SECOND PETITION.

SERMON IV.

ST. MATTHEW'S GOSPEL, Chap. VI. Verse 10.

THY KINGDOM COME.

In the beginning of the Lord's Prayer, we are taught to call upon God in a very sublime address "Our Father, which art in "Heaven," and immediately afterwards we are directed to pray, that his name may be hallowed; and that Being, whose goodness entitles Him to the name of Father, and whose power renders Him truly worthy of our adoration and praise, instructs us further to pray for the coming of the Kingdom, where his glorious presence is more peculiarly to be enjoyed. This Prayer is acknowledged by all the Christian Church to be a complete pattern and Heavenly Direc-

tory for their Devotion: but it is to be feared, that the words are too often repeated without paying a proper regard to their real meaning. When this is the case, the lips may be engaged whilst the heart is not applied, which can neither tend to make the praise of God glorious, or to display its full and merited lustre. I have already endeavoured in a former Sermon to explain the opening of the prayer, and the first petition, and this second petition has a very extensive signification, which, by the blessing of God, I shall shew to be the true sense of the words of the text, "Thy Kingdom "come."

This may be divided into three distinct heads—

1st.—The Kingdom of Providence, or God's Universal Kingdom.

2nd.—The Kingdom of Grace, or Messiah's Kingdom.

3d.—The Kingdom of Glory, or the Heavenly Kingdom.

In the first acceptation, God's Universal Kingdom, extends over all things—it includes Heaven and Earth, and all things therein. Its boundaries can neither be marked out, measured, or described. God's Dominion is infinite, his power irresistible, his glory inexpressible. All nature must be obedient to his laws, and all the powers of the universe depend upon the words of his mouth. He EVER WAS, IS NOW, and ALWAYS WILL BE Lord and King of the whole world. This providential Kingdom was established from Eternity, and can neither increase in degree nor power; for it is, as it ever was, absolute and incontroulable—thus King David declares, "Thine O Lord, is the Greatness, the Power, "the Glory, the Victory, and the Majesty, "for all that is in Heaven is thine. The "things of the Earth are also thine, and "thou rulest over the Regions of Darkness." Though the coming of this Kingdom be

not the subject and the intent of this petition, yet it ought to be a high matter of rejoicing to us, that this Kingdom of God is always present, and supplies our necessities, both temporal and spiritual; and we should look up to Heaven with resigned wills, when we reflect that we are under the government of the Creator of Heaven and Earth, who rules us by his Wisdom, defends us by his Power, and saves us by his mercy. "The Lord reigneth, and we are the people "of his hand, and the sheep of his pas-"ture." Let the Earth then, and all things that are therein, rejoice. Let the sea and all waters make a noise, and let both give praise to the God who made them; but let mankind magnify his name, and glorify him for ever.

The next acceptation of the petition as it stands in the text, is the dispensation of Christ's Kingdom, or the Kingdom of Grace, which is founded on the willing obedience of rational creatures, who, at the same time that they obey, have a power in-

herent, which enables them to disobey. It is a truth we derive from nature, that we are free to act as we please, and the God of all nature has revealed it to us, that by our actions we may set forth his glory, and by our actions we may refuse to perform the duty He commands. This gave Adam liberty of choice, when the Almighty set two Commands before him, saying "This "do and thou shalt live; but do contrary "and thou shalt die." This then is called the moral Kingdom of God, and what the first of mankind revolted from. This shews that they were possessed of their own free consent, and that they were not compelled to eat the forbidden fruit. One of our first of Christian writers has noticed this passage in a most edifying style, and in a very few words. The first created pair were made, "sufficient to have stood, but free to fall." We read in the Sacred Writings, that human Frailty in the Male Sex was tempted, and in the Female beguiled; but that both were liable to punishment for their disobedience. They were driven from the pre-

sence of the Lord, and had to resign the lately rightful heirship of God's Kingdom. A curse was laid upon the vile tempter, the Serpent; but the Almighty Father, instead of destroying his fallen Children, by exercising his omnipotent arm; on their repentance, He made a provision for their restoration, foretold the sending his only begotten Son into the world, to bruise the Serpent's head, and both the Patriarchs and Prophets of old were favoured with a knowledge of this merciful determination of the most High God. In due time we find that the Son, equal to the Father, who was in the beginning with God, and was God, manifested himself in the flesh and put on the appearance of mankind, to destroy the works of the Devil. The Gospels, which are the inspiration of God, very evidently tend to lead us to this conclusion, that obedience to God is of no value, unless we pay it without being forced. Our Lord and Saviour, in the promise of his blessings, uses no force; for he says, " Blessed are the poor in spirit, " blessed are they that mourn, blessed are

" the meek, blessed are the merciful, blessed " are the pure in heart, and blessed are the " peacemakers." He bids all such rejoice, for great is their reward in Heaven. Here then cannot be a thought that they had not power to perform what He declared He would consider a duty offered to himself, which He would accept, and return a benefit for the observance of them. This is what may be understood by the Kingdom of God; we must seek it in the righteousness thereof, and regard it as a valuable treasure which dwells, or should dwell, within us; and we ought to be sensibly struck at the threatening denounced against those who refuse to accept the terms on which it is offered, faith to believe, and active performance. If these be neglected, the blessing, yea the promised blessing, will be taken away.

In this Kingdom of Grace the bad and good are mixed: punishments and rewards are not equally distributed; for sometimes the condition and outward circumstances of worldly sinners are valued more than

the spiritual pleasures and enjoyments of the righteous. We indeed, in the present state, see but through a glass darkly, and the ways of Providence are, in a great measure, hidden from us; but though we are beset with temptations, and overcome with sins, so that we cannot make our peace with God, yet we have the knowledge of a merciful Saviour, who will, upon our sincere repentance, pardon us, and receive us into his favour. And this is founded upon the sure word of his promise, a promise to lend his gracious assistance to convert unbelievers, strengthen the faithful, and receive the penitent, if by true faith and sincere resolution of amendment of their lives they turn unto Him. This, however, is not yet fully accomplished; the coming of which we are instructed to pray for in this petition, "Thy Kingdom come." That is, though the Kingdom of Christ did flourish most miraculously, and continues to extend itself, yet it is not arrived to that full growth of grace and perfection foretold by the Prophet Daniel, "That all

"People, Nations, and Languages should "serve the Messiah." On the contrary, the Doctrine of Christianity is overrun with error, darkened by prejudice, and rent by schism.

We should pray to God therefore to plant his Church, or Kingdom of Grace, where it is not yet begun; or in the words of our incomparable Liturgy, "to make his "ways known, by sending saving health "unto all nations."

The Gospel is truly spreading in foreign parts, and the success fully answers the expectation of the propagators.* They are striving to erect the Kingdom of Christ in the hearts of others: and our prayer should be, that it may mightily grow and prevail! The promise of God must be fulfilled. The scattered remnant of the Jews, and the fulness of the Gentiles, must be accomplished. The idolatry of the Heathen

* The Society, No. 5, Bartlett's Buildings, Holborn.

World and the wide extended imposture of Mahomet must give way!

It is therefore a becoming zeal in the supporters of our Church to offer a prayer to God, that he would remove any judicial blindness from those who have never accepted the glorious light of the Gospel, and visit others who have never heard of it: so that all may be gathered together into one sheepfold, under one Shepherd, Jesus Christ.

Whilst we thus pray for others, let us not forget ourselves; for it is astonishing, as well as distressing, to see the difference in number between the PROFESSORS of CHRISTIANITY, and TRUE BELIEVERS. Though the Kingdom of God be amongst us, yet it has not taken full possession of our hearts. Though our calling be both HOLY and HEAVENLY, yet our lives are DEPRAVED and WICKED. Though we be inspired with the spirit of true religion, yet we do not renounce the sinful lusts of the flesh.

By the Grace of God assisting us, (which we might obtain by praying for) we should be more humble, more patient, more virtuous, and more pious. We have great reason then to petition Him to erect his throne in our breasts, that sin may no longer reign in our mortal bodies: but that He would quicken us by the inspiration of his holy Spirit, and thus awaken amongst us those who sleep; enlighten those who are in error; raise those who have fallen; recal those who have wandered out of the way; establish those who have been inconstant; rouse those who have been slothful; confirm those who have been doubtful; open the eyes of those who have been blind; and turn the hearts of those who have rebelled against Him, and have wilfully deceived themselves.

Our charity in these respects should be universal; for it extends to this request, that God would not only have mercy upon us, but likewise that he would convert all Jews, Turks, Infidels, and Heretics, by

taking from them all obstinacy, ignorance, hardness of heart, and contempt of his holy word. And besides these declared enemies of the Gospel, those sects are also included who separate themselves from our communion, declare all forms of prayer to be unlawful, and dare to assert that the Lord's Prayer is an improper mode of adoration. In the name of you all I say, may God's Kingdom of Grace reach them, and make them abandon this gross and dangerous schism. It may indeed be called a DANGEROUS SCHISM! It is true that the mildness of the British Constitution tolerates every system of faith; but it is deeply to be lamented that the pure faith of Christianity is about to be undermined by the followers of Calvin, doctrines, when compared with the Holy Scriptures, as absurd as impious, and possibly they may turn out fatal as false.

The humble minded of the Protestant Church consider themselves "bound to be-"lieve all the Articles of the Christian "Faith," and to keep the commandments

" which are there inculcated; but these " wild and illiterate enthusiasts do not " hesitate to deny the agency of both." They differ from us in matters of faith, and abuse us for not following them. They account themselves favourites of Heaven, and both human strength and moral virtue are looked upon as of no consequence towards the salvation of mankind. Our blessed Saviour taught otherwise, if we put any belief in the Gospel; for there He observes, " Not every one that saith " unto me Lord! Lord! shall enter into the " Kingdom of Heaven; but he that doeth " the will of my Father which is in Heaven." Agreeably to this, then, it behoves us to pray, As we are one people, O Lord, so make us one church, and guard that church with thy care and vigilance, that no unconsecrated hand may ever profane the rites and ordinances which thou hast appointed and established. What I have taken into consideration, I conclude to be a part of that petition " Thy Kingdom come."

There is yet another sense to which the coming of the Kingdom of God has reference, and that is the Kingdom of Glory, or the Heavenly Kingdom. The great ends of the Kingdom of Grace are only a kind of probation to conduct us to that complete and happy state, when God shall have put down all rule, authority, and power, by destroying the agency of Satan, Sin, and Death. When He shall summon his saints to reign with Him in glory. Virtue, love, goodness, and obedience to God, at present are the beginnings of happiness here below: but they will, if founded on a true faith, without any doubt, ensure to those who are actuated by them the never-ending glories of Heaven. We have cause to believe, that they who have been faithful servants of their Lord shall be mightily distinguished from the wicked. Whilst the latter are assigned over to punishment, the former shall be received into joy, where they shall see God face to face. All nature shall be displayed, and lay unveiled to them: and the ways of Providence,

which now appear mysterious, shall then be made manifest. The shadows, clouds, and darkness, which at present rest upon them, shall then be removed. The names and attributes of God shall break forth in a tide of glory, and shall bring to light what is now imperfectly known, the situation of our souls; for they shall be highly exalted, and enabled to enjoy the presence of God. Then they shall no longer dread the temptations of the World, the Flesh, and the Devil. They shall bear the image of Christ's heavenly body, and discover the humanity of a Saviour glorified.

In this secure and perfect state of felicity they shall see Sin disarmed of its sting, and Death swallowed up in Victory; and obtain a crown of glory that shall never fade away, nor be removed. Seeing then that such blessings await the righteous, it is with great propriety that all are exhorted to become so, and to join in the petition to God, and from their hearts say, "Thy "Kingdom come."

Besides this, there is another cause for our prayer. The Kingdom of Glory has not reached its full perfection. We well know, that it is deficient in its number, for many are preparing to enjoy it by leading lives of true Faith, strict Piety, and stedfast Obedience. It is a pleasing reflection to contemplate those our fellow creatures, who take every measure, and use every means in their power to BE, and to DO GOOD. They thus, not only let their light shine before men; but actually glorify their Father who is in Heaven.

How long God may permit his Kingdom of Grace to continue is a secret in his own bosom. He has indeed plainly told us, that it shall come upon us unawares, "like a "thief in the night." The signs of God's coming to judgment are indeed terrible, as described in words of Holy Writ, "Earth-"quakes, Famines, Distress of Nations, "Tumults, Insurrections, Wars."* The present state of the world may be fulfilling

* Preached in time of War.

these prophecies, and it's becoming more corrupt and wicked, is no improbable cause of it's speedy dissolution. I would not from this observation be thought so presumptuous as to affirm, that the time is nearly at hand; for it may be far distant. Yet it cannot be an improper employment of our time to contemplate it, even at our doors; for that contemplation which may lead us to lift up our heads and look up (that we may thereby lessen the dread of death,) is not without its advantage, and ought to be encouraged.

The thought of the impending hand of God may doubtless strike the licentious and profane with terror; but the same thought will fill the virtuous and pious with comfort; so that in the devout language of the Church they will pray to God, that He would shortly accomplish the number of his Elect, and hasten his Kingdom, or in the words of the text, with unfeigned hearts, say,

"Thy Kingdom come."

Again,—The Kingdom of Glory is yet imperfect.—The Bodies of those who are dead in the Lord, are yet confined in the bosom of the Earth, to which they were committed "in* sure and certain hope of the "Resurrection to eternal life through Jesus "Christ, who shall change their vile bodies, "that they may be like unto his glorious "body. They were sown in corruption to "be raised in incorruption, sown in dis-"honour to be raised in glory; sown in "weakness, to be raised in power; sown "natural bodies to be raised spiritual bo-"dies; sown mortal to put on immortality."

Christ the first fruits of them that sleep, is indeed risen; but the grand day of general delivery remains yet to be fulfilled. It is a part of our Creed, "I believe in the Resurrection of the Body," and we are assured that every body shall rise in its own order. This was the opinion of the first Christians, and they grounded their faith upon some texts of Scripture, such as,

* Burial Service.

" The dead in Christ shall rise first; " blessed and holy is He that has part in the first Resurrection;" and here we may imagine them rising agreeably to the degree of their goodness, and as they who lived in this hope were in a continued state of persecution, yet at the same time had the Glory of Heaven in their view, it is not to be wondered at, that they so ardently offered their Prayers to the most High God, to remove them from a world of Trouble, Anxiety and Care, to a world of Comfort, Joy and Happiness.

Though we are not under the same kind of troubles, nor exposed to such severe persecutions as they were, yet we are still in a state of trial, liable, and even prone, to temptations, in hazard of losing all the comforts we enjoy, and certain of soon quitting them for ever. We are truly sensible of the vanities and disorders which prevail in this present world; and also of the difficulties and dangers which threaten the

BEST of mankind from the evil HABITS and abandoned principles of the WORST.

It is a true and most pleasing idea, that Protestant Christians have a clearer notion of the Kingdom of Glory, than the Gentile world ever had; for they can contemplate it through a Divine Revelation. May it be our care then, first to receive with gratitude that Heavenly Directory the Old and New Testament, and afterwards carefully peruse them: so shall they, by the blessing of God, have influence enough to purify our hearts, and cause us to amend our lives; then we shall daily and earnestly pray, that God's Kingdom of Grace may come to perfect the coming of his Kingdom of Glory; that Kingdom which shall commence when time shall be no more: when the rich and poor, high and low, shall be called from their graves, and summoned to stand in the presence of God; when the net shall be drawn to land, and the various kind of fishes separated; when the day of winnowing shall come, and the wheat be

known from the chaff; when the tares which grew with the wheat shall be burnt, and the wheat safely treasured up; when the guests who had no wedding garment, shall be cast into outer darkness; when every description of people shall give an account of their past lives, and hear their final sentence, a sentence which is to determine their fate for ever. When the wicked shall hear their Lord and Judge pronounce the awful sentence foretold in St. Matthew's Gospel, where the last judgment is thus described, "Depart from "me ye cursed into everlasting fire prepared "for the Devil and his Angels."

May we all, through the mercy of our blessed Saviour and Redeemer, escape that solemn denunciation, and be comforted with these transporting words, "Come ye "blessed children of my Father, inherit the "Kingdom prepared for you from the foun-"dation of the World." To be numbered amongst those, and admitted into the society of all the best and happiest, who whilst living were united in truly believing,

humbly fearing, and sincerely obeying their Lord, and who now enjoy the immediate presence of the Host of Heaven, and rejoice in the Light of God's countenance, is a scene which imagination cannot paint, nor the heart conceive. Let us, however, impress the grand idea, the stupendous mystery upon our hearts, so that it may direct our thoughts, words, and actions, and we shall happily become partakers of the joy which they inherit. The faithful and virtuous have the promise of Heaven as their sure reward, and we are all invited, intreated, and solicited to be of that number. Let it be our care then always to prepare ourselves, so as to be ready to attend, when it shall please God to fix the time for us to leave this earthly Tabernacle; and when thus prepared, we shall look forward with a hope of being "elect People "of God," and not dread that tremendous and decisive day, when "the Son of Man "shall come in his Glory, and all the Holy "Angels with Him." It is impossible to figure to ourselves any situation on Earth

superior to that wherein we have our thoughts, wishes, and conversation, sincerely directed to the God of Heaven, our Divine Redeemer, Heavenly Comforter, and Everlasting Father, these three in one: and we may feel that within ourselves, and not only feel, but enjoy it, as often as we kneel down and petition Heaven to shorten the days of our trial in this world; which we do to the true intent and meaning, whenever we say from our hearts, "Thy Kingdom come!"

When we seek God thus by diligent prayer, we may have a reasonable hope that our petition will be heard, and will be answered to our joy and peace. When at the last tribunal, where we are to be called to appear before our God and Judge, may we happily find that our names and good works have been registered in Heaven, and not only so, but that we may be welcomed by our Lord and Saviour, as blessed servants, and admitted to sit in His Kingdom, on the right hand of his Glory!

That we may all so live in the fear and love of God, as to die in his affection and favour, may He of his infinite mercy grant. Amen.

SERMON V.

ON THE LORD'S PRAYER.

THE THIRD PETITION.

SERMON V.

ST. MATTHEW'S GOSPEL, Chap. VI. Verse 10.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

THIS and the two former Petitions immediately relate to God, and we cannot better shew our sincerity in praying that God's Name may be hallowed, nor testify a more hearty wish that his Kingdom may come, than by proving ourselves ready to do his Will on Earth, as it is done in Heaven.

We know that Subjects to an earthly KING are bound to conform to his laws, and to submit to his authority; and they are ever considered disobedient and rebellious who do not pay allegiance to his rule and government. Shall then the King of

Heaven and Earth alone bear that title in our professions, and lose it by our disobedience? If so, it may reasonably be expected that God will disown us for true subjects in his Kingdom of Grace, and will refuse to give us admittance into his Kingdom of Glory. It is not then saying Lord! Lord! that will entitle us to become Inheritors of the Kingdom of Heaven; but having done the Will of God on Earth, AS it is done in Heaven. In endeavouring to explain the words of the text, I shall first consider what is meant by the Will of God.

2dly, The importance of the words THY WILL shall be examined.

3dly, The manner of doing God's Will, or the proportion of our obedience.

And lastly, I shall draw some inferences from the whole.

The Will of God may be called either secret or revealed. God's secret Will is

that whereby He guides and governs all things. It is that Will which we cannot alter, but which we are too apt to repine at. It is that Will which he hath folded up in his decrees, and what must be accomplished in spite of all human resistance.

This, then, cannot be the Will of God which we pray may be done, unless we mean to imply a patient submission to all his appointments and dispensations, which would indeed be the most becoming language of a sinful creature to a perfect Creator. It would be such a foundation for our trust in God, as would not only alleviate any of our sufferings, but, in some measure, would engage Him entirely to remove them.

Various are the instances in Holy Writ where the secret Will, or the Will of God's purpose, has been resignedly submitted to by holy men; but it cannot be said they are included in this petition.

Thus, when Samuel, agreeably to the Will of God, denounced a dreadful judgment against Eli's house, Eli heard the denunciation with great composure, and declared his cordial submission with resignation of mind, saying, "It is the Lord, "let Him do what seemeth good unto "Him." Job, likewise, in the midst of all his troubles, patiently exclaimed, "The "Lord gave, and the Lord hath taken "away, blessed be the name of the Lord." Besides, we read that the Son of God, our Lord Jesus, after praying to the Father that the cup of his sufferings might pass from Him, stopped short in the prayer, adding these words, "Nevertheless, not "my Will, but thine be done."

These passages I have quoted do not appear to be prayers, but are expressions of patient resignation to the secret and divine Will of God. This we may consider to be a reasonable conclusion; for it would be contrary to the frailties and feelings of human nature to pray daily for the in-

flictions of God's Judgments, either upon a kingdom, a family, or an individual; and yet such calamities often are the purposes of God's Will. Yet we have experienced to our comfort, at various times, that they may be averted; nay, we possibly feel it now most sensibly, in the hoped for recovery of our Gracious Sovereign Lord the King, for whom our prayers are offered.

The Petition, thy Will be done, relates then to the Doctrines and Precepts of God, which are revealed to us for the direction of our lives, and which we are obliged to observe with sincerity of obedience. Our Lord and Saviour knowing our infirmities and ignorance in asking, hath taught us to make use of these words, submitting ourselves entirely to his holy Will; and his Glory is here much concerned.

As it is for the HONOUR of an EARTHLY KING to have his laws obeyed, so it is for the GLORY of our HEAVENLY KING that we yield obedience to his commands. Let

us ever remember that our own interest and happiness are nearly concerned: for if we pay a cheerful obedience to an earthly King's Power and Authority, we prove ourselves true subjects, and may look up to him for his care and protection—How much more may we hope for, from doing the Will of God! Thus far we may assure ourselves we shall have free access to address Him (whilst we live) at his Throne of Grace; and after death, we shall attend Him in Heaven, and see Him seated on his Throne of Glory.

The words THY WILL come next into consideration, and in this place they are of great importance; for they express, that the Will of God should be preferred to the Will of Man: for He is our Sovereign Lord, the Lord of Heaven and Earth. The utmost of man's power reaches only to the destruction of the body for a time: but God stops not there, for as He gave the body, He can reduce it to nothing: and the soul also, which no human creature can

affect, God is able to destroy, and that for ever.

Again, the Will of Man is often led away by passion, blinded by ignorance, or governed by interest; whereas, the Will of God is always good, acceptable, and perfect. Should we disregard the Will of the most High God, and say our own Will be done, what would be the consequence? It is very easy to foresee: our own Will ever rebellious, ever warring against the perfect Will of God, ever reasoning against his supreme authority, and sometimes daring to deny Him:—If for a season the Almighty should withdraw his grace from us, and give us up to be led by our own carnal and destructive wills, we soon should see the necessity of calling upon Him with fervent zeal, not OUR, but THY Will, O God, be done!

On Earth comes next to be noticed; and this signifies the situation of all mankind who are living. Fire, hail, snow, vapours,

and stormy winds, are said to fulfil God's Word and Will. They are instruments in his hands to execute his decrees; but mankind alone are capable of performing or transgressing the precepts of God: and that they may hereafter do his Will in Heaven, they should pay submission to it whilst on earth.

The next thing that requires our attention is the manner of doing God's Will, or the proportion of it, implied in these words, "AS it is in Heaven." This at first appears to carry an objection along with it; for how can we, who are subject to infirmities, naturally frail and encumbered with earthly bodies, be able to do the Will of God on Earth, AS it is done in Heaven? Can we, who are mortal, be perfect in our obedience? certainly not: but our Heavenly Father hath set us a pattern, which though not in our power to attain, yet as far as possible we should imitate. He has indeed commanded us "to be holy, as He is holy; merciful, as

" he is merciful; perfect, as He is perfect." The word AS, then, in this place cannot mean an equality, but a resemblance. It would be a vain thing in us to expect to hit a mark as high as Heaven with an arrow, but still it would be useful to aim at it; and though we cannot equal an heavenly example, yet we may, by copying after it, attain to greater perfection than following an earthly one. God, no doubt, propounded to us the conduct of his own Son as a pattern without spot or blemish, that we might be won by the lustre of his actions, and by an holy emulation, arise gradually through the scale of moral excellence, till we arrived at the height of human perfection. When our Lord Jesus, or the " word with God," had unveiled himself of his Robes of Glory, descended from Heaven to Earth, and became Man, he taught us, when we prayed, to say, the Will of the Father " be done on Earth, AS it is in Heaven." He well knew how unequal mankind were to pay that perfect obedience to God which is ever offered to

Him in Heaven. He was aware of the very great disproportion there would be between the services of mankind encumbered with flesh, and beset with temptations, and those of the Holy Choir of Angels, free from the clog of mortality, glorified Spirits.

Instead therefore of requiring of us equal obedience with those celestial Beings, God only set them forth that we might imitate them: and although we cannot reach the excellency of their natures, and the perfection of their actions, yet we may practise the same virtues which they perform, though not in so high a degree. If we then are called upon, and even commanded, to do the Will of God on Earth, AS it is done in Heaven, it becomes us to enquire, how the Will of God is done in Heaven?

