

A
DISCOURSE,

DELIVERED IN THE
PRESBYTERIAN CHURCH IN WALL-STREET,

MARCH 23, 1806,

FOR
A SOCIETY OF LADIES,

INSTITUTED FOR THE
RELIEF OF POOR WIDOWS WITH SMALL CHILDREN,
AND PUBLISHED AT THEIR REQUEST.

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A DISCOURSE.

1 JOHN iii. 17.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

LOVE is a prominent feature of that benign system of religion which claims for its author the living God. For the display of this divine perfection, as well as others, the heavenly worlds were peopled with inhabitants, and the foundations of the earth were laid. Prompted by its sacred influence, Deity afterwards became incarnate, and the Son of God, suffering as the substitute of a guilty world, expired in unspeakable agonies upon a cross. To inspire men with the love of God, this divine Teacher told them of his love—of his generous, matchless love to the world; and to instil into the minds of his followers a proper sense of their duty toward each other,  them love one another. By his benevolent life, by his painful death, and by his endearing precepts, he laboured to cultivate in them that tender and heavenly disposition which he had in the first instance implanted in their souls; a disposition which was destined in that as well as in after ages to lessen the sum of human misery, and to be a

sacred pledge of the vital and eternal union of all believers to himself. His followers in the first ages of Christianity were so convinced that love to God and benevolence toward men were inseparably connected—they were so perfectly sensible that the one could not exist without the other, that they cultivated this grace of the Spirit with peculiar assiduity—they loved their Redeemer unfeignedly, and were careful, for his sake, not only to exercise this grace toward each other, but also toward the world at large: nor did the exercise of love in them terminate merely in professions of kindness, or even in sentiments of regard; but when the situation of things made it necessary, they were willing to give up their possessions, and even to surrender their lives for the common cause.

The Evangelist presents us, in the second of Acts, with a very interesting specimen of their benevolence and public spirit, together with a faithful narrative of the happy events that followed, and were in some measure produced by their generous conduct—*All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.*

My Brethren, we have the very same motives to prompt us to the exercise of Christian charity that actuated and constrained the first witnesses of the truth. The bright

example of Christ still shines before us, and his well-known voice still vibrates in our ears—I would have you love one another; for ye can neither imitate, nor love, nor serve God acceptably without it.

The beloved disciple who lay upon the bosom of Christ, and imbibed so much of his heavenly disposition, calls us, in the most emphatic language, to the exercise of this grace, especially toward our poor and indigent fellow sinners. In the verse immediately preceding our text he declares it to be the duty of Christians, in cases of great emergency, to lay down their lives for the brethren. Then reasoning from the greater to the less, he shows that Christian charity is of universal obligation, and with respect to the objects toward whom it is to be exercised, of unbounded extent: *For whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* In these words there is,

1st. A case stated; and,

2d. A question proposed, arising out of that statement.

The case stated by the Apostle is that of a person having this world's good, beholding the necessities of a suffering brother, and yet shutting up his bowels of compassion from him. This is the picture which is drawn for our contemplation, and it must be confessed that it exhibits a very unamiable character. If we take a general survey of the human family, involved as it is in the ruins of the fall, we shall find that no man on earth is wholly exempt from pain and trouble. The sacred writer formed

a most just estimate of human life when he said, *Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.* Job xiv. 1, 2.

The ruinous effects of sin have reached not only the lowly cottage, but the princely palace; pain and death spread terror in the halls of opulence, as well as in the dwellings of poverty and disease. Notwithstanding, however, this general statement is strictly correct, yet it must be acknowledged that there exist, owing to a variety of causes, very great inequalities with respect to earthly advantages. To answer the purposes of his moral government, God has seen fit to make a very considerable difference in the distribution of his temporal gifts and blessings. Hence one is possessed of mental powers which give him a vast superiority over others. One is born with a strong, and another with a sickly constitution. Some inhabit a temperate portion of the earth, whilst others dwell in frozen regions, or exposed to all the inconveniences of a burning sky. All are liable, in a word, to wants and infirmities; but these are vastly diversified, as well with respect to their nature and extent as to their duration.

