

Cheap Repository.

SUNDAY READING.

DO THE *4 W 2 10*  
GENERAL RESURRECTION

AND

DAY of JUDGMENT:

Being a Description, taken from

SCRIPTURE,

Of some of the Events which will come to pass at the End of the World.



SOLD BY HOWARD AND EVANS.

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GENERAL HISTORY

TUESDAY

1750

GENERAL HISTORY

DAY OF JUDGMENT

OF THE

Of some of the



GOLD BY JOHN

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THE

## General Resurrection, &c.

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**E**VER since sin entered into the world and death by sin, this earth has been a vast grave-yard, or burying-place for her children. In every age, and in every country, that sentence has been executing, "Dust thou art, and unto dust thou shalt return." Mankind at first consisted only of one pair, but how inconceivably numerous are now the sons of Adam! One single nation commonly contains many millions of men, and these millions form only one generation. How many, then must be the millions that have appeared on the earth in the long run of near six thousand years! Let imagination call up this vast army;—infants that have just lived to see the light, multitudes of the young and middle-aged, and all the old and grey-headed also—Persons of all countries and of successive generations—let

them all pass in review before us, and how vast and astonishing is the multitude ! If the posterity of one man, Abraham, by one of his sons, was according to the language of Divine Promise, ‘ as the stars of heaven and as the sand by the sea-shore, innumerable,’ who can compute the multitudes that have sprung from all the different Patriachs ? Who can number the long line of children that have proceeded from Adam, and all the families of the earth that have sprung from the loins of Noah : But what is now become of this vast and inconceivable host ? Alas ? they are again turned into earth, their original element ; they are all sunk into the grave, excepting only the present generation ; and we also are going down, one after another, into that place appointed for all living. There as hardly, perhaps been one moment of time, during the space of many thousand years, in which one person or other has not been dropping into the grave ; and in some seasons, through the sword of war, the devouring pestilence, or other visitations of God, thousands have been mowed down at once, and have formed one undistinguished heap of dead. The greater part of mankind, beyond comparison, are now sleeping under ground. There lies beauty, mouldering into dust, a prey to the vilest worms ; there lies the mean and humble beggar ; and there lies the head that once wore a crown. There lie the

mighty giants, the Samsons, and the Cæsars of the world. There lies the wise and the learned, as weak and helpless as the fool. There lie some with whom we ourselves have conversed, and who were once our dear friends and our companions; and there lie our fathers and mothers; and there perhaps also lies a tender wife or husband, a child, a sister, or a brother.

And shall they lie there always? Shall this body, that curious workmanship of God, 'so fearfully and wonderfully made,' continue always in these ruins, and shall it never be restored? This we know, that 'It is not a thing impossible with God to raise the dead.' He that could first form our bodies out of nothing is just as able to form them a new, and to repair the wastes of time and death. But what has he declared to be his intention in this case? for on this the matter turns, and it is a point which is fully revealed in the Scriptures. 'The hour is coming,' says that Sacred Book, 'When all that are in the grave shall hear the voice of the Son of Man and shall come forth; they that have done well, to the resurrection of life; and they that have done evil, to the resurrection of damnation,—Behold,' says St. Paul, 'I shew you a mystery; we shall not all sleep,' that is, mankind will not all be sleeping in death when the day of the Resurrection comes, for there will be one generation remaining then alive

upon earth ; “ but we shall all be changed ; in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For the Lord himself shall descend from heaven with a shout with the voice of the Archangel, and with the trump of God ; and the dead in Christ shall rise first ; then we which are alive and remain shall be caught up together with them to meet the Lord in the air.”

Let us now realize the majesty and terror of this tremendous day. When the multitudes of the dead are sleeping in the silent grave ; when many perhaps of the living are thoughtless of this great event ; when some men are running eagerly, as they are now, after riches and honors, and some after sensual pleasures ; while they are eating and drinking, marrying and giving in marriage ; while some are asleep in the dead of night ; while some are planning future mischief ; and some are in the very act of sin : while the course of nature seems to go on as usual, so that unbelieving scoffers take occasion from thence to ask, “ Where is the promise of his coming ; for since the fathers fell asleep all things continue as they were from the beginning of the creation.”—When, perhaps, a few only are serving God, and are looking for their Savior’s appearance—while the multitude, in short, no more expect the approaching judgment than the people

of Sodom did the destruction which befel them on that fine clear morning when Lot fled away; or than the people of the old world expected the Deluge on the day when Noah entered the ark—then suddenly shall the Heavens open over the astonished world, and “the trumpet shall sound and the dead shall be raised incorruptible;” for in an instant the sound shall reach all the mansions of the dead, and in a moment, in the twinkling of an eye, the dead shall be raised, and the living shall be changed. This call will be as effectual in raising each of the sons of men as ever that call of Christ was, “Lazarus come forth.” O, what a surprize will it be to the thoughtless world! Should this alarm burst over our heads this moment, with what terror would it strike many a one who reads this description of it! How dreadful, then, will be the surprize and consternation when this event shall actually come to pass! Now, indeed, there are many who stop their ears: Now, though the voice of mercy calls, though reason pleads, and conscience warns, yet multitudes will not hear; but then there shall be no one among the millions of mankind that shall be able to disobey the summons, for the living shall start and be changed, and the dead rise at the sound.

But for what purpose shall they rise? It is in order that they may come to judgment. “For we must all

appear before the Judgment-seat of Christ, and must give an account of the things done in the body, whether they be good or whether they be evil.—And these shall go away into everlasting punishment and the righteous into life eternal.—And I saw (says the Apostle) the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those things which were written in the books according to their works; and the sea gave up the dead that were in it, and death and hell (that is the place of departed spirits) delivered up the dead which were in them, and they were judged every man according to their works,—and whosoever was not found written in the Book of Life, was cast into the lake of fire. And I saw (continues the same Apostle) a new heaven and a new earth, for the first heaven, and the first earth were passed away.—And I heard a great voice out of heaven, saying—Behold the Tabernacle of God is with men, and he will dwell with them, and there shall be no more death, nor sorrow, nor crying, for the former things are passed away.—And He that sat on the Throne said, Behold I make all things new.” In like manner, we are told in another place, that “the heavens and the earth are but kept in store until the day of destruction and perdition of ungodly men,” and that when this ‘great and terrible day of the Lord’ shall come, then “the very elements shall melt with fervent heat—the



earth also, and all the works thereof shall be burnt up—the heavens shall depart as a scroll—they all shall wax old as doth a garment and as a vesture shall they be changed, and there shall then be new heavens and a new earth, wherein dwelleth righteousness.” Well might the Apostle say, “ Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness !

There are many things spoken of in Scripture that shall follow the grand scene of the Resurrection, which remain to be described, but we shall speak in this place only of one further point, and that is of the person who is to be our judge. It will be Jesus Christ, “ for the Father (says the Scripture) judgeth no man, for God hath committed all judgment to the Son, because he is the Son of Man.— This same Jesus, (said the angels just after his Resurrection,) which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”—Once he was “ despised and rejected of men ; he was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth ;—he was mocked, and buffeted, and spit upon ;” he was himself arraigned before the bar of Pontius Pilate, and he was hung upon the cross as if he was the vilest malefactor, the whole multitude having joined in cry-

ing Crucify him, Crucify him. But now, "Behold he cometh in the clouds, and every eye shall see him, and they also which pierced him, and all nations of the earth shall wail before him.—For the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ;" now also he is "come to be glorified in his saints, and to be admired in all them that believe." Some men think that to forget or to disobey Christ is no great matter; they are good, as they call it, in their own way, and therefore they are satisfied. But such men should be reminded, that it is not at the bar of their own reason, nor even at the bar merely of their own consciences that they are to be tried, but that they are to be tried at the bar of Jesus Christ. "The word that I have spoken to you, (said our Savior to the Pharisees) it shall judge you at the last day." Let us further enquire, then, what Christ has spoken to us, and what the Scripture in general hath said respecting the manner of our trial on the Day of Judgment, for this is the way in which alone we can truly know whether we shall be acquitted or condemned.

# AN HYMN

*on the*

SECOND COMING of CHRIST.

---

**L**O! He comes with clouds descending.  
He that was for sinners slain;  
While the host of Saints attending,  
Swell the triumph of his train!

Every eye shall now behold him;  
Every creature bend their knee:  
They that mock'd him too and sold him,  
Pierc'd and nail'd him to the tree,

See, the Angels all adore him!  
Hark, the trump proclaims the day!  
All the nations stand before him,  
Heaven and earth are fled away!

Come, thou Savior long expected,  
Sit on thine eternal throne!  
Thou that was by man rejected,  
Claim the kingdom for thine own.

THE  
DAY *of* JUDGMENT;

OR,

*THE GRAND RECKONING.*

**C**HRISTIANS! profit by the warning  
Which the word of God supplies;  
Think upon that awful morning,  
When the quick and dead shall rise.

Lo! each country, every nation,  
All the globe we now behold,  
{Wrapt in dreadful conflagration}  
Smoke and fire at once enfold!

See the works of art so curious,  
Lofty cities, temples, towers!  
See the raging flame so furious,  
All the mighty mass devours!

You who doat on earthly treasures,  
What dismay will seize your frame,  
When the sum of all your pleasures  
Crackless in the general flame!

Lo! the multitudes surrounding,  
 Whom the grave no more can keep!  
 Hark! the awful trumpet sounding!  
 Death has broke his leaden sleep.

All that in the tomb now slumber,  
 How at once they burst their chain!  
 See they rise how vast their number!  
 All that liv'd shall live again.

Great and small together meeting,  
 Lo! the sea gives up her dead!  
 Then the sea itself retreating,  
 Lo! the heavens and earth are fled!

See the Lord of Life descending,  
 Hear the dread ARCHANGEL'S voice;  
 See the dead on CHRIST attending,  
 How the saints of God rejoice!

Myriads at that voice shall gather,  
 "Take the kingdom long prepar'd,  
 "Come, ye blessed of my FATHER,  
 "Share my crown, my cross you shar'd."

O how different that dread sentence,  
 Which confirms the *sinner's* doom!  
 "You who died without repentance,  
 "Come to judgment, sinners come."

O! to these what wild despairing,  
 What astonishment of heart,  
 Agony past human bearing,  
 Will that dreadful call impart!

You who now profanely cherish  
 Unbelief and impious pride;  
 Unbelievers! see and perish,  
 CHRIST for you in vain has died.

You who to the world dissemble,  
 While you practise deeds of night,  
 Hypocrites! behold and tremble,  
 All these deeds are brought to light.

You, who each conviction stifling,  
 Waste your time that sacred store,  
 Hear the Angel, cease your trifling,  
 "Time," he cries, "shall be no more."

Lost in ease, or drown'd in pleasure,  
 "We've no time to think," you cry,  
 But howe'er you waste the treasure,  
 You must all find time to die.

You, who now this warning slighting,  
 Think that day not worth your care;  
 I who now these lines am writing,  
 You and I must both appear,

O that you, these lines perusing,  
May be wak'd to swift repentance  
O that I, no moment losing,  
May prepare to meet my sentence,

Z.

FINIS.



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T R A C T S

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General Resurrection and Day  
of Judgment.

Onesimus

Patient Joe, Wild Robert,

Faith and Works, Gin Shop

Sinful Sally, Robert and Rich-

ard, Hampshire Tragedy,

Bad Bargain.

Turn the Carpet, Christmas

Hymn, Army of Martyrs.



## FIFTH COMMANDMENT.

“Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee.”

In the New Testament it is written, “Children obey your parents in all things, for this is well-pleasing to the Lord.” We there also read that our Saviour himself, when he was twelve years old, was subject to his parents, and in one of the following verses it is added, that “Jesus increased in wisdom and stature, and in favour with God and man.”

There is hardly any sight more pleasing than that of a little child honouring his parents, listening attentively to all that is said to him, running quickly to fulfil their wishes, and being thus “subject,” or obedient to them after the example of Christ his Saviour, ‘And, on the other hand, there are few sights more melancholy and unpromising than that of a child who is obstinate and disobedient, who does not honour his father, nor give ear to the voice of his mother, but must be spoken to again and again, and who can hardly be brought even by stripes to do the thing which is commanded him.

The ill-behaviour of some children, and especially of very young ones, may be considered as greatly owing to a fault in their parents, for the same law which says “Children obey your parents,” implies that parents ought to teach them obedience. In many places children seem to rule the house; the most important conversation is interrupted by their unseasonable noise: every one is to wait their time, and all things are rendered subject to their humors.

