

MEDITATION

SELECTED FROM THE SACRED SCRIPTURES.

The grave cannot praise thee; Death cannot celebrate thee—The living, the living, he shall praise thee, as I do this day.

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PREFACE.

EVERY circumstance connected with funerals is impressive; every object is calculated to affect the heart and excite to serious reflections. Mourners, agonizing with grief, need the balm of consolation; attendants, looking into the grave, are open to conviction; all are prepared to receive a word in season. An opportunity so auspicious for instruction ought not to be neglected; a scene so solemn should not be suffered to close without some religious improvement.

Death is replete with terror and mystery. It breaks the spring of life, and reduces the body to putrifying dust; it dissolves every relation in society; separates the immortal spirit from its former mansion, and introduces it to a new and permanent state of happiness or misery in another world. An event so vast and momentous in itself, and productive of such a train of changes and interesting consequences, has always arrested the attention, and aroused the affections of survivors. In every age,

and among people of every description, some funeral solemnities have been performed, and the human body for ever treated with singular respect. Whether embalmed or interred, consigned to the urn or the grave, the memory of the deceased was honored with, what was considered, decent obsequies; the loss sustained by bereaved families deeply lamented; and addresses or orations, suited to the sad occurrence, frequently pronounced. Christians, whose sympathies and passions are not eradicated but sanctified, and whose estimate of the present and future state is more accurate and extensive than others, will surely upon such occasions, readily indulge in sacred meditations, and willingly assist in devout exercises.

The superstitious ceremonies of the Church of Rome, connected with the doctrine of purgatory, and prayers and masses for the dead, had so corrupted the ancient funeral service, and rendered it so abhorrent and odious to the pious and celebrated reformers, that many Protestant Churches abolished it altogether; and to this day, in some of them, it has never been introduced.

The motives which at the reformation were prevalent and perhaps sufficient to justify the practice of our venerable ancestors, are not now of equal importance; nor do any existing circumstances, at this day, suggest the necessity of a sullen silence

at the grave, or forbid the propriety of a funeral service. A general persuasion of its expediency prevails among the people of almost every denomination, and it would gratify them, to be favored with some religious rites, corresponding to those serious occasions.

A funeral service would certainly be acceptable to the ministers and people of the Reformed Dutch Church, and there would be no objection against reading it. They are accustomed to some forms, which are always read at the administration of the sacraments, at ordinations, and other occasions. These forms constitute a part of the public standards of their faith; they are convenient to the ministers, pleasing to the people, and prove beneficial in preserving uniformity of doctrine and sound words in the Church.

To other denominations who admit of no forms whatever, and would prefer extemporaneous addresses, a collection of sentiments and expressions proper to be introduced at the grave, would doubtless be cheerfully received as a valuable treasure from which they might enrich their funeral orations.

If all who are interred in a Christian country were real Christians, and all who attended at funerals were also such, the service or addresses would assume a very different style. But when we have

cause to be assured that many have no pretensions to that exalted character, it would betray the doctrines of the gospel, and prostitute the truth, to speak of them, or to them, as such. Whilst therefore, with the simplicity which adorns the dispensation of the New Testament, we abstain from unnecessary ceremonies; and in faithfulness discern between the righteous and the wicked; all that with propriety we can perform at a funeral, after the solemnities are closed, is to—adore God—meditate upon death—contemplate the cause of death—add suitable addresses—to Mourners; to the Impenitent; and to Believers.—And conclude with the doctrine of the resurrection, that glorious assurance of victory over death and the grave.

Impressed with a desire to render funerals edifying and consistent with the Christian character, a determination was formed to prepare a service comprehending the enumerated articles, and agreeably to this arrangement. Upon commencing the task, it was however immediately discovered, that greater attention and precision were requisite in a work of this nature, than was at first anticipated. A funeral service must contain doctrines, promises, and precepts, which by being daily and publicly pronounced, will justly be considered as expressing the faith, hope, and rule of obedience, of the ministers and people who adopt them. Such a service

should also be calculated to reach the heart with the most affecting arguments, and bind the conscience with undeniable authority. But no essay, merely human, can possess these properties; whatever care may be employed to state the sentiments with accuracy, and however sublime, pathetic and forcible the style, still the whole might be condemned as defective, and every part exposed to exceptions and censure. There is therefore but one expedient to surmount every difficulty, there remains but one alternative; it must be in the words of scripture. This will answer every question, this will silence every objection, and insure the unanimous approbation of all professing Christians. However opposed they may otherwise be to the tenets and phraseology of each other, yet to the oracles of God all avow their subjection. These establish with authority what we are to believe and perform, and they speak to the heart and conscience with an emphasis and power which no uninspired address can attain.

Selections from the sacred scriptures may be made, which will exhibit in the clearest light and most energetic language, every thing pertaining to the subject. If this be done without an improper application of detached sentences, or offering violence to any text; if a connection in the several paragraphs

be sufficiently maintained,* and the whole judiciously arranged; it is obvious that a funeral service thus constructed, must be preferable to one of any other composition. But, where the fund is inexhaustible, and appropriate sentences innumerable, it is difficult to be satisfied that the best are chosen, or that the collection in its extent is exactly what it ought to be.

As a substitute for a funeral sermon, this is not too large; as a store of devout meditations, it is not sufficiently copious; as a form to be read, on ordinary occasions, it is certainly too extensive. It was however judged advisable to allow the officiating minister ample scope for reading, and not restrict him to the perpetual repetition of the same words; which, had the form been more abridged, would have been impracticable. He may therefore, if circumstances suggest the propriety of a short service, read only one section, or even a part of one; in which case, seven forms are before him, from which he can select, at different times, which ever he pleases. Or should he wish to introduce something from each section, he can readily mark

* In an attempt of this kind, a change of the person, in the citation of some passages; and the addition of a few connecting words, which are not in the text, are indispensable. But these are so readily discovered, that it was judged unnecessary to mar the page by marking them with italics.

a few of those paragraphs under each, which he considers the most pointed and interesting, and reduce his form to any size he may judge expedient; and by sometimes adopting different sentences, he may, at his discretion, render the service various, instructive, and acceptable.*

The work is now humbly presented to the Churches. If my respected brethren in the ministry condescend to favour it with their approbation, and use it, either as a FORM, or as a DIRECTORY, it will serve to introduce religious exercises at funerals, where they have been hitherto neglected; or assist in the performance, where they prevail. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make *his ministers and people* perfect in every good work to do his will, working in *them* that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."

* As there are ample materials in the meditations, it is presumed every minister who wishes a form, will rather select for himself, than be restricted to words arranged by another. It has however been judged advisable to annex a specimen, comprising a few sentences from each section; which can be adopted or altered, as circumstances or choice may suggest.