The Holy Angels who wait about the Throne of God may be said to be zealous in their Obedience. They fail not in the least of God's commands to do their duty; for they are compared to a flame of fire,

which, as it burns spreads more and more: so do their acts of devotion shew the warmth of their obedience. Saint John, in the Revelations, describes their songs and hallelujahs, as "the voice of many waters, "and the noise of many thunderings." Have we not then need to pray to be followers of them in their zeal? for our prayers are too often offered up with coldness and indifference: and where we testify a warmth, alas! it frequently appears to be more an enthusiastic heat and irregular passion, than a pious and godly zeal. We are apt to make our responses in the public service of the Lord's Day as a mere matter of form; but they were placed there to excite our sincere devotion, and they may truly be pronounced the very Spirit and Energy of Prayer. We are all called upon to invoke God in very exalted terms in the Litany, as that form testifies: "O God the "Father OF HEAVEN, have mercy upon "us, miserable sinners!" This implies that God the Father resides in Heaven, or that Heaven is his Throne, and you assent

to this, when you say it after the Minister.

"O God the Son, Redeemer OF the "World, have mercy upon us miserable "sinners." The Redeemer OF the World in this place is to be understood, that the second Person in the blessed Trinity, descended from Heaven, became man, and in his human nature, which He united to the divine, became a Redeemer, and this accounts for Heaven being God's throne, and Earth his footstool. This you all acknowledge, when you repeat it after the Minister. It is not meant that He is the Redeemer of the whole world, but that He lives in the world, and is the Redeemer of all such as "believe "in Him, fear Him, and obey Him."

"O God! the Holy Ghost, proceeding "from the Father and the Son, have mercy "upon us miserable sinners." The sense and spirit of this, cannot be accounted for any other way, than that the Spirit, or Holy Ghost, was with the Father in Heaven,

and with the Son on Earth: so we read, "He descended from Heaven like a Dove," and that our blessed Lord had the Spirit within Him, when he breathed on his Disciples, and thus empowered them to work miracles; and when you receive it so, saying after the minister, you sincerely admit that you believe in the Holy Ghost to be God. This will be more particularly discovered in the Invocation which follows; "O, Holy, blessed, and glorious Trinity, "three persons, and one God! have mercy "upon us, miserable sinners." By saying after the minister here, you give your assent to the existence of God, Unity in Trinity, and Trinity in Unity, the comfortable doctrine of the Christian Religion, as received by our Established Protestant Church. In the following part of the Litany, where you have to answer "Good Lord deliver "us," to several petitions, and then to request a Hearing by this sort of praying, "We beseech Thee to hear us good Lord:" if you take but one feature of our Lord Jesus, it will fill you with wonder and ad-

miration; but if you take his character entire as it is there expressed, it cannot fail to excite both your gratitude and love. Let us then call the Divine Spirit to our aid, that we may be active, vigorous, and zealous in our services, so we shall in some measure resemble the nature of the heavenly Choir of Angels, or at least by attempting to do that, we shall arrive at the very summit and excellency of human obedience to God, in the height of fervency and zeal.

2dly.—The Angels are constant and persevering in their obedience.

The Scriptures declare, "They serve God "day and night," and of their work there is no end.

Their Sabbath is for ever; and though they fear not the Decline of Age, or the approach of Death; yet they are ever serving, ever praising God. One particular cause why they may be so stedfast in obedience, may be drawn from what St.

Matthew observes of them, that "they "continually behold the face of God." To imitate them in this then, we should put faith, instead of sight, and contemplate the gracious representation which God has given of Himself in various parts of the sacred writings, respecting his beholding every one, and every thing that is done; so we should be likely to worship Him constantly and without weariness. Without this faith in God's Omnipresence, and reflecting on the riches of his mercies, it is too likely our cry would be, when will the tedious Sabbath be over! Far be this from any of us, and very far it would be from us, if we considered that our lives on Earth were but a trial, and a state of probation for a life after this. If we then endeavour to imitate the Angels in constancy, and in obedience to the Will of God, we take the best means to obtain their reward, namely, a possession of happiness in Heaven.

In the third place, it may be observed, that the Will of God is done in Heaven by

the Angels in the humble posture of prostration and kneeling. St. John has given us an express form of this part of Angelic Obedience. "All the Angels stood about the "Throne, and fell before the throne on their "Faces, and worshipped God, saying, Amen, "Blessing and Glory, and Wisdom, and "Thanksgiving, and Honour, and Power, "and Might, be unto our God for ever and "ever, Amen." This appears to be the most amiable part of the service of Angels. They forget their own natures and honours in contemplating the Almighty, and knowing the obligation of every created Being to pay Him reverence, they throw their crowns, (those ensigns of royalty) upon the ground, and fall upon their faces in token of their submission, well assured that this just tribute should be paid to Him without any pride of their own merit. This humility of outward deportment, very often is a proof of a faithful and obedient heart, which is an offering that will meet with a gracious acceptance before the Throne of God, and ensure an Everlasting Reward.

Dr. Young says, "As the wind that "fans the flowers returns from them with "a tincture of their sweetness: so all the "breath of the Heavenly Host, spent in "the praise of God, returns to them loaden "with a blessing; God having appointed, "that there shall be an inseparable con-"nexion between duty and beatitude: be-"tween a zeal for, and a participation of, "his glory."

Let it be our care then to imitate the Angels in Heaven in humility and reverence to the Supreme Being, ever bearing in mind the infinite distance there is between Him and his most perfect creatures. Let us sacrifice all our improper passions and ill-grounded pride, and prostrate ourselves at the foot of God's Throne after the manner of the Angels: so shall we, whilst on earth, prepare ourselves to engage with them in their services in Heaven.

Having shewn what the will of God is,

and that it is to be done on Earth, as it is done in Heaven, I shall endeavour to draw such inferences from the whole, as may lead us to the practice of it.

And first.—God, who delivered his Will to us, can punish us for breaking it, or reward us for obeying it. God's Will ought to be done by us, for we are permitted to call him our Father, and thus prove ourselves to be his children. Our Creation ought to engage our gratitude to our Creator; how much more then should our Redemption, which is "Creation more sublime," add to every incitement of obedience, as well as gratitude. The most distinguished virtues and shining graces of Angels are proposed by our blessed Redeemer for our pattern, and being commanded to act like them, we are reminded that our souls are of an Angelic Nature, and therefore should aspire after their employments in Heaven.

The Angels are represented as standing

near the Throne of God, a posture which signifies that they are prepared to do his Will. They are said to be full of eyes, and ever looking towards the Throne, which is an emblem of their circumspection. They listen too with ears, which denotes their attention. They are clad with tires about their heads, and have girdles around their loins, and these are the general habits and dresses of messengers. Thus they may be said to be always prepared to do God's Will. They have also wings, and being thus furnished, every order of the Almighty, whatever it be, is executed with expedition and dispatch. Thus, the Will of God is done in Heaven: and if we be desirous to follow their examples, though our services may differ from theirs in measure, yet, if we be influenced by the same kind of principles, our obedience will be accounted equal to their's, and we shall be accepted before the mercy Seat of God. This is clearly proved to us, where, in the Holy Scriptures, we read, " The rich cast

" in of their abundance into the Treasury, " the Widow but her mite: and yet her " little, being all that she had to bestow," it was received with the highest marks of respect, and acceptance also, and it will ever be recorded to her honour. When we pray therefore, " Thy Will be done on Earth, as it is in Heaven," let it remind us that we have been favoured with a perfect pattern from Heaven, which if we follow, it is fully calculated to carry us up thither. The brightest examples on Earth have been stained with infirmities, and subject to sin. Our Saviour, God in the Flesh, only excepted, there has never been a mortal capable of unsinning obedience. Let it not suffice us then to associate and act with beings merely human, and to follow them in their several duties, or to say " stand by " thyself, for I am holier than thou art;" but let us look further, and set before us the bright, the glorious example of our Lord Jesus Christ, who, in the very bitterness " of his agony and bloody sweat," when his divine nature was leaving his human

nature to suffer, cried out with humble resignation, "not my Will, but thine, O "God, be done." He indeed left us a command to follow his steps, but in mercy to our frailties and imperfections he proposed to us something easier for us to attain, and that is to be found in what we read of the Angels, who hallow God's Name in their worship of Him, pray for the coming of God's Kingdom, and ever obey his Will. If we then direct our attention towards them, their conduct will inspire us with zeal, constancy, and humility, in all our moral exercises and religious duties, and these will enkindle in our hearts true devotion, and add wings to our prayers: so that they will ascend up to Heaven, and either return with a blessing, or remain there till our wants, and prayers likewise, shall cease on earth.

From what has been said, we may conclude, that Angels and glorified Saints are to be objects of imitation, but not of wor-

ship; for the worship of angels is contrary to both the precepts and warnings of the Holy Scriptures. When Saint John had the presence of an Angel before him, he was about to offer worship, but the Angel rebuked him, saying hastily, "do it not, "worship God." Notwithstanding this and many other instances of the like nature interspersed through the Sacred Writings, the Church of Rome fell into, and still continues in that unlawful infatuation; but let it be our care to celebrate, not worship them. Let us admire, but not adore them: for in Heaven they do the Will of God as we are taught to do it on Earth. They therefore are servants of God, and fellow servants with us. Let our worship then, the same as that of Angels, be paid to God alone, and let us ever address Him in such expressive words as these: "O ever- "lasting God, Father, Son, and Holy Ghost, "who hast ordained and constituted the "services of Angels and Men in a wonder- "ful manner, mercifully grant that as thy "Holy Angels always do Thee service in

" Heaven, so by thy appointment they
" may succour us by their aid, and direct
" us by their examples, here, on earth,
" through Jesus Christ our Lord, to whom,
" with the Father and the Holy Ghost,
" be ascribed all Honour and Glory, for
" ever—Amen.

SERMON VI.

ON THE LORD'S PRAYER.

THE FOURTH PETITION.

SERMON VI.

ST. MATTHEW'S GOSPEL, Chap. VI. Verse 11.

GIVE US THIS DAY, OUR DAILY BREAD.

I have already noticed the three first Petitions of the Lord's Prayer, and this fourth is the only one which relates to, or comprehends, our temporal wants; and it seems placed in the middle of the Prayer to teach us, that worldly concerns ought not to be the first in our thoughts, nor the chief end of our wishes: but whilst we live, our hearts should be engaged in applying to our Father who is in Heaven for all the necessaries and comforts, which may conduce to our health and welfare.

This naturally implies, that without the assistance of divine Power and divine Grace, our labours would be in vain. Seeing then that we are not able of ourselves to help ourselves, either in procuring the conveniences of *this* life, or the blessings of the *next*; it is a most happy thing for us, that God has directed us to call upon Him, by Prayer for the attainment of both. Since then we are permitted to be partakers of this gracious, this heavenly privilege, it ought to be our constant care, with fervency of devotion and humility of mind, to offer up this Petition in the way which we are directed, that is by Prayer, saying, "Give "us this Day our daily Bread." This address is so comprehensive and so replete with comfort, that it ought never to be repeated without due attention to its important meaning. I shall therefore, by the blessing of the Heavenly Author, make some observations upon the words as they stand, in this Petition. According to this proposal, I am first led to consider the word, GIVE.—In different places give has

various applications: but upon the present subject, there are only two which, in my opinion, need engage our thoughts. *Give* is sometimes used to assert a just claim: it then represents authority in the person who uses it, and implies a cause of submission where it is addressed: but at other times, GIVE is the modest expression of humble suppliants who feel the necessity of requesting some good, which they are unable or unworthy to command.

In this last sense it undoubtedly stands in my text; for here is truly depicted man's inability of obtaining what his necessities require: but God, who sees it fit to humble us that we may depend upon him, is likewise pleased to comfort us with the assurance, that a sincere reliance on his wisdom and goodness will be recompensed with temporal advantage and eternal happiness. Thus man is HUMBLED that he may be EXALTED.

The opening of this Petition conveys

both instruction and comfort, and the word which follows it, namely, US, breathes universal charity. We are taught by this to call upon God as the Father of mankind, and to entreat him to grant such blessings to all his children, as they respectively stand in need of. When the devout heart is lifted up by prayer to God, and instead of beseeching Him thus, give ME what is needful, offers its petition in the words, our blessed Saviour hath taught us to use, give US, then it is that prayer may be thought most acceptable at the Throne of Grace, and consequently descend from heaven with a blessing.

This should be our Petition, this day and for ever; for we stand in need of God's aid and assistance every day. It is for this reason that our church, (contrary to all other sects) has a fixed regular Form of Service for EVERY DAY. The Petition certainly extends so far, and those assemblies who call themselves Christians, and have no appointed worship but on the Lord's Day, or

Sunday, are justly chargeable both with inconsistency and deficiency, by leaving undone, what they are commanded to do. The very great and celebrated author of the Beauty of Holiness, has observed, "What "is daily wanted must be daily prayed for; "and if we would transform the words of "this Petition into a consistency with the "practice of many, it would run in this "manner—give us this WEEK our WEEKLY "BREAD." Whereas we may be convinced, that our wants and necessities daily overtake us and claim the continual spring of God's bounty to support them: but should our wants be supplied, beyond the present necessity, it is too likely that we should either be profuse or confident: on the one hand, act the part of the Prodigal Son, who spent his portion in riotous living, and was soon reduced to want and wretchedness; or on the other hand, say with the self boasting *Worldling*, "Soul, thou hast "much goods laid up for many years, take "thine ease, eat, drink and be merry," which brought down upon him the displea-

sure of the Almighty, who on that very day, required his soul, and so deprived him of his intended gratifications.

Let us consider then, it is for our happiness, that God keeps the treasury of all our comforts and blessings, and measures out to every one as it pleases Him. He knows the portion most proper for us all, and likewise, that whilst He withholds to day His bounty for to-morrow, we shall be more apt to feel our dependance on Him, and be led to ask in our prayers of to-morrow, what we cannot obtain to-day. An example fully to answer this purpose appears, where, according to the Old Testament, the Almighty God rains down MANNA to feed the Israelites. Though this were a miraculous interposition and out of the power of human nature to accomplish, yet it teaches us the useful lessons of daily industry and daily dependance upon divine Providence. Industry in gathering sufficient for the day; dependance, in gathering no more than what the day required; for we are told in

the passage here alluded to, that any part of the manna that was kept until the morning "bred worms," and was not fit to eat.

It is indeed true, that the subsistence of many is laid at a distance, and is not within the compass of a day, a month, or a year; yet still the obligation of daily prayer is binding on them.

One pursues his daily labour, and in using this Prayer daily asks of God to "send him "the kindly fruits of the earth in due sea-"son;" another, day by day, looks forward to God's prospering his business or employment; a third prays for the annual return of his commercial engagements; a fourth begs a blessing on his profession, whilst kings and those in authority, acknowledge by prayer that their power proceeds from God. Thus we see that all ranks, from the King to the Peasant, who present this Petition to their Father who is in Heaven, acknowledge both an ENTIRE and PERPETUAL reliance on Him: entire,

for every thing they have or wish to pray for: perpetual, from day to day, or for ever. I say, from day to day; for "no "one can tell what a day may bring forth." Every moment of our lives and every thing we enjoy are only our's during God's pleasure; and we are both in duty and gratitude bound to petition Him for the preservation of our lives, and to recieve all his other mercies, as new and daily gifts; for though He lend them for our use, yet He is still the great Proprietor of all.

Having seen how, or in what manner, and when, or the given time; the next consideration is, what we are commanded to pray for, and that is, "our daily Bread."

When we ask of God for our daily Bread, we mean all the conveniences and comforts of life: for it is common amongst the sacred writers to make use of the word Bread, in this comprehensive sense.

By daily bread therefore, we are to un-

derstand such a portion of good things as may be requisite for the supply of our wants, or "sufficient for the day." Were we to enumerate all our earthly necessities, it would be using vain repetitions which our Saviour has forbidden; but at the same time He has enjoined us to sum up all in praying for our daily Bread. This word has always signified the Staff of Life, and in our temporal concerns, is all that we need ask for.

In the whole service of the Church, our daily Bread is but mentioned in one prayer, and that is the Lord's Prayer; and though the Litany be a general supplication and enumeration of our spiritual wants, yet our temporal mercies are but noticed in one act of beseeching the Lord to hear us, and may be called a term which comprises the whole of the people assembled; and here we join in our charitable wishes for each other; for the words most certainly are thus extensive, when we say, agreeably to the form given, "That it may please Thee,

" to give and preserve to our use the kindly " Fruits of the Earth, so as in due time " we may enjoy them." Here then we may naturally conceive, that our necessities for the use of our bodies are meant; such are Health, Food, and Raiment, all of which are truly comprehended in the Lord's Prayer, and in particular in the petition we are engaged in, " Give us this day our daily Bread."

Some modern writers have interpreted this passage of daily Bread, that it should be taken in a spiritual sense, and have called it the Food of the Soul, or the Representative of Christ's Body in the Holy Sacrament; but this by no means appears to agree with our Saviour's design and intention; for if we examine that part of the Gospel where our blessed Lord's own words are recorded, we shall very clearly find that the Disciples were taught to pray for daily bread in the very opening of his ministry; but that the holy Sacrament was not instituted till his death drew near. We cannot

imagine, then, that he meant this to be sacramental bread; for this would have been to have charged his immediate followers with daily praying for what they did not understand, which is an act that ought not to be imputed to the Lord of Life, who in all his doctrines, proved that his design in them was to instruct as well as edify the minds of his hearers.

The Lord's Prayer throughout, most assuredly is of that description; but by the Petition in question, it may very naturally be presumed, that as it is used in this prayer, all the necessaries, the conveniences, and the comforts of this life are included. There are various instances in Holy Writ, where temporal blessings have been petitioned for, and therefore we are commanded to do the same. We read, that the Patriarch Jacob thus prayed and vowed: "If God will be "with me, and give me bread to eat, and "raiment to put on, then shall the Lord, "be my God." These words very clearly indicate a request for temporal blessings to

comfort and mantain life; and they signify nothing further than a prayer for worldly conveniences, or bodily necessaries: and the same may be observed of Agur's prayer, or wish, which is thus expressed, "Give me "neither poverty nor riches; feed me with "things convenient for me, lest I be full and "deny thee, and say who is the Lord? or "lest I be poor and steal, and take the "name of the Lord my God in vain." This passage most assuredly applies to the outward or bodily means, for the exigencies and support of life. This has always been considered as a wise and seasonable prayer in the petitioner, who desired that comfortable situation between poverty and riches; for he was aware that poverty would distress and afflict him, and that riches would endanger, and, perhaps, ruin his comfort; and we are not ignorant, that such a result might be feared, if we either laboured under poverty, or possessed property above our state or conditions in life. We know that want of daily bread is a temptation to discontent and murmuring,

and frequently leads to the commission of sin, either by defrauding others, or breaking the commandment of God, which says, "Thou shalt not steal." By the other we may learn what Agur meant, that a superfluity of the things of this life, whether in money, food or raiment, was likely to bring on extravagance and riot, and thus lay a train for the denial of God, or at least for a want of dependance on his providential care.

Having such examples, to teach us how to act, and knowing the necessities which human nature is exposed to, it will be our best mode of prayer, to ask for what may be only necessary and convenient for us, when we petition the Father in the words of our Lord, his only Son, "Give us this day, "our daily bread."

Let us ever bear this in remembrance, that we are not to offer our prayers to God, in Heaven, for any supplies to consume in luxury or lust; for these are not calculated

to obtain God's pleasure to give, nor would they prove conducive to our good, either in blessing us with health or safety. If then we should presume to pray, (I would say) in this lawless manner, we should think it a mercy, if our prayers were not answered. However, should God shower down upon us unexpected and abundant blessings, when we only ask for what may be suitable for the condition wherein we are respectively placed, we should reflect that we are but his Stewards, and that we, in the first place, should use these Heavenly Gifts to our own Earthly comfort, and when this is supplied, we should not fail to impart a share of the remainder to the relief of our needy brethren.

We may further observe, that God conveys to us temporal blessings by various means, as the produce of the Earth, by sending fruitful seasons; and now we are particularly invited to call upon God, and to give praise, for we have a royal command

to return thanks to Almighty God for a most plentiful harvest—(1813.)

The conveniences of life are the gifts of God, and are brought to us by his blessing on the industry of others. The ornaments as well as superfluities are sent by God's permitting trade and commerce to flourish, and various professions in various ways are signalized by God's favouring them with peculiar marks of his attention and regard. Kings of the Earth obtain their royal state, and hold their crowns, in subjection to the God of Heaven; and all that are in authority, and under the King's obedience, owe all that they are possessed of to the never-failing source of divine goodness. Subjects of all denominations, who are commanded to honour and obey the King, have that direct order immediately from Heaven. By this we see that God's bounty supplies all our wants; but we are told this is extended only for the day, and possibly for this cause, we may not stand in need of them for a longer time; and this being

uncertain, it behoves us to ask by prayer for our natural provision every day, or, as Saint Luke observes, "day by day." We know that when God determines, all must yield and resign their several engagements. He alone can mingle our bread with tears. He alone can change our mirth into mourning. *Food* naturally recruits and refreshes the body, and *raiment* clothes and adorns it; yet if God's blessing be wanting, food will prove a kind of poison to corrupt it, and raiment, whilst it covers, will destroy it. We have then good reason to be humble, and to acknowledge, that all human blessings and divine comforts flow from the help of Almighty Power, the direction of Almighty Wisdom, and the bounty of Almighty Goodness. After confessing this, we shall easily be led most heartily to apply to our Father who is in Heaven, not only to GIVE, but to BLESS what he gives.

This Petition is an exhortation to all ranks and conditions of people, to offer to God a daily thanksgiving: for we cannot

with propriety ask for future favours without a grateful acknowledgment for what we have received.

And first, this is a duty most becoming all, even Kings, Emperors, and Rulers. It is to be feared there are such as say, "Who is Lord over me?" or in the words of Pharoah, King of Egypt, "Who is the "Lord, that I should obey his voice?" Vain boasting! and vain security! for the Lord of Heaven has in this instance, as well as many others in Sacred Writ, brought down the proud looks of such infidels; and even if He have suffered them to go on in a wicked career for a season, we may be assured they could not taste any true or lasting pleasure amidst all their forced splendour or illegal royalty. Here we may truly remark the downfal of Napoleon Buonaparte; but we can with pleasure contemplate an opposite character in our gracious Sovereign King George, who daily prostrates himself before the most High God, and gratefully owns that all

his blessings are derived from this eternal Spring of Heavenly Mercy; and that he holds his crown during his good pleasure. Humility of heart, and a true dependance on the Supreme Being, have ever been his most favoured principles, and whatever trials or persecutions he may meet with here on Earth, we are led to hope that he (from a promise of God) will be exalted to Heaven, and change his earthly crown for a crown of glory.

It is strange, but no less true, that there are some in authority who require humble dependants, whilst they too frequently rise in the morning without offering a prayer of thanks to God for mercies already received, or a prayer for blessings the ensuing day. In like manner they sit down and rise up from a table covered with all manner of store to satisfy the body, and thank not their divine Benefactor; possibly too, they disregard the poor who, like Lazarus, lay at their doors full of sores, desiring only the crumbs that fall, but are unkindly

refused. If we observe the same sort of people, we shall hear them complain of the base ingratitude of some whom they had supported, and from whom they expected every servile submission, when at the very time they consider not their ungrateful behaviour to their Father who is Heaven, who permitted them "to put on gorgeous appa-"rel, and feed sumptuously every day;" and requiring in return only a tribute of their obedience, and a daily thanksgiving. I am very far from an intention to condemn all in this rank; for there are amongst the great, characters RELIGIOUSLY PIOUS, and CHARITABLY HUMANE: HEIRS OF HEAVEN.

Amongst the middle rank of mankind, whose chief and daily dependance arises from their profession or commercial interest, we often find that a little disappointment will ruffle the tempers of some, and make them ill prepared for the calm enjoyment of domestic life, a frame of mind very unfavourable to the duty of prayer, which is an offering they ought daily to address to

the divine Being, who, amidst the disappointments and crosses which He sometimes thinks a proper trial for their CHRISTIAN PATIENCE, still allows them to partake of the conveniences and also the comforts of life. We may call such amongst them happy, who, when troubles or losses alarm them, can retire and hold a conference with their Almighty Father in prayer, that He would secure to them the good things of this life, they are yet in possession of, which, without his care and protection, "might make themselves wings and fly "away."

There are also in the lowest order of people, those who murmur at the dispensations of Divine Providence, instead of shewing thankfulness for their daily Bread; and moreover, when they should implore a blessing on the little they have, we may observe in them a wanton spending, and squandering it away in riot and drunkenness, whilst their families are left a prey to poverty and distress. This crime however

is not chargeable on all that class; for there are industrious poor, who daily petition God for things convenient for them; who thankfully receive and contentedly make use of them, and they have a promise to be numbered "with the blessed of the "Lord." Thus the virtuous and pious poor, as well as the virtuous and pious of every rank and condition are God's peculiar care. God gives mercies and forgives failings to all every day, and therefore requires a daily acknowledgement.

May we ever be ready to pay this, and when we petition our Father who is in Heaven for our daily sustenance, let us first pray for the assistance of his Holy Spirit, that we may ask with sincerity, and when we have gained it, expend it with moderation, neither lavishing on others what may in the end expose us to indigence and want, nor distributing so little, as to make ourselves unworthy Petitioners for the future.