Now this is just the contrary to what it should be, God has ordained that parents should direct, and children shall obey. He has established in the world a plan of subordination, and that person who begins life by rebelling against his parents, in defiance of this Commandment of God, will be too likely to prove a bad subject, a violent master, an ill-tempered husband, a troublesome friend, and an undesirable connection in all the latter periods of his life, whereas a young man or woman having for a course of years fulfilled faithfully and affectionately, and in the fear of God, every filial duty, and especially having done it under trying circumstances, has given one of the best proofs that can be afforded of a disposition to attend to all the other obligations of relative life, and deserve to be considered on this account, as a valuable friend and a very desirable connection.

And now let each of my readers ask himself how far he has fulfilled this law of God, remembering also that it ought to be interpreted as including all the various relative duties between man and man.

First then, have you set out in infancy with honoring your parents, both by your conduct and in your heart, neither disobeying them to their face, nor making light of them behind their back? Have you never grudged them secretly the obedience you seem to pay, nor been in haste to assert your independence as you were growing up. If you have lost at an early age the blessing of parents, have you submitted in like manner to those whom God's Providence has put in their place, obeying your step-father or step-mother, your elder brother or sister, uncle or aunt? In more advanced life, have you

persevered as the duty of entire submission lessened to shew to each of those all due deference and respect? In their old age have you endeavoured to repay them by your affection and watchful attention, as well as by your bounty, if they needed it, for all their care, and tenderness, and liberality, to you in your infancy and youth? Are you used to honour all your various relations in their due degree? Have you submitted your self to your teachers and instructors, to your spiritual pastors and masters, ordering yourselves lowly and reverently to all your betters? And further, it is your practice to submit to every ordinance of man for the Lord's sake, to honour the king, to obey magistrates, not accustoming yourself to speak disrespectfully of them, nor rashly censuring them in those things which you do not understand? If you are a servant, do you obey your master, not rudely answering again, and "not with eye-service only as pleasing men, but God who trieth the heart?"

How beautiful is the order of society, when each, according to his place, and in just degree, pays willing honour to his superiors, and when the superiors regularly fulfil their several parts also; when the people reverence the king, and the king governs well the people: when the children every where are seen honouring their parents, and the parents fulfil their duty to their children; when servants are prompt to obey their masters, and masters deal kindly with their servants: when wives also and husbands, when brothers and sisters, when partners in business, when high and low, rich and poor, according to the several ranks which God has established in society; when landlord and tenant, master and workmen, minister also and people, in-

stead of each proudly pushing himself into the chair of his superior, sits down satisfied with his own place, and endeavours humbly and thankfully and in the fear of God, to fulfil all the duties of it!

### SIXTH COMMANDMENT.

“Thou shalt not kill.”

This Commandment is sometimes rendered “Thou shalt do no murder.” and very properly, for all killing is not intended to be forbidden, murder is. Killing has, in some cases, been not only allowed but even required in Scripture. Thus for instance it is written in the Levitical Law, “Whoso sheddeth man’s blood, by man shall his blood be shed;” and the putting of a murderer to death by the regular magistracy, after a fair trial, is undoubtedly a means of preventing murder in general.

Murder means the putting a person to death through deliberate malice, a crime which our very nature teaches us to view with great horror; but to kill a person by striking him in a passion, without intending his death, or to kill another in a duel, or in a private battle, especially if we have been the aggressors, carries, no doubt, in it much of the guilt of murder in the sight of God. To let a person perish through neglect, whose life has been entrusted to us, as the life of a child is to a nurse, as that of all the patients in an hospital is to the apothecary or physician, well deserves also the name of murder.

I would here take occasion to notice the great sin of self-murder. We have no right over our own lives any more than over the lives of others, for we belong to God and not to ourselves; and we are

exhorted in Scripture to bear even the heaviest afflictions with patience and resignation to the will of our heavenly Father, who appoints our trials for us.

It may be proper in this place to remark that the enacting of laws which are too sanguinary in their nature, and also the entering into, or encouraging of wars, which are vindictive and unjust, is unquestionably a breach of this Commandment.

But we must now proceed a step further. Not only to kill is to be considered as forbidden by this law, but also to injure, or to intend to injure. This law forbids those evil and angry passions which are the seeds of murder. Cain first envied his brother, and after that he murdered him. The Pharisees first hated Christ, and after that they were the means of his being put to death. "Whoso hateth his brother, (says the Apostle) is a murderer." Our Savior also finds fault with the Pharisees for explaining this Commandment so loosely as they did, and then proceeds to warn his Disciples not even "to be angry with their brother without a cause."

But again: this Commandment may be considered as not only forbidding injuries, but as commanding good will. Christ our Saviour not only did not go about wounding and injuring men, and putting them to death, but he went about befriending them, and doing them good; and we should, according to our opportunity, go and do likewise.

Let us then examine ourselves fully respecting this Commandment, for many are apt to fancy that having never literally been so wicked as to kill any one, they have therefore no concern in it. Let us bear in mind, that we must not only not kill, but that

we must not intend to kill; that we must not only not hurt, but that we must not wish to hurt; and that, although therefore we should be sitting in our private rooms, and not saying or doing any thing, yet, if any secret thoughts are indulged in our minds, which are to the prejudice of our neighbor, if we are allowing ourselves to indulge the least ill-will to him, we are by no means clear of the sin of breaking this Commandment. Let us reflect also, that when one thing is forbidden in Scripture, the thing contrary to it may often be considered as commanded. When injuring is forbidden, doing kindnesses, therefore, may be understood to be commanded. Instead of prejudicing our neighbour, do we delight in doing him service? "Love worketh no ill to his neighbour, therefore, love is the fulfilling of the law, for this thou shalt not kill." Do we then shew love to our neighbor? Do we then feel a tender concern never to hurt any one by word or deed? Never to give even to the meanest of our fellow-creatures the smallest degree of needless pain and sorrow? Do we consider it as a part of our business in life to support the weak, to feed the hungry, to clothe the naked, according to our ability, and also to comfort them that are afflicted? To heal the wounds which others give, and, after the example of our blessed Saviour, to relieve the temporal as well as spiritual wants of mankind?

### SEVENTH COMMANDMENT.

"Thou shalt not commit adultery."