A FUNERAL SERVICE, &c.

I. INVOCATION.

LORD thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man to destruction; and sayest, return ye children of men. For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

I. INVOCATION.

II. DEATH.

III. SIN, THE CAUSE OF DEATH.

IV. ADDRESS TO MOURNERS.

V. TO THE UNCONVERTED.

VI. TO BELIEVERS.

VII. THE RESURRECTION.

For all our days are passed away in thy wrath : we spend our years as a tale that is told. The days of our years are threescore years and ten ; and if by reason of strength, they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away. Who knoweth the power of thine anger ? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom.

II. DEATH.

1.

IT is appointed unto men once to die, but after this the judgment. When a few years are come, then I shall go the way whence I shall not return. My breath is corrupt, my days are extinct, the graves are ready for me. If I wait, the grave is my house. I have made my bed in the darkness. I have said to corruption, thou art my father ; to the worm, thou art my mother and my sister. For I know that I shall be brought to death, and to the house appointed for all living.

2.

How dreadful is this place !—A land of darkness, as darkness itself, and where the light is as darkness.—The grave, that saith not it is enough. There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together, the small and great are there. They lie down alike in the dust, and the worm shall cover them.

3.

Lord what is man that thou takest knowledge of him ! or the son of man that thou makest account of him ! Man is like to vanity, his days are as a shadow that passeth away. For we are as strangers before thee, and sojourners, as were all our fathers : our days on the earth are as a shadow, and there is none abiding.

4.

All flesh shall perish together, and man shall return again unto dust. One generation cometh, and another goeth. They dwell in houses of clay, their foundation is in the dust, they are

crushed before the moth. They are destroyed from morning to evening. Their love, and their hatred, and their envy perish, neither have they any more a portion for ever in any thing that is done under the sun. They shall go down to the bars of the pit; they shall be brought to the grave, and shall remain in the tomb. Death shall feed on them; and their beauty shall consume in the grave.

5

There is no discharge in that war. For what man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave? as he came, naked shall he return, to go as he came; when he dieth he shall carry nothing away, his glory shall not descend after him. He brought nothing into this world, and it is certain he can carry nothing out.

6.

Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?—Man dieth and wasteth away; yea man giveth up the ghost, and where is he? His breath goeth

forth, he returneth to his earth; in that very day his thoughts perish. His days are past, his purposes are broken off. He goeth down to the grave, and shall come up no more. He shall return no more to his house, neither shall his place know him any more. The worm shall feed sweetly on him; he shall be no more remembered; and the eye of him that hath seen him, shall see him no more.

7.

Man that is born of a woman is of few days and full of trouble; he cometh forth as a flower and is cut down; he fleeth also as a shadow and continueth not. His days are determined, the number of his months are with God, who hath appointed his bounds that he cannot pass. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

8.

There is a time to be born and a time to die. Some come to their grave in a full age, as a shock of corn in his season; others die in their strength,

at ease and quiet ; and others in the bitterness of their souls. Young men are cut off from the street. Children are far from safety ; they are crushed in the gate, neither is there any to deliver. Infants are dashed in pieces. The mighty are exalted for a little while, but are gone and brought low ; they are taken out of the way as all others. Wise men die, likewise the fool and the brutish perish, and leave their wealth to others.

9.

One event happeneth to them all. As the one dieth, so dieth the other. They have all one breath ; all go unto one place ; all are of the dust, and all turn to dust again.

10.

Few and evil are the days of the years of our lives. We are born unto trouble as the sparks fly upward. Our days are swifter than a weaver's shuttle ; they flee away, they see no good. We all do fade as a leaf, and shall soon be cut down like the grass, and wither as the green herb. For here we have no continuing city, but we seek one to come.

11

The voice said cry, and he said, what shall I cry ? all flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand for ever.

III. SIN.

1.

SIN is the transgression of the law, and the wages of sin is death. The body is dead because of sin, and the soul that sinneth, it shall die. God is able to destroy both soul and body in hell ; and he will punish the wicked for their iniquity. The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. The wicked shall perish.

2.

By one man's disobedience sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned. Death reigned

by one ; and by the offence of one, judgment came upon all men to condemnation ; for by one man's disobedience many were made sinners. In Adam all die.

3.

God that made the world and all things therein, the Lord of heaven and earth, who giveth to all life and breath, and all things, hath made of one blood all nations of men, to dwell on all the face of the earth ; and shall the thing formed say to him that formed it, why hast thou made me thus ? or, shall the clay say to him that fashioneth it, what makest thou ?

4.

Our first father sinned, and we are a seed of evil doers. Adam begat a son in his own likeness, after his image, and behold we are shapen in iniquity and in sin conceived ; for who can bring a clean thing out of an unclean ? and what is man that he should be clean, or he that is born of a woman, that he should be righteous ? We are, by nature

the children of wrath ; dead in trespasses and sins.

5.

The crown is fallen from our head ; we unto us that we have sinned. God made man upright, but they have sought out many inventions. The hearts of the sons of men are full of evil ; deceitful above all things, and desperately wicked. The carnal mind is enmity against God. All are gone aside and become filthy ; all have come short of the glory of God. There is none righteous, none that understandeth, none that seeketh after God. Destruction and misery are in their ways ; there is no fear of God before their eyes. All the world is become guilty before God. The scripture hath concluded all under sin ; and the curse is poured upon us because we have sinned.

6.

The earth is defiled under the inhabitants thereof ; cursed is the ground for thy sake ; the whole creation groaneth.

God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment. He spared not the old world, but brought in the flood upon the ungodly, whereby the world that then was, being overflowed with water, perished. And the heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Thus the wrath of God is revealed from heaven against all ungodliness and unrighteousness. And thus sin bringeth forth death, and sin hath reigned unto death.

IV. MOURNERS.

1.

MAN goeth to his long home, and the mourners go about the streets. The voice of lamentation and bitter weeping is heard. Mothers weeping for their children and refusing to be comforted, because they are not. Fathers crying, O my son, my son, would to God, I had died for thee, my son, my son! One lamenteth for the desire of his eyes, taken away with a stroke; another is distressed for his brother, and another mourneth for his mother. Children are left fatherless, and their mothers are widows. Lovers and friends are put far away, and acquaintance into darkness.

2.

O thou afflicted, tossed with a tempest, and not comforted! refrain thy voice from weeping and thine eyes from tears. Sorrow not as others which have no hope. Say not my wound is incurable, it refuseth to be healed; mine eyes shall never more see good; I am stripped of my glory, there

is not any left; I will go down to the grave mourning; I have no comforter; all these things are against me.