We are frequently exhorted by our Savi-

our, his Disciples and Apostles also, to use diligence in our various situations and callings and therefore we are not warranted either by Reason or Scripture (as some vainly imagine) to suppose that by professing a belief in God, without obeying his commands, all things necessary will be added unto us: presumptuous indeed it will be to look for blessings from above, if we give ourselves no further trouble or concern than expecting them. This is but a dead faith, a supine indolence, which we have no right to think will be noticed: but if we practise becoming industry, and acquit ourselves with careful diligence, then we may presume to call ourselves children of our Father who is in Heaven, and have a humble hope that our labours will be crowned with success.

Thus I have endeavoured to explain the nature and extent of the Petition, and do thou, O God! endue us all with qualities necessary to offer it up unto Thee, in such a manner as may draw down a blessing.

Thou, who gavest us life, and still preservest it, "Give us this Day our daily Bread." GIVE, but not PAY us: for it is thy free gift. Make us truly sensible that we are dependant on Thee, for every thing we enjoy, and wherever thou hast been graciously pleased to grant an abundant supply, give them grace to use it to thy glory; first, in a moderate use of it to their own comforts, and afterwards, in a liberal distribution of it to the relief of the necessitous. And as we all stand in need of thy mercies from day to day, continue them to us on our praying for them daily to Thee, blessed and glorious Lord God, Father, Son and Holy Spirit. Grant us resigned hearts, when thou art pleased to remove any comforts from us; and finally, send down thy Holy Spirit to dwell within us, and prepare us to die in peace, that we may, through the Intercession of our blessed Lord Jesus Christ, ascend to Heaven, and live in Bliss for ever.—Amen.

SERMON VII.

ON THE LORD'S PRAYER.

THE FIFITH PETITION

SERMON VII.

ST. MATTHEW'S GOSPEL, Chap. VI. Verse 12.

AND FORGIVE US OUR DEBTS, *AS* WE FORGIVE OUR DEBTORS.

To petition God for the forgiveness of our sins, very properly follows the petition for our daily bread; for God will often withhold from us the outward necessaries of life, if we do not call upon Him for spiritual blessings, for the good of our souls. Our nature requires both: the first is requisite for the preservation of our lives, and support of our bodies; and when we have so far done our duty, we are encouraged to request what is necessary for the safety of our souls. Our temporal comforts, or outward means, are no doubt, decided proofs of God's great mercy towards us; yet we should feel little

pleasure in the enjoyment of these earthly blessings, if our debts, offences, trespasses, or sins, against Him were so registered in Heaven, as to render our prayers for the pardon of them of no avail. It is to be feared, if that were the case, all our provisions for the body would be nothing better than snares for the soul. Let it then be a caution to us always, when we pray for our daily bread, to continue our petitions agreeably to the words of the text, "And "forgive us our Debts, as we forgive our "Debtors." The word AND, immediately follows the petition for daily bread: it is a conjunction which is intended to couple or connect the two passages, and declares, that we are to continue our requests unto God, that He would in his mercy be pleased to take care of our souls, as we before have besought Him to provide for the support of our bodies. We should then most heartily thank our Heavenly Father, that He has permitted us, by the command of the Everlasting Son, not only to pray for temporal, but also, to petition Him for spiritual com-

forts. When, therefore, we supplicate Him liberally to bestow what may be needful for our bodies, let us never forget to unite in testifying our "love to Him, with all our "hearts, with all our minds, with all our souls, "and with all our strength." If we thus act, we may most assuredly and truly learn, that our Father, upon our sincerely asking, is not only ready to GIVE, but prepared to FORGIVE: "To give us our daily "bread, and forgive us our debts, or tres-"passes." That these words have one and the same meaning may be proved by the second verse, following the text, which appears to be a comment upon it; "For if ye "forgive MEN THEIR Trespasses, your "Heavenly Father will also forgive YOU; "but if ye forgive NOT men their Tres-"passes, NEITHER will your Heavenly "Father forgive your trespasses." The first part is a very remarkable proof of the goodness of God towards all mankind; but the other part has a condition annexed to it, and contains a very powerful motive why we should forgive others.

In treating upon this subject, I shall by the Blessing of God, first enquire into the importance of the Petition, the forgiveness of our Debts, or the pardon of our Sins.

Secondly.—The nature and extent of the Petition shall be examined.

Thirdly.—I shall shew what is meant by the word AS, or the condition whereby we are led to hope for God's forgiveness of our sins; and,

Lastly, I shall bring forward some useful arguments to enforce a belief in the doctrine, and such as will recommend the practice of the duty, for our present comfort, and future happiness.

The petition itself, "Forgive us our "Debts," is a matter of great moment. It shews that there is something lent to us which we are engaged to discharge or repay, and if we do not perform that duty, we

are liable to be punished. Betwixt man and man there cannot be a more uneasy and distressing condition, than one being indebted to another, and bound to pay at a time when he is not able to discharge the obligation. This often causes disturbance and discontent in the mind; and frequently leads to a want of comfort whilst living, and of happiness after Death.

This leads us to the serious reflection that Trespasses and Sins are debts against God; for, as our supreme Lord and Creator, we owe to Him the debt of Faith, Fear, and Love, for the talents He has entrusted to us, and the Favours and Mercies which He has conferred upon us since He brought us into Life, and still preserves us in Life. As our Heavenly Lawgiver, we ought to pay Him the debt of Obedience, by observing and keeping the Laws which He has given us, and as our immortal Judge, we should endeavour to approve ourselves to Him all the days of our lives; that when we are called upon to give an account of our

conduct, we may hear those blessed words, "Well done, good and faithful Servants, "enter ye into the joy of your Lord."

On the contrary, our being undutiful, or breaking God's Commandments is that debt called Sin, which renders the guilty deserving of punishment. When we take both of these into consideration, we shall hardly err in our choice: but endeavour to meet our God with joy, and not with dread. For what we all now are by God's bounty, and what we may hereafter be by his mercy, clearly proves the obligation we are under to pay Him our best services, a debt which he has a just claim to, and which would be both ungrateful and presumptuous in us to pray Him to forgive: instead of which we should feel a pleasure in the discharge of this duty, as it most assuredly will tend to our present and future happiness.

We read in the beginning of the Old Testament the account of the Transgression

and Fall of our first Parents; and we, their Children, frail by nature, have like them, at various times, departed from our duty, and thus proved ourselves Sinners, and unless there was a way by which we might obtain pardon, our punishment would be eternal death; which God at first denounced against wilful offenders and such as did not keep his Commandments.

This is the debt which God's Justice demanded, and this cannot be paid without a valuable and satisfactory compensation to his injured Justice and Honour. In this situation, what have we to offer either of value or purity sufficient for him to accept as an atonement? Shall we say that He is infinite in mercy, and therefore will be entreated to forgive? but we should take this into consideration, He is infinite also in justice, and therefore He may exact the penalty, we are liable to suffer for our disobedience. It is certainly true, that the punishment of sin is a debt due to divine justice, and that we cannot look for pardon

whilst his justice remains unsatisfied. It is the voice of Reason and of Scripture likewise, that a merciful God will ever be willing to hear the humble prayers of his sinful creatures, and ready to forgive them upon their sincere repentance; and it is equally the voice of Reason and of Scripture, that a just God will not so far offend his justice as to forgive Sinners, unless the satisfaction He requires be paid. The incensed justice then and the relenting mercy of God must necessarily be reconciled, before an act of forgiveness can take place. Shall we say that God will be prepared and willing to overlook many transgressions on account of our performing some duties? Here we are mistaken; for how can we think of robbing God of one debt to pay him another? Every instance of obedience in our power is due from us to our Heavenly Father, and therefore the most exact performance of our duty in our future conduct cannot cancel those debts which we, by our former sins, have contracted. We have no cause to hope to be forgiven,

unless our trespasses against God be blotted out; and yet we are made capable of receiving forgiveness, as we are not only authorized, but commanded, to pray for it. Forgiveness of sins is one of the Articles of our Belief, or Christian Faith, and every other article would be gloomy and uncomfortable without it. On this account our Church has made it the first Subject in all her Prayers and Supplications. In the Exhortation in the Book of Common Prayer, we say, "the Scripture moveth us to "confess our Sins;" now this Confession naturally implies that we have been guilty of something for which we plead for Pardon and Forgiveness. In the general Confession, following the Exhortation, we acknowledge, that "we have offended against "God's Holy Laws:" and afterwards beseech Him to spare those who confess their faults, and to restore those who are penitent. The Absolution is next used, and that by the Minister alone, who is authorized to declare that "God pardoneth all those that truly repent." It is our Belief

that God and God alone can pardon and forgive sins. But this is very different from the Church of Rome; for their Doctrine leads the Teachers to make themselves equal to God himself; for they assume the power to grant pardon for all sins which have been committed; and to dispose of Indulgences for those which may be committed in future. Instead of presuming to take upon ourselves this Prerogative of God, let it be our pleasure to announce in the words of the Prophet Isaiah, when he speaks in the name of God, "I, even I, am He that blot-"teth out Transgressions." The Litany also in our Church Service is replete with supplicating God in three Persons, "to "spare us and not remember our offences:" to deliver us from all temptations to sin, and to hear us whether we call upon Him "to "forgive us our sins, or to endue us with "grace to amend our lives." Further, if we should examine the whole of the offices which our Church admits, we shall almost in every page see a Petition for mercy and forgiveness. There is no Prayer without

that intention, and there is very great reason for it, as it is of the most momentous concern to us all. Here then we find the great importance of the Petition, "forgive "us our Debts, or Trespasses." What can afford so much consolation to a Debtor, as the full discharge of his Debt? What can be more important to a Prisoner, than to hear of his being set at liberty? What can administer so much comfort to a Sinner, as our Saviour's declaration in the Gospel, "thy sins are forgiven thee?" All these merciful expressions may be said not only to administer comfort: but to promise a blessing; for if the anger and displeasure of the Almighty be removed, we may with a full trust in his Mercy expect such things as are "needful, both for our Souls and "Bodies."

From what has been said, we are led to consider, the nature and extent of the Petition. The nature of it is such, that no mortal can attain it by his own deserts; for how shall they who are daily sinning be

able to avert God's indignation against them, and obtain his forgiveness? An act which the offended alone can discharge, an act of free mercy, and not to be imputed to any merit in the person forgiven. This is the MYSTERY which was hidden for ages: "the mystery that the angels desired to "look into: the mystery of Godliness—God "manifested in the Flesh." God and man united in one nature, by a most wonderful union, could alone be qualified to answer the demand of Divine Justice, and thus claim forgiveness for fallen man, being "equal to God and also perfect man." The account here given is out of the power of man to comprehend, and it is what he never would have thought of, which proves the act divine. God himself, in the Person of his everlasting Son, submitted to pay the Ransom, which was to satisfy His Justice, by reconciling us to Himself, and pointing out to us the means whereby we might obtain his mercy and forgiveness: and these means are so placed in our own power, that if we do not secure the rewards of a blessed

eternity, the fault will be our own. God has directed us to labour that we may be thought worthy of the blessings which were procured for us by the shedding of the precious blood of Jesus Christ. It was this sacrifice of himself that made Him our surety; and it was entirely owing to His divine nature that His sufferings and death became available for us in the sight of our Heavenly Father. Here then we may truly and gratefully contemplate our blessed Redeemer, displaying His love to us, descending from Heaven, being born of a Virgin, persecuted, crucified, buried, risen again, ascended into Heaven, and our Advocate with the Father; so that we may be emboldened to say "Father! forgive us our "Trespasses," not for our own righteousness; but for the sake of thine only Son, our Saviour, Jesus Christ. Such is the nature of our prayer for the Forgiveness of our Sins; and if upon this Ground we sincerely ask pardon, we shall not fail in obtaining our request, but gain it to the utmost extent; for as our Lord Jesus is

infinite, He can cancel our ignorances, our negligences, our sins, and thus forgive us all our debts. No trespass will remain against us to be punished; for the very remembrance of every offence will be blotted out. "When He FORGIVES, He will "also FORGET." Such is the language of Scripture, and it may well be called a consoling and heavenly thought.

And now I shall endeavour to prove the unbounded mercy of God by introducing the word AS: for by this condition we are both permitted to ask forgiveness, and have a knowledge how we are to obtain it; and here we are told that we must forgive, or be ready to forgive, others. Few writers have noticed this expressive and conditional word AS, which I consider to be the true spirit of the whole Petition. It may however be observed, that the extent of God's forgiveness towards us, and what we testify to one another, cannot be equal; for we have offended to a much higher degree against Him than it is possible for any of our fellow creatures to offend us.

The blessed hope then of having our Sins forgiven should willingly engage us to forgive others; and indeed it is a demand truly reasonable. When God, who is infinite, has a claim upon us equally infinite, and upon our prayer to Him is ready to blot out "the vast debt of ten thousand "talents," which we must confess ourselves unable to pay, let us not, like the rigorous and unmerciful servant, exact the small debt of an hundred pence from a fellow creature, who cannot discharge it. On the contrary, we may learn and feel that it will be for our comfort to shew compassion to those who injure or sin against us, even as we hope that God will have pity on us.

God the Father has graciously promised, by his everlasting Son, that He will extend his mercy and lovingkindness unto us, if we practise it towards others. Let it be our care then, before we presume to call upon God for a full and perfect pardon of our trespasses against Him, to forgive all such as have offended us, without harbour-

ing one thought of future revenge; for should we pray with such a temper of mind, and retain malice in our hearts, it will bring a curse upon us instead of a blessing. Forgiveness of those who may be called our enemies is, to many, the most difficult and unpleasant of Christian duties to perform; but since God has made it the express condition of his shewing mercy to those who have so greatly offended Him, we must forgive the offences of others to ensure our own pardon. It would certainly be a task too hard for mortals, to re-admit a person who has basely injured them into their confidence and warmest friendship. The Gospel in no part exacts so much; but we are taught, that if every proof of sincerity be discovered in our offending brother, and he endeavours to be truly reconciled to us, then he ought not to be kept at a distance any longer, but the very remembrance of the injury should be forgotten.

When we offer this Petition to God, "Forgive us our trespasses," we shall do

well to remember the express condition which is required of us, the forgiveness of our offending brethren. This is the true spirit of Christianity; but it ill accords with the furious passion and revengeful pride of the Duellist, which calls forth, perhaps, the nearest friend to lose his life by the pistol or the sword, possibly only for an unpleasant look, or unguarded expression; and this with a view to protect his honour and reputation. Can that be called a point of honour which opposes the principles of Reason, Humanity, and Religion? Is it a point of honour for people to dare to throw their lives away, often for an imaginary disrespect? Can it add to the splendor of their reputation to venture their lives for a supposed affront? Is it a true mark of honour for the harbourers of revenge and guilt to meet with a determination to terminate an existence at best very precarious? Whatever the maxims of honour, of such honour, may dictate, the Gospel of our Lord Jesus Christ condemns them; and also proves, that they who fall in this

way go very ill prepared to appear before the dread tribunal of their offended Judge.

The situation of duellists is often equally dreadful, whether the conquered, who is plunged into eternity with all his vices on his head; or the conqueror, who drags on a life haunted with conscious guilt, and not able to calm the sorrows of his soul when stained with the deed of murder. It is too probable, that both the victor and the vanquished will be convinced at the last day, that it would have been the truest honour to have subdued their passions, and conquered their desire of revenge. It would be well for those who may be tempted to become such dreadful violators of God's Will, to bear in remembrance, that Christ purchased their souls with his most precious blood, with far other views than their engaging to break his most sacred commands, and to rush suddenly into his presence by a crime which cuts off all possibility of repentance. It would be of use to recommend to any (who may be instigated by

hatred or malice to redress a wrong) to consider of the consequences that may ensue, when He, who died an ignominous death to save, and arose from the dead to confirm the doctrine of his resurrection and ours, shall come to judge the world. For which purpose, that old, but faithful proverb, might have its due weight, "Begin "nothing, of which you have not well con-"sidered the end." Such a timely reflection would no doubt make them "set at "nought the laughter of fools," and the assertors of false honour, and bring them to act agreeably to the dictates of true honour and Christian Charity, that is to PARDON and FORGIVE. This would be to act like Christians, and would be a glorious imitation of God himself; and, even as to this world, would either gain a friend, or conquer an enemy.

Moreover, this is a condition which we must comply with, if we expect to obtain pardon of the Almighty; for if we shew no mercy to those we are offended with on

Earth, how can we hope to be forgiven by Him who ruleth in Heaven. It is unreasonable to expect that from God which we deny to one another. The sense of our own danger then should influence us to comply with that equitable, that easy rule, of forbearing and forgiving one another, even "as God, for Christ's sake, has pro-"mised to forgive us." We know that God's purposes cannot be changed, and He has declared in peremptory terms, "that "He shall have judgment without mercy "who hath shewed no mercy." To avoid this denunciation, it is our duty often to petition the Lord for a meek and humble spirit, that we may be able from our hearts to forgive others; so that we may, in our turn, ask forgiveness of Him with assurance of being answered to the extent of our wishes. The offences which we sustain from some may be aggravating and plead for revenge; but how much more do the insults we daily offer to our Heavenly Father call for punishment: and yet we pray and hope for pardon from Him. When we thus

solicit mercy from above, let us, as far as possible, follow the example of the Father of Mercy, of whom we solicit it; for when He would display himself in his greatest glory, it is not by "spreading out the "Heavens, or walking on the wings of the "wind;" but, in the language of compassion, calling himself "The Lord God, mer-"ciful and gracious, long suffering, and "abundant in goodness and truth; keeping "mercy for thousands, forgiving iniquity, "transgression, and sin."

May the frequent contemplation of this distinguishing perfection of the Deity subdue our anger, and all thoughts of revenge! May we ever have it engraven on our hearts, and it will at all times furnish us with the best preparation for receiving the Holy Sacrament, as it may be called that full examination which our Church in the Catechism commands; namely "To "examine ourselves whether we repent us "truly of our former sins, stedfastly pur-"posing to lead new lives, to have a lively

"faith in God's mercy, through Christ "with a thankful remembrance of his "death, and *be in charity with all men.*" Thus conducting ourselves will lead us to peace on Earth, and be a foretaste of the joys of Heaven. When we retire to rest, let us not be at enmity with any one, or at least not to suffer the sun to rise upon our wrath. Let us agree with our adversaries quickly, that our Heavenly Judge may not surprise us when we are not aware of his coming. Far be it from any who hear me to harbour a revengeful temper. The words of the Son of Sirach, I trust, are impressed on all our hearts—"He that "revengeth shall find vengeance from the "Lord; for He shall surely keep his sin "in remembrance. Forgive therefore thy "neighbour the hurt that He hath done "unto thee: so shall thy sins also be for-"given when thou prayest."

Which God, of his infinite mercy, grant to us all, for the sake of our blessed Redeemer, Jesus Christ—Amen.

SERMON VIII.

ON THE LORD'S PRAYER.

THE SIXTH PETITION.

SERMON VIII.

ST. MATTHEW'S GOSPEL, Chap. VI. Verse 13.

AND LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL.

THE conjunction AND connects this Petition with the one I last treated upon, which was for the pardoning mercy of God, expressed in these words following, "Forgive us our trespasses."

The Petition I intend now, through God's blessing, to explain, is a Prayer to our Father in Heaven, to give us grace, that we may not fall into sin from any kind of Temptation.

Some authors have divided this into two Petitions; but as the deliverance from Evil is consequent upon our being led into temptation, I shall only consider it as one principal head, which will admit of two branches; the first a prayer against our falling into temptation, and the other if we should fall that we may be delivered out of it.

To be informed then of the true meaning of this Petition, it will be necessary to consider,

First, What Temptation is.

Secondly, What is to be understood by being led into Temptation.

Thirdly, What that Evil is from which we pray to be delivered.

And, Lastly, I shall draw some inferences from the whole.

The word Temptation signifies a trial,

which may proceed from the World, the Flesh, or the Devil. The world, when first created, was pronounced to be very good, and all things therein to bear the same acceptation; but the fall of mankind from that innocence which they at first enjoyed, made a serious alteration; for the world became most alluring, and by its pomps and vanities caused a deviation from that duty which was strictly commanded to be kept. The various and false disguises of the world at first prevailed against the frailty of human nature, and we still continue to listen to the seducing enchantment. Dangerous trials and enticements to sin are for ever in our way; and the loss of our innocence is put to the risque by the very means which we had reason to hope were very likely both to guard and support us. And here we may with propriety introduce the different effects of prosperity and adversity. We are well assured that the world offers prosperity, by which some are lifted up to Pride, Intemperance, Presumption, and sometimes a Denial of God; whereas it no

doubt was intended for very different purposes, namely, to engage us to be HUMBLE for God's goodness towards us; to be TEMPERATE amidst his overflowing bounty, to put our reliance on Him, and not trust to our OWN, or ANY arm of flesh; and to ACKNOWLEDGE that God, and God only, is to be the object of our prayer, both in Thanksgiving for what is past, and Supplication for what is to come. Thus the world may be said to lead us into temptation by prosperity, a cause which upon proper reflection would prevent it.

The world likewise brings on adversity, by which many are reduced to pressing want, unlawful practice, and at last to renounce the care and protection of their Heavenly Father; whereas, it was meant that every thing necessary should be applied for to Heaven, that there should be a trial to such as are in that state, to make them "true and just in all their dealings," and to perfect their patience by an assurance that if they offered their daily prayers

to God for his spiritual assistance, they should obtain it. Adversity then has its uses; and though it may be the cause of our falling into temptation, yet, if rightly considered it will not leave us there, but will make "a way for us to escape." In the Book of Ecclesiastes both of these are truly exemplified in these words: "In the "day of prosperity be joyful; but in the "day of Adversity consider. God hath set "the one over against the other, to the "end that man should find nothing after "HIM." David, the Royal Psalmist, takes each of these into consideration: "In "my prosperity I said I shall never be "moved, God has made my hill so strong." *Psalm* xxx. And yet we read in the following Psalm, "I will be glad and rejoice "in thy mercy, O Lord God, for thou hast "considered my trouble: thou hast known "my soul in adversities." Besides these, the world abounds in pleasures: but they are too often delusive, and always precarious. These, then, are nothing more than to try what is in man, and how they

will receive a scene of fancied happiness. Affliction also may be said to arise from an improper use of the things of the world; and when this is the case, it may be imputed, that it is sent with a view to prove our sincerity, and discover true Christians, both by their FAITH and WORKS. The world also is full of perils and dangers, from which, it is with difficulty that we can arm ourselves so as to be free from their attacks; and therefore, at all times, it is most becoming to pray that we may not be led into temptation, either by their WILES or DEVICES: and always to bear in our minds this salutary admonition, that however stedfast we may think we STAND, we should "take heed lest we FALL."

The FLESH, frail by nature, is exposed to various temptations; for it is naturally given to corrupt and sinful lusts; and these purchase indulgences at the hazard of every thing valuable; such are REASON and REPUTATION. Drunkenness is a sinful lust of the flesh, and often destroys human

reason; and irregular desires as often blast reputation. There are also many other corruptions or temptations which spring from the flesh, and bear rule in our mortal bodies; but it is out of our power to mention all that we are exposed to, and therefore it will be for our comfort to petition the Father, in the words of his blessed Son, our Saviour, "Lead us not into temp-"tation."

As the dangers which arise from worldly and fleshly temptations are great and difficult to withstand, yet how much greater and more alarming are those dangers, when we reflect that Satan, the first tempter of mankind, is always near us, with the most wily insinuations, persuading us to embrace them, and with the most ensnaring delusion, dressing them out in such an insinuating manner, as to engage our reception of them. Thus if our ruling passion be Ambition, Riches, Avarice, or Lust, he recommends them to us in such flattering attire, that it must be allowed to be a difficult matter for

us to escape the danger. These are temptations which we may expect always to be subject to; for our life is a state of Probation, a state of Warfare: but it is a consoling thought, that if we overcome the Temptations of the World, the Flesh, and the Devil, we shall take the surest means, not only to perfect our virtues here below; but also to brighten our Crown of Glory hereafter. It cannot then be meant by this petition, that we pray against ALL temptations; for we should vainly hope to be exempted from those things, by which all mankind are tried, and at the last must be rewarded or punished.

From the words of the Text, "Lead us "not into temptation," it may be premised that God doth sometimes lead us, at least permit us to fall into temptation. He leads us, or gives permission for our being led, into temptation, when wordly allurements and outward enticements present themselves to our view: but these are only for the Exercise and Improvement of our VIRTUE;

and if we (from these trials) give way and submit ourselves to be captivated by them, so far as to bring on our downfal or ruin, let us not say we are tempted of God. The Apostle Saint James has cautioned us not to use such base and impious language, for he observes, " let no man say, when he is " tempted, that he is tempted of God: for " God cannot be tempted with evil, neither " tempteth He any man." God has furnished us with powers equal to overcome all such temptations as come in our way, provided we make a proper use of those powers: and in such circumstances we are directed to pray to Him that He would remove from us all such solicitations as may excite our inward passions: and restrain our inward affections by his Divine Grace, so that we may subdue them. Again, God may be said to lead us into temptation, when He permits Satan to tempt us, as when He is suffered to hold out " Fruit, pleasing to the " sight, and good for Food;" Our eyes are apt to look on, and our appetites are ready to taste the forbidden Fruit. Yet God has

given us the means to subdue these temptations, and has thus in his Holy Word taught us, "resist the Devil, and he will flee from "you"—and again, "be sober, be vigilant, "because your adversary, the Devil, as "a roaring Lion, walketh about seeking "whom he may devour—whom resist "stedfast in the Faith." Thus then, if we BELIEVE in God, and OBEY Him, the Spirit of Darkness will not be able to HURT us.