Under these circumstances it would appear to be a natural dictate, and absolutely essential to the welfare of society, that the strong should hasten to the assistance of the weak, and the opulent to the relief of the needy. But we are not left to the light of nature on this subject; God has signified to us his will; he has enjoined upon us,

in the most explicit terms, the exercise of universal philanthropy : he has proposed his own example for our imitation ; and has promised to crown our humble imitation of it with temporal and eternal blessings.

To introduce all those passages of sacred writ which relate to this subject, would be to read a very considerable portion of the sacred volume. The following may suffice : *Is not this the fast that I have chosen, saith the Lord, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?* Isaian lviii. 6, 7.—*Pure religion and undefiled, saith the Apostle, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.* James i. 27.

But if benevolence be a virtue enjoined upon us by nature, as well as nature's God, our next inquiry is concerning the persons toward whom it is to be exercised. The exercise of benevolence is not contracted in the Scriptures ; it is to be observed toward no sect or party, nor to any description of men whatsoever to the entire exclusion of others. The inhabitants of the earth compose one great family. All its members are brethren. They are bound by the strong ties of nature, interest, and religion, to the performance of mutual kind offices—ties which no difference in their geographical situation, nor even in their religious sentiments, can ever dissolve. It is true that

we are commanded to regard with special tenderness and affection those who belong to the household of faith. But this does not supersede the necessity of exercising compassion toward others. No such bounds are prescribed in the Scriptures. On the contrary, the Apostle, in our text, speaks of a brother in need; and if we attend to the explanation of that term in our Lord's parable of the good Samaritan, we shall find it to be of extensive signification.

But admitting that God has enjoined the performance of kind offices toward our brethren, and that every brother in distress is an object of compassion, another question now arises out of the former: it is as follows; Whether all men are bound to do good, and to communicate to the necessitous according to their circumstances? I answer, without hesitation, in the affirmative. To exercise charity is indeed eminently the duty of the rich, but not exclusively: persons in less independent circumstances are equally bound to contribute to the general good, though not perhaps to the same degree, nor to the same extent. Were it not so, this duty would be binding on but a small proportion of mankind; the benefits arising from its observance would be extremely partial and insufficient, and the industrious, labouring part of the community, which forms the great mass of society, and is composed of so many of its valuable members, would have nothing to stimulate them to the godlike work of mercy but the common feelings of humanity. Such an arrangement, did it exist, would argue a great and irreparable defect in

the sacred writings. It is worthy of remark, that the Apostle's expression, *Whoso hath this world's good*, is an indeterminate expression, embracing not only the opulent, but also those who occupy an intermediate space between great wealth and a state of absolute indigence. Indeed, it would not be difficult to prove, that even persons in indigent circumstances are bound to exercise benevolence. They are certainly called, as well as others, to imitate the example of him who went about doing good. Now, by their prudent counsels, or by personal attention and acts of kindness toward others, it is often in their power to render their services as grateful, as important, and as effectual as those which are of a pecuniary nature.

What shall we now say of the character who, having this world's good, and seeing his brother have need, can shut up his bowels of compassion from him? What shall we say of the man who can hear with indifference the cry of distress, and listen unmoved to the soul-penetrating plea of mercy, and the awe-inspiring voice of God? He has nothing but the human form to distinguish him from the monster of the forest. All things considered, there is something so unnatural in such a conduct, that we should be led to hope there was no such being in existence. Yet our Apostle supposes such a case, and we have reason to fear that it is too frequently realized. He will assist us in forming a proper estimate of their situation. His language is, *How dwelleth the love of God in them?*

2. These words are at once serious and alarming. They imply a strong negation. The Apostle asserts that

they are utterly destitute of the love of God. Let us examine his doctrine.