3.

Are the consolations of God small with thee? hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He knoweth our frame, he remembereth that we are dust. God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation, also make a way to escape, that ye may be able to bear it.

4.

Death is come up into your windows, he is entered into your house; and you have now buried your dead out of your sight. You will go to him (her) he (she) shall not return to you. But the Lord liveth; he is the same, and his years shall not fail; he remaineth for ever, his throne is from

generation to generation.—He is a refuge in the day of affliction; the father of the fatherless, and a judge of the widows; he comforteth them that are cast down; I, even I, saith the Lord, am he that comforteth thee.

5

The Lord reigneth! clouds and darkness are round about him, righteousness and judgment are the habitation of his throne; his way is in the sea, his path in the great waters, and his footsteps are not known; he giveth not account of any of his matters. Behold he taketh away, and who shall hinder him? Who will say unto him, what dost thou? Is it not lawful for him to do what he will with his own?

6.

Hear this and know it for thy good; affliction cometh not forth of the dust, neither doth trouble spring out of the ground. This is the Lord's doing. In his hand is the soul of every living thing, and the breath of all mankind. He kills and he

makes alive, he wounds and he heals; neither is there any that can deliver out of his hand; he makes peace and he creates evil. The Lord doth all these things. Be still then, and know that he is God.

7.

Turn to him that smiteth you. Hear the rod and who hath appointed it. Despise not the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth; cast then thy burden upon the Lord, and he will sustain thee. He knoweth the way that you take; and when he hath tried you, you shall come forth as gold. What he doeth you know not now, but you shall know it hereafter.

8.

God is a very present help in trouble. Pour out your hearts before him, for though he cause grief, yet will he have compassion according to the multitude of his mercies. He healeth the bro-

ken in heart, and will regard the prayer of the destitute.

9.

No chastening for the present is joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby; and all things work together for good to them that love God, to them who are the called according to his purpose.

10.

Contend not then with him who is mightier than thou; and think it not strange concerning the fiery trial which tries you, as though some strange thing happened to you; for his judgments are right, and in faithfulness he hath afflicted you. Submit yourselves therefore to God. Draw nigh to him, and he will draw nigh unto you. Humble yourselves in the sight of the Lord, and he shall lift you up. Wherefore, glorify ye the Lord in the fires.

D

It is of the Lord's mercies that we are not consumed, because his compassions fail not; they are new every morning, great is his faithfulness. He will not lay upon man more than is right; wherefore then doth a living man complain, a man for the punishment of his sins?—what? shall we receive good at the hand of the Lord, and shall we not receive evil?

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. He doth not afflict willingly, nor grieve the children of men, to crush under his feet all the prisoners of the earth. Know therefore that God exacteth of thee less than thine iniquity deserveth.

Be afflicted, and mourn, and weep, and let your joy be turned to heaviness. There is a time to

weep, and a time to mourn; a day when the Lord calls to weeping and to mourning, and to girding with sackcloth. Weep then for yourselves and for your children, weep with them that weep, and bear ye one another's burdens.—Jesus wept.

Be not swallowed up with overmuch sorrow; but weep as though you wept not. Wherefore lift up the hands which hang down, and confirm the feeble knees. Say unto God, do not condemn me; shew me wherefore thou contendest with me.—What have I to do any more with idols?

If so be ye have tasted that the Lord is gracious; if he hath delivered you from the power of darkness, and translated you into the kingdom of his dear Son, then let not your heart be troubled; for thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the holy one of Israel: The God of the whole earth shall be called.

16.

We have a High Priest, Jesus the Son of God, who can be touched with the feelings of our infirmities, and was in all points tempted like as we are, yet without sin. A merciful and faithful high priest, who though he were a Son, yet learned he obedience by the things which he suffered; and in that he himself hath suffered, being tempted, he, is able to succour them that are tempted. He knows how to speak a word in season to him that is weary. A bruised reed shall he not break, and the smoking flax shall he not quench. Wait therefore on him; be of good courage, and he shall strengthen thine heart. He will give unto thee the oil of joy for mourning, the garment of praise for the spirit of heaviness; and though now for a season, if need be, ye are in heaviness; yet he will not leave you comfortless, he will come to you; for the Lord hath comforted his people, and will have mercy upon his afflicted.

17.

Are the waters of a full cup wrung out to you;

and hath the Almighty dealt very bitterly with you? Hath the Lord fed you with the bread of tears, and given you tears to drink in great measure? Let not thy soul be cast down or disquieted within thee. Hope thou in God, for thou shalt yet praise him. Cast not away your confidence; but in your patience possess ye your souls. Your God will hear you; when you sit in darkness, the Lord shall be a light unto you, and make you glad according to the days wherein he hath afflicted you, and the years wherein ye have seen evil. The way of the Lord is strength to the upright; and they shall not be ashamed that wait for him. We must through much tribulation enter into the kingdom of God; and go our way forth by the footsteps of the flock.

18.

Speak not in the anguish of your spirit, nor complain in the bitterness of your soul. Fret not thyself in any wise to do evil; but be dumb and open not your mouth, because the Lord hath done it. Yet, when your spirit is overwhelmed within you, and

your heart is desolate; when deep calleth unto deep, and all his waves and billows go over you; when your complaint is bitter and your stroke is heavier than your groaning; then, lift up your heart with your hands unto God in the heavens, and, say:—It is well. Even so Father; for so it seemed good in thy sight.

19.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. It is the Lord; behold, here am I, let him do to me as seemeth good unto him.—Let the redeemed of the Lord say so.

V. UNCONVERTED.

1.

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. For the living know that they shall die. O that they were wise, that they understood this, that they

would consider their latter end, and know how frail they are!

2.

Consider this ye that forget God, lest he tear you in pieces and there be none to deliver; and ye, who have a name that ye live, and are dead; who have a form of godliness, but deny the power thereof; stand in awe and sin not, commune now with your own hearts and be still.

3.

Behold our days are as an handbreadth, and our age is as nothing; the time is short, and the fashion of this world passeth away. What then is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?

4.

Every man at his best estate is altogether vanity. Every man walketh in a vain shew. Men of high degree are vanity, and men of low degree are a lie;

to be laid in the balance they are altogether lighter than vanity. Vanity of vanities, behold, all is vanity and vexation of spirit.

5.

Seekest thou great things for thy self? seek them not. And why wilt thou put far away the evil day, or covet to set thy nest on high? Behold the day cometh that shall burn as an oven; and though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

6.

Why sayest thou to thy soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry; and to morrow shall be as this day, and much more abundant? when thou knowest not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away; yea, this night thy soul may be required of thee; then whose shall those things be, which thou hast provided?