Further, God may be said to lead us into temptation, when He withdraws the influence of His Holy Spirit from us; and when we feel this to be the case, we know that we are left both poor and weak. Pharoah was tempted and his heart hardened, through his own pride and his own obstinacy: the issue was an overthrow to him, and glory to God. It is said that God moved King David to number the people; and in another place it is written, that Satan provoked David to number the people of Israel. The meaning of which is, that David was vain in his own heart, and trusted to his Arm of

Flesh for his support; and therefore God gave permission to Satan to tempt him, and at the same time withheld his assisting Grace; and thus David was humbled, and God exalted. By such instances, we are led to pray, that God would not leave us without defence, by taking his Heavenly succours from us: but that He would continue to us the aid of his Holy Spirit, and enrich us with His Divine Grace, that we may be able to withstand all the temptations of the World, the Flesh and the Devil. Surely we have reason enough to pray not to be led into these temptations, when we are assured they are the Inlets to that Evil of Sin, from which, if we be not delivered by the mercy of God, we shall perish for ever. This will serve to shew the connexion or dependance which our Deliverance from Evil, has upon our being led into temptation: for our greatest security against Evil, is to be fortified both in Body and Mind, so as to be proof against those temptations which may produce it. If we would wish therefore truly and sincerely to

be delivered from Evil, we cannot propose to ourselves a surer way, than praying that we may not be led into temptation. No circumspection of our's can prevent our falling into temptations: but we are not guilty of Sin, unless we give up ourselves to be led away by them, and so yield to their specious promises or assaults. Temptations, as we have noticed before, are only trials: but our consenting to follow them, is our own free act. They may be both persuasive and alluring: but they can neither force nor compel us to embrace them. Our hearts we well know are both treacherous and deceitful, and it is possible that they may sometimes have been so enticed, as to venture upon temptation, the very brink of Sin; nay farther, have been tempted to commit Sin; for what reason have we to think we shall not be guilty of Sin, if we go so near as to venture upon the occasions of sinning? To avoid Evil, the wisest of men has in the Proverbs told us, of the great necessity there will be to put away far from us every thing which may lead to a com-

mission of it. These are his words "Enter not into the path of the wicked, and "go not into the way of evil men: avoid it, "pass not by it, turn from it, pass away." I fear there are some persons who read the Scriptures with an intent only to exercise their Criticism and Judgment; and to such as these the passage just quoted will be considered merely tautology, or expressing the same meaning by different words: but to those who peruse the Holy Scriptures with a wish to admire their beauties, and profit by their instructions, it will appear a passage, replete with peculiar caution and earnest entreaty. We are taught by it, to avoid every approach or tendency to what is evil.

As, in a regular Siege, care should be taken, not only to defend the City or Town, but also to guard the various avenues or passages which lead to it, and to cut off all the succours and supplies of the Enemy, to prevent their advancing; so, ought we to secure ourselves against our spiritual Enemy, not only by avoiding actual

sin, but by keeping a strict watch over our corrupt passions, which may with propriety, be called the avenues by which Sin enters the Heart. To this end, we should frequently deliberate on the snares and dangers which may probably fall in our way; so we shall be better prepared to meet them, even though we are suddenly attacked. Yet vain will be our own precaution and endeavours, unless we attend to the directions, and depend upon the Help, of the great Captain of our salvation, Jesus Christ: and if we DO THIS, it will be looking up to Heaven for support, from whence alone it can descend. It will be to call upon the Lord to keep the City, without whom "the Watchman waketh but in vain." It will be engaging the Almighty to supply us with the assistance of His Holy Spirit, to enable us to withstand smaller temptations; to afford his extraordinary aid, when we are assaulted with more violent ones; and to plant in our breasts a comfortable assurance that we shall obtain his gracious and mighty aid to deliver us from the Evil of Sin

This should truly be a Consolation to us; for as we profess ourselves to be Christians, and are called after the name of Christ, our great Divine Leader, we should not shrink at any trial that it may please Him to put us to; but still we should with submission to his perfect will, pray Him to shelter us under His wings from any storm that may be likely to overcome us. We should petition Him to hedge up the BROAD WAY, which leads to destruction, with Thorns, that we may more readily turn into the NARROW WAY, which leadeth to happiness. The Broad Way which we should pray not to be open for us, is that temptation which either suits our CONSTITUTION or INCLINATION—Thus we find, that

Youth is most commonly tempted by False-pleasure, Excess and Vanity; Manhood by Self-confidence, Ambition, and Riches; Old-age by Petulance, Fear, and Covetousness. Wealth for the most part begets that pride which exalts itself so high, as

not to depend upon a Supreme Giver; and Poverty creates in too many a disposition so framed, as to envy all around them, and murmur at the dispensations of a good and gracious God. It is a well known truth, that there are some who in the hours of prosperity have been guided by moderation, and have been truly grateful for the gifts sent them from their Father who is in Heaven; yet, when the frowns of the World attacked them, they have fallen into Despondency, and a distrust of his Almighty protection: as also, we have heard of those who have suffered under an adverse fortune, with well merited calmness and humble resignation to the disposals of an all-knowing, and all-powerful God: yet upon their being favoured with the gales of prosperity, their Hearts have become so elated with Pride, and their Reason so blinded with Presumption, that they have set at nought both their moral and religious duties, and have actually denied the existence of a Supreme Power.

From these considerations, it is an useful and necessary duty to beseech God that we may not be led into those temptations, to which we are incapable of making a powerful resistance. At the same time we should not fail to exercise our best faculties, and to the utmost of our power, do our endeavour to overcome evil whenever it is permitted to approach, to tempt us: for if we be not careful to avoid it, however dressed out to ensnare us, it may not have the desired effect, should we call upon God, either to protect us from falling into it, or to support us when captivated by it. A faithful review of our former actions will easily discover to us how we have been tempted to do what was wrong, or to be guilty of sin, and likewise to forewarn us of those motives to ill, which, if not guarded against with Christian fortitude, will occasion our falling back into such errors or vices us we had happily escaped. After having sincerely considered this, it should engage us to enquire how we shall be able, in future, to shun the dangers which almost

unavoidably follow the snares which temptations bring with them. We shall do wrong here to confide in our own strength, whether in FAITH or PRACTICE: but being actuated by these, and entreating our merciful father not to cast us away from his presence, nor to take his spiritual support from us, praying to be delivered from Evil, we may have the comfortable hope of being heard and accepted. When we petition our Father to "deliver us from "Evil," let our hearts be influenced by his merciful goodness, to shew his forgiving power, instead of soliciting his inflicting arm to drive away what may afflict us; for it is much more pleasing to forsake our sins by repentance, proceeding from God's love to us, than to be forced into it by a fear of his wrath. Let it be far from us to imagine, that the fiery darts of temptation will be easier quenched by the thought of ETERNAL PUNISHMENT, than, the BLOOD of our blessed Lord and Saviour. Should we admit this, we actually set at nought the filial love of God, and, at the

same time, tremble at his awful fear. The fear of an Heavenly Father may indeed be a strong persuasive to his children not to fall into sin; and if deeply impressed in our hearts, (for we are all his children) it may induce us neither to offend Him in our words or actions: but how much more amiable will our conduct be to reverence his paternal majesty from an inward regard of his love to us, and a thankful remembrance of his mercies. This will graft in our minds a kind of divine sympathy; so we shall love what is pleasing to God, and hate what is offensive to Him. Sin HAS EVER BEEN, and EVER WILL BE, God's abhorrence; and that should be a sufficient reason for keeping us from committing it.

Besides, our preservation from temptation, and the evils which follow, cannot be ascribed to any power but that of the Lord: and watchfulness and prayer are looked upon to be the strongest means to obtain that power. Watchfulness alone cannot guard us against the various insinu-

ations and enticements to temptation: but when prayer goes hand in hand with it, then they will prove the safest GUIDES, and the surest REMEDIES. When all other outward means are weak, these will administer strength. When all visible acts and human attempts fail, these shall still engage God to be on our side, both to aid and to bless: to aid by his SPIRITUAL GRACE, and to bless by his DIVINE AUTHORITY.

It was our blessed Saviour's injunction, "Watch and pray, lest ye enter into temp-"tation;" and the Apostles, since his time on Earth, have proposed the same as the best helps to keep us from falling into temptation. The noble Army of Martyrs, who honoured God whilst living, and magnified his name by their deaths, are a full cloud of witnesses in our favour, that if we be assaulted by the united power of the world, and all its enchanting delusions; the flesh, and all its infirmities and lusts; the Devil, and all his deceitful works and subtle attacks; we shall be able to repel their

force, and resist their several temptations, by the same means the Holy Saints were possessed of, namely, the MERCIES of our LORD JESUS, and the SUPPORT of his HOLY SPIRIT. These advantages are to be procured by all who are desirous of obtaining them; for we have only to ask and implore the Divine Assistance with faithful and sincere hearts, and we may rest satisfied that our "labour will not be in vain."

We should however observe, that we are to ask daily; which implies that the petition does not only refer to violent temptations and presumptuous sins; but also to the common frailties of human nature, in which we are all daily involved, and from which we should beg of God the Father that we might be delivered from the punishment due to them, through the merits of our Saviour, who, by his blessed spirit, can enable us to resist the difficulty of outward temptation, and the ascendency of inward lusts. Let us then humbly offer up our prayers to Him who sitteth on the Throne

of Grace in Heaven, that all our past sins and offences may be forgiven us; and that we may be sanctified with the comfort, direction, and assistance of the Divine Spirit, to preserve us from falling into such temptations as may lead us into actual sin for the future: so we may comfortably appear at the tribunal of our great Judge and merciful Lord at the last day, and afterwards inherit a reward of never-ending happiness.

God, of his infinite mercy, grant this to us all—Amen.

SERMON IX.

THE DOXOLOGY, OR CONCLUSION OF THE LORD'S PRAYER.

SERMON IX.

ST. MATTHEW'S GOSPEL, Chap. VI. Verse 13.

FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER AND EVER.—AMEN.

THESE Words are called a Doxology, or selemn offering of Glory to God; and though PRAYER be a proper Act of Adoration, yet PRAISE has a more immediate tendency to extol the ATTRIBUTES and PERFECTIONS of God. One reason why we apply to God in Prayer, for spiritual and temporal blessings, is, an assurance that He is able to answer our requests. And indeed, if He, in the first place, be not deserving of our Praise, we could not think of paying to Him the homage of Prayer. We are directed by our Saviour, in the begin-

ning of the Prayer, to call God, our Father, which always denotes Mercy and Compassion; and we are likewise taught to say, that He resides in Heaven, which denotes His Power and Glory. In the conclusion of the Prayer, we have the same divine direction, and the word FOR, stands both as a Reason, why we should pray unto God, and likewise a Cause, why our petitions should be granted—for instance, when we pray, "for thine is the Kingdom," we acknowledge ourselves subjects of the great King of Heaven and Earth. When we pray, as it is meant, "for thine is the power," we account God every way able to hear us, and grant our requests; when we pray, "for thine is the glory," we give Him the praise and honour due unto His Name, and may most assuredly hope, that our Petitions shall not be in vain; and when we ascribe unto Him Eternity, or that these Attributes belong to Him for ever; we, in fact, remind Him of the Mercies He has shewn to former Ages; of the blessings He

has already bestowed upon us; and that the Treasury of His Mercies and Blessings is for ever full, for ever unexhausted.

The Doxology, or praise to God then, is not only a necessary part of prayer; but in many things greatly excels prayer itself: for prayer has ever been looked upon, as an acknowledgment of our WANTS, or a sense of our INFIRMITIES; whereas Praise is a grateful confession of God's PERFECTIONS, and testifying a zeal for His GLORY. With this Construction, it may certainly be considered, in the end of the Lord's Prayer.

I shall therefore, by the blessing of the Divine Author, endeavour to explain the various clauses of it, and show how nearly, and equally they are connected with the Preface and Petitions:

First, For thine is the Kingdom, expresses God's Sovereignty.

Secondly, Thine is the Power, shews God's Omnipotency.

Thirdly, Thine is the Glory, declares God's Excellency.

Fourthly, For ever and ever, ascribe eternity to God.

Lastly, Amen! or the Conclusion, is a Ratification or Confirmation of the whole Prayer.

In the first place, "For thine is the Kingdom," we may learn that our Father, who is in Heaven is King of the whole world; and by having a true Faith in His Sovereignty and Government, we may petition Him with humble confidence, that He will both protect us and provide what He may think necessary and expedient for us. The Kingdom is God's, and therefore He will see His Name hallowed, either by our REVERENCE and OBEDIENCE; or in neg-

lect of them, by our DISGRACE and PUNISHMENT.

Seeing this is the case, that God is our King, it is a necessary duty to glorify His Holy Name; and not only necessary, with regard to our DUTY; but also to our HAPPINESS. To hallow His Name faithfully, then, we should shew Thankfulness in our hearts, Thanksgiving with our lips, and Obedience in our lives: so shall we pray in Faith, "Hallowed be thy Name; for "thine is the Kingdom."

God's universal Kingdom has been established from the beginning of time—His Kingdom of Grace shall be encreased, and His Kingdom of Glory be perfected; and therefore we do well to pray "thy Kingdom "come." The Kingdom is God's; we may then with propriety offer a petition, that His "Will may be done on Earth, as it is "in Heaven." This is a most pressing reason why God's will should be done; for the Kingdom is his, and therefore as King,

He may claim obedience from his subjects; and far be it from us to deny homage to that King, whom we are admitted to call by the endearing name of Father: from which, it may be presumed, that He will not only have a political and regal care over us, as SUBJECTS; but a natural regard, and affectionate concern for us, as His CHILDREN.

The Kingdom is God's; to whom then can we so well apply for our necessities both temporal and spiritual? It is the office of a KING to supply and relieve his people: and a good KING is said in Scripture, to be like "rain upon the mown grass, and showers "that water the earth." How much more then shall our Heavenly Father, and King, nourish those with daily bread, who faithfully petition Him; for He is the Lord of the store-house throughout Heaven and earth? Our prayer most assuredly will carry much weight with Him, if we ask in these terms—"Give us our daily Bread;" "For thine is the Kingdom."

Again, for the remission of our sins, or forgiveness of our offences, to whom can we look up, or to whom make application with such a hope of success, as to Him, to whom the Kingdom belongs. This is indeed a strong plea, "forgive us our Trespasses, as "we forgive them that trespass against us; "for Thine is the Kingdom." Against Thee only can we commit sin, and it is thy prerogative alone to pass the act of pardon, and to forgive, on condition that we forgive others: for who can forgive sins, but God only;" and it is his property, "always to have mercy."

The Kingdom is God's, and therefore we may pray, "not to be led into temptation; but delivered from evil." As it is the end of earthly governors, to protect their subjects from the attempts and malice of their enemies: so will the King of Kings, save and defend all those who call upon Him faithfully, "from all dangers, ghostly "and bodily, from all sin and wicked-"ness, and from everlasting death." We

have great cause then to pray, "lead us "not into temptation: but deliver us from "evil;" seeing that God, to whom we pray, is our King, and every temptation subject to His authority; and if we flee to Him for refuge and protection, He will no doubt in His mercy deliver us.

Such are the arguments on the Lord's Prayer, which arise from God's Sovereignty, or "Thine is the Kingdom;" and we cannot use a surer means for our prayers being heard and answered than if, when we prostrate ourselves, or humbly kneel before the Throne of Grace, we take His attributes to plead our cause.

The next attribute to be considered, is God's Omnipotency, or unlimited power; and this may likewise be subjoined to the Preface, and Petitions of the Lords Prayer. Our Father, in the Preface, shews a paternal willingness to assist us: and His being heavenly indicates His Power. If earthly parents then, in compassion to their

children, are ready to lend them every assistance, how much more shall our Heavenly Father, whose mercies are infinite, supply the wants of those who call upon Him. The plea of His power, should engage us both to hallow his Name, and to pray for the coming of His Kingdom: His Kingdom of Grace, and Kingdom of Glory. And should we not be obedient to His will, from the example of Angels, yet the dread of His power to punish our disobedience, should prevent our further resistance. When we petition for our daily Bread, we have cofidence in Him, that we shall be heard, when, from His Holy Word, we learn, that He is both able and willing to provide for those, who, by faith, direct their prayers to Him, and assign the attribute of His power, as a motive for their petition. To have our trespasses forgiven, to whom shall we have recourse, but to that Almighty Power, who alone can punish or pardon. Here indeed, we may truly say, "Father forgive us; for thine is the "power."

Temptation too, besets us in all our ways: from without, the World, the Flesh, and the Devil; and within, our own corrupt inclinations too readily fall in with, and embrace the outward solicitations. So circumstanced, what shall we do? Our prayer should be to God, not to suffer us to be led into them, but delivered from them; for in Him is invested all power, to foresee and prevent. Thus having examined the whole Prayer, and discovered our own inability to perform the several duties laid down in the petitions, we may in faith, lay hold of the Omnipotency of God, and say, "grant "us our requests, for thine is the power," and when we thus sincerely appeal to God's authority, our prayer will no doubt prove effectual.

The next consideration, is God's excellency, expressed in these words, "Thine is "the Glory."

This attribute of God is so bright and dazzling, so surrounded with rays of inaccessible light, and so inconceivable to capaci-

ties merely human, that we should reflect upon it with humility, and never mention it, but with lowly reverence, and awful diffidence. God has, indeed, been graciously pleased to shew Himself in His works of Creation, Providence, and Holy Word; and though these are but refracted rays of His Glory, yet they are enough to EXCITE our admiration, and CALL FORTH our praise.

In perusing the holy Scriptures we shall find "that God is glorious in holiness," "glorious in power, glorious in majesty, "and glorious in mercy." When Moses desired God to SHEW Him his glory, his answer was, "thou canst not *see* my *face*; "but I will make all my *goodness* pass before "thee." Thus then God's goodness may with propriety be called the chiefest glory which He has thought proper to manifest on earth; first, by creating us; secondly, by preserving us; and, lastly, by redeeming us. Yes, in our REDEMPTION God manifested his glorious goodness. Heaven, as it were, descended to earth. The in-

finite became comprehensible; and the invisible God stood conspicuous. Our outward senses may now clearly apprehend all the miracles of divine Grace, of divine Glory. In our Redemption, power became weak; Eternity put on Mortality; Innocence suffered itself to be called guilty; God became man; the Creator a creature; Life eternal was sentenced to die; the glory of the Deity was clouded, that it might be manifested. As the sun may be better seen in an eclipse, than when it shines in its full and brightest rays; so God veiled the brightness of his glory in the humiliating robe of Humanity, that He might the easier discover to us the perfections of his nature. With what better plea then can we offer his own prayer to Him, than by ascribing to Him all the glory.—We are his children; to our Heavenly Father be the glory. With what faith may we say, "Hallowed be thy name" when we conclude, for "thine is the glory."—"God's "Kingdom shall come;" for "his is the "glory." Let the "Will of God be done

" on Earth, as it is in Heaven :" for to be obedient to God's Will, is giving Him the glory. In asking for our daily Bread, the benefit is ours; but to God be the glory. Whatever we request of God conduces to his glory. Do we ask forgiveness of our trespasses?—it is God's Glory to pass over transgression, iniquity, and sin ; for " if we " return to Him, He will have mercy, and " abundantly pardon us." When we ask, " lead us not into temptation: but deliver " us from evil," He will demonstrate his power, " He will shew forth his glory :" first in not suffering us to be tempted above what we are able to bear, or at least in our deliverance, manifesting " his glory."

The Kingdom, the Power, and the Glory, are God's, for ever and ever. It appears from this, that God is from everlasting to everlasting, or through Time and Eternity. Eternity, an attribute of our Heavenly Father, which we should ever venerate with our humblest adoration, and sublimest thoughts. God is eternal: let our cares

then, in this world, be finally left to Him; and our chief concern BE, how we may enjoy, in his presence, an happy eternity. His wisdom, his power, his counsels, are eternal: well then may we entrust to Him all that belong to us. When we die, He will be the guardian of our families; and will provide for the desolate and oppressed. God is eternal: the same honour, worship, and adoration, therefore, that have been paid to him in former ages, are required of us now: and if we fulfil them, we may plead with Him what he hath done in times of old.

How often He hath protected those who hallowed his holy name! how often preserved the kingdom of that people who acknowledged "Him to be the Lord," and honoured Him as "King of Kings!" how often answered the will and wishes of those who have submitted themselves to his will! how often He hath forgiven the truly penitent! how often restored the sick to health! how often given bread to the

hungry! how often given grace to some, that they might forgive others! how often defended those who ask, from the various temptations of the World, the Flesh, and the Devil! how often delivered them from the evil of sin! and how often received them under his Almighty Love and Protection, when they have given to Him the glory! Let us then say, Lord, thy Kingdom, thy Holiness, thy Power, thy Glory, or in other words, thy Justice, thy Mercy, and thy Goodness, are the same; and therefore vouchsafe to us the kindnesses and mercies which thou hast ever shewn to those who humbly asked and have thankfully received. And if we pray with the same disposition faithfully, sincerely requesting, we may almost be assured that God will favorably hear us; for He is the "same yesterday, to-day, and for ever."

Having gone through, and examined the Doxology, there yet remains one thing to be considered, and that is the word Amen, or the Ratification of the whole Prayer.

This word has various significations: our Saviour frequently used it before a speech or sentence; for wherever we find in the Holy Evangelists this expression, *verily, verily*, it is the same as *Amen, Amen*, and always implies truly, or *so it is*; and *He* introduced it to engage the attention of his hearers. When Amen stands at the end of a Creed, or a profession of our Belief, it is declaring our assent to what went before: but when it is joined to the end of a prayer or petition, it is an expression of our wishes, that what we ask may be granted, and means *so be it* to us, as we have desired. From these considerations, it is most certainly our duty to weigh the intention of our petitions, before we presume to send them up to Heaven; and not to set our seal to an instrument which we neither understand, nor know what it contains. And here it may be observed, that to pray in an unknown language is neither reasonable nor edifying; for St. Paul says, "No man can rationally say Amen to a "prayer uttered in an unknown tongue."

He says, likewise, "I will pray with the "Spirit, and the Understanding also;" but how shall he that "occupieth the room of "the unlearned, say Amen, at thy giving "of Thanks, seeing he understandeth not "what thou sayest?" The Prayers of the Catholics are here hinted at; for the lower order of their people join in prayers in Latin, a language which they do not understand, and fail not to close them with, Amen. It only remains now, for me to recommend the usefulness of the WHOLE Prayer; and it may truly be alledged, that it is short and comprehensive, exact and beautiful, harmonious and expressive; so that the most wise and learned may exercise their devotion by it; besides, it is so plain and easy, innocent and pure, significant and clear, that the most ignorant may understand it: but why should we multiply authorities, for its fitness in public, as well as private devotions? Need we say more than this;

It is "the Lord's Prayer," a Prayer

to which I hope we shall all heartily say, Amen. When I say HEARTILY, I mean that Amen should be a kind of wing to our prayer, uttered with FERVENCY, and sent from our VERY HEARTS; so shall it ascend to Heaven; and, if we ask of God, to "give us daily Bread, forgive us our "trespasses, or deliver us from evil;"—whether we ask Him to take under His Almighty Protection, our Gracious Sovereign Lord the King, and defend him from secret Fraud, or open Violence; whether we petition Him to preserve our Gracious Sovereign the Queen; His Royal Highness the Prince of Wales, Prince Regent; and all the Royal Family;—should we further pray to the Lord of mercy, to protect our Parliament of Lords and Commons, or to secure our Lives and Properties, our Liberties and Laws from the violent Ravages of Foreign Invaders, or ask Him in his great power and might, "to abate the "Pride, assuage the Malice, and confound "the Devices of our Enemies;"—if we offer our prayers to the Father in the

Name of His everlasting Son, that He might, through his Holy Spirit, establish Piety and his own Religion amongst us, and thus prepare us for PEACE on EARTH, and HAPPINESS in HEAVEN; we have every reason to hope, that our prayers will descend with a blessing; for we may rely with assurance of being answered to our comfort, on this gracious Promise, that if we pray with sincerity, and in faith, through our LORD JESUS CHRIST, whatsoever we ask the Father, in HIS NAME, it shall be given us. That we may always THUS ASK, and at last OBTAIN our requests, God of his infinite mercy grant.—Amen.

SERMON X.

THE TRINITY IN UNITY.

Tres sunt Unus, et Unus est Tres in Deo.

Three are One, and One is Three in God.

SERMON X.

ST. MATTHEW'S GOSPEL, Chap. xxviii. Verse 19.

GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

WHEN a system of religion is recommended to us by Divine Revelation, and is supported by every external evidence, which the nature of Revelation will admit of; and likewise testifies internal excellence, both by its moral precepts and unexampled instructions, it behoves us to consider and examine its doctrines with DIFFIDENCE and HUMILITY, before we reject any part of them. This well becomes creatures of imperfect knowledge, and limited under-

standing: but it is painful to observe, that the comfortable doctrine of the Trinity has greatly suffered for want of this necessary precaution, whilst Christianity has suffered along with it. Some men have been found weak enough to measure the nature of the Almighty with the slender line of human intellect; and where God's ways have not been found like unto their own, they have been pronounced unequal, and even erroneous. Yet, when a point is to be carried, or interest served, they refuse not to meet us even at the altar. Men of wicked lives would be ever glad to find that there was no truth in the Christian Religion, because it opposes, as well as exposes, their vices; and if they can single out an article which is not agreeable to their reason, they deny the whole. It has thus happened to the Article of the TRINITY of PERSON, in the UNITY of the GODHEAD. When the weak, the proud, and indiscreet, cannot conceive the nature of union and distinction, they reject the idea as absurd, and even impossible. Now the Holy Scriptures

possitively affirm, that God is there expressed by three different names, Father, Son, and Holy Ghost; that each of these is God, and that there is but one God. Any modest enquirer may easily believe this, because God himself has pronounced the fact, though wholly concealed the manner.

Depending upon the true and holy word of God, I shall endeavour, by his blessing, to prove, from the words of the text, that there is a distinct personality in the Godhead.

Our blessed Lord and Saviour, having suffered death to redeem mankind, acquired by it a new claim to their services; and before He left the world, and ascended from whence he came, He prescribed the solemn Form of Baptism, as a perpetual standing law to his Church, which is the highest act of worship that we can be engaged in; for we become acquainted with the knowledge and worship of the true God, and with the strong obligations con-

ferred upon us by three ever blessed eternal persons, called by the name of Father, Son, and Holy Ghost, which constitute that one true God, into whose NAME, FAITH, and PROFESSION, people of all nations of the earth were to be baptized. On this form the Apostles were to FOUND and ERECT a Church throughout all the world; and a right understanding of the nature of the true God appears to be a most important point in a Sacrament of so truly divine appointment. To set this in a proper light, I shall first consider the most natural and obvious import of this Rite of Initiation, or solemn Form of Baptism, wherein we are made "Members of "Christ, Children of God, and Inheritors "of Heaven." I shall, secondly, from Scripture proofs, endeavour to confirm the Divinity of the three Persons mentioned in the solemn Form of Baptism. And, lastly, shew the interest we all may have in that divine institution, in the practice of that doctrine. These are observations well worth our enquiry, when we consider that the

Form of Baptism, prescribed by our Lord, was administered in the time of the Apostles, and has been in use from its first institution to the present day.

By Baptism we enter into covenant with God to renounce all manner of Sin, to believe the Articles of the Christian Faith, and to keep God's Commandments. Thus we may be said to become new creatures, or regenerated; for we inlist ourselves into God's Service, and vow submission and obedience to His Will.

The Text informs us of the Commission given to the Disciples, to teach and baptize all nations, in the name of three persons, Father, Son, and Holy Ghost. It may be observed, that from the manner of wording the Form of Baptism, there is an equality and familiarity in the persons concerned. It is not said in the Name of God and his two faithful servants, nor into Father, Christ, and Holy Spirit, which mode might have suggested a thought that one of the

three only was God: but it is written, "in "the Name of the Father, and of the Son, "and of the Holy Ghost." Here then is no mark of distinction; but a personal Relation, and sameness of Nature, implying the everlasting Son, of the everlasting Father, and the Holy Ghost, PROCEEDING from the Father and the Son.

But another very material reflection arises, when we are told that this solemn Form of Words, was to introduce a new Religion. The Heathen World were to be taught to turn from their Vanities, and Idols, and to be received into a Communion for the future, which engaged them to serve, worship, and adore the living, and true God, in the Name of Father, Son, and Holy Ghost. And it is reasonable to presume, that they paid that service and homage to the Deity, in the three Divine Persons, with as much respect, as they had formerly shewn to their false deities—moreover, it is worthy of notice, that the form of Baptism runs in the NAME, not in the

NAMES, of Father, Son, and Holy Ghost; which naturally and strongly intimates, that their POWER was equal, their PERSONS undivided, and their GLORY one.

Besides what has been said, nothing can be more unnatural, and more contrary to reason, than that God the Father should be joined with two created Beings, in that solemn Rite of admitting persons into a new Religion, which every where militates against CREATURE WORSHIP. That the Form expressly mentions the Name of three Persons, I believe was never denied; and we profess to believe, that no created being could be equal to be joined with the Father in the execution of any of his Offices, or Institutions. There then must be Persons distinct from the Father, and superior to all created beings: and those are the Son, and Holy Ghost.

It is impossible for any one to give a rational account, why the Son and Holy Ghost are so closely and equally joined

with the Father, in so public an act, and where the salvation of mankind is peculiarly intended; unless it be, that all who enter into this Covenant, are required and directed to pay the same service and worship, to the three divine Persons. If Christ be a mere man, agreeably to the Socinian Creed, it is nothing less than blasphemy to BELIEVE in Him, to WORSHIP Him, and to OBEY Him. If the Holy Ghost be but a property, or quality of the Father, to serve and worship Him, is taking away that honour from God, which He has declared, He will not give to another. We have seen then, that the Son, and Holy Ghost, claim to themselves the same titles and honours, which the Father holds in his own right: and therefore, the conclusion to be drawn is, that there are three Persons in the Godhead, uncreated, incomprehensible, and eternal. And this leads me to bring forward the second thing I proposed, namely, such proofs from Scripture, as will confirm the Doctrine I have hitherto been considering—It will no doubt be allowed

by all who have read the Scriptures, that God the Father, and Holy Ghost, are particularly mentioned in the Book of Genesis, where it is said, "In the beginning, God "created the Heaven and the Earth," and that "the Spirit of God moved upon the "face of the waters;" and that there is a plurality of Person in the Godhead, where we read, that God said, "let us "make Man." Now Saint John appeals to this very text of the Old Testament, when he opens his Gospel: "In the begin- "ning was the Word, and the Word was "with God, and the word WAS God: all "things were made by HIM."

The Evangelist here, in a most solemn manner, instructs us, that the Word was God in the beginning, before any creature was made; for, that all created beings, and the things both animate, and inanimate, owed their creation to Him. In the very same verse, mention is distinctly made of God the Father, and God the Son; the "Word was with God, and was God." The

first Christians so understood this passage, and the Christian Church, hath ever since professed the same belief. It may further be noticed, that when the Almighty Father was about to release the Children of Israel, from bondage, by the hand of his Servant Moses; that Moses was aware of the people's enquiry after Him that sent him; on which account he was pleased to observe, "behold, "when I come unto the Children of Israel, "and shall say unto them, the God of your "Fathers hath sent me unto you, and they "shall say unto me, what is his name? "What shall I say unto them? And God "said unto Moses, I am, that I am, thus "shalt thou say unto the Children of "Israel, I AM hath sent me unto you." If we compare this Text, with that of Saint John, wherein our Saviour says, "before "Abraham was, I am," it will draw for us, this very natural conclusion: that the Son was the self-existing I am, co-eternal with the Father.

If we examine further into Saint John's

Gospel, we shall meet with a passage declarative of the Trinity in Unity. Our Saviour, upon his ascension into Heaven, promised to send a Comforter from the Father, "even the Spirit of Truth, which proceed-"eth from the Father." He afterwards adds, "He shall glorify me: for He shall "receive of mine, and shall shew it unto "you. All things that the Father hath "are mine, therefore said I, the Holy Spi-"rit shall take of mine, and shew it unto "you."

This passage may be thus paraphrased: and I do not know any other sense wherein it can be taken. The Son, speaking of himself, says, I thus ascribe to myself, the operations and influences of the Spirit of God, or Spirit of the Father, with the Glory of them: for though these things belong to the Father, whose Spirit he is, yet this is consistent with my claim, I and the Father are one: all that the Father hath is mine: HIS POWER is MY POWER, HIS WORKS MY WORKS, HIS SPIRIT MY SPI-

RIT; our perfections are common, our nature equal, our glory ONE and the SAME.

It has been sufficiently argued, that the Father and Son are equal in Might, Majesty, and Dominion; and we may fairly observe, that there is not a personal action, ordinary, or extraordinary, in the whole divine Revelation, which does not equally comprehend the Holy Spirit.

His Deity and Personality are alike set forth. Ananias, in telling a lie to the Holy Ghost, was reprehended by Saint Peter, as not lying unto man, but unto God. The Holy Ghost is said to have descended in a bodily shape like unto a Dove, and to have rested on our blessed Lord, at his baptism. And it was the Holy Ghost that gave utterance to the Apostles, who spake in divers languages, that they had never read: a miracle that was never surpassed either by the Father or the Son. However, it may not be amiss, to bring forward some texts where all the three Persons meet distinctly, yet

form an union. Thus in the Epistle of Saint John, we read, "There are three "that bear record in Heaven, the Father, "the Word, and the Holy Ghost; and "these three are one." Though we are not capable of knowing and defining the union and distinction here revealed to us, yet, as we have divine authority for the doctrine, we should not reject it.

Saint Paul, also, in concluding his second Epistle to the Corinthians, leaves them with this blessing, "The Grace of the Lord "Jesus Christ, and the Love of God, and "the Communion of the Holy Ghost, be "with you all—Amen." This is no less than a spiritual wish or prayer put up for the people by the Apostle, and unequivocally avowing that the Father is the true, and in the highest sense, God; that the Son is the true, and in the highest sense, God; and that the Holy Ghost is the true, and in the highest sense, God; and yet but one living and true God. It may also be remarked of this passage, that so far

from implying an inferiority in the Son and Holy Ghost to the Father, that it sets the Son before the Father. In addition to these testimonies, the words of the text may with propriety be introduced: "Go "ye therefore and teach all nations, bap- "tizing them in the name of the Father, "and of the Son, and of the Holy Ghost."

Whatever honour, regard, or reverence, in this solemn Form of being made Christians, is paid to the Father, the same, we must confess, are intended for the Son and Holy Ghost. Is the Father here acknowledged as the object of worship? so is the Son, and so is the Holy Ghost. Is the Father our Lord and God? so is the Son, and so is the Holy Ghost. Are we subjects and servants of the Father? so are we the same of the Son, and of the Holy Ghost. Are we made children of the Father by adoption? so are we of the Son, and so are we of the Holy Ghost. Are we grafted into the body of the Church, and made heirs of Immortality by the Father? so

are we by the Son, and so are we by the Holy Ghost.

No reason can be assigned why the same outward act which respects the Three Divine Persons should admit of a difference in the inward meaning. The Apostles, immediately after our blessed Lord ascended up on high, continued this Form, to initiate Converts into the Christian Faith; and many of the Antient Fathers, immediately succeeding them, understood this solemn Form to be receiving the Three Divine Persons as one God, and vowing homage, obedience, and adoration, to each of them; and when speaking of the Three Persons in the Godhead, and the nature of Christian Baptism, they made each of them equally the OBJECT of FAITH and HOPE, the WITNESS of our BELIEF, and SURETY for our SALVATION. Thus, then, the Persons in the Holy Trinity may be said to be eternal, and every where present; to have created all things, and still to preserve them; to have redeemed mankind, and

sanctified the elect people of God; not a chosen few, but all who live so as to be chosen; to have performed every divine and spiritual operation; to have healed the sick, and to have raised the dead. Therefore these Three were, are, and will be, one God only, from everlasting to everlasting.

And now I shall, by the blessing of the divine Three, endeavour to shew the interest we may all have in the belief of that Holy Institution, and the practice of that doctrine which it inculcates. It is to be apprehended that many, even in our own communion, consider this but a speculative doctrine, and of no importance in a religious life; but this is most assuredly a mistake in judgment, and would deprive us of the best comforts which our religion offers. I would presume to ask, in our religious concerns, what is the doctrine that appears most important to us? There are few, I believe, but will answer redemption from sin, sorrow, death, and punish-

ment, to penitence, joy, life, and Heaven. The holy Scriptures then inform us, that this gracious scheme was planned and executed by the Father, Son, and Holy Ghost. Christianity is founded upon this very doctrine that these Three Divine Persons were engaged in, the great work of the Redemption of Mankind; and that it begun, continued, and is to be ended in them, in the name of Creator, Redeemer, and Sanctifier.

Take away the Son of the Father, and what shall we say of our Redemption? Take away the Holy Spirit, proceeding from the Father and the Son, and where will rest our Sanctification? And without a belief in the eternal Three, what ground have we for Salvation? If this were the case, it is most certain, that Redemption, Sanctification, and Salvation, would be words of no meaning. Saint Paul, in a few words, instructs us very differently; and they may be very sincerely applied to our present, as well as future, consolation, if we BELIEVE and OBEY. "Through

" Christ we have an access, by one Spirit, " unto the Father." Let us, as true Christians, address the united Three in One for pardon, and for admission into the promised inheritance of God's faithful children. Whatever may be the opinion of those who deny this heavenly doctrine, let us pause: our religion requires, nay, farther, demands this of us, that before we dare to deny God the Son, and God the Holy Ghost, by bringing them down to CREATED BEINGS; before we take away from them the honour and worship that the Christian Church has paid them for upwards of eighteen hundred years; before we disclaim our solemn vows in Baptism, where we dedicated ourselves to their service; before we go to such lengths, let us, at least, fairly and impartially examine those things, and compare Reason with Reason, Scripture with Scripture, and then balance the account. We shall then, I trust, retain the doctrine we have hitherto PROFESSED and BELIEVED, and with singleness of heart invoke the SACRED THREE, to accept our honest endeavours

to keep the faith, as we have received it; that so we may possess the promised consolation of peace in this life, and everlasting joy in the life to come, in the presence of God the Father, God the Son, and God the Holy Ghost, to whom be ascribed, as is most due, all Honour, Majesty, Adoration, and Praise, both now and for ever—Amen.

SERMON XI.

ON THE

OPENING OF THE YEAR.

In hoc loco sumus hodie et cras, simus abrepti.

We are here to-day, and may be gone to-morrow.

SERMON XI.

ST. LUKE'S GOSPEL, Chap. XIII. Verse 8.

LORD, LET IT ALONE THIS YEAR ALSO.

IF we peruse the beginning of this chapter, we shall find that some, who were present, were relating to our blessed Saviour, a most tragical scene which was perpetrated by Pilate, the Roman Governor, upon a number of Galileans, at the time of their offering sacrifice; so that the blood which streamed from the bodies of the slain, was mingled with that of the expiatory VICTIMS: to whom our Saviour answered, and also asked,—"suppose ye, that these Galileans "were sinners above all the Galileans, be- "cause they suffered these things?" and again, "or those eighteen, upon whom the

" tower of Siloam fell, and slew them, think " ye that they were sinners above all men " that dwelt in Jerusalem?" Our Lord Jesus, the searcher of hearts, knew that the people (who acquainted Him with the massacre of a certain number of Galileans, when paying their sacrifice of devotion) were of opinion, that these sufferers brought down upon their heads this uncommon calamity, this extraordinary judgment, because they were sinners, above all men. To obviate such an unfair conclusion therefore, He adds, " I tell you nay ; but except " ye repent, ye shall all likewise perish:" and then He illustrates the whole by the following parable:—

" A certain Man had a Fig-tree planted " in his Vineyard, and he came and sought " fruit thereon, and found none; then " said he to the Dresser of his Vineyard, " behold, these three years I come seeking " fruit on this Fig-tree, and find none; cut " it down, why cumbereth it the ground? " and the Dresser of the Vineyard answer-

" ing, said unto him, Lord, let it alone this
" year also, till I shall dig about it, and
" dung it, and if it bear fruit well, and if
" not, after that thou shalt cut it down."

The owner of this Vineyard, is the Almighty God; the Vineyard, the whole human race; and the Fig-tree, the nation of the Jews. God had long spared their unfruitfulness, and at last sent forth his Son, who, notwithstanding their stubbornness and unbelief, yet interceded for them. They had promising leaves, but no fruit, therefore cumbered the ground; for the Fig-tree, their emblem, draws much moisture from the earth, and thereby is a prejudice to other more fruitful plants. And here, we must admire the great charity of the Dresser of the Vineyard, who extended his compassion to those who shewed so little concern for themselves.

He is ready to dig about them, and dung them, or in other words, to offer them the gifts of his Spirit, to warm them into

gratitude; and if they brought forth good fruit, it should be well with them; if not, then they must expect to be cut down. In vain was this favour shewn to the Jews, for they heeded not the care and trouble of the Dresser of the Vineyard. They regarded not his intercession in their behalf: so the proffered mercy was taken away from them, and given to the Gentiles.

Though this Parable was originally meant to warn the Jewish Nation, to be fearful of abusing God's patience, yet it may with equal propriety be applied to us: for the Vineyard is the Church of God, and the barren Fig-tree a careless Sinner. Our divine Redeemer is the Dresser of the Vineyard, and our intercessor with the Father, who has been mercifully indulgent to us, in sparing us to see the beginning of another year: and whilst I congratulate you, upon your entrance into a NEW YEAR, I would bring to your remembrance the awful determinations of Divine Providence, by which so many have been summoned

from their earthly existence, the last EXPIRED YEAR; that some who are here present, may probably be called away from this sublunary world, before the return of this season.

And, lastly, I would beg your attention to such reflections as ought to arise from these considerations.

The first thing worthy of observation then, may be, that we still live; when in the short space of the last year so many thousands have been cut down on our right hand and on our left; though the tree may have been shaken by many a blast, and threatened by many an accident and indisposition also: yet the forbearance and tender mercy of God have spared us. Perhaps the guilt and barrenness of our lives had raised up the hand of Justice, when Mercy interceded, saying, "let them alone "this year."

Notwithstanding this indulgence to US,

we may have seen, in the short term of one year, a promiscuous multitude laid in the dust. New born babes have breathed out their lives at the moment of receiving them. Infants have been taken away from the fond caresses of their mothers' love, and fathers' indulgence. Promising youth have been torn away from a thousand ties of parental tenderness. Many in the noon of life have fallen to the unexpected stroke of Death. Parents have been snatched from their helpless offspring, and Age's slender cord of life has frequently been broken. Brothers and sisters have equally been called by the awful summons of Death. Nay Death has not spared the dearest tie in nature, that of Husband and Wife, not even those who had long enjoyed the comforts of a BLISSFUL UNION.

One person at the opening of last year might look forward with hopes of providing most amply for his family and friends; another might retire to enjoy the fruits of

his labour, with the thought that he had goods laid up in store for many years: but Death appeared and put an end to the towering hopes of the one, and the flattering expectations of the other.

The young Sinner may possibly have been arrested by the grim tyrant Death, in the hour of dissipation, and brought to the bar of his God with all his imperfections on his head; and the old Transgressor, after the AX had been laid long at the root of the tree, may have been cut down and brought to judgment. The Plant of Innocence and Virtue may have been rooted up, and carried to the regions of undisturbed repose; whilst the happy Probationer, silvered over with age and grey hairs, may have been taken to enjoy an everlasting reward.

From these instances it is evident, that though we may be spared for a season, yet a time will come, when we must be num-

bered with those who are gone before us: for Death is the law of our nature, and the tribute which we must all pay. We entered into life for that end, to yield it up whenever summoned; and it becomes us as Christians to prepare for that call. Though now we may be full of life, with health smiling on our cheeks; though scenes of pleasing comfort may be in our hope, and our souls be laying out plans for ease, yet the mighty and awful messenger may perhaps be approaching to disappoint our resolves.

To some, this, and many succeeding years may be extended; to others a few months, perhaps a few weeks, or days. These are natural thoughts, however unwelcome; for we were derived at the first from dust, and to dust we must again return. Our lives are beautifully compared to the vegetable creation, and the seasons of the year.

Our infancy is like the Spring, when

many plants fade and die; our youth, like the bloom of Summer, when the gayest flowers decay: our manhood begins to decline, like the dropping fruit of Autumn; and our old age withers away, like the falling leaves in Winter. The course of Nature is not altered in any season, nor in any age.

The certainty of death is absolute, and the necessity unavoidable. Our fears cannot tend to prolong the life we are so unwilling to resign; then why should we harbour unavailing terrors, which often produce sorrow and melancholy, instead of faith and repentance. Death will put an end to all our earthly pleasures, call us from our nearest and dearest friends, and separate the soul and body.

Were the consideration of death to end in this review, we should look upon it as a gloomy and unwelcome summons from comfort and enjoyment: but thanks be to God, who giveth us the victory over this King of Terrors, even such a victory that

more than recompenses all our toil and troubles, in combating this formidable opposer of our tranquillity. If we endeavour to overcome the fear of death, by contemplating the blessing of the victory, we shall, I trust, be enabled to look upon it a kind deliverer from various cares and anxieties; and though we know death will put an end to our earthly pleasures, it will conduct us to the possession of heavenly joys, which will not be subject to any interruption. Though it call us from our nearest and dearest friends, it is the messenger of a happy and lasting union: and though it separate soul and body for a season, it announces that period when they shall be re-united and admitted to enjoy the felicity of Heaven. Armed with these reflections, we need not be terrified at the approach of death; but we must remember that they can only arise from DIVINE GRACE, and can only be retained by TRUE FAITH. Though death cease to be terrible when properly viewed, yet it must be allowed truly awful, when we consider the conse-

quences: these are, not only the pangs of parting with every human hope and joy; but an introduction into another world, where we must be judged for our actions, and sentenced, by an irreversible decree, to happiness or misery; and that not for a SEASON, but to ETERNITY. Compared with this, what are the torments of corporeal sufferings! what the separation of every thing earthly!—little indeed. To prepare for death, then, calls for every rational endeavour; and this will lead us to the last thing proposed, the reflections arising from the subject.

Our observations have already led us to the contemplation that many have been cut down even in the LAST YEAR, and the possibility, nay, the probability, that some of us may be summoned before the expiration of THIS. The Lord of the Vineyard may have bared his arm on finding no fruit in our youth, and our merciful Intercessor may have pleaded in our favour. He may have approached again in our

manhood, and still have listened to this intercession, "Let them yet alone." He may have stretched out the hand of justice, and yet have spared old age another year. Notwithstanding this, we are assured that our last year of trial will come, when our Lord will no longer say, "Let them alone;" and this day of his coming may be sudden and unexpected, "as a thief in the night." Over that EVENT, the Lord, in his mercy, hath cast a cloud, which no human foresight can move, or see through; and for the wisest reason—to make us vigilant in our several duties. Had God unveiled to us the day of our death, its NEARNESS might strike us with terror, its DISTANCE make us too careless: but He has concealed this most important of secrets, that we might make due preparation for its approach, without being inattentive to our worldly concerns. I say, DUE PREPARATION, and this may be by reflecting how we MAY, and how certainly we MUST, be called to bid adieu to this world. If we seriously and earnestly engage in such me-

ditations, our affections to the things of this world will be moderated, and we shall become more indifferent to the pleasures and enjoyments which they propose to us.

Year after year it is possible we may have neglected this consideration, or if it have entered into our hearts, we may have dismissed it, as an unwelcome visitor, till some more convenient season. Whilst we ought to have been preparing for death, it may have been our more particular care to look into futurity with the thoughts of spending a long life: but instead of extending our view to such a distance, it becomes us to be upon our guard, lest the present moment may not be our own. For which purpose, I should recommend an honest attention to the PRINCIPLES of CHRISTIANITY, which foundation is not built on the SAND, but on a ROCK. With this support we shall stand erect and firm amidst dangers and distresses; for it teaches us to PRAY, which will lead us to be PIOUS; and then we shall ever retain a devout

sense of God's presence, and endeavour, by every means in our power, to engage his favour and protection. To obtain which, we should petition the Almighty God for grace to subdue every corrupt passion, and eradicate every sinful habit; so shall we take the best means to acquit ourselves in all our duties of CIVIL, SOCIAL, and DOMESTIC LIFE. We should become good subjects, good citizens, dutiful children, affectionate parents, exemplary in the character of husband and wife; and this would lead us to be truly religious: so that we could even look through the almost natural gloom of sickness and old age, to an humble assurance of a covenanted title to all the blessings of the Redemption, which our divine Lord has procured and promised, as a reward to the faithful and obedient. With what reverence and faith should we then commit ourselves to our Divine Redeemer, who encourages us, by his mercy, to hope for a happier station in the bliss of Heaven, where the afflictions of this life will be forgotten.

The words of the text, and the season of the year, naturally lead me to these serious reflections. And it need not be wondered at, for we have certainly reached a step nearer to Eternity. We are hastening to the grave, and life is a continual journey to it, shorter or longer, as it shall please Divine Wisdom; and often, when we may think ourselves at a great distance, we may be making hasty strides towards it: for we know not but we may be abusing the very last moments of an ill spent life: that even this, which is to be measured by the next throbbing of the heart, may be the awful one that CLOSES this earthly scene, and FINISHES our time of probation. That dreadful event is not improbable; for it happens every day, and no one dare presume that this will not be their lot: an argumeut surely sufficient to persuade us to immediate reformation, and "to-day "to hear the voice of God, and harden "not our hearts, but apply them unto true "wisdom." Let, then, each succeeding day and year be an earnest of our growing

in goodness, as we advance in years; and the longer we are let alone, may we prove more and more fruitful, neither ABUSING the PATIENCE of God, nor DESPISING his GOODNESS. Then we may hope, when our years are brought to an end, and we are cut down, it will be in MERCY, and not in JUDGMENT. Mercy and judgment: the first an admission into happiness, the last a sentence to misery; and we are taught to believe that there is no alternative; for if we do not endeavour to embrace the former, we cannot escape the latter. This, then, is the most important concern, to learn how to die well; and I pray to God, by the mercies of the time past, and by the hopes of what is to come—by that intercession which has yet preserved us, and by that Divine Power, which alone can give or take away, that He will STRENGTHEN our FAITH, and FURTHER our REPENTANCE; that, whether soon or late, it may please Him to call us hence, we may be found fruitful in holiness.