In this law of God, as in many of the others, the highest degree of crime is mentioned; but all the smaller degrees of it are intended also to be forbidden. Most people, no doubt, will agree that

“thou shalt not kill,” implies also, thou shalt not hurt; and that the command to honour our father and mother includes the honour due to those other persons whom God has placed over us; so also, “thou shalt not steal,” means unquestionably, “thou shalt in no wise defraud or cheat.” On the same principle, then, we ought to understand the words, “Thou shalt not commit adultery,” as implying likewise that we must not be guilty of any thing which is contrary to strict chastity. Indeed our Saviour himself has put it out of all doubt, that we ought thus to explain this Commandment; for he hath expressly told us, that “Whosoever looketh on a woman to lust after her, has already committed adultery with her in his heart.” The Scriptures of the New Testament, in many places declare strongly against unchastity of every kind, and solemnly warns us, after speaking of this and other gross sins, that “they which do such things shall not inherit the kingdom of God.” Those who deliberately and habitually venture on sins of this sort, would do well, therefore, to remember that they do it in defiance of the plainest threatnings of God; and that while they continue in such practices, they can have no hope of eternal life, for “the Scriptures cannot be broken.”

It is very proper here to remark that every Commandment of God, however strict and harsh it may seem, tends in fact to promote the happiness of his creatures. If mankind were allowed to indulge all their natural inclinations just as they pleased, what misery would fill the earth!

Let us now draw the picture of the wretched state of one who has broken this Commandment of God, and let us also take occasion to shew from

what sort of small beginning the ruin of a young woman may naturally be supposed to proceed.

We will imagine then a young girl sets out in life with a thoughtless and giddy mind, and with a secret inattention and dislike to serious religion.— We will suppose her also, having been somewhat spoiled from her infancy, to be not much used to labor, and to be at the same time fond of finery, or of what she calls fashion and gentility, and apt to dress herself out not perhaps always very decorously, with a view to men's admiration.

She succeeds in drawing the notice of some bad man or other, who begins to take liberties with her, insisting always that there is no harm in it. Such a man as this soon finds out that she has no very strict principles about her, and he takes for granted that she will make no great conscience of retaining her modesty, having observed that she is not very conscientious about other matters. She is drawn away, step by step, one little liberty is permitted or perhaps invited, and then another, until she has completed her ruin. For a while she tries to conceal her shame, by lying or deceit; but it is impossible long to do it. The tale is out, her character is gone, and from this time she finds it far more difficult to get her bread honestly than before. Now also she is exposed to the rude insults of every profligate man whom she meets and who knows her story. Being ashamed of her former friends, or having friends who are perhaps ashamed of her, she dwells among strangers. She has no eye to pity her, no father or mother to guard and to direct her, no husband to comfort her, no companion to soothe her or to attend to her in distress. Being driven to extremity, and forsaken, as a young woman almost always is by her seducer, vice perhaps



by degrees becomes her trade, and if that be the case, she lives among the vilest company. But what is worst of all, her own heart under these circumstances becomes every day more and more hardened. She is undone in every sense. She soon becomes diseased in body and is still more dreadfully ruined as to her mind; and she is every day sinking lower and lower. As long as she treads this earth, woes upon woes await her, and there seems to be no glimpse of hope for her, while in the next world there is nothing but "a fearful looking for of fiery indignation."

There is often one circumstance in the situation of women of this sort, and especially of such as may not be so hardened as I have described, which is very affecting, and that is, the state of their children, if they should have any: for what a curse do those children commonly seem to them! What a continual reproach as well as burden! There is no father to support the feeble infant, nor to provide for the mother during her lying-in. In most cases therefore, such children are dreadfully neglected and often perish miserably. But if their bodies are attended to and preserved alive, how exceedingly destitute are they of instruction, and thus what danger is there lest they should perish miserably as to their souls!

Compare now the case of such an unhappy woman as has been described, with the lot of one who having maintained her modesty and set out in the fear of God, has become united with a christian husband in that state of wedlock which has been appointed by the laws of her Maker. Her friends many of them probably abide around her, and her husband, who is her chief earthly dependence, sup-

ports, protects, and comforts her; he commends her to God by his prayers, and he improves her by his christian counsel and conversation. Her children rise up and call her blessed. Their education engages her at home, while the father is working for the family abroad, and she feels the tenderest affection for them. She does not view them (like the other woman we described) with a tormenting conscience, being continually reminded by them of her guilt. She is not ashamed (as the other is) of having them called by her name, but she views them as a blessing sent from heaven, as both a comfort and credit to her, and as a means possibly of support when old age shall advance, and when both her own and her husband's strength shall fail. What a difference! How excellent then is that law of God which tends to promote such happiness as this, and to prevent the misery which was before described. Never perhaps did God consult more clearly the temporal comfort and well-being of his creatures than when he gave the law which says, "Thou shalt not commit adultery," and when he prohibited so effectually as he has done in the New Testament every species of unchastity. Instead therefore of saying as wicked men are apt to do "where is the harm of following all our natural inclinations?" let us learn on the contrary to admire the goodness of God in this law, and to consider the libertine as one of the greatest enemies of mankind; as far more hurtful than the thief or the robber: as a rebel in the first place against the Commandment of his God, as a hinderer of his own happiness, and a destroyer of the happiness of his fellow creatures.

The well-being of a country depends in a great measure on the attention which is paid in it to the ordinance of God respecting matrimony. It is through the institution of families that children are brought up in an orderly manner, and that the knowledge of God and of his laws is handed down from generation to generation. Villages and towns are apt to be peaceable and happy in proportion as the looser people of either sex or few, and the family-men and women are numerous in the place; and when mutiny or rebellion breaks out in the fleets or armies of the kingdom, it is on the family-men who may be inlisted in them, that we more particularly depend for our security.

But some there are perhaps, who readily allow all this, and yet their own practice is a contradiction to it. Possibly they may think that there is no such great crime committed in their case, because they take care that no one shall see them. They say to themselves, as is represented by the Psalmist, "Surely, the darkness shall cover me." "But are not the darkness and the light both alike to God?" And is there not "a day coming when that which has been hidden shall be made known, and when God shall judge the secrets of all hearts by Jesus Christ?" "Blessed," says our Saviour, "are the pure in heart, for they shall see God." In vain therefore do men comfort themselves with the thoughts of privacy. God sees them now, and is it more than probable that their fellow-creatures also will after a time, find them out, or have even detected them already, though not known to have done so, for a thousand accidents may bring the most hidden things to light. God also in his just judgment may see fit thus to punish, even in this world, the secret

offender. Thus, in the case of David, his guilt was for a time artfully concealed, but God was pleased to make it known as a warning to others, and as a part of the just penalty due to the two dreadful crimes which he had committed. "Thou didst it secretly," said Nathan in the name of the Lord to David, "but I will do this thing," (that is I will inflict the punishment,) "before all Israel, and before the sun." It is here also worthy of observation, that there is no sin which men can indulge to a certain point, and which they can afterwards restrain as they please. "Whoso com-miteth sin becomes the servant (or slave) of that sin." He that allows himself even in sinful thoughts, gives the reins to his inclinations, and he little knows whither they may carry him.