7.

Be not high minded, nor trust in uncertain riches, but in the living God; for riches profit not in the day of wrath, and he that trusteth in his riches shall fall. Wilt thou set thine eyes upon that which is not? Riches certainly make themselves wings, they fly away. Labour not then for the meat which perisheth, but for that meat which endureth unto everlasting life; and lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven; for where your treasure is, there will your heart be also.

8.

They that observe lying vanities forsake their own mercies. Therefore hear now this thou that art given to pleasure, that dwellest carelessly. Wilt thou go in company with the workers of iniquity, and walk with wicked men? And when thou criest, shall thy companies deliver thee? The wind shall carry them all away, vanity shall take them; miserable comforters are they all. Fools make a mock at sin, and a companion of fools

shall be destroyed. They who live in pleasure are dead while they live; the end of those things is death. If ye live after the flesh, ye shall die.

9.

How long halt ye between two opinions? No man can serve two masters—ye cannot serve God and mammon. Love not then the world, neither the things that are in the world; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father; and the world passeth away, and the lust thereof. Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God. For the Lord seeth not as man seeth; and that which is highly esteemed among men, is abomination in the sight of God.

10.

Acquaint therefore thyself now with God, and be at peace; thereby good shall come to thee. In him we live, and move, and have our being.

In his favor is life, and in his presence is fulness of joy. The fear of the Lord is the beginning of wisdom; and godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

11.

One thing is needful. The redemption of the soul is precious and it ceaseth for ever. Strive then to enter in at the strait gate; and say not, who will shew me any good? but say, where is God my maker, who giveth songs in the night? Where-with shall I come before the Lord, and bow my self before the high God? What must I do to be saved?—God be merciful to me a sinner!

12.

The Lord hath shewed thee, O man, what is good; he hath written to thee the great things of his law. His word is true from the beginning. For all scripture is given by inspiration of God; and holy men of God spake as they were moved by the Holy Ghost. Hear then the word of the Lord,

and tremble at his word. Receive it with all readiness of mind, not as the word of men, but as it is in truth, the word of God; that you may know the things which are freely given to us of God, which the Holy Ghost teacheth, comparing spiritual things with spiritual; for his words are spirit and they are life; and the truth shall make you free.

13.

This is life eternal; to know the only true God and Jesus Christ whom he hath sent. And this is the record, that God hath given to us eternal life, and this life is in his Son. The testimony of Jesus is the spirit of prophecy; and to him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. Search then the scriptures, for they testify of him. He is all and in all. The Alpha and Omega, the beginning and the ending, the first and the last.

14.

The Word was made flesh, and dwelt among us,

and the word was God; Emanuel, God with us. He was in all things made like unto his brethren, yet thought it not robbery to be equal with God, for he was God manifest in the flesh. He and his Father are one. As the Father hath life in himself, so hath he given to the Son to have life in himself; that all men should honor the Son, even as they honour the Father.

15.

This is the stone which was set at nought by the builders, which is become the head of the corner; neither is there salvation in any other, for there is none other name under heaven, given among men whereby we must be saved. He is the way, the truth, and the life; and no man cometh to the Father but by the Son.

16.

Christ is the end of the law for righteousness to every one that believeth; and the Lord is well pleased for his righteousness sake, for he hath magnified the law and made it honorable. He gave

himself for us, an offering and a sacrifice to God, and brought in everlasting righteousness. He who knew no sin, was made sin for us, that we might be made the righteousness of God in him. He was made a curse for us, and suffered for sins, the just for the unjust, that he might bring us to God.

17.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins; that he might be just and the justifier of him which believeth in Jesus. And now God is in Christ reconciling the world to himself, not imputing their trespasses unto them; and commandeth all men every where to repent; and hath raised up Jesus, and exalted him to be a Prince and a Saviour, to give repentance and forgiveness of sins. Repent ye therefore, and be converted, that your sins may be blotted out; when the times of refreshing shall come from the presence of the Lord.

18.

This is also the work of God, and this is his

commandment that we should believe on the name of his Son Jesus Christ. For he that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

19.

Blessed are they that have not seen, and yet have believed; they have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God. For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; being justified freely by his grace through the redemption that is in Christ Jesus.

20.

He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he beliveth not the record that God gave of his Son. He that hath received his testimony hath set to his seal that God is true.

21.

To you is the word of this salvation sent. Turn not away from him that speaketh from heaven; for how shall ye escape, if ye neglect so great salvation. It is a fearful thing to fall into the hands of the living God. His power and his wrath is against all them that forsake him. Fly therefore for refuge to lay hold upon the hope set before you.

22.

If any man have not the spirit of Christ, he is none of his; and without holiness no man shall see the Lord. Be not deceived, God is not mocked. Can two walk together, except they be agreed? They that are in the flesh cannot please God; and that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Ye must be born again.

23.

Your iniquities have separated between you and your God. Let no man deceive you with vain

words, for because of these things cometh the wrath of God upon the children of disobedience. For as many as are of the works of the law are under the curse; and he that believeth not is condemned already. There is no peace, saith the Lord, to the wicked. They hold fast deceit, and refuse to return; and this shall they have of mine hand, they shall lie down in sorrow; for their worm shall not die, neither shall their fire be quenched. Which is the second death.

24.

Thou hast destroyed thyself; and yet thou sayest, I am rich, and increased with goods, and have need of nothing; God, I thank thee, that I am not as other men; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains; and while ye look for light, he turn it into the shadow of death, and make it gross darkness. They that be whole need not a physician,

but they that are sick: Jesus came not to call the righteous, but sinners to repentance.

25.

In God is thine help. There is forgiveness with him that he may be feared. With the Lord there is mercy, and with him is plenteous redemption. Look therefore unto him, and be ye saved. For every good gift and every perfect gift is from above, and cometh down from the Father of light. We know nothing by ourselves. We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God. Salvation is of the Lord. No man can say that Jesus is the Lord, but by the Holy Ghost. For it is written, they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father, cometh to Jesus, and him that cometh he will in no wise cast out.

26.

Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words,

and turn to the Lord; say unto him, take away all iniquity and receive us graciously. Submit yourselves to the righteousness of God. Count all things but loss for the excellency of the knowledge of Christ Jesus; that you may win Christ, and be found in him, not having your own righteousness which is of the law, but that which is through the faith of Christ. That being justified by his grace, ye may be made heirs according to the hope of eternal life; and according to his mercy be saved, by the washing of regeneration and renewing of the Holy Ghost.

27.