We are all conscious that an account of our actions must be given at the last; and it is hardly possible for us to feel at ease, if we have not a hope that we shall render a good one. Good, however as we may suppose it, much will no doubt be wanting to make it acceptable, when the grand enquiry shall be made: and they are only truly wise, and truly learned, who live so as to engage in their favour the blessed Giver of all things; for He is to be their Judge. To that Saviour, God and Judge, we must all appeal; and when the day of trial comes, and the Books are opened, happy shall every one be, who with humility of heart can say, "Lord, "the time which thou hast given me has "been spent in thy service. I have not "suffered myself, either through indolence "or dissipation, to live in ignorance of "thy GREAT GOSPEL TRUTHS; neither "have I withheld them from others. I "have laboured to find, to publish, and "defend them; and I have kept what

"I think to be, the TRUE FAITH; and "have done to the best of my power, "that others should receive the same." If the ministers of the Church can so far presume, it will be a comfort and satisfaction to them, surpassing any earthly consideration. I would hope that the present Congregation would bear testimony to my hearty endeavours to SHEW them, and WALK with them in the way that leadeth unto life: and I also have a pleasing satisfaction in the reflection, that my labours have not been in vain. My desire has uniformly been to RECLAIM from ERROR, to PRESERVE from INFIDELITY, and to CONDUCT my HEARERS in the way of TRUTH. How I may have succeeded, you all will have to answer for yourselves, and my wish is, that we may so benefit by what we hear, that we may not be considered barren trees, but such as may bring forth the fruit of good living; and that when we are called to meet death, we may die in peace, and at the last day, may all obtain mercy, and meet in Heaven.

Which God of his infinite mercy grant, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, belong all Power, Majesty, Adoration, and Praise for ever.—Amen.

SERMON XII.

ON EARTHLY COMFORT, AND HEAVENLY JOYS.

Videre est jucundum, audire est melius, obedire cor est optimum; sed amare Deum est pretiosissimum.

To see is pleasant, to hear is better, to obey the heart is the best; but to love God is most precious.

SERMON XII.

I. CORINTHIANS, Chap. II. Verse 9.

EYE HATH NOT SEEN, NOR EAR HEARD, NEITHER HAVE ENTERED INTO THE HEART OF MAN, THE THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM.

THE arguments which are usually offered to persuade us to the practice of goodness, and to deter us from the pursuit of a wicked course of life, are attended with the clearest and most convincing evidence. These inducements are nothing less than the health of the body, the peace of the mind, and the immortal happiness of the soul. Our passions have so considerable a share in our composition; our appetites are so keen and pressing; our pleasures, our temptations, our bad examples, are so various and

attractive; that mere Reason, unassisted by Grace, is too feeble a guard to Virtue. On this account it is, that Almighty God, the Creator and Saviour of all true believers, has acted so gracious a part, that nothing might be wanting: no method be left untried to invite us to a holy life, and no excuse remain for any deliberate vice.

Besides the Light of Nature, of Reason, and of Experience, God has fortified our minds with his own explicit sanctions; for to motives of PRESENT INTEREST, he has superadded the promise of FUTURE and ETERNAL HAPPINESS. In representing to us this future happiness, the holy Scriptures make use of all the variety of figures, and lively images, that are proper to affect our hearts. They charm our rational parts at the same time that they kindle our most generous passions. For example, we are apt to love riches, and delight in the idea of affluence. We have therefore proposed to our purchase a pearl of inestimable price, infinitely worth the buying,

and parting with all we have to gain it: a treasure that will never waste, which no fraud can diminish, no violence can deprive us of. We are also naturally desirous of honour and promotion; and therefore God, for our short, but honest services here, has promised us a Throne and a Kingdom hereafter:—a throne which we can never lose; a kingdom which cannot be shaken. Grand and lofty as these descriptions may appear, they are still but mere figures and allusions; for the Apostle informs us that the joys of the future world are infinitely superior to all below. Sense has nothing that can reach their taste, nor can Imagination itself apprehend their greatness: "Eye hath not seen, nor ear "heard, neither can the heart of man con-"ceive them." Before we enter upon the particulars of this description, it is proper that we should attend to the condition and qualification of the persons who are to enjoy these blessings. To which purpose let us consider what the love of God is, as mentioned in the text; who they are that

rightly exercise it; and how liable the nature of it is to be misunderstood. If this enquiry were brought home to the generality of Christians, and if they were asked in plain terms whether they love God or not, it would be received as an affront, rather than a serious question. Men of all denominations, of all churches and professions, would be highly offended to have it said, or even suspected, that they do not love their Maker and Redeemer: but when we come to examine into this love, and put it to a fair trial; when we prove it, as we would a tree, by the goodness of its fruits; what do we find it to be? and how much does the value of it amount to? generally no more than an idle DISPUTING about religion, an EMPTY formality, or an UNMEANING speculation. That love of God which our own best reason dictates, and which the Scriptures recommend and press upon us, as a qualification for eternal rewards, is a PRACTICAL THING, which includes the whole of a good and pious life. It is not seated in the fancy, nor lies

dormant in the understanding, but influences the will, and regulates the moral conduct; it is not a fit of passion, a transient gust of love; but a sedate and permanent principle of heart; leading us to all holiness, and an imitation of those excellencies which we profess to love and admire.

If we truly love our fellow creatures only, we shall always study to oblige them. We shall endeavour to be like them, and therefore render ourselves agreeable to them; for a similitude of manners naturally creates esteem, and if we have a generous wish to oblige others, it is an infallible sign that we regard them. This argument might be clearly elucidated by several familiar instances. A subject is not understood to love his king, and all that are put in authority under him, by barely COMMENDING their policy, or ADMIRING their splendour; but by OBSERVING their laws, and PROMOTING the welfare of their Government: nor can a child be said to love its parents by REJOICING at their prosperity,

or BEING PLEASED with their indulgence; but by OBEYING their commands, and SUBMITTING to their will.

Our heavenly Parent then requires our love, not only in an equal, but a very superior degree. We must have a just sense of his divine nature and perfections: and testify these marks of our love, by the best proofs which can be offered, an uniform course of pious and good works; these will most effectually shew our truest endeavours to please Him. Our blessed Saviour has in various passages connected Love and Obedience in such a manner, as to make them inseparable, "if ye love me, says He, keep "my commandments: he that hath my "commandments and keepeth them, he it "is that loveth me." And Saint John the Evangelist, who is honoured with the appellation of the Disciple whom Jesus loved, makes this topic the subject of his first Epistle; "whoso keepeth his word, in him "verily is the love of God perfected. This "is the love of God, that we keep his com-

mandments." The application here is very obvious, as the wicked (so long as they continue in wickedness) can never pretend love to God, without gross hypocrisy; so penitent Christians need be under no fear or apprehension of their love to God; for the general tenor of their lives, is the surest proof obedience will ever be accounted the sincerest love, and no other test will be required. And whoever leads a life of truth and goodness, founded on divine faith, most certainly loves God, who is truth and goodness itself: and such, through the merits of their adorable Redeemer, will arrive at everlasting happiness. Having now considered the condition on which the holy reward is to be obtained, I shall in the next place, take notice of the description given of the reward itself; "Eye hath not seen, "nor Ear heard, neither have entered into "the Heart of man the things which God "hath prepared for them that love Him." On this account the Apostle, in a truly elegant and philosophical manner, heightens our idea of his subject, by three distinct

steps and degrees. The climax is most admirably beautiful, and in my opinion, without a parallel.

It must be a real pleasure to every religious mind, to expatiate on so fine a picture. By the light of the eye, we are presented with a wonderful variety of objects both for use and entertainment. It opens to us a view of the marvellous field of Nature, and the numberless beauties of the works of God. Light is exquisitely delightful and surprizing—the Royal Preacher must have been sensible of this when he made the following declaration: "the light is sweet, and a "pleasant thing it is to behold the Sun." We perceive in it such works of power, providence, order, and proportion, sufficient to employ the intellectual mind, and engage the thoughts of creatures far superior to us.

But what we *receive* by the *Ear*, still exceeds all we *see* with the *Eye*. The place we occupy, and the tract of country we can personally visit, lie within a small com-

pass; and the observations we ourselves can make are very few. For one fact or event that we have actually SEEN in the narrow sphere of our own lives; we have HEARD of numerous incidents in various parts of the Globe, and have become acquainted with the histories of past ages: so eminently does the information attained by the Ear, surpass that which we receive by the Eye; yet this is nothing to what the Imagination impresses upon the Mind. This indeed, is a vast, and almost boundless faculty: those who improve it with spirit and vigour, will form schemes of happiness, draw out landscapes of pleasure, range into distant worlds, and view scenes of being without name, and without end. Thus the fancy comprehends more than all the other senses united. But unlimited as this power may seem, Saint Paul says, it is utterly unable to conceive the blessedness mentioned in the text: here Imagination itself is lost; our utmost stretch of invention, is as inferior to those blessings, as the seeing of the Eye is to the hearing of the Ear; or the

hearing of the Ear, to the conception of the Heart. I cannot help repeating, that this is the finest climax that occurs to my memory: "Eye hath not seen, nor Ear heard, nei-" ther have entered into the Heart of Man, "the things which God hath prepared for "them that love Him." And yet the comfort which results from the truth of this assertion, is even more than equal to the beautiful mode of expression by which it is conveyed to us: and indeed we cannot wonder at it, for this is the sweet peace of God which passeth all understanding; the nameless heartfelt pleasure which is so infinitely superior to all the fluttering and transient joys of this present world. The things of another life are properly spiritual, therefore can only be spiritually discerned; they can be conceived and enjoyed by none, but those whose affections are purified and refined, and whose hearts reverence Religion, and love its blessed Author. Let us ever rejoice n this comfortable truth, that there will be such a thing as *seeing* God and being *like* Him. But this resemblance of our glorious

Maker must be begun by a holy disposition in this life—HERE. is the trial of our faith and obedience; and except we endeavour to give sincere proofs of both, we cannot reasonably expect that the Lord Jesus will change our vile bodies, and make them like unto his glorious body.

JUSTICE demands our Obedience; but let not this alarm us, for we may rest assured that the HOLY GHOST is always ready to assist us in the performance of our duty: and that MERCIFUL SAVIOUR who redeemed us, is himself the advocate for our forgiveness, if we be not presumptuously wicked, and obdurately impenitent. At the day of final retribution, Jesus Christ, the incarnate God, will be our Judge; if we love and fear Him while on earth, He will then make our nature perfect, and glorify us with his own likeness. Let it suffice us to know that, as light is *here* the medium by which we discern all visible objects, so *true piety* is the sole accomplishment, under God's grace, and through the merits of our

Saviour, that can enable us to see and taste the happiness of Heaven.

Therefore, let us, not deceive ourselves with the mistaken and absurd notion of LOVING God, and yet not SERVING Him. The love of our Maker cannot subsist really and beneficially in any thing but true religion: in striving to copy supreme goodness, and in a conscientious observation of the precepts contained in the holy Scriptures. How calm and tranquil must the mind be that is actuated by these! how serene and undisturbed must that breast be where Virtue and Religion dwell!

They who maintain a proper government over themselves, enjoy that sedate and solid happiness which nothing can rob them of;—their pleasures flow from within; therefore they need not seek abroad for enjoyments. Religion is their guide, and that is productive of true pleasure and happiness, as it comprehends sincere piety and cheerful obedience to Almighty God. These

are Wisdom's best and noblest companions through every stage of life;—they augment its pleasures, and sooth its pains:—they give the sweetest relish to prosperity, and, like a faithful friend, forsake us not in the day of adversity. What a delightful exercise it is to be employed in the service of our God! whether wafting up our winged thoughts in fervent prayer, or feeling an ingenuous compunction of heart, and melting into a penitential sorrow for our ingratitude to the best of friends; forming, at the same time, purposes of future obedience, under the direction of that Grace which we implore. When we give vent to the fulness of our grateful souls in becoming raptures of praise, or reflecting on his boundless mercies, no pleasure on earth can stand in competition with that which we experience while thus divinely engaged: surely such are "the ways of pleasantness," and such "the paths of peace." How truly satisfactory is the remembrance of a well spent life! what comfort does it bestow! it even inspires us with the hope of being

made partakers of that future blessedness which the God of our Redemption purchased for us by his blood.

In Heaven it will be one of the least privileges of the Sons of Piety to be acquainted with no more sorrow; to feel no more pain. Death itself shall be swallowed up in victory; and Sin, which now points its envenomed shafts, shall be utterly extirpated. The redeemed of the Lord shall be presented without spot before Him, and He will give them a crown of life. Sorrow will be converted into the most extatic joy, and pain into substantial pleasure. But how delightful must be their employment, in contemplating Him who is infinine TRUTH, and loving Him who is infinite GOODNESS! What a rational scheme of bliss have the Scriptures given us reason to expect, when they tell us that, as to our wills and affections, "whom have we in Heaven but God? and "there is none upon Earth that we "should" desire in comparison with Him. We are told by the Royal Psalmist that

though our flesh and our heart may fail, "God is the strength of our heart, and our "portion for ever;" we shall be filled with all the fulness of God, and drink of his pleasures as out of a river; and then, as to our understanding, that we shall know as we ourselves are known, "in God we "shall see light, and see Him as He is." And how greatly (too greatly for our present unequal conceptions) will the understanding be enlightened, when God shall shine forth immediately upon it in the fulness of his glory; when we shall be as conscious of his enlivening presence as we are of our own existence; as sensible of his unerring approbation, as we are of the testimony of our own conscience. God hath styled himself light; and as the whole creation would be involved in one black and uncomfortable gloom, if light did not enliven it with its smiles, and beautify it with a rich variety of colours; so would the Spiritual Creation live in eternal darkness, did not God lift up the light of his

countenance upon it, brightening it with the beams of his truth, and cheering it with the influence of his favour. How blessed will be our station when we behold our Lord face to face; when we truly love what we behold, and are made happy in the enjoyment of what we love:—the first and best of beings; great and marvellous in his works; just and righteous in his ways: but infinite and incomprehensible in his nature. Earthly objects may puff up the soul with unsubstantial bliss, but nothing can fill up every void in the mind, and satisfy the whole compass of our desires with the fulness of solid and unmingled happiness; BUT that Supreme God, who pervades every part of matter, fills infinite space, and inhabits Eternity; that Being who is above all, and through all, and in us all.

While we contemplate the future joy and felicity of penitent and sincere Christians, let us also remember, that as the words of the text are to them most certain

and comfortable; so, in regard to the wicked, we have reason to believe them POSSITIVE and TERRIBLE: we have just cause to fear, that "Eye hath not seen, nor ear "heard, neither can it enter into the heart "of man to conceive, the punishment which "God hath prepared" for those whom no arguments could engage either to love or to fear Him.

Finally, then, let us not be so rash and inconsiderate, and such enemies to our own souls, as to continue to be guilty of sin, which will deprive us of our peace in this world, and our happiness in the next; but let us in due time co-operate with divine grace, and labour to obtain that pardon which is promised through the merits of a Redeemer; so that the awful day of Judgment may not find us unprepared: but that we may be of the number of the faithful, whom Jesus Christ, the God of all things, shall admit into the regions of light and life, where the Saints live for ever in his blessed presence; where are such tran-

scendant glories, as eye hath not seen; such transporting pleasures as ear hath not heard; and such fulness of joy as the thoughts of man cannot conceive.

SERMON XIII

Having been requested by many Friends to re-publish the two following Sermons, the very kind attentions I have received from them, induced me to oblige them; and I now offer them to the Public with an humble hope, that the sentiments contained therein will not be disapproved of by Friends to the King, the Constitution, and the Established Protestant Religion of this Realm.

DEDICATED, BY PERMISSION,

TO HIS MAJESTY.

THIS

SERMON,

PREACHED IN THE

PARISH CHURCH, OF ST. MARY,

Newington, Surrey,

On SUNDAY, the 16th of October, 1803,

BEFORE

Lieut.-Col. Gaitskell, of the First Regiment

OF SURREY VOLUNTEERS,

AND BEFORE MAJOR THOMAS BURNE, Esq.

AND THE OTHER GENTLEMEN OF THE COMMITTEE

AND CORPS OF THE NEWINGTON DIVISION.

THE FOURTH EDITION.

Regi, Legibusquê, Focis et Aris pugnemus,
——— Déo juvanté, nil desperandum.

Let us fight for our King, Laws, Families, and Churches;
God assissting, nothing is to be feared.

NEWINGTON DIVISION

OF THE FIRST REGIMENT

OF SURREY VOLUNTEERS.

At a Meeting of the Committee for conducting the affairs of this Division, held at the Montpelier-House, on *Monday*, the 31st day of *October*, 1803,

It was resolved,

That the thanks of this Committee, and of the Volunteers of this Division, be transmitted to the Rev. Mr. Dickinson, for his excellent Sermon, preached to them on *Sunday*, the 16th day of *October* instant; and as sentiments so truly pious, and precepts so patriotic, cannot be too generally diffused, they request the favor of him to print the same.

TO THE KING.

May it please your Majesty,

THIS Sermon, intended to excite your Majesty's subjects to unity, loyalty, and piety, is dedicated to your Majesty (by a gracious permission), from a full assurance that no one is more truly desirous of promoting those blessings; for whilst the Heathen Philosophers, Heroes of old, and modern Infidels only teach us how to die, the conduct of your Majesty, both in public and private, is an engaging example how we ought to live. The English nation, inspired with the contemplation of a life so dear to them, have been roused into military energy, and testified a disposition and readiness to meet any danger. Thus prepared, your

Majesty may entertain a reasonable hope that the Almighty, who went forth with your Majesty's Fleet and Army, and stopped the mad career of the French in Egypt, will continue to assist your Majesty's laudable endeavours to defend the British dominions, and give peace to all the World. Which is the most ardent wish of,

Your Majesty's most obedient,

Most humble,

And most faithful servant and subject,

ROBERT DICKINSON.

Newington-Butts, Nov. 15, 1803.

PRAYER

BEFORE THE SERMON.

O MOST GREAT, MOST GLORIOUS, AND ETERNAL LORD GOD! the sole Disposer of all Events, and sure refuge of all those who trust in Thee: who in Thy goodness hast shewn wonderful things to the people of this land, in blessing us with liberty, safety, and plenty, whilst many other nations have suffered the miseries of slavery, bloodshed, and ruin. Thou, like a tender father, hast threatened us in anger; yet mightest intend Thy seeming severity but an act of mercy to call us to repentance. Sensible of our errors, we humble ourselves before Thee, confess our sins, and implore

Thy pardon; truly thankful for Thy former mercies in sparing us when we deserved punishment, and hitherto preserving us from the hands of our enemies, we flee unto Thee for succour in this time of necessity and danger, and heartily pray Thee to continue Thy accustomed care and protection to our GRACIOUS SOVEREIGN LORD the KING, the QUEEN, and all the ROYAL FAMILY. Grant, O Lord, we humbly beseech Thee, that the Councils of the State, and the Authority of the Magistracy may happily tend to the good of the People, the safety of the Church, and the advancement of thy glory; and give us grace that the hearts of all ranks and conditions of people may so unite in love to one another, in loyalty to the King, and in obedience to Thy will, that through Thy mercy we may be delivered from the fear of our enemies, and see our Country, and all the comforts and blessings connected with it, secured from SECRET TREACHERY and OPEN VIOLENCE. Go forth, we humbly pray Thee, in the power of Thy might, with our

Fleets and Armies; inspire the leaders with wisdom, courage, and piety, and the men with loyalty and true dependance upon Thee. Support them all in the day of battle with the recollection that they are engaged in defence of their Families and Friends, Government and Laws, Country and Religion. Mercifully receive the souls of those whom thou permittest to fall in battle. Be a Father to the Fatherless, and Protector of the Widow.

Grant, O Lord, that the hearts of the enemy may be softened by defeat, that they may confess Thee to be the Lord, Almighty to save, and All-powerful to destroy, and henceforth desist from the pursuits of unlawful war and unjust ambition; and finally grant that this and other nations, who are in dread of, or actually suffer, the dire scourges of invasion, usurpation, and slavery, may humbly submit to Thy divine guidance, and find their countries restored to tranquillity, prosperity and peace.*

* Our wish has been happily realised.

These things we beg, in the name and through the mediation of Jesus Christ, thy Son, our Lord; in whose most perfect form of words we offer up our imperfect addresses to the Throne of Grace, saying, Our Father, &c.

SERMON XIII.

NEHEMIAH, Chap. IV. part of Verse 14.

REMEMBER THE LORD, WHICH IS GREAT AND TERRIBLE, AND FIGHT FOR YOUR BRETHREN, YOUR SONS, AND YOUR DAUGHTERS, YOUR WIVES, AND YOUR HOUSES.

THE love of our country has been held in high estimation in every age, and deserves to be ranked amongst the first of virtues. The WARRIOR at all times has exerted his power to protect it; the GENIUS has called forth his abilities to consecrate true Patriots to immortality; and the PIOUS have ever offered up their prayers for its prosperity and peace.

God, in his wisdom, when the world began to be peopled, linked mankind in social ties, to Friends, Relatives, Magistracy, Sovereign, Laws, and Religion; but hu-

man nature, prone to go astray, in process of time, produced characters who betrayed a disposition to infringe those social duties, which gave rise to public spirit, by exciting the vigilancy of those who were inclined to defend and preserve them: and in imitation of those who first obtained the name of Patriots, every heart who feels a real love for their NATIVE COUNTRY, cannot be indifferent to its fate; for, whilst they are pleasingly delighted in contemplating its true interests, they will be equally affected at any approaching, or dreaded, calamity which may await it.

We have a striking instance of this in the conduct of Nehemiah, who, when in a distant land, entertained a warm affection for the country of his ancestors, though he was a stranger to it; for, upon hearing that the walls of Jerusalem were broken down, and the people in great affliction and reproach, * *He sat down, wept, mourned cer-*

* Nehemiah, chap. i. verse 4.

tain days, fasted, and prayed before the God of Heaven.

King Artaxerxes, to whom he was cup-bearer, perceiving in him an unusual sadness, enquired the cause, to whom Nehemiah replied, * *Let the King live for ever! Why should not my countenance be sad, when the city, the place of my fathers sepulchres lieth waste, and the gates thereof are consumed with fire!* The complaint was urgent: *And the king said unto him, for what dost thou make request? So I prayed unto the God of Heaven, and said unto the king, If it please the king, and if thy servant have found favour in thy sight, send me unto Judah, unto the city of my fathers sepulchres, that I may build it.*

Upon which the king granted his request, and sent him with power to rebuild the walls and gates, and to repair the ruined city. And although the neighbouring princes and

* Nehemiah, chap. i. verse 3, 4, 5.

people conspired against him, and endeavoured to frustrate his design, yet, notwithstanding their opposition, he finished the business speedily and effectually.

The courage of the Soldier, the zeal of the Patriot, and the piety of the Saint, scarcely ever appeared more truly united than when Nehemiah was preparing to rebuild the walls of Jerusalem, and defend the people from the violent outrages of the enemy.

To do the subject justice, we cannot use a more striking and expressive language than what his own words convey to us,* *We prayed to God, says he, and I set the people after their families with their swords, their spears, and their bows, and I looked and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, be not afraid of them; remember the Lord, which is great and terrible, and fight for*

* Nehemiah, chap. iv. verses 9, 13, 14.

your brethren, your sons and your daughters, your wives and your houses. He then farther observes,* *Each person, with one of his hands wrought in the work, and with the other hand held a weapon, and they prayed unto the Lord to strengthen their hands so the wall was finished.* It should here be observed that piety was the leading principle in the governor Nehemiah, and he endeavoured to impress it on the nobles, rulers, and people, by his own example; that by the exercise of that virtue they might secure both the favour and protection of the Almighty.

His exhortation was given to people of all ranks, *to remember the Lord, which is great and terrible.* What a salutary and important injunction! and can we either hope for, or deserve, victory, if we forget the LORD, who gave us being? The LORD, who bestowed on us every blessing which we are now exerting our endeavours to

* Here is a likeness of our noble minded Volunteers.—Nehemiah, chap. iv. verse 14.

maintain and preserve? The LORD, who endues us with grace to pursue upright intentions, and repent of evil ones? The LORD, who gave his Son Jesus Christ, that our good intentions might be accepted, our sins pardoned, and our eternal happiness secured? The Lord, who is great and mighty in battle, great in mercy, great in power, great in glory. If we fight under the banner of the most high and terrible Lord, whom we have just represented, and *be clothed with the armour of righteousness, and armed with the shield of faith*, we need not fear the power or malice of the enemy; but if we do not remember the Lord for the arm of his greatness, we may expect to feel the rod of his vengeance. Sensibly impressed with the conduct of Nehemiah, let us imitate his example, for we have as great cause to be zealous for the comforts and blessings of OUR NATIVE COUNTRY, as he could possibly have for the COUNTRY OF HIS ANCESTORS.