Those who have power and opportunities of doing good, and yet harden their hearts against their brethren in distress, are destitute of the love of God. Is this true? I answer in the affirmative, and offer the following reasons for acceding to this conclusion.

Such characters, in the first place, are in the habit of offering violence to the dictates of the law of nature, and consequently of natural conscience.

They prove themselves, in the second place, to be destitute of the common feelings of humanity; feelings which were acknowledged, approved, and cultivated even by virtuous heathen.

They betray, in the third place, a selfish and contracted spirit:—A spirit which takes no interest in the happiness of others, and is as inconsistent with the good of society as it is diametrically opposite to the genius of the Christian system.

They disobey, finally, an express command of the great Author of their being, and that in the face of the most alluring promises and pointed threatenings.

Giving to these considerations their due weight, we may well ask, How dwelleth the love of God in them? They are utterly destitute of it; for the love of God constrains to the noblest actions; but to noble deeds these are strangers. They neither bear the image of God, nor do his will. They have no vital faith, for the offspring of vital faith is love. They have not the Spirit of God, for

the fruit of that Spirit is love. Now, if any man have not the Spirit of Christ, he is none of his. And how shall the virtues flourish in a soil like this? Whatever such persons may pretend to, they are no better than sounding brass, or a tinkling cymbal, and are neither useful to society, useful to themselves, nor faithful to their God. *He that loveth not, knoweth not God, for God is love.*

Thus far, my Brethren, we have followed the Apostle, and have attempted to show that to do good and to communicate is essential to the Christian character. On an ordinary occasion I might now conclude my address with drawing some inferences from what has been said. But as you will be called upon this evening to exercise the grace of which we have been speaking by voluntary, and I trust generous, donations to your indigent fellow sinners, I feel inclined to state the blessed effects of such a conduct when it proceeds from right principles, and to offer some other considerations, which I humbly trust will have weight with you on this occasion. In doing this I would remind you of the words of the Apostle in 2 Cor. ix. 6, 7—*But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*—You see that the Apostle is here speaking not only of the manner in which acts of charity are to be performed, but also of
**A HARVEST THAT WILL CROWN THE WORK OF FAITH,
 AND THE LABOUR OF LOVE.**

In stating the blessed fruits of Christian benevolence, where shall I begin? Shall I begin with this world? Yes; for I am warranted in so doing. *Godliness has the promise of the life that now is, as well as of the life to come.*

Those who believe in a superintending Providence will readily admit that every earthly blessing proceeds from God; and that every good gift, and every perfect gift cometh down from the Father of lights. If so, he is able, in many ways, either to increase or diminish our temporal comforts. By a fit of sickness, or some other unforeseen disaster, he may deprive us of that which we valued too highly; or by opposite dispensations he may abundantly increase our blessings. The Apostle seems to have referred to this power in 2 Cor. ix. 8—*And God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work.*

Another passage of sacred writ, and which appears to be directly in point, is contained in Prov. xi. 24, 25—*There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.* But if God should see fit to deal out to us his earthly blessings, which are at best but of a perishing nature, with a sparing hand, how greatly may he increase our spiritual mercies? What lively faith—what active love—what burning zeal may supply the want of earthly superfluities, and prove a rich and joyful harvest to the soul! Here again we are favoured with a divine promise—*If, saith the Lord, thou draw out*

thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden. Thy righteousness shall go before thee, and the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. Isa. lviii.

But, my Brethren, a generous mind reaps a most precious blessing in the good it is effecting. The work itself is part of its own reward—to visit the house of mourning—to relieve bodily or mental pain—to dry away the falling tear:—Great God! such a work will bear reflection; it yields pleasure which the lips of an Angel cannot utter, and which the pencil of an Angel cannot paint. But, in addition to all this, the day is fast approaching when God will proclaim, in a public and most solemn manner, the virtuous deeds of his children. They lay for a long time in a state of concealment, for their heavenly Master taught them to avoid ostentation; but shall then be brought forth, and recounted with honour in the presence of assembled millions. *I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv.*

But here I must pause. The veil of mortality conceals from my view heavenly glories. It hath not entered into the heart of man to conceive what God has prepared for them that love him. I should only degrade the subject by attempting to describe it. The most expressive eloquence in such a case is adoring, reverential silence.