Now therefore fear the Lord and serve him in sincerity and in truth. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. First give your own selves to the Lord; rejoice in Christ Jesus, and have no confidence in the flesh; and then, what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

28.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Believe on the Lord Jesus Christ, and thou shalt be saved.

29.

Pass the time of your sojourning here with fear; and boast not thy self of to-morrow, for thou knowest not what a day may bring forth. Say not, go thy way for this time, when I have a convenient season I will call for thee. Behold now is the accepted time, behold now is the day of salvation. To day if ye will hear his voice, harden not your hearts. Work while it is day, for the night cometh, when no man can work. The dead praise not the Lord, neither any that go down into silence. Shall his loving kindness be declared in the grave? Shall his wonders be known in the dark, and his righteousness in the land of forgetfulness? Shall the dust praise him, shall it declare his truth? In

death there is no remembrance of him. He that is unjust, let him be unjust still; and he that is holy, let him be holy still. In that place where the tree falleth, there it shall be.

30.

Prepare to meet thy God. Set thine house in order; for thou shalt die, and not live. And whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

VI. BELIEVERS.

1.

RETURN and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. The wicked is driven away in his wickedness, but the righteous hath hope in his death.

2.

Blessed are the dead which die in the Lord, from

hence forth: yea saith the Spirit, that they may rest from their labors; and their works do follow them. They have fought a good fight, they have finished their course, they have kept the faith; and are more than conquerors through him that loved them.

3.

Precious in the sight of the Lord is the death of his saints. They receive the end of their faith, even the salvation of their souls. They die the death of the righteous, and their end is peace. The day of their death is better than the day of their birth. They fall asleep in Christ. That day they are with him in paradise; and their flesh shall rest in hope.

4.

The righteous are taken away from the evil to come. Their mourning is ended, sorrow and sighing is fled away, and they come with songs and everlasting joys, to the general assembly of the church of the first born, which is written in heaven, and to the spirit of just men made perfect. They

have washed their robes, and made them white in the blood of the Lamb; and are therefore before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light upon them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.

5.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Ye therefore, brethren, who have obtained like precious faith, through the righteousness of God and our Saviour Jesus Christ, and unto whom exceeding great and precious promises are given, that by these ye might be partakers of the divine nature: give diligence to make your calling and election sure; for so an entrance shall be minister-

ed unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Be not therefore slothful, but followers of them, who through faith and patience inherit the promises.

6.

By grace are ye saved, through faith; and that not of yourselves, it is the gift of God. When ye were dead in sins, he quickened you together with Christ. He called you with an holy calling, according to his own purpose and grace, which was given you in Christ Jesus, before the world began, and made you willing in a day of his power. Unto you it is given in the behalf of Christ to believe on him; and blessed art thou, for flesh and blood hath not revealed it unto thee. For no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. It is by the grace of God, you are what you are.

7.

In the LORD you have righteousness and strength.

He is the LORD OUR RIGHTEOUSNESS; he is mighty to save. Go then in the strength of the Lord God; and make mention of his righteousness, even of his only. Trust ye in the Lord for ever; for in the LORD JEHOVAH is everlasting strength. The eternal God is thy refuge, and underneath are the everlasting arms.

8.

Knowing that a man is not justified by the works of the law; and that by the righteousness of one, the free gift came upon all men unto justification of life, and that by the obedience of one many shall be made righteous; therefore ye have believed in Jesus Christ, that ye might be justified by the faith of Christ; and he hath made you accepted in the beloved. Thus Abraham believed in the LORD; and he counted it to him for righteousness. But it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who

was delivered for our offences, and was raised again for our justification.

9.

After that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory; and having obtained help of God, you continue unto this day, with purpose of heart, cleaving unto the Lord. Live then by the faith of the Son of God. Be strong in the grace that is in Christ Jesus; for without him ye can do nothing; and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

10.

In Christ Jesus we who were far off are made nigh by the blood of Christ; and through him we have access, by one spirit, unto the Father. And truly our fellowship is with the Father, and with his Son Jesus Christ. Behold, our witness is in heaven, and our record is on high. For there are

three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. This God is our God for ever and ever; he will be our guide even unto death. He that is our God, is the God of salvation.

11.

The foundation of God standeth sure; the Lord knoweth them that are his. He hath made with them an everlasting covenant, ordered in all things and sure, and will direct their work in truth. He will ever be mindful of his covenant. For the gifts and calling of God are without repentance; therefore hath he mercy on whom he will have mercy. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? Who is he that condemneth? Who shall separate us from the love of Christ?

In Christ dwelleth all the fulness of the God-head bodily, and ye are complete in him, who of God is made unto us wisdom, and righteousness, and Sanctification, and redemption. All the promises of God in him are yea, and in him amen; and he is your help and your shield. He giveth power to the faint, and to them that have no might, he increaseth strength. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles'; they shall run and not be weary, and they shall walk and not faint. They go from strength to strength, until every one of them in Zion appeareth before God. The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger. For the path of the just is as the shining light, that shineth more and more unto the perfect day.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord; and he which hath begun a good work in you will perform it until the day of Jesus Christ. He shall

deliver you from every evil work, and will preserve you unto his heavenly kingdom. He will keep that which you have committed unto him against that day. For they shall be my people, saith the Lord, and I will be their God; and I will give them one heart and one way, that they may fear me for ever; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. My sheep, saith he, hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.—Happy art thou O Israel; who is like unto thee, O people saved by the Lord: who are kept by the power of God through faith unto salvation; sanctified by God the Father, and preserved in Jesus Christ!

By faith ye stand. Believing in Jesus, ye rejoice with joy unspeakable and full of glory, and abound in hope, through the power of the Holy

Ghost. You believe, and therefore you speak and say; what shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation; I will pay my vows unto the Lord; master, I will follow thee whithersoever thou goest. But ye find a law that when ye would do good, evil is present with you; you see another law in your members warring against the law of your mind, and bringing you into captivity to the law of sin, which is in your members. You cry out with tears, Lord, I believe, help thou mine unbelief. O wretched man that I am! who shall deliver me from the body of this death? Yet fear not, neither be discouraged; behold the Lord thy God hath set the land before thee; go up and possess it. Stand fast in the faith, quit you like men, be strong. Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. So run, not as uncertainly, so fight, not as one that beateth the air; but keep under your body and bring it into subjection. So run that ye may obtain.

15.

Well; thou standest by faith; be not high minded but fear. Happy is the man that feareth alway, for he that hardeneth his heart shall fall into mischief; and he that trusteth in his own heart is a fool. Work out, therefore, your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do, of his good pleasure. Serve the Lord with fear, and rejoice with trembling. Examine yourselves, whether ye be in the faith; prove your own selves: and let him that thinketh he standeth, take heed lest he fall. Watch therefore and pray that ye enter not into temptation.