IN THIS COUNTRY we first drew breath,

sported in all the innocency of childhood, and carefully cherished the opening buds of infancy. HERE the infant buds broke forth into blossoms, and formed numbers of little societies, where in sportive play we passed our careless youth. HERE our growing years brought on the maturity of manhood, changing the fading blossoms into ripened fruit. HERE the ripened fruit, like a happy silvered old age, gradually drops from the tree, and sinks into rest. HERE have lived, and now do live, our companions, friends, and nearest connections. Yes, in this island we have ASSOCIATES, BROTHERS, SISTERS, PARENTS, CHILDREN, WIVES: so that when we speak of our native country, we name the spot where every thing dearest to us dwells: If we take leave of it for a season, and Providence happily permits us to return, we bring to our remembrance all the pleasing scenes we had formerly known, and willingly forego all the riches and splendor of foreign lands. After the toils of life are over, we hope to go down into the grave

with the comfortable expectation of resting in peace in the sepulchres of our ancestors, till we are summoned to join them again at the day of general resurrection. Our native country is to us all like a common parent, which nursed, reared, and protected us in every stage of life, and will keep our remains sacred when we shall be no more: the least then that we can do for it, is to regard it with the affection of dutiful children, and defend it from every insult and violent attack.

Having hearts warmed with such sentiments, which God hath naturally planted in us, can we look with cold indifference on any danger which may arise to deprive us of it? We have long enjoyed security in this country, when almost the rest of the world have felt the terrors of war: and as we have been singularly happy, when compared with other nations, we should be singularly zealous in supporting the rights and privileges which the goodness of divine Providence has permitted us to enjoy. The

same divine Providence is now pleased to make a trial of our attachment to Loyalty, to Virtue, and to Religion. A foreign, ambitious, and insulting foe* is preparing to invade our country, lay waste our fertile fields, destroy our peaceful habitations, and put to the sword people of every description, by letting loose the tumultuary mobs of lawless anarchy, unprecedented rapine, and daring infidelity. Every country, where their arms have prevailed, too sensibly confirm these strong assertions; and we must humbly bow in submission to the dispensations of divine authority: for "He pulleth down "and lifteth up—the storms and the wind "obey his word"—He also can bridle the madness of the people, however intoxicated with success. Let this remind us, that the Lord is ever to be found, and we cannot meet Him with greater hopes of obtaining his assistance, than when we assemble in his holy temple, and lay our complaint before Him, confessing Him great and terrible; then we may presume "He will go

* Napoleon Buonaparte.

" forth with our host, when we fight for
" our brethren, our sons, and our daughters,
" our wives, and our houses."

We are engaged likewise to love our native country, as the seat of true liberty and mild government. *Here* the injured or oppressed have the liberty of counsel, and power to appeal from one court to another. Those accused of felony, or even treason, have also a claim to an advocate; and the magistrates and judges have ever been found to moderate the law, and as far as mercy could reach, without manifest injury to the community, mitigate the sentence: But their decision is not the standing tribunal; for all ranks and conditions have this high privilege of being pardoned, or condemned, by a jury, carefully selected, so they cannot fall into the hands of tyranny, or be treated with undeserved rigour.

The framers of the laws are composed of commoners, the choice of the people, and of lords, chiefly hereditary, who have

generally been distinguished for some memorable act, or glorious atchievment; and the two houses are so fixed and empowered, as to prove a check on each other.

At the head of the whole we are blessed with a SOVEREIGN RULER, in whose hands the executive power, or the power of confirming or rejecting, is lodged alone; for this branch of government requires expedition, and is allowed by the first and greatest of legislators to be best answered by a *single person*. Herein we may with pleasure contemplate our KING; for during his long reign, no kind of tyranny, oppression, or wrong can fairly be imputed to him. In public life, he has always displayed a paternal care for his subjects; true zeal for the interest of the country; firmness and mercy in the execution of the law: In private, he has ever shewn himself an affectionate example in the several duties of parent and husband: and in his religious deportment he has been humbly

devout, and constant in his attendance upon his God.

The BRITISH GOVERNMENT has risen by degrees and experience, to a height, envied almost by all other nations: *And it stands amongst them like an antient oak in the wood, which, after having overcome many a blast, overtops the other trees of the forest, and commands respect and veneration.*

Blest with such a government, can we, without indignation, hear of a vaunting people, who would introduce into this country, the bloody laws, the most violent measures, and hitherto unheard-of severities, which they have practised towards other countries?—certainly no: The thought must animate every person with courage to repel such an attempt:—But with this courage, let us fly also to a safe Protector: "Remember the Lord, which is great and "terrible," and then we shall fight valiantly for the cause of true Liberty, mild Govern-

ment, uncorrupted Magistracy, and a Patriotic King.

Above all, we should love our native country, as the place where Christianity is established in its purest form. We have long been freed from the superstition of Popery, and the light which the Reformation produced, shines here in all its splendor. Christianity, which we profess, is a system most wise and most gracious, peculiarly discovering its intrinsic value in the exercise of charity, and the duty of piety;—the first inducing us to supply the wants of the distressed: and the other leading us to the contemplation of God, who supplies the wants of all. The form of worship is plain and simple, venerable, and solemn. It is not encumbered with many rites and ceremonies; and what it has retained, are most strikingly beneficial, and awfully sacred. The ESTABLISHED CHURCH agrees with the LEGISLATIVE and EXECUTIVE POWER, exacting no conformity to its mode of worship, but where it is thought the

security of the public, and the welfare of the country are at stake. In another view, Christianity, established on the basis of the Church of England, calls forth our grateful thanks for the mercies we have already received, and inspires us with the hope of the Almighty's insuring to us the enjoyment of future blessings. It excites in us the warmest feelings, and tenderest affections, whilst it supports us in all our sorrows and afflictions, and protects us from the danger of persecuting enemies: It fills the heart with consolation in the hour of pain and sickness, and ensures a reward to the truly penitent when this world shall be no more.

These are blessings, which, I trust, are so rivitted to our hearts, that it is to be hoped none of us would willingly resign them for the superstitious rites, and persecuting spirit of Popery.

To prevent these dreaded evils, let us, my Brethren, *"KNIT OURSELVES TOGE-

* Mar. Ceremony.

THER, AND BECOME ONE." Such an *union of hearts* will happily lead us to an *union with Heaven*; then we shall be prepared to resist an enemy, who is striving to change, or abolish, even our religion.

Nature may be said to have planted a sympathetic feeling in the hearts of all, that they should be active in protecting their own rights, and resolute when their country is in danger. Yet we have seen examples in other countries, where this natural feeling was blunted, either by specious pretences or false promises of the enemy. But in THIS LAND we have a noble proof of Loyalty and Patriotism in the conduct of those generous Volunteers who, by personal service, have offered their exertions, without waiting a ROYAL MANDATE. They are well aware, that no community or government can long subsist, or be secure from an invading foe, unless the several members unite hand and heart, and willingly hazard their lives in defending them. What other nations have suf-

fered by disunion, is a striking lesson to them for uniting self and social love; well knowing that every individual has an interest and an inheritance in the safety of their country; and that by FIRM UNION both are most likely to be protected.

Impressed with such sentiments, the Volunteers have testified a conduct truly laudable, by making their pursuits of amusement and gain only *secondary considerations;* for (like the soldiers of Nehemiah, who worked, as it were, with one hand, and carried a weapon in the other) they have employed the time in military exercise, which would otherwise have justly been allotted to labour or profession; and thus, by acquainting themselves with the *proper use of arms,* are, we trust, prepared to meet their enemy, and, through divine permission, save their country. They have given incontestible proof of their attachment to the cause in which they have engaged, by sealing it with an oath, and calling the Almighty to witness their sin-

cerity. Such an act, performed with readiness in the hour of necessity and peril, is highly praise-worthy, and merits their country's grutitude: but to be victorious, they must "put on the sword of faith, and "helmet of righteousness:" for this is the armour the Sovereign Majesty of Earth and Heaven requires, when "He goes forth "with the host to battle; Remember the "Lord then, who is great and terrible," and it will nerve the arm with true courage, and finally lead to victory.

But as the security of our country is a general cause, the duties which are necessary to promote it, should be generally exercised: It becomes us all then to be diligent, industrious, sober, and faithful in the different situations where Providence has placed us: for this will be the true way to ensure prosperity at home, and reputation from every other country. The word of Holy Writ enforces these duties, and binds us also to be subject to the Higher Powers, which will principally ap-

pear in supporting the laws and necessary measures of government: If we disregard these essential duties, the state will be so far from flourishing, that it will with difficulty exist; and then public order, and public tranquillity, will most assuredly give way to anarchy and confusion, and thus make us an easy prey to an insidious and implacable foe.

Viewing the threatened and impending evils in this light, those who are blessed with the means, will, we presume, cheerfully continue their pecuniary contributions (if they should be wanting) towards the support of conquering the common enemy.

Some, who cannot stand the exercise of arms, may assist in procuring all kinds of necessaries, or pointing out the best route and safest movements for friends, associates, and regular army, and may also be aiding in obstructing the way, hindering the progress, and destroying what might be useful to the enemy. Others who cannot engage

in these services, may be essentially employed, in hastening the escape of the defenceless, protecting the infirm, and securing the aged. Such charges are well worthy our care and attention, and whoever shall execute these several duties faithfully will deserve to be ranked and rewarded with the TRUEST PATRIOTS; but the most important duty to be performed, and without which all our best exertions will be vain, is to be truly sensible of a governing power, "who can build up a kingdom, or "pull it down;" and, after acknowledging Him to be the Supreme Disposer of all events, to approach him with due thankfulness for that peaceful state so long vouchsafed to the inhabitants of this country, and to solicit his Almighty protection to secure a continuance of it. Upon this rock Nehemiah trusted for deliverance, and was not deceived. In like manner OUR GRACIOUS SOVEREIGN has acknowledged God alone to be the rock of his salvation, and felt the power of his saving arm in the hour of trial and affliction, adversity and danger;

and truly grateful ought we to be who have seen our country, and all the blessings annexed to it, almost miraculously preserved to us.

I have in this discourse noticed some of the enormities which befel the different countries in the progress of the French army, and it is painful to reflect on the awful scenes which have followed where ever they have proved succesful. They have overthrown the existing government, broken the dearest ties of husband and wife, massacred defenceless children, marked their way with brutality, plunder, and murder, and imposed the yoke of slavery on the conquered people; and farther, they have profaned the holy temples, pulled down the altars, and even denied the God of their salvation.

If that army gain footing here, and take root, the same dreadful miseries, or worse, will no doubt await us: for this country is pointed out to their soldiery as the land

destined to pillage and plunder, to repay them for their toil and labour; and we may expect to drink off the *bitterest draught* from the poisonous cup of republican principles.

Our country would then be reduced to desolation and poverty; our properties and possessions would be seized upon and confiscated; our well poised government would be overthrown; our national independency would no longer exist; and we should be robbed of our first and last of comforts—our established religion. Aware of these approaching dangers, our most important concern is to "remember the Lord, which "is great and terrible," and confess him to be AMIGHTY TO SAVE. Thus shall we live in a true fear of Him, and shew the sincerest attachment to the interests of our country; for the fulfilling of social and religious duties is the best criterion of true patriotism, and of a religious dependance on the favour of Heaven. Such a pointed remembrance of what Divine Providence

has from time to time discovered towards this country, and a stedfast faith in what He is able to do, offered up in humility of heart in THIS HOUSE, which is called by His Name, and which He has set apart for His more immediate presence, will, it is to be presumed, engage Him to arm in our defence, and go forth with our Fleets and Armies. We shall then be freed from the fear of *invasion*, *usurpation*, and *slavery*, **THE CLOUD THAT HANGS OVER THIS LONG HEAVENLY-FAVOURED ISLAND MAY BE HAPPILY DISPERSED BY A GLORIOUS SUNSHINE, IN THE CONTINUED PRESERVATION OF OUR FRIENDS AND FAMILIES, KING AND CONSTITUTION, COUNTRY AND RELIGION; AND FINALLY PAVE THE WAY TO A JUST, HONOURABLE, AND UNIVERSAL PEACE.***

Which that we may obtain, and that it may be extended to ALL NATIONS, God of his infinite mercy grant, through Jesus Christ our Lord, &c.

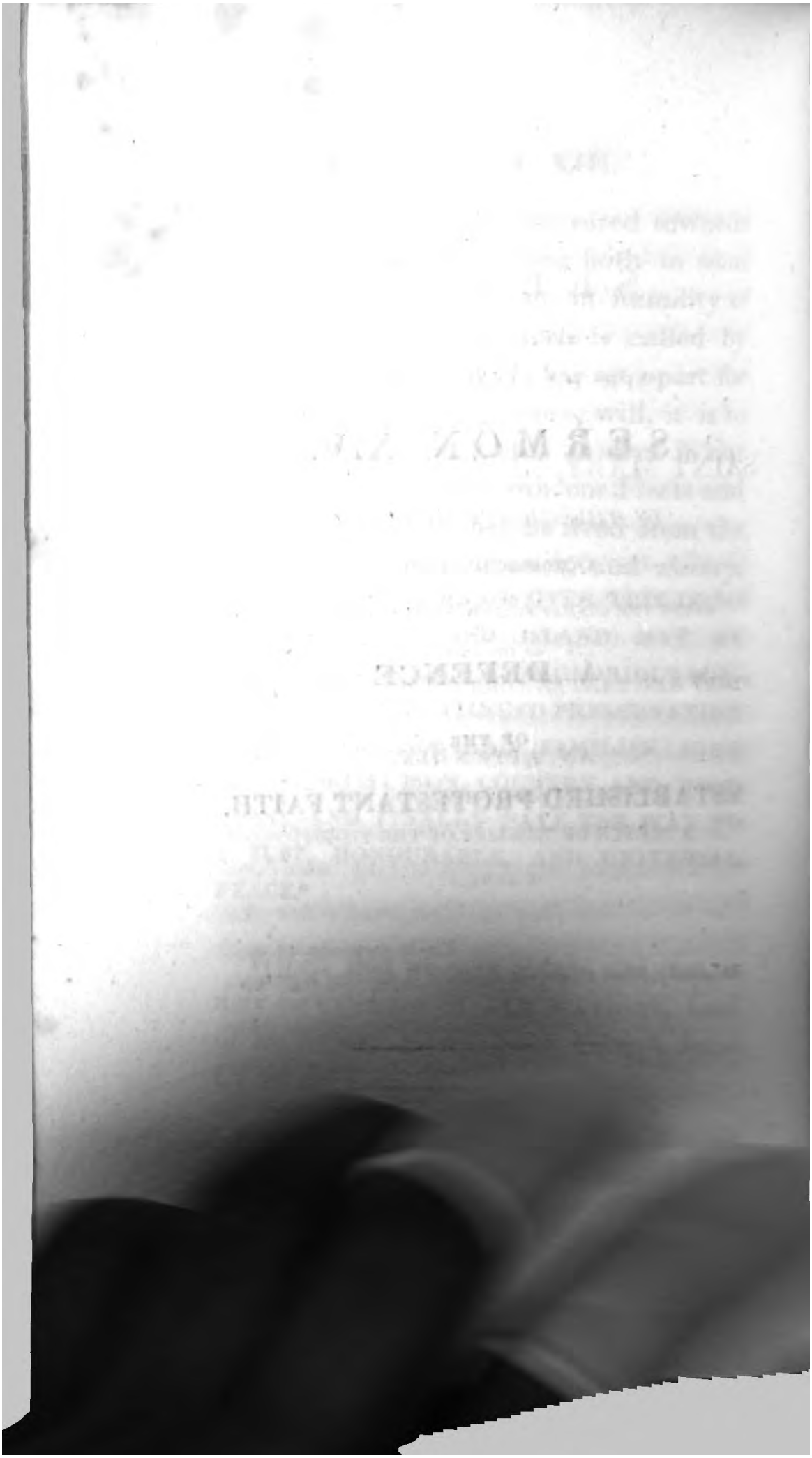
* If we reflect on what has followed, we may allow this prediction to be modest, firm and true.

SERMON XIV.

A DEFENCE

OF THE

ESTABLISHED PROTESTANT FAITH.



THIS

SERMON,

WAS PREACHED IN

THE PARISH CHURCH

OF

SAINT MARY, NEWINGTON BUTTS,

IN THE COUNTY OF SURRY,

OCTOBER 19, 1806,

BEING THE SUNDAY FOLLOWING THE INTERMENT

OF THE LATE

RIGHT REV. SAMUEL LORD BISHOP OF ST. ASAPH.

AN APPENDIX,

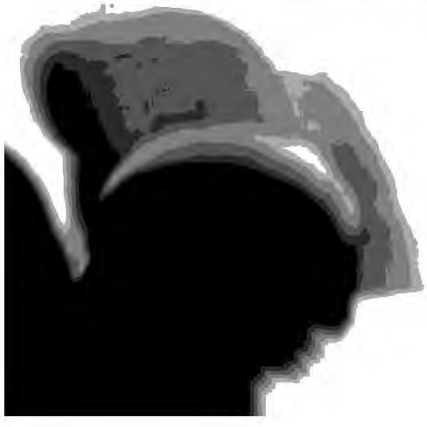
CONTAINING

A SKETCH OF THE LIFE OF THE BISHOP,

IS ADDED.

Virum dignissimum et
Maximé fidelem Pastorem Ecclesiæ defunctum lugemus.

SIXTH EDITION.



SERMON XIV.

THE GENERAL EPISTLE OF JUDE, Verse 3.

BELOVED, WHEN I GAVE ALL DILIGENCE TO WRITE UNTO YOU OF THE COMMON *(a)* SALVATION; IT WAS NEEDFUL FOR ME TO WRITE UNTO YOU, AND EXHORT YOU, THAT YE SHOULD EARNESTLY *(b)* CONTEND FOR THE FAITH, WHICH WAS ONCE DELIVERED UNTO THE SAINTS.

THE chief design of this Epistle, is to warn those "that are sanctified by God the Fa-"ther, and preserved in Jesus Christ," the everlasting (*c*) Son, to beware of false Prophets, who were creeping in amongst them, and endeavour to secure themselves from falling into the snares of those artful deceivers. In the words of the text, that most endearing appellation *beloved* is introduced, which the Apostles so frequently used, which our Lord himself applied to

his Disciples, and which a voice from Heaven proclaimed the blessed Jesus to be, the "*beloved* (*d*) *Son*, in whom the "Father was well pleased." This is a most affectionate mode of addressing an audience, and cannot be more happily chosen, than when exhorting them to "*contend earnestly for the true Faith.*"—Bearing this in mind, our Church immediately after the voluntary sentence, has opened the service by an Exhortation, and claimed the attention of the Congregation by saying "Dearly beloved Brethren!" We are led on after this to what the exhortation, agreeably to the Holy Scriptures, invites us, "to confess our Sins, that we may ob-"tain forgiveness; to set forth the praise "of God for what we have received, and "humbly to trust on him for future fa-"vours."(*e*)

In the *Confession*, we are taught to join the Minister, and to acknowledge the promises of God, "to restore all those who "are penitent for the sake of his Son, Jesus

"Christ our Lord."—In the *Absolution* which follows, the Priest alone invokes the Father, "to pardon those who truly repent, "and unfeignedly believe his Holy Gospel, "beseeching him to grant us true repent-"ance, and his Holy Spirit; that our pre-"sent actions may please him, and that "the rest of our lives may be pure and "holy." And now, it may be presumed, we are arrived at the meaning of that faith which St. Jude exhorts us *earnestly to contend for*, and which we have, I trust, hitherto been instructed in. Various have been the (*f*) Expositors, and as various their opinions respecting the words of the text; but the Apostle seems only to imply the reasonableness of contending for the faith once delivered unto the Saints, and the necessity of its being received for obtaining, through Jesus Christ, that salvation which is offered unto all, or the *common salvation.*

Through the blessing of the Divine Author, and the assistance of the Holy Spirit,

I shall endeavour to illustrate and support the following important points.

First, What the faith is which was delivered unto the Saints.

Secondly, The necessity of our contending for it. And,

Thirdly, The manner in which we ought to contend.

The faith delivered unto the Saints is the same which we call the *Christian faith*, which the Apostles Creed instructs us to *believe in*, and which our Church Catechism has comprised in the following words:

"To believe in God the Father, who "created us, and all the world: in God "the Son, who redeemed us and all man-"kind; and in God the Holy Ghost, who "sanctifieth us, and all the elect people "of God."—These are articles which our Church and its Professors acknowledge to

be true, and they are not to be trifled with, for we are to consider them as the best foundation for our hope, our comfort, and our joy; the whole of our life is directed to be framed on these principles, both for our acceptance through the mercies of our Saviour, and our reward or punishment from his promises according to our *(g)* actions. We are called upon to receive this faith as words of Holy Writ, and upon this evidence, that God himself is the (*h*) Revealer. I fear not to advance, that a candid searcher of the inspired authors of the different books of the Old and New Testament will find all the articles of our Belief, "scattered like Stars in the firmament of "Heaven," giving a lustre to the passages where they are connected, and forming together a most harmonious system—Whilst the reasoning philosopher can proudly overlook these valued gems, the humble (*i*) Christian (though not learned) will perceive unsearchable mercy in the love of the Father; unparalleled goodness in the redemp- by the Son, an dthe most comfortable as-

surance of direction and assistance offered by the Holy Ghost.

It was such kind of reflections that led the ancient Christian (*j*.) Fathers to collect them together and form them into creeds, which were afterwards read at the Baptism of every one that was received into the Church, and thus they became the test of a Christian's profession.—The same faith has been handed down to posterity, in short (*k*) summaries; the Clergy of the Church by such means have been closely united, and the doctrines they delivered have thus been taught to their Disciples and Followers. In the time of Henry VIII. King of England, (*l*) the Creeds were incorporated with our present form of Prayer, read to the Privy Council, and highly approved by them; and a proclamation was issued with a command for this new compilation, when published, to be used in all Churches throughout the realm.—This King did not live to see with what lustre our Church soon shone: but the reformation so nobly

and zealously begun by him, was in the same manner completed by Edward VI. his Successor.

Numerous were the Sectarists that opposed the principles of the reformation; but none appeared more inclined to disturb the Church and State, than the supporters of the old Doctrines of the Arians and Socinians, who drew up Articles of their Religion, and called them a Confession of their Faith, (*m*)—thus on all hands we find that a Creed was thought the most salutary mode for teaching, and the dispute was reduced to the nature of the Creed, and the authority of those who were to propapagate it. The Unitarians who form one class, consisting of Arians, Socinians, Independants, and the like, argued and still continue to do so, that the "Doctrine of "the Trinity (*n*) is an absurd system; that "the Worship of Jesus Christ is downright "Idolatry, and even high Treason against "the one Supreme GOD," a doctrine which undoubtedly and necessarily (it is to be

hoped) will for ever exclude us from becoming converts to it. The clamours of these Sects, have been loud indeed for the abolition of our Liturgy and Communion: but at the same time, that they have pleaded for an alteration in our religious tenets, they have dared to declare that in case of success they would not even "allow a Tri-"nitarian Establishment."—Should they ever then be able to root up *our Faith*, and plant *their own*, the consequences must be dreadful; our Church and State would both be laid in ruins; the Church for its authority in Bishops, and other degrees of Clergy, acting under a *Trinitarian Institution;* and the State because a King is its Governor and defender. What they then call *absurd, idolatrous,* and *treasonable,* let us CONTINUE to esteem *apostolical, prophetical,* and *divine*—and though we maintain the doctrine of three (*p*) Persons in the Godhead, let us manifest to them and to the world, that we disclaim the thought of professing a belief in three Gods. It certainly behoves us to embrace that Doctrine which

we are persuaded is right, till we are assured that we have been in the wrong; and to hold fast our creed the form of sound words, which we believe to be founded on a *rock*, ("the Rock of Christ,") instead of receiving another, and relying on that, which, in our opinion, is built, without ANY FOUNDATION, upon the *sand*. The experience we have received from what happened in former (*q*) times, will, it is to be hoped, make us wiser than our Forefathers, and incline our hearts to retain that faith which divine Revelation hath established, and wherein all saving truths are summoned up in a few words, *a practical* (*r*) *belief in the Gospel*. This is the Faith, *once delivered unto the Saints*—this the Faith which St. Jude exhorts his disciples *earnestly to contend for*, and this the Faith which hath been delivered unto us, and which we can hardly hope, either to *keep* or *deserve* without contending for it.

Secondly, It must be owned that contention or strife has an unpleasant sound on all

occasions, and peculiarly so where religion is concerned: but if the grand (*s*) barrier of Christianity be attacked, there is surely a necessity for its best supporters to be upon the watch, and in arms, lest they should, upon being surprised, be conquered. Saint Paul, in his usual way, has given a general direction, that "we should as far (as possi-" ble, or) as it lieth in us, live peaceably " with all men." This implies, that it may not always be possible, and that whilst some endeavour to do so, there may be those who will not rest in peace—the members of our Church have most assuredly shewn a peaceable disposition in permitting Sectarists to follow quietly their own approved principles; but if they discover a resolution, and stand forward to deprive us of that comfort and happiness which the invaluable Christian system ensures to us, through the merits of a Saviour whom we believe in, and (*t*) obey, we should not fail to meet them in the closest engagement.