Let it then be remembered, that sin is to be resisted in its first beginnings, and that every thing therefore which may become a temptation either to a person himself or to others, is, on every principle of the Gospel, to be avoided. Let all vicious curiosity be restrained in young people. Let all licentious company, let all immodest books, and all loose songs, as well as that "foolish talking or jesting," which borders on indecency, and which the apostle condemns as quite unbecoming in a Christian, be utterly avoided; and finally, let it be remembered, that Decency, Modesty, and Propriety, as well as continual Watchfulness, Temperance and Self-denial, and every thing else which tends to promote purity of Heart and Life, may properly be considered as required of us by this Commandment.

## EIGHTH COMMANDMENT.

“Thou shalt not steal.”

To steal is to take either by force or fraud, that which is not our own, and it is a sin which is forbidden both by the laws of God and man. It is punished in this country often even with death, and the New Testament assures us, that thieves, whom it names together with adulterers, “shall not inherit the Kingdom of Heaven.” Men are commonly led into this sin through the distress, or necessity, as they are apt to call it, which has been brought upon them by their other sins. They have been first idle and extravagant, or drunken and debauched, or possibly addicted to gaming; by one or other of these means they have brought themselves into straits, and in order to deliver themselves they have been tempted to take to thieving. Pride also, strange as it may seem, contributes often to theft. Some men when they have fallen into distress, though possibly it may have happened without any fault of theirs, are ashamed to own it. They think it very lowering to ask help from others, and they will not do it for the world. They will rather take secretly what is not their due, than ask openly some charitable friend to assist them. Now I conceive, that in this country, if a man can really prove his distress not to have been brought upon him by his vices, there are many good Christians, who, if he applies to them, will take care at least not to let him starve, and there is the parish help to fly to in all cases, so that it seems difficult to state a case in which there can be any tolerable excuse for stealing.

In order then to avoid this sin, let every one keep at a distance for whatsoever leads to it; let him

keep clear of idleness and debauchery, and extravagant living, and above all, of gaming. And if unhappily he has already got into trouble, either through any of these vices or through misfortune, let him be afraid of that false shame and of that hurtful pride, or spirit, as it is called, which will not permit him to own what has passed, and to apply to his friends and neighbours.

Let another caution here be given. The sin of downright theft is what men commonly come to by degrees. A man, for instance, who cheats his master or superior of money which has been intrusted to him for some special service, commonly begins merely by borrowing, as he calls it, (though without leave) some small part, perhaps of the money of his employer. He says to himself, "I will borrow this only for a day or two and then I will replace it;" but a practice of this sort being once allowed, he goes a little further and a little further. Large sums are at length misapplied, for it is more than probable that his necessity increases on him; and now perhaps he takes money to himself when there is no chance of his soon restoring it, or even of his ever doing so. He is become a thief almost before he is aware of it. At last after trying by various shameful arts to conceal the state of his accounts, and thus adding sin to sin, he is found out, and even though he should not be punished in the same way as other thieves are, yet he is no doubt as guilty as they, and he is pretty sure at least to lose his character and his employment.—There are others again who have after a while become finished rogues, by allowing themselves at first to steal things which they have thought very insignificant and trifling. They have

not considered, that to steal a little thing may be a great crime, and that this is one very common road to robbery, burglary, and to all kinds of wickedness.

Children, therefore, should be taught from their very earliest years to keep their hands from picking and stealing. The children of the rich should be instructed that to pick fruit out of a garden, to take sweetmeats or any other thing from a shelf, a table, or a closet, is a breach of this Commandment; and the children of the poor ought in like manner to be told, that to take the turnips out of a field which is not their own or the stakes out of a hedge, or the apples which are lying in an orchard, is the road to greater thefts, and is a sin both against God and against their neighbour.

Servants need be on their guard against temptations of the same sort. If they would be strictly honest, they as well as children must bring their appetites under subjection; they must take care not privately to taste any thing which is not intended for them; neither should they give away meat or drink to any persons to whom they dare not acknowledge that they give it, nor in greater quantities than they would care to own. I will add, that they ought never to expend their master's money in any way whatever that is contrary to his wishes. Some servants are apt to do this for the sake of maintaining, as they call it, the credit of the family, when the master is not at all desirous of that sort of credit, but thinks perhaps that the expence or show made in the houskeeper's room or kitchen is a great disgrace to him. Every master's money his certainly his own, and an honest housekeeper or other servant will feel himself bound to

consider only how he may best fulfil the expressed or implied wishes of his master in every part of the expenditure intrusted to him. For a servant to take perquisites which he does not avow, because perhaps he dares not, is another practice hardly reconcileable to exact integrity; for though taken in the first instance from the tradesman, the amount, or perhaps more than the amount, is charged in one way or other to the master, so that the servant should consider himself as taken it from the master, whose leave therefore he should have for doing it.

I am aware that a steward, or housekeeper, who acts upon these principles, may be exposed possibly to much reproach from those under him, and to many difficulties, to all which I have only to answer, that he who will act a christian part, and endeavour to obtain the favour of God, must run the risk now and then of losing the favour of his fellow-creatures, and must himself become an example of self-denial also. That steward or housekeeper, it is to be feared, is not very honest, however he may pride himself on his integrity, who has never yet combated any common customs of families, and has never yet been charged by any one with being too particular.

In buying and selling nothing is more usual than for each side to try to over-reach the other, and it is little considered that to do this is in other words to steal or cheat. Let me now suppose, for argument's sake, that I have nine sheep to sell, and that having pretended there are ten. I take the money for ten, the mistake or ignorance of the buyer being so great that he does not find me out. "Oh! how scandalous!" every one would say: "this is



downright cheating: this is robbing the other man of the value of one sheep. It is what any one ought to be hanged for." Well then, as this not a reputable mode of cheating, being not a very common one, nor indeed a very easy and practicable way neither, I can effect the same purpose in the following manner: I have only to pretend that each sheep is about one tenth better than it is, that it is one tenth fatter and heavier, and finer flavored, and older; I have only to give my word for it, that for some reason or other the sheep are each of them worth one tenth more than in fact they are, and then if I succeed in my attempt, it is plain that I shall get the value of one sheep more than my due, just as much as if I cheated in the other way.