16.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do

the things that ye would. But walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17.

Sin shall not have dominion over you; for ye are not under the law, but under grace; what then? shall we sin, because we are not under the law, but under grace? God forbid. How shall we that are dead to sin, live any longer therein? For ye are dead, and your life is hid with Christ in God. Nevertheless you live, yet not you, but Christ liveth in you, and the life which you now live in the flesh, you live by the faith of the son of God, who loved you, and gave himself for you.

18.

We come up from the wilderness leaning upon our beloved. The love of Christ constraineth us; and we love him because he first loved us. And now abideth faith, hope, love, these three; but the greatest of these is love. Unto you therefore which believe, he is precious. He is the chiefest among ten thousand, he is altogether lovely.

This is your beloved, and this is your friend. Your beloved is your's, and you are his. Let your love then be without dissimulation, and strong as death; that ye being rooted and grounded in love, may be able to know the love of Christ which passeth knowledge. And if ye love him, keep his commandments, and his commandments are not grievous; for by this shall all men know that ye are his disciples.

19.

Be not carried about with divers and strange doctrines, ever learning, and never able to come to the knowledge of the truth; but prove all things, and hold fast that which is good. Beloved, believe not every spirit; but try the spirits whether they are of God. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Hold fast the form of sound words, and earnestly contend for the faith which was once delivered unto the saints. Stand ye in the ways, and see, and ask for the old

paths, where is the good way; and walk therein, and ye shall find rest for your souls.

20.

Hitherto hath the Lord helped. He hath preserved you in all the way wherein you went; and ye know, that not one thing hath failed of all the good things which the Lord your God spake concerning you. All are come to pass. Lacked ye any thing? Hath he been a wilderness unto you? a land of darkness?—Experience worketh hope, and hope maketh not ashamed. Take therefore no thought for your life; and seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; sufficient unto the day is the evil thereof; and your Father knoweth that ye have need of these things. Cast then, all your care upon him, for he careth for you; and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee.

21.

All the paths of the Lord are mercy and truth

unto such as keep his covenant and his testimonies. Trust in him therefore, at all times; and in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. He shall guide you with his counsel, and afterward receive you to glory. Fear not little flock; for it is your Father's good pleasure to give you the kingdom. And although the fig-tree shall not blossom, neither fruit be in the vines, yet rejoice in the Lord, and joy in the God of your salvation. His blessing is upon his people. It shall be well with the righteous. Surely I know that it shall be well with them that fear God.

22.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all. In the world ye shall have tribulation; but let none of these things move you, neither count ye your lives dear unto yourselves, so that you may finish your course with joy. For the sufferings of this pre-

sent time are not worthy to be compared with the glory which shall be revealed in us; and our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Be patient, therefore, brethren, unto the coming of the Lord, and follow the Lamb whithersoever he goeth; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

This is not your rest, because it is polluted. You loathe it, you would not live alway. In this tabernacle you groan, being burthened, knowing that whilst you are at home in the body, you are absent from the Lord. To depart and be with Christ is far better, and to die is gain. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us; which eye hath not seen, nor ear heard, neither hath entered

into the heart of man, and which God hath prepared for them that love him.

You are going the way of all the earth, and the time of your departure may be at hand. But should the Lord remove his stroke, and spare you to recover strength, until the evil days come, and the years draw nigh, when thou shalt say I have no pleasure in them: yet fear thou not, for he is with thee, and be not dismayed, for he is thy God; he will strengthen thee, yea he will help thee; and thou shalt still bring forth fruit in old age; for even to your old age he is your God, and even to hoary hairs he will carry you. He will not cast you off in the time of old age, nor forsake you when your strength faileth. When you are old and gray-headed, God will not forsake you. After you have served your generation, he will hide thee in the grave. Thou shalt go to thy fathers in peace, and be buried in a good old age. With long life will he satisfy thee, and shew thee his salvation.

Be not all your life time subject to bondage through fear of death ; for the Captain of our salvation hath, through death, destroyed him that had the power of death ; and died for us, that, whether we wake or sleep, we should live together with him. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live, therefore, or die, we are the Lord's. And all things are your's ; whether life or death, or things present, or things to come ; all are your's ; for neither death nor life, nor things present nor things to come, shall be able to separate you from the love of God which is in Christ Jesus. When you walk through the valley of the shadow of death, you will fear no evil, for he is with you, his rod and his staff will comfort you ; and when your flesh and your heart shall fail, God will be the strength of your heart, and your portion for ever. Jesus will receive your spirit ; he will receive you unto himself, that where he is, there ye may be also ; that you may behold his glory.

Wherefore run with patience the race that is set before you, looking unto Jesus, the author and finisher of your faith. He is a leader and commander to his people, and he hath overcome. He liveth, and was dead, and behold he is alive for evermore, and hath the keys of hell and of death ; and because he lives, ye shall live also.

Redeem the time ; knowing that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day, and make not provision for the flesh, to fulfil the lusts thereof. Be not therefore weary in well doing, for in due season ye shall reap, if ye faint not ; and as ye have received Christ Jesus the Lord, so walk ye in him, and let every one that nameth the name of Christ Jesus depart from iniquity.

Ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? ye are his witnesses, and shall overcome by the blood of the Lamb and by the word of your testimony. Be not therefore ashamed of him, and of his words; but sanctify the Lord God in your hearts; and be ready always to give an answer to any man that asketh you a reason of the hope that is in you, with meekness and fear; and declare to all that fear God, what he hath done for your soul.

We believe that through the grace of the Lord Jesus Christ we shall be saved. But, do we then make void the law through faith? God forbid, yea we establish the law. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. And

the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the spirit. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ; and as he which hath called you is holy, so be ye holy in all manner of conversation.

If any man be in Christ he is a new creature. He is renewed in the spirit of his mind. He hath put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and hath put on the new man, which after God is created in righteousness and true holiness; he walks worthy of the Lord unto all pleasing. But without faith it is impossible to please God; faith worketh by love, purifying the heart. What therefore, doth it profit, though a man say he hath faith, and have not works? Can such faith save him? faith, if it hath not works, is dead, being alone. Shew me thy faith without thy works, and I will shew

thee my faith by my works. By works faith is made perfect. Let then your light so shine before men, that they may see your good works, and glorify your Father which is in heaven; so shall ye be the disciples of Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

31.