It has been a matter of wonder amongst our adversaries, that our blessed Lord, whom we call "the author of peace and "lover of concord," should sanction a religion with his name, where there was cause for contention: but the wonder would cease, if these nice (*u*) observers would take this into consideration, "that the greater "the importance of the subject is, so much "stronger will the contention be," and as true Protestants esteem their religion more dear to them than all their earthly concerns: so they are bound not to suffer themselves to be deprived of it without *earnest contention.* Vain are the arguments of those who presume to say that the spirit of contention appears in our religion, and that its votaries are the first to open a dispute. This reflection upon us, I am ready to say that we can honestly confute, and to the confusion of those who charge us with it: for religious strife is fostered in the tempers, interests, and passions of those who shew themselves to be disturbers of order, and promoters of here-

sy; who, if they acted agreeably to reason and conscience, would find that their hopes of better edification or a nearer way to Heaven, than what our Church teaches, are ill founded, and cannot be a counterbalance for the natural mischiefs which spring from (*w*) Separation and (*x*) Schism. Scripture History informs us that there will be heresies, and Scripture also remarks, "woe to them by whom the offence "cometh."—In the time of our blessed Lord's preaching, and working miracles to confirm his Doctrine, we read of Scribes and Pharisees, and also of those who "stood "in the corners of streets to be seen of "men," all of whom held forth a different persuasion than what he taught, but he has warned his Disciples and Followers, in these expressive words:—"Be not as the "hypocrites, for verily I say unto you, "they HAVE their (*y*) reward."

(*z*) Saint Paul and Saint (*aa*) Peter contended against Jews, Pagans, and other descriptions of Sectarists, whom they call

Heretics. In succession, the (*bb*) Fathers of the Church opposed those who sprung from or succeeded them. The Protestant Bishops (*cc*) and Clergy to bring about the reformation contended against the Roman Catholics and other corrupters of the true Faith; thanks be to God, it has still been (*dd*) defended against the various revived doctrines, and many innovations which were intended to overthrow it. And if we look forward and hope to secure the same Faith which we now profess, we are likely to have cause sufficient to contend for it. Unitarianism, which may be styled the first of heresies with the boldest front, in the words of the late Dr. Priestley (*ee*) has thus far advanced, "that "if the Church of England should continue "to maintain the Doctrine of the Trinity, "it in a short time would be destroyed to "make way for a purer system," and he goes further, saying, "this nation abounds with "Unitarians, which at present lie concealed, "but are prepared on a fair opportunity "to declare, that a mine is laid under the "Church, an old building of error and su-

" perstition, which a single spark may set fire " to and inflame so as to produce an explo- " sion sudden and unexpected, which will " blow up the old edifice, and leave it such " a ruin that it can never be rebuilt on the " foundation that had been the work of " many ages, that it would vanish away " without any visible marks of decay, whilst " its most faithful adherents suspected no " danger." Such was the intolerant spirit of the head of that party, who, instead of regarding the legislative act of Toleration, as leave only to exercise their own acknowledged doctrine in peace and quietness, made it a cloke for the avowed purpose of undermining the Church, and destroying the civil constitution; this striking passage, or what may be deemed dreadful confession, led one (*ff*) of the grand supporters of the Church of England to reflect on this premeditated plan, to search into the dark caverns of Infidelity; to discover how artfully the train was laid, and to expose the combustible matter which was to cause the explosion. There was then a necessity to

contend for the Faith delivered unto the Saints, and the same spirit of opposition still rules those (I would call them misguided Zealots) who represent human establishments as a cause for their not joining us in communion, and who are artfully warm in their endeavours to deprive the Church of the assistance and protection of a *Royal Defender*. This being the case, that the Faith must be contended for, it remains that we consider,

Thirdly, how the contention ought to be carried on. We assert that the Faith which we embrace is both apostolical, and derived from Heaven, and the means best calculated to support the truth of it must be allowed to consist in *Reason*, *History*, and *God's own Revelation;* viz. the *Holy Scriptures*—through the aid of which, we have hitherto been enabled to defend our cause; and they who have thought differently from us, have by their own (*gg*) arguments rivetted the gospel truths still nearer to our hearts: for vain has been the attempt of

the busiest (*hh*) and most learned amongst them, to storm the strong holds which are our boast and glory—the *Pre-existence of Christ, his Divinity*, and the *Atonement.* The interpretations brought against these great truths have been fanciful, imaginary, and irrational. Of that beautiful opening in Saint John's Gospel, which is grand as beautiful, and true as grand, where the pre-existence of the Word or Son of God is particularly enforced, and established, we have a curious interpretation by Dr. Priestley. The Evangelist says,—"In the be-"ginning was the Word, and the Word "was with God, and the Word was God." The unbelieving Casuist, in his Important Enquiry, thus proceeds,—"I have a New "Testament before me, published in the "reign of Queen Elizabeth, which makes "the Word only an attribute of God, by "calling the name IT," and here he lays a great stress, and shuts up the passage in proud triumph; whilst a most reputable Divine of our Church directs us to continue the chapter, and THAT HERESY will be

defeated; for in the 14th verse we shall find that the Word, or the supposed attribute, "was made Flesh, and dwelt amongst us." In the Unitarian Professor, we may observe a mean artifice to deceive us; the Church Defendant puts us in mind of that forcible and manly exhortation of St. Paul to the Phillipians "Stand fast in one spirit, "with one mind striving together, wrest- "ling together for the Faith of the Gospel, "and in nothing terrified by your adversa- "ries." No controversy, for and against the Church, is more conspicuous than what passed between the abettor of Unitarianism, and the late learned and renowned Bishop of St. Asaph, who is allowed to have had the advantage in every point required for the contest, *Arguments deduced from Reason*, *Proofs brought from Tradition*, and *Explications* of the *divine Writings*. Various are the authors who have done honour to the late Christian Prelate in that very momentous contention—I call it momentous, for the very vitals of Christianity were attempted to be torn away, by

denying the divinity of the blessed Author. The great and learned writer of the Pursuits of Literature, observes, " that the con- " troversy so ably maintained by the late " Bishop, against the Prince of Heresies, " is his peculiar praise; *that his arguments* " *are cogent, and his arms irresistible.*" Thus we may be said to have gained our point in proving that the Holy Trinity has been defended, and fixed on an eternal basis, which it is to boped will never be rooted up or overthrown—on this we build our hopes of the *common salvation*, and this we offer to you as that " Faith which was " once delivered unto the Saints," and upon which our Church is founded. God grant that we may never want (*ii*) Protestant Clergy equally learned, and ready to repel the assaults of the various adversaries of the Church in whatever way they may try to oppose her.

Having had occasion to mention that *great Luminary*, or *shining Light* of the Protestant Persuasion, the established Eng-

lish Church, the late Lord Bishop of St. Asaph, whose remains were so recently deposited under this sacred Altar, it may tend to our instruction and amendment also, if we trace some of the particular acts of his life.

Descended from a distinguished (*jj*) Clergyman of the Church of England, who was a zealous defender of the true Faith, whom many of this Congregation must have known and heard; his son, the late Bishop, was in early life instructed in the principles of the Protestant Establishment, and soon distinguished himself both in literary and scientific studies—devoted to the sacred office of a minister of God s word, nature and duty equally combined to produce in him professional attainments, and virtuous exertion: for a little time, he moved in a humble sphere (even Curate of this Church) but great diligence, added to vigour of understanding and profound judgment, soon paved his way to preferment and honour—the country (*kk*) at large acknowledged his

merits; and truly discerning (*ll*) patrons, through the approbation of a gracious Sovereign, ever prepared to reward the deserving, raised him step by step to that exaltation, where he ended his labours and his life. From the commencement of his ministry till a very short time before his death, his life may be said to have been, a life of labour and of love; his labour appears in the various writings he has published and left behind him; his love may be discovered in his benevolent intention of doing good. His eloquence and learning, both conspicuous, gave him weight and dignity in the Church and (*mm*) Parliament: active, cheerful, and willing he attended on all his sacred duties; and in the Senate-house maintained an *inflexible integrity*. Firmly rooted in the *Faith once delivered unto the Saints*, which the Prophets of old, the Apostles of his acknowledged God and Saviour, and the succeeding Fathers, who honoured and propagated the Christian system, taught. HE like them exhibited in their genuine purity the scriptural truths of the divine mys-

teries, (which could not have been thought of, had they not been revealed from Heaven) and thoroughly separated them from the dross of Superstition, the folly of Enthusiasm, and the corruptions of Infidelity. At the same time his talents were employed, and his heart open to instruct and guide the young by his counsel and advice: to provide for the deserving by his influence and power; to aid the distressed by his preaching and his charity; and to support the ecclesiastical institutions, as well as civil establishments, by his writings and his conduct. In almost (*nn*) the latest period of his existence, his abilities shone with all the ardour of youth, and as usual, with zeal for the Church, which will soon appear from the materials sent to the press to publish his last charge: and which will, I trust, ensure to his memory a new claim of gratitude, both from the Church and State. His immediate instructions from this Pulpit are well known, and will, I hope, be ever remembered. With you I regret his loss, both as a much valued Friend, and highly

honoured Prelate; and I seriously invite you to submit with humble resignation to the Divine permission, in his death, and to inscribe what doctrines he has from time to time taught you, on your hearts. For my own part, I hold his name in grateful remembrance, and offer this unfeigned tribute. —In general knowledge he has left but few equals; in scriptural knowledge, I think, no superior. We have lately seen his body committed to the ground: but his soul is ascended up on high!—May that happy change in him induce us to dry up every tear of affliction, and contemplate him on a seat in Heaven, where he will have a view of that blessed and divine Saviour, the WORD, or SON of GOD, in whose cause he enlisted: whose doctrine, both in faith and practice he kept, and earnestly contended for—the glory of whose name he asserted and vindicated, proving him to be an *all-knowing Saviour*, as well as an *all-powerful Judge*.—Finally, that divine being, Jesus Christ, the Lord of Glory, in whose presence he now is, aided him with the Holy

Spirit, in his various conflicts through this life; and permitted him to sink into rest, after a day of pain, that he might reward him with a Crown, never fading, and everlasting.

In which happy state that we may all meet, God of his infinite mercy grant, through Jesus Christ our Lord, to whom with the Father, and the Holy Ghost, be ascribed equal Honour, Majesty, and Dominion.—Amen.

FINIS.

APPENDIX.

(*a*) A corresponding passage in Titus, chap. i. ver. 4. "To Titus mine own son, after the common faith."

(*b*) St. Paul to the Philippians, ch. i. ver. 27. "That "ye stand fast in one spirit with one mind, striving toge- "ther, for the faith of the gospel."

(*c*) St. John's Gospel, ch. xvii. ver. 5 "O Father, "glorify thou me with thine own self, with the glory which "I had with thee, before the world was." Ver. 10. "All "mine are thine, and thine are mine."

(*d*) Matthew ch. iii, ver. 17.

(*e*) Common Prayer, Exhortation.

(*f*) See Hammond, Whitby, Dodd, &c.

(*g*) Mat. ch. xxv. ver. 46. "And these shall go away "into everlasting punishment: but the righteous into life "eternal."

(*h*) 2 Ep. Tim. ch. iii. ver. 16. "All scripture is given "by inspiration of God."

(*i*) The Society for propogating Christian Knowledge, held at Bartlett's Buildings, Holborn, London, is a sufficient means to spread the true and comfortable PROTESTANT CHRISTIAN FAITH, (as recorded in the Holy Scriptures) over all the known World.

(*j*) Justin Martyr, Origin, &c.

(*k*) Apostles' and Nicene Creed.

(*l*) See Dawson's Vindication of the Church of England.

(*m*) A Creed; but very different to what we receive and approve. See Dr. Priestley's.

(*n*) See Dr. Priestley's *Importance of Free Enquiry.*—I may observe here, that he was very free to enquire, but uncandid in his enquiry.

(*o*) The same book.

(*p*) The Litany of our Common Prayer, founded entirely upon the Scriptures.

(*q*) The Puritan age, which occasioned the death of King Charles.

(*r*) Ep. James, ch. ii. ver. 17 "Faith if it have not "works is dead, being alone."—See also verse 14.

(*s*) The Divinity of Jesus Christ, and his Gospel.

(*t*) James, ch. ii. verse 24. "By works a MAN is jus-"tified, and not by faith only."

(*u*) Priestley and others.

(*v*) Dawson, Stackhouse, Leland, Leslie, &c.

(*w*) Jude, verse 16 and 19. "These are murmurers, "complainers, walking after their own lusts; and their "mouth speaketh great swelling words—these be they who "separate themselves, sensual, having not the spirit."

(*x*) Schism, according to Bishop Bramhall, in the 16th century, signifies, "a criminous scissure, rent or divi-"sion in the Church; an ecclesiastical sedition, like a mu-"tiny in an army, or a faction in a state."—It is truly lamentable, that neither the miseries which we have already felt, nor the signal mercies we have from time to time received; neither the calamities which have hung over us, nor the common danger which we may yet be in, should abate and allay the passions and heats of the opponents to the Established Church, and engage them to unite with us in peace and communion: on the contrary, there are those

who stand aloof from us, bid us defiance, and entertain themselves with a hope of a most dreadful change; reviving and spreading abroad old heresies, and zealously propogating new ones. This alludes to the number of conventicles which surround us, one of which is bold and new, the persons employed teaching doctrines that were never heard of before, and on the front of the building appears in conspicuous letters, "THE HOUSE OF GOD." Had our blessed Saviour been upon earth and passed by, he possibly would have entered in, as he once did into the Temple, and scourged them out for a den of thieves. It is much to be wished that such delusions may be speedily restrained by the power of the magistrates; and their public influence abolished by the authority of parliament.

(*y*) Matthew, chap. vi. verse 5.

(*z*) Ephesians, chap. vi. verse 12.

(*aa*) 2 Ep. Peter, chap. ii. ver. 1. "There were false "prophets also among the people, even as there shall be "false teachers among you, who privily shall bring in "damnable heresies, even denying the Lord that bought "them."

(*bb*) Read the works of Leslie, Leland, and Horsley, and you have a knowledge of all the fathers.

(*cd*) History of the Church.

(*ee*) See Priestley's Importance of Free Enquiry.

(*ff*) Dr. Horsley, Archdeacon of St. Alban's.—See his Reply to Dr. Priestley.

(*gg*) See Eutychus, Nestorius, Apollinaris, Arius. "One "denied our Saviour to be truly God, because he became "man; another asserted that he was not really man, be- "cause he was also God; a third strove to rend asunder "the natures of divine and human, and make him two per-

" sons; and a fourth confounded in his person those natures " which ought to be distinguished." Upon this I would observe, that Hooker, in his Ecclesiastical Polity, in my opinion, answers and confounds them all, proving by his arguments that, " Jesus Christ is truly God, perfectly man, " indivisibly one person, distinctly two natures."

(*hh*) Priestley, Disney, Lindsay.

(*ii*) Many modern writers have particularly noticed the Unitarian controversy, and have decidedly given the palm to the Church Defender; several of the present Protestant Clergy have supported the same doctrine with great success. Waterland's Sermons are invaluable compositions—the late Bishop Horne also has warmly engaged on the subject.

(*jj*) The late Bishop of St. Asaph was born at Thorley, in Essex, in October, 1732, of which church his father, Rev. Samuel Horsley, was rector. During the time that he prosecuted his studies at Cambridge, his father was appointed to the living of St. Mary, Newington, in the county of Surrey, and the first step his son took, after leaving the university, was assistant curate to his father in that parish. He did not however remain long in this private walk, for great diligence and a proficiency in various sciences, soon brought him to be noticed by one of the first scholars of his time, Dr. Lowth, then Lord Bishop of London, who made him his chaplain, and rewarded him with the archdeaconry of St. Alban's, and the living of South Wealde, with which he also held Newington, upon the resignation of his father. Added to this, he was chosen reading clerk at St. Martin's-in-the-Fields, London. And now we may view him in a new light, engaging to expose and overcome one of the most alluring, as well as dangerous heresies, the Priestleian

doctrine, which is something worse than the Arian and Socinian principles revived.

(*kk*) In this Controversy, the thanks of the Church of England, and the gratitude of the State were due to him for his seasonable enquiries, judicious arguments, and learned discussions, which proved him equal to any one that had gone before him, in examining the Fathers, supporting the truths from Tradition, and elucidating the holy Scriptures.

(*ll*) This well-deserving opponent to the Priestleian heresy, obtained the friendship and patronage of the late Lord Thurlow, who, when Lord Chancellor, recommended him to the Bishop's See of St. David's, which he held with the living of Newington. He regulated the whole ecclesiastical concerns of that Diocese with equal justice to the Rector and Curate. His Lordship was no respecter of persons; but when truth prevailed, he ever shewed himself its friend and patron. In a few years after, his Lordship was translated from St. Davids's to Rochester, with the deanery of Westminster, and the same unwearied diligence carried him through the important business of the diocese, and the very extensive concerns of the deanery—where he left behind him indelible marks of gratitude, for his honest promptitude and sincere attention to all in their different departments; and they have borne ample testimony to his Lordship's name and character. The choir at Westminster-abbey testified it at his funeral, in joining the procession to Newington church to attend when his remains were committed to the earth.

(*mm*) On ecclesiastical and civil questions in the Senate-house, where the Church or State was essentially to be served, the Bishop took an active part, and many of his

speeches do honour to his *genius*, *disinterestedness*, and *independency*. If, as a Lord of Parliament, his integrity was ever questioned, I appeal to his Lordship's conduct on that grand point, in the close of the session 1801, Whether we should have peace or war? On that day the Bishop came up from Brighton, remained in the House till four o'clock in the morning, and then rose with an observation, "That such a premature peace would be a derogation "to this country, and dangerous to the constitution:" confronting at the time the warmest advocates of pacification; and to the honor of Mr. Addington, then minister, now Lord Sidmouth, in the following spring, by permission of his gracious Sovereign, he translated the Bishop from Rochester to St. Asaph.

Not long after this, an incurable disease appeared to attack his wife more severely, which had gradually preyed upon her for nineteen years, and on the 2d of April, 1805, she died, and left the Bishop a living momument of sincere affliction. Time brought on health; but sorrow still dwelt in his heart, and he often visited the sacred altar of Newington, where her body was deposited. His Lordship sometime after undertook to redress the grievances of his extensive diocese, and to attend closely to the duties of parliament. At the close of the last session, (which his Lordship confessed to me to have been peculiarly severe,) he came to his highly valued parish of Newington, and gave us his last sermon, which, I think, will ever make an impression on our hearts.

(*nn*) In July last the Bishop went to his diocese, a part of which he visited and confirmed; and not many weeks ago sent up his last Charge, which will, I trust, call from both Church and State a new claim to their gratitude. After

two months residence in his diocese of St. Asaph, and much fatiguing service, his Lordship intended to spend a few months at Brighton, to associate with his former noble friend, Lord Thurlow; but this hope was denied him; for on reaching Shrewsbury, his Lordship found that his loyal patron was no more; undetermined whether to proceed or return, he at last fixed to continue his journey with an aching heart, and arrived at Brighton on the 20th of September. On the 28th of the same month, his Lordship walked with his Son's wife and child to the chapel royal, and on the 29th took a house in a retired situation, meaning to spend the winter there. On the 30th, a slight complaint in his bowels affected him, and very soon brought on a mortification, which baffled the virtue of medicine and the art of man; on Friday, the 4th of October, early in the morning, after *one day of pain*, he breathed his last. On the Friday following, his Lordship's remains were conveyed from Brighton; and on Saturday evening were lodged in Queen Ann Street West, where they continued till Tuesday morning, when, accompanied by a few of his relations and other attendants, joined by the choir of Westminster, the body was conducted into the parish church of St. Mary, Newington; whilst Dr. Busby struck the organ in sounds of awe and solemnity——the Rev. Charles de Guiffardiere, Rector, read the service with feeling and sensibility, and committed his body to the ground with an affectionate concern—

Qualis Ille FUIT,
Vita labore et charitate functa jamdiu demonstravit.

Qualis ERIT Ille,
Postrema dies, cum Christus veniet judicare mundum,
indicabit.

R. D.

In English.

What he HAS BEEN,
His life spent in labour and love hath already shewn—

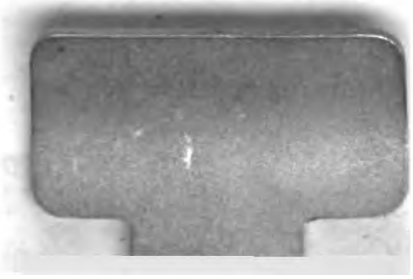
What he WILL BE,
The last day will declare, when Christ shall come to judge the world.

R. D.

At the request of many of the Parishioners of Newington, I have added the Monumental Inscription fixed at the Altar of the Church, in memory of the late Mrs. SARAH HORSLEY, *the Bishop's second Wife; also, what has been since said of his first Wife, and likewise of the Bishop himself, with my own Translation; which, though far unequal to the Original, will present the Readers with an humble Imitation.*

Prope hunc lapidem
conditum est illud omne quod caducum erat
optimæ matrisfamilias,
SARÆ,
secundæ uxoris peramatæ Samuelis Horsley, LL. D. hujus ecclesiæ
per annos multos Rectoris; Menevensis autem primum, post Roffensis,
nunc Asaphensis ecclesiæ Episcopi.
Fœmina Sanctimoniâ præcellens, et morum comitate amabilis omnibus
laudata, cara, et jucunda vixit, mortua lugetur.
Pauperum lacrymæ et pia vota, odorem vere divinum spirantia,
memoriam ejus condiunt.
Anno ætatis 54°. ineunte, feriâ hebdomadis 2ª. die Aprilis 2° A. D. 1805
corpus fragile morbo insanabili succubuit, cujus, lente grassantis, sævitiam,
memorando patientiæ exemplo novendecim annos pertulerat.
Visum est DEO, OPT. MAX. clementissimoqué,
vitam, in continuis ferme doloribus actam, morte placidâ et
spei plenâ, ad excitum perducere:
" Ubi tuus, Mors, aculeus? ubi tua, Orce, est victoria?
" Gloria DEO. - - - - - Hallelujah!"
Has voces ore moribundo proferens, in morte insultans Morti,
pia mulier obdormivit.
Maritus Octodecim superstes menses diem obiit, feriâ hebdomadis
6ª. mensis Octobris, die quarto A. D. 1806. ætat: 73.
Sepultus est autem una cum uxore Sara in eodem conditorio.
Ante Uxorem Saram in matrimonio habuit, Mariam reverendi
Joannis Botham filiam; quæ viro, dum ea viveret, percara intra triennii
spatium a nuptiis morte ei erepta est, cum bis peperisset. Sepulta jacet
juxta parentes suos et sororem, in cœmeterio Ecclesiæ Alburiensis, in agro
Surriensi cujus ecclesiæ maritus Rector erat. Filiolæ partu secundo
editæ, quæ bimula extincta est, reliquiæ sub pavimento sacrosancti
hujus Adyti humatæ sunt. Filio, quem priorem Mater enixa est vitam
prorogavit Dei Misericordia, Heneagio, qui vidui Patris senectutem curis
assiduis fovebat, sacerdotium gerens, et ecclesiæ cathedralis paternæ
Præbendarius.
Sibi et suis vivens posuit
SAMUEL HORSLEY.
A. D. MDCCCV.

Attempted in English.

Near this Stone
is buried every thing that was mortal,
of a most valued Family-Help-Mate
SARAH,
the second beloved Wife of Samuel Horsley, Doctor of Laws,
Rector, of this Church, for many Years:
Bishop, first of St. David's, afterwards of Rochester:
and now of the Church of Saint Asaph—
A Woman, fervent in Piety, and amiable for courtesy of Manners,
approved by all, dear and pleasant whilst she lived,
when dead lamented—
The Tears, and pious Prayers of the Poor, breathing
a truly divine Incense, preserve her Memory.
Entering upon the fifty-fourth year of her age, on Monday
the second day of April in the year of our Lord, 1805, her weak
Body sunk under an incurable disease, which she bore the severity
of, slowly preying upon her, for nineteen years, with exemplary patience.
It pleased the best. greatest, and most merciful God, to end a Life
spent almost in continual Pain, with an easy death and full of hope—
" O Death, where is thy Sting?
" O Grave where is thy Victory!"—Glory be to God, Hallelujah!
Uttering these Words, with a dying breath, rejoicing at Death, in death
the pious Woman fell asleep.
Her Husband, surviving her eighteen months, died on Friday
the fourth day of October, in the year of our Lord, 1806, aged 73 years;
and was buried in the same vault with his wife Sarah.
He married Mary the Daughter of the Reverend John Botham, before his wife
Sarah, who, while she lived was very dear to her Husband, for the space of
three years after marriage. Death took her when she had twice been in
labour. She lies buried near her parents and sister, in a vault in the
Church of Allbury in the county of Surry, of which parish her Husband
was Rector. She had a daughter at the second delivery, who died
when two years old, and her remains were buried under this sacred
altar. The mercy of God has prolonged life to her Son Heneage, whom
she had at the first delivery, who cherished the old age of his Father with
constant care, bearing the Priesthood and a Prebendary of his Father's
Cathedral Church,*
Samuel Horsley, whilst living, erected this momument for himself and
those who belonged to him, in the Year one thousand, eight hundred and
five.

* Saint Asaph.