To deceive in selling a horse, to cry up his virtues, but to say nothing of his faults, and to endeavor to get as much money for him with all his faults as if he had no faults at all, is just in like-manner to cheat or steal. To put false marks upon goods in order to make them appear to be the manufacture of some person in repute, who did not really manufacture them, or even to give a false outside appearance to them, or to call them by a false name, or in short, to say any thing of them, which is known by ourselves not to be true, in order to recommend them, is clearly an attempt to cheat, and is a breach of this commandment.

On the other hand also the way which some buyers take in order to get what they call a good bargain, although they may be very proud of it, is often little better than stealing—they cry down the thing they want to buy, and pretend to see a thousand faults in it, not fully believing all they say, and as to the excellencies of it, they utter not a word; and

when perhaps they have driven a poor necessitous shopkeeper or other dealer down to their price, affecting all the while to think the thing shamefully dear, they go away and tell their neighbours what a bargain they have got. This practice is as old as Solomon's time, "it is naught, it is naught," says the buyer, but afterwards he boasteth."

In settling the wages of labour, there is often much fraud attempted on each side. When a workman or servant preteuds to do more work than he really performs, when he spends more idle time than his master knows of, and yet claims the same wages, which are due to one that is diligent, he then on his side may be said to cheat or steal; and on the other hand, when a master works his servant hard and pays him little; when he takes advantage of the man's willingness and good-nature, or of his modesty and simplicity, whenever, in short, a master fails to raise his servant's wages according to his deserts, then the master may be said to cheat or steal. "Give unto your servants," says the apostle "that which is just and equal." There is a certain point which may be called the point of justice and equality between man and man, which each side should aim at, and in proportion as this is missed, one or the other party fails in the strictness of his integrity.

To smuggle, is undoubtedly to cheat or steal; nothing can be more clear than this, and it is also forbidden in Scripture. "Render," says our Saviour "to Cæsar, the things which are Cæsar's." We are to pay "custom to whom custom is due, and tribute to whom tribute is due." Our Savior chose rather to work a miracle than to fail in paying tribute himself, and yet he did not live under the best

of governments. It is the law of the land which decides to whom property shall belong in a vast variety even of questionable cases; and both the law of the land and natural justice are against the smuggler; for it is to be remembered, that if we pay less duty than the law requires, some other subject of subjects must necessarily pay more, and to smuggle therefore, is to take money, not from government merely, as some selfish and half-thinking people suppose, but from the pockets of these other subjects.

It would be easy to add many other cases, and to prove that even this Eighth Commandment (the one which we are most apt to make our boast of keeping) is broken by all ranks of people, at least in the spirit of it, almost every day: for let us consider only for a moment, what a leaning there is in every man towards his own side, whenever any question of property is to be decided between him and his neighbour. We are sure to over-rate our own labour and our own skill as well as our own general merit, and we expect to have the price of things adjusted, and all the affairs of the world arranged, according to this false view of the matter which we have taken; and of course we in the same degree under-rate the labour, skill, and merit of other people. Inordinate selfishness is one of the most common and natural dispositions of man, and this selfishness by producing a constant partiality to our own side, is the necessary source of frauds innumerable; and it is worthy of remark, that while this spirit of selfishness reigns in us, we shall not only be always trying to wrong others of their due but we shall also be trying to wrong them without knowing that we do so.

And now what a view does this consideration give us of the state of the world in respect to all matters of property! What wrongs are all men committing naturally as it were, on their neighbor, without being sensible of it, or at least what wrongs are they attempting to commit, though unable each to execute his purpose: for undoubtedly it will often happen that the unreasonable claims of one side being opposed by the unreasonable claims of the other, the two parties may hit on a pretty fair medium in consequence of the struggle, and whenever fortunately things are settled fairly in this way, it is well if both sides do not go away complaining how hardly they have each of them been used. Such are the effects of that partiality to ourselves which has been spoken of.

Would we then lay the axe to the root of the tree and avoid habitual injustice, we must cure this selfishness of spirit. But how is the cure to be effected? I answer, that our Saviour has instructed us in the very point in question, by giving us the following golden rule: *Whatsoever ye would that men should do unto you, do ye even so unto them.*— Let then the buyer put himself in the place of the seller, and the seller in that of the buyer, let the master suppose himself the servant, and the servant imagine himself the master, let each put himself in the place of him with whom he has to deal; let him, as it were, plead before himself the cause of his opponent or rival, let him become counsel for a while on that side, and he will find his partiality for himself wonderfully corrected. Let it, in short be a rule with all of us never to determine a case between ourselves and our neighbours, till we have very deliberately and dispassionately weighed it in this manner.

## NINTH COMMANDMENT.

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

To bear false witness against our neighbour, means, strictly speaking, to swear falsely against another in a court of justice. How careful should every one be who is called up as an evidence in a public court to speak "the truth, the whole truth, and nothing but the truth." He should recollect himself before he begins to give his information—he should speak without heat or malice, and without prejudice or partiality, and he should remember, that even a small error in his evidence, a mistake for instance in a place or date, may possibly be the means of fixing an unjust charge, and of taking away the reputation or property, nay, even the life of a fellow creature. A witness ought neither to speak falsely in favour of the accused person, nor falsely against him. To do the one, is to bear false witness against the person accused, and to do the other, is to bear a sort of false witness against the prosecutor, and perhaps also, against the other witnesses in the cause. To do either, is to hurt the public, who are all of them our neighbours, and who are more interested than is commonly considered, in having a fair and full testimony given in every case.

My readers no doubt will very readily agree that we ought to take the utmost care thus to speak truth in a court of justice. I am afraid, however, there are few people who consider, that exactly in the same manner, it is our duty to speak truth of our neighbour in private company. This Commandment is against all sorts of false testimony. It condemns

the private slanderer and tale-bearer, and the magnifier of stories against his neighbour as well as the perjured person.

Some people are apt, from the very levity of their character, to take up every light rumour against another. Somebody has told them (but they cannot exactly recollect who) that there is some very bad story against such a person: though they scarcely know what it is, they proceed to tell it, and they supply by their own invention, such parts as seem necessary in order to make the tale hold together, and then the whole goes abroad on the same authority:

Some are apt to grow warm as they are telling a story, and are continually led by this warmth of theirs to overstate a fact, and often, therefore, to charge guilt much too heavily on him whom they censure.