This people, saith the Lord, have I formed for myself; they shall shew forth my praise. Seeing therefore that ye have purified your souls in obeying the truth through the Spirit, and being born again, shew forth the praises of him who hath called you out of darkness into his marvellous light. For ye are his workmanship, created in Christ Jesus unto good works. Do therefore more than others; and whatsoever ye do in word or deed, do all in the name of the Lord Jesus; do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

32.

Look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For God, who commanded the light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Beholding therefore, the glory of the Lord, be changed into the same image, from glory to glory; and hold fast the confidence, and the rejoicing of hope firm unto the end. For the Lord God is a sun and shield; the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly. The Lord will perfect that which concerneth you.

33.

We have an advocate with the Father, Jesus Christ the righteous, in whom we have redemption through his blood, even the forgiveness of sins; and there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but

after the Spirit. Be not therefore weak in faith, nor stagger at the promise of God through unbelief. But, be of good cheer, thy sins be forgiven thee. It is God that justifieth. It is Christ that died.

34.

Brethren, press toward the mark for the prize of the high calling of God in Christ Jesus. Be faithful unto death, and he will give thee a crown of life. His grace is sufficient for thee. Look up, for your redemption draweth nigh. There remaineth therefore a rest for the people of God. Wherefore, comfort one another with these words.

35.

But, do you prefer Jerusalem above your chief joy? Do the ways of Zion mourn? Is there none to guide her among all the sons whom she hath brought forth, neither any that taketh her by the hand, of all the sons that she hath brought up? Do her enemies roar, and say in their hearts, let us destroy them together; rase it, rase it even to the foundation thereof? Do your hearts tremble for the

ark of God; and do you fear, that after your departure, grievous wolves will enter in, not sparing the flock? Do you weep when you remember Zion? Weep not; behold the Lion of the tribe of Judah, the root of David hath prevailed. The government is upon his shoulder; his name is called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace; and of the increase of his government and peace there shall be no end, to establish it with judgment and with justice from henceforth, even for ever. For God will save Zion; the seed also of his servants shall inherit it.

36.

Art thou grieved for the afflictions of Joseph, and saying, by whom shall Jacob arise, for he is small? Behold the man whose name is the BRANCH. He shall build the temple of the Lord, even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne. The pleasure of the Lord shall prosper in his hand;

his kingdom shall come, and he must increase. Behold he hath laid in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; and upon this rock he will build his church, and the gates of hell shall not prevail against it. The hands which laid the foundation, his hands shall also finish it; and he shall feed the church of God, which he hath purchased with his own blood. He will be unto Zion a wall of fire round about, and the glory in the midst of her, and upon all the glory shall be a defence.

37.

Glorious things are spoken of the city of God. God is in the midst of her; she shall not be moved: God shall help her, and that right early. There are many adversaries; many that say, who is the Lord? we will not have this man to rule over us; nevertheless, the counsel of the Lord that shall stand, and he will do all his pleasure. He will gather together his elect from the four winds, from one end of heaven to the other. He will say to the north, give up, and to the south, keep not back; bring my sons

from far, and my daughters from the ends of the earth; all Israel shall be saved, and the fulness of the Gentiles shall come in. The stone that was cut out without hands, shall smite the image, and become a great mountain, and fill the whole earth; and all flesh shall see the salvation of God.

38.

And now, rejoice in the Lord, O ye righteous, for praise is comely for the upright. Bless the Lord at all times, and let his praise be continually in your mouth. Ascribe ye greatness unto our God; saying, with the ten thousand times ten thousand, and thousands of thousands round about the throne: worthy is the Lamb that was slain to receive honour, and riches, and wisdom and strength, and power, and glory, and blessing. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever.—Let this be your song in the house of your pilgrimage.

When your warfare is accomplished, and you are come unto Mount Zion, the heavenly Jerusalem; when you shall be like Jesus, and see him as he is; and that which is perfect is come, and that which is in part, be done away; then, you will cast your crowns before the throne; you will sing the song of Moses and the Lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints: not unto us, O Lord, not unto us, but unto thy name be the glory. Then, and throughout all ages, world without end, with shoutings you will cry: behold what manner of love! grace, grace!

Go in peace, and the God of hope fill you with all joy and peace in believing; grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; and wait all the days of your appointed time until your change come. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their

Lord. Blessed are those servants whom the Lord, when he cometh, shall find watching. Be ye therefore, ready also. For yet a little while, and he that shall come, will come, and will not tarry. Even so. Come, Lord Jesus.

VII. THE RESURRECTION.

1.

THERE shall be a resurrection of the dead, both of the just and the unjust. They that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And the dead, small and great, shall stand before God.

2.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. For the hour is coming, in the which all

that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

3.

Jesus Christ hath abolished death, and brought life and immortality to light. I am, saith the Lord, the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Thy dead shall live, together with my dead body shall they arise. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction.

4.

If in this life only we have hope in Christ, we are of all men most miserable. But Christ is risen from the dead, and become the first-fruits of them that slept. Christ the first fruits; afterward they

that are Christ's at his coming. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Then cometh the end; and there shall be time no longer.

5.

We look from heaven for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. For the Lord himself, when he shall come to be glorified in his saints, and to be admired in all them that believe, 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 in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

6.

The heavens shall pass away, the elements shall melt with fervent heat, the earth also and the works

that are therein shall be burned up. Then shall the Son of man come in his glory, and all the holy angels with him; and then shall he sit upon the throne of his glory. Thousand thousands shall minister unto him, and ten thousand times ten thousand stand before him; the judgment sit, and the books be opened. The sea shall give up the dead which were in it, and death and hell shall deliver up the dead which were in them; and before him shall be gathered all nations; and he shall separate them one from another. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. Then shall he say also to them on his left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal.

7.

Why should it be thought a thing incredible, that God should raise the dead? Is any thing too

hard for the Lord? Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? With him is wisdom and strength; he hath a mighty arm. All things are possible with God; whereof he hath given assurance unto all men, in that he hath raised Jesus from the dead; and he which raised up the Lord Jesus, shall raise up us also by Jesus. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.

8.

But some will say, how are the dead raised up? and with what body do they come—God giveth a body as it hath pleased him. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

9.

In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

10.

O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ.

11.

Therefore beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord: forasmuch as ye know that your labour is not in vain in the Lord.

A FUNERAL SERVICE,

TO BE READ, OR SPOKEN, AT THE GRAVE.

Extracted from the preceding Meditations.

I.

LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man to destruction; and sayest, return ye children of men—who knoweth the power of thine anger? So teach us to number our days, that we may apply our hearts unto wisdom.

II.

I know that I shall be brought to death, and to

the house appointed for all living. There the wicked cease from troubling, and there the weary be at rest; the small and great are there; they lie down alike in the dust, and the worm shall cover them.—One generation cometh and another goeth; their foundation is in the dust, they are crushed before the moth. Death shall feed on them; and their beauty shall consume in the grave.—There is no discharge in that war; for what man is he that liveth and shall not see death? As he came, naked shall he return, to go as he came, when he dieth he shall carry nothing away; he brought nothing into this world, and it is certain he can carry nothing out. His breath goeth forth; he goeth down to the grave; he shall return no more to his house; and the eye of him that hath seen him, shall see him no more.—The dust shall return to the earth as it was, and the spirit shall return unto God who gave it. All are of the dust, and all turn to dust again.

III.

The wages of sin is death. By one man sin

entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.* *We are by nature the children of wrath; dead in trespasses and sins. All the world is guilty before God. The scripture hath concluded all under sin.—The earth is defiled; cursed is the ground; the whole creation groaneth.—God spared not the angels that sinned, but cast them down to hell; he spared not the old world, but brought in the flood upon the ungodly; and the heavens and the earth which are now, are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men.—Thus sin bringeth forth death, and sin hath reigned unto death.*

IV.

Man goeth to his long home, and the mourners go about the streets. The voice of lamentation and bitter weeping is heard.—O thou afflicted! sorrow not as others which have no hope; and say

*As it may frequently be inconvenient to read the whole of this form, a part of it is printed in italicks, and can be occasionally omitted.

not, my wound is incurable ; I have no comforter. —You have buried your dead out of your sight, and you will go to him (*her*) he (*she*) will not return to you. But the LORD liveth ; he is the same ; he is a refuge in the day of affliction, and comforteth them that are cast down.—*Behold he taketh away, and who shall hinder him ? Is it not lawful for him to do what he will with his own ? Be still then, and know that he is God. Cast thy burden upon the Lord, and he shall sustain thee. He knoweth the way that you take, and when he hath tried you, you shall come forth as gold. What he doeth, you know not now, but you shall know it hereafter.—Wherefore lift up the hands which hang down, and let not your heart be troubled. Jesus the Son of God, is able to succour them that are tempted ; wait therefore on him ; and say, it is well. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

V.

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 ; for the living know that they shall die.—Behold our days are as an handbreadth, and our age is as nothing. The time is short, and the fashion of this world passeth away. What then is a man profited, if he shall gain the whole world, and loose his own soul ? or what shall a man give in exchange for his soul ?—*Acquaint now thyself therefore with God, and be at peace. Search the scriptures, for they testify of the Lord Jesus Christ. He is all, and in all. Christ is the end of the law for righteousness to every one that believeth. He was made a curse for us, and suffered for sins, the just for the unjust, that he might bring us to God.—Repent ye therefore and be converted, that your sins may be blotted out. Submit yourselves to the righteousness of God ; that being justified by his grace, ye may be made heirs according to the hope of eternal life ; and saved by the washing of regeneration, and renewing of the Holy Ghost.—Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him, and to our God, for*

he will abundantly pardon. Believe on the Lord Jesus Christ and thou shalt be saved—therefore prepare to meet thy God; and whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor devise, nor knowledge, nor wisdom, in the grave, whither thou goest.

VI.

Blessed are the dead which die in the Lord, from henceforth; yea saith the spirit, that they may rest from their labours; and their works do follow them. They have fought a good fight, they have finished their course, they have kept the faith, and are more than conquerors through him that loved them.—*Their mourning is ended, and sorrow and sighing are fled away; they have washed their robes and made them white in the blood of the Lamb; and God shall wipe away all tears from their eyes.*—Ye therefore, brethren, give diligence to make your calling and election sure; and be not slothful, but followers of them, who through faith and patience inherit the promises.—*By grace are ye saved, through faith, and that not of your-*

selves, it is the gift of God. Live then by the faith of the Son of God; be strong in the grace that is in Christ Jesus; and be ye holy in all manner of conversation.—But be not subject to bondage through fear of death; for neither death, nor life, nor things present, nor things to come, shall be able to separate you from the love of God, which is in Christ Jesus our Lord.—And now rejoice in the Lord, O ye righteous; for praise is comely for the upright. Bless the Lord, who loved us and washed us from our sins in his own blood; and let this be your song in the house of your pilgrimage.—When your warfare is accomplished, you will cast your crowns before the throne; and, world without end, with shoutings cry, grace, grace! look up, your redemption draweth nigh, for yet a little while, and he that shall come, will come, and will not tarry.

VII.

There shall be a resurrection of the dead, both of the just and unjust; for the hour is coming, in

the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—I am, saith the Lord, the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. I will ransom them from the power of the grave; I will redeem them from death. *O death, I will be thy plagues; O grave, I will be thy destruction.—The heavens shall pass away, the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up; and in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed; then shall death be swallowed up in victory.—O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our*

Lord Jesus Christ. Therefore, beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

 Some errors in the foregoing sheets were not noticed in proper time, and must be left to the correction of the indulgent reader.

PRAYER.

HOLY FATHER, Lord of heaven and earth, our judge, our lawgiver, and our king, thou art just in turning sinful man to destruction, and saying to the guilty children of men, dust ye are, and unto dust shall ye return. Even so, Lord God Almighty, true and righteous are thy judgments! The graves are ready for us; we have the sentence of death in ourselves; and we know thou wilt bring us to death. But O God of salvation, let us not die in our sins; enter not into judgment with us, and suffer not the second death to have power on us. There is forgiveness with thee, that thou mayest be feared; and the blood of Jesus Christ cleanseth from all sin. O, for his sake, have mercy upon us, miserable sinners, and save us.

Father of mercies, and God of all comfort, have compassion on the mourners, and let their consolation abound. Revive the spirit of the humble, bind up the broken hearted, and make it to be good for them, that they have been afflicted.

O Lord, teach transgressors thy ways, and let sinners be converted to thee. Quicken those who are dead in trespasses and sins. Give them new hearts, and put a new spirit within them. And let those of us, who have believed through grace, be sealed with the Holy Spirit of promise, unto the day of redemption. Increase our faith, give us an assurance of hope, and shed abroad the love of God in our hearts; that we may walk in love, and be rendered meet to be partakers of the inheritance of the saints in light.

Divine Redeemer, King of kings, and Lord of lords, have mercy upon the world which lieth in wickedness. Take to thee thy great power, and reign; that all the ends of the earth may see the salvation of our God. Gather thine elect, destroy the last enemy, and let death be swallowed up in victory.

Hear us, O thou that hearest prayer, and make us to be accepted in the beloved. And, to the King eternal, immortal, invisible, the only wise God, Father, Son, and Holy Ghost, be honour and glory, for ever and ever. Amen.