Again vanity is a motive which leads many into falsehoods. They find they cannot excite attention unless they magnify what they say, and they are very ambitious of being able to surprize, to interest, and to entertain their hearers; they prefer wit to truth, and they cannot resist the pleasure of uttering a sarcastic jest, and of distinguishing themselves by a lively turn of speech, though at the expence of candour and of justice.

But perhaps the most fruitful of all the sources of false testimony and misrepresentation, is that spirit of envy and malice, and of jealousy and pride and self-preference, which unless it is closely watched is apt to be incessantly at work in every human breast. Some one is supposed either to have injured us, or to be now against us, or in some respect or other to stand in the way of our ad-

vancement, or some one is thought to claim the superiority over us, and seems to possess a greater share of the affection and countenance of one with whom we wish to be the chief favorite. We are prepared to believe an evil story against such a man on very slight evidence, and not only to believe it, but to spread it eagerly and to exaggerate it exceedingly. On the other hand, we extol him that is on our side, for this is indirectly to praise ourselves, but let a man be our enemy, or let him only be of a contrary sect to us in religion, or of an opposite party to us in politics, how strong then is our disposition to become partial in all our judgment, and through the prevailing power of this prejudice to be continually bearing false testimony against him!

Now in many of these cases, it may possibly happen that it is only some slight exaggeration that is made, or some little fact that is added, and yet that these little matters may make a world of difference, for they may constitute even the whole of the guilt. It is to be recollected also, that stories circulate through many hands, and that if a little addition is made by each, an anecdote which was hardly worth notice at first, may soon grow up into a most mischievous and scandalous falsehood.

How numberless are the lies which are in this manner spread abroad in the world, and how enormous is the evil of which we are now speaking! Who then is the person on whom the guilt ought to be fixed? Undoubtedly all are guilty who have had a share in the exaggeration. All random talkers, all light unthinking, and on that account, inaccurate people, all violent and passionate people, all vain people who seek only to be

admired for what they say, and especially all envious and jealous people, which those never fail to be who are aspiring and ambitious, together with all partial biggoted and prejudiced people—every one of these I fear is apt to be every day a breaker of this Commandment—and so indeed are all who have not yet learnt to exercise a tender conscience in what they say, and to set a guard upon their lips even in their hours of relaxation, for let it be remembered, that there are many who may not intend unjustly to prejudice their neighbour's reputation, but who nevertheless by indulging prejudices and fancies, and by being too inaccurate in general in respect to truth, are for ever casting unfair blame on some character or other, and are contributing largely to encrease that quantity of false testimony which is circulating in the world.

There are some persons who attempt to avoid the fault of evil speaking by running into an opposite extreme, they refuse to tell the faults which they really know, and which it is important to reveal, and they do this on the most selfish principle, namely, lest they should bring themselves into trouble: their custom is to praise every body, and they think that if they always speak handsomely of others, then others will agree to speak handsomely of them. We must beware however of imagining that these are the persons who pay obedience to this Commandment, and that their selfish policy and misplaced commendations deserve any praise; as well might the witness in a court of justice, who gives false evidence in favour of the person accused, take credit for his perjury, or the witness who refuses to give evidence at all, take credit for his silence, when the public interest re-



quires that he should speak out. It is a truth and candour, not flattery and false praise, nor universal silence respecting the characters of men which are required by this Commandment.

There are also many, who through their own ignorance of the nature of true goodness, are apt to praise the most irreligious characters, and who are ready to charge every religious person with that very prejudice and disposition to false testimony which I have been condemning, because he cannot join in the praise. But let flatterers of this class be told that all those who are irreligious are considered as wicked in the word of God, and that (as Solomon has said) "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord."

But to return. The practice of tale-bearing is so common, and it leads to so much false testimony against our neighbours, that I propose now to warn my readers particularly on this head, and I will do it by subjoining a few questions which every one should be prepared to answer, before he ventures to repeat any tale to the prejudice of another.

First then, how did you hear the story? From an actual witness of the fact, or from one that heard it of another? If it came to you only through the second or third hand, pray suspend a little your belief till you have heard the truth more exactly from a more unquestionable authority.

Consider next how far even the eye or ear witness who may have told it you is worthy of credit; whether for instance he is an enemy of the accused, or can have an interest in lowering his character; whether he is credulous or passionate, or prejudiced, and whether his memory, in some particular at least may not have failed him.

Consider also, whether allowing the whole which has been told you to be true, there may not have been something omitted that ought to have been added, the addition of which would make a great difference in the general impression.

Consider well also, whether you yourself in listening to your informant, have been quite free from prejudice and have avoided every error. It is possible that you may innocently have mistaken some doubtful expression, for in every language there are ambiguous words, and what is said by the speaker rather loosely or figuratively, is sometimes understood by the hearer much too literally and strictly.

It may be well to examine also, whether notwithstanding the authority on which it stands, there may not be some such contrarities in different parts of the story as to render it quite impossible. But even if it should be highly improbable, if, for instance, it should contain a charge which is contradicted by the general character of the accused, a candid man will not be confident in his belief. Endeavour therefore in general to know the character of the accused person before you spread a report to his disadvantage; and if he is reputed to be religious, be particularly suspicious of the tales against him, for the world is apt to revile men of his cast.

Enquire also, whether the person charged has ever been charged to his face. Possibly quite a new light might be thrown on the matter if the accuser would but consent to meet the person accused face to face. If you are purposing to repeat the story, it is a good general rule to tell it first to the person supposed to be in fault.

And lastly, supposing the fact clear, ask yourself what is the use of telling it. Be sure not

to tell it from talkativeness, or from secret envy, or from party prejudice. Undoubtedly there may be good reasons for speaking out, especially when the crime is very serious. The public should be warned against imposition; the character of men also ought in a variety of cases to be made known, and if given at all, it ought undoubtedly to be fairly given. Be as tender however, as you properly can of your neighbour's reputation, and speak against him with regret, not with readiness and satisfaction. Say nothing in heat, for if you do you will exaggerate. And do not let the story stand on your own credit, but chuse rather to let it stand on the credit of him who told it you, and be always willing therefor (if permitted) to give up your authority.

And now to close this subject, let it ever be remembered that the love of our neighbour is the great thing which is necessary in order to your fulfilling this commandment. "Love (as was before remarked) is the fulfilling of the law; for this, thou shalt not bear false witness." If men did but love their neighbour's themselves, they would then be jealous of their neighbour's reputation, just in the same manner as they now are of their own, and a thousand rules and instructions on this subject might be spared. We do not commonly spread false reports against our own wife, or child, or sister, or brother, and the reason is that we love our own kindred. Let us learn then to love all men as brethren, and let this Commandment send us to that gospel which so strongly inculcates good-will and charity towards our fellow-creatures.

#### TENTH COMMANDMENT.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his

man-servant, nor his maid-servant, nor his ox nor his ass, nor any thing that is thy neighbour's."

Most of the other Commandments speak of the outward action, and forbid some sin in the life, but this last lays the axe as it were to the very root, for it forbids even those covetous desires which are seated in the heart. It is said, "Thou shalt not covet any thing which is thy neighbour's." What is it then that we most like? The taste of people differs. One is in danger of coveting his neighbour's money, another his neighbour's consequence and power, a third of coveting the praise and honor which he sees given to another. How apt especially are many of the poor to covet all the comforts and supposed enjoyments of the rich! They have peculiar cause to beware of breaking this Commandment. Both rich and poor, however, are apt to covet the possession of any thing for which they happen to have a taste. They no sooner behold it than they are ready to cry out, "I wish it was mine."

It is melancholy to think how few there are in the world who are thoroughly contented with their lot. The young and the old, the rich and the poor, the married and the unmarried, the prosperous and the afflicted, are all of them apt to have some unsatisfied desire. There is always some one thing at least, which is possessed by our neighbour, and which Providence has denied to us, and we are disposed to fix our whole attention on that single point. If we are under no temptation to covet our neighbour's house, nor his wife, nor his man-servant, nor his maid-servant, yet we covet perhaps some ox of his or some ass, some inferior thing or other in which we happen to take delight.

and we may probably be as wretched at the thought of not possessing it, as if we had coveted his whole fortune and estate. Thus Ahab, although he was king of all Samaria, being unable to get the little vineyard of Naboth, which would have made him a convenient cabbage garden, "laid him down on his bed and refused to eat." Ahab was as unhappy as any poor man in Samaria, who might be at that time envying the king, and coveting the possession of his whole kingdom.

Now all this complaining and dissatisfied spirit is forbidden in the tenth Commandment, and the things required by it are thankfulness and contentedness of heart, patience under trials, resignation under afflictions a mind free from envy and repining, and a spirit of submission to the whole will of God. How eminently did St. Paul possess the temper which I have been describing, "I have learned", said he, "in whatsoever state I am therewith to be content, for I know both how to be abased and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

This commandment, as was observed, before, is extremely strict, because it applies immediately to the heart. It will effectually convict every man of being a sinner who will pay attention to it. We can regulate our actions perhaps tolerably well. We can maintain our character; we can do every thing with such an appearance of propriety and exactness, that our fellow-creatures can hardly discern a flaw in us. But which of us duly regulate his heart? To call away our thoughts from every forbidden thing, to govern well our various affections and desires, and to fix them always in their due

degrees on their lawful and proper objects, to suppress even the wish for what God sees not fit to give, to wait his time, and to leave all to his providence, and to consider all his appointments as ever wise and good; to purify, in short, the secret springs of actions, and "to bring ) as the Scriptures express it) every imagination into subjection to the obedience of Christ;" this is the great point.

To the heart then, to the heart, and not merely to the actions of the life let our attention be directed. Thousands, it is to be feared, have been sinners all their days, and have nevertheless been quite unsuspecting of their sinful state, because they have looked no further than their outward actions, and have examined duly into the motives of their conduct, nor watched the secret motions of their hearts. Through this cause they have continued ignorant of God, ignorant of themselves, and ignorant of that salvation which has been provided by the gospel.

Thus have we endeavoured to explain these laws of God. And here let me ask whether any one can deny the present excellency of them? Are they not such as it is fit for God to give and for man to obey? We have shewn that love to God and love to man form the foundation of them all. And yet who can deny that he has disobeyed them every day? Now it is one great object of these laws of God, to convince men of their guilt, and thus to prepare them for the grace and mercy of the gospel. "Cursed," says the Scripture, "is every one that continue th not in all things which are written in the book of the law to do them." But "Christ hath redeemed us from the curse of the law, being made

a curse for us." "The law therefore is our school-master, to bring us to Christ that we may be justified by faith." "By the deeds of the law shall no flesh be justified in the sight of God, for by the law is the knowledge of sin." But we are "justified freely by his grace through the redemption that is in Jesus," and thus "we obtain peace with God through our Lord Jesus Christ."

Man then is to be considered as a criminal under sentence of condemnation. God's righteous law has already condemned him. God nevertheless hath "so loved the world as to send his only begotten Son, that whosoever believeth in him might not perish but have everlasting life."

But this faith in Christ is so far from leading men to neglect that holy law which we have been explaining, that it becomes a new motive to obedience; for the Christian now receives, as it were, again from the hand of Christ, those same commandments which were first given to men through the hand of Moses. He receives them from that Savior who died for him. "If ye love me," said this merciful Redeemer to his Disciples, "keep my Commandments." It should here indeed be observed, and it is a point which has been partly proved already, that the precepts which are given by Christ and his Apostles in the New Testament as the rule of life for every Christian are, for the most part, the very same in substance, and are sometimes expressed in the same words as the law of the Ten Commandments, for it is the object equally of the Old Testament and of the New to bring back the corrupted heart of man to the love of God and of his neighbour. The Christian, therefore, is one who studies diligently and observes carefully all

the commandments of God and of his Savior: day by day he exercises himself in examining his life by them: he brings all his actions, great and small, and his very thoughts and desires, to the test. He prays for grace to walk agreeably to that will of God which he finds revealed in the several parts of the Holy Scriptures, and the very knowledge of his redemption constrains his heart to obedience. Still, indeed, his best services are imperfect, and he understands so well the great extent of his duty, that he discovers much corruption in himself, where another man would not at all desire it. He therefore does not trust in his good works, though he is diligent in them, and sees the necessity of performing them. The language of his heart may be well expressed by a quotation from a judicious and eminent divine of the last century, "We can do nothing," said he, "that is meritorious and worthy to be rewarded. God, indeed, doth liberally promise whatever pertains to a blessed life, to as many as sincerely observe his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well, we utterly renounce. We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness is God knoweth, corrupt and unsound; we put no confidence at all in it. We challenge nothing in the world for it. Our continual suit to God must be to bear with our infirmities, and pardon our offences."

THE END.