My hearers may now, perhaps, wish to be informed of the specific object of this address. They shall be gratified. We contemplate taking up a collection this evening to aid a society of Ladies of this city in the prosecution of their useful and generous plans for affording relief to the widow and the fatherless. As there may be persons present who are unacquainted with the nature and principles of this association, it may be proper to communicate to them some information on the subject.

A number of Ladies, in the autumn of the year 1797, taking into consideration the exposed and helpless state of many poor widows with small children in this populous city; and knowing that whilst some were receiving a precarious supply from one or other of our charitable institutions, that others were left entirely destitute and friendless; considering also the state of their children, many of whom, for the want of education, seemed to be abandoned to ignorance and ruin; resolved to make an immediate effort in their favour.

To relieve them effectually, a plan of association was proposed and adopted, which attracted the eyes, and interested the hearts of many judicious and benevolent characters. The society was encouraged by the number of

those who were eager to participate in the glorious work, by becoming annual subscribers to the institution, as well as by the generous donations of individuals that were made to them both at home and abroad. In consequence of this success they were soon enabled to prosecute their undertaking with activity and effect. From their report in the month of April after the society had been organized, it appeared that ninety-eight widows, with two hundred and twenty-three children, had been brought through the severity of winter with considerable comfort, who must otherwise have gone to the Alms-house or perished.

By the appearance of fever, and the dreadful effects that usually attend it, the number of persons under the patronage of the society was soon increased to one hundred and fifty-two widows, with four hundred and twenty children. Economical plans were now adopted, which had for their object the employment of such of the widows as were capable of earning a subsistence, and the reduction of the price of such necessities of life as, from time to time, were purchased for their use. Whatever prudence could suggest in lessening their expenditures, and in making the society a lasting as well as an extensive blessing, was attempted, and attempted with success.

From the reports of the board of direction it appears that their services were particularly needed when pestilence, retiring from our guilty city, was succeeded by all the horrors of dreary winter; and although, to use their own words, they could not restore the father and the husband, yet the hearts of the mourners were soothed by

the managers, while they dispensed the relief provided them by their Father and their Husband GOD!

In the year 1802 the society had become so respectable, and the blessings disseminated by them so universally acknowledged, that the Legislature constituted them a body corporate. They had now under their care two hundred and one widows, and five hundred and sixty-two children. About this time also they received a considerable addition to their funds, and were encouraged to turn their views to an object which they had long contemplated with great anxiety.

Notwithstanding the work in which they were engaged was already become exceedingly interesting and laborious, yet measures were now taken for conferring benefits of the most lasting kind on the children under their care. Besides filling up vacancies in the different charity schools of this city with great industry, several schools were organized under their own immediate direction. These were given in charge to such of their widows as were competent to the task of teaching, and are regularly visited by the managers. In attending to these schools special care is taken not only to communicate to the children information such as is common in other schools, but their morals are constantly and assiduously inspected. Incessant pains are taken, by putting into their hands religious tracts, such as are suited to their age and comprehension, as well as by personal converse, to instil into their minds heavenly principles, and to give a happy direction to the expanding genius.

When favourable changes take place in the circumstances of those who are patronized by the society, both parents and children are honourably discharged from their books. Where no such change is effected, the children are placed, at a suitable age, in respectable families, and have every opportunity afforded them that the nature of the case will admit, of becoming blessings to themselves and to their country.

The society, after the exertions of so many years, are still unwearied in their labour of love. They have now under their care one hundred and ninety-one widows and four hundred and ninety-five children. They have four schools; one of which is solely and generously instructed by a select number of young ladies belonging to the institution. These, together with the aid they receive from the other charity schools, nearly embrace their whole charge of children.

On a review of the whole, it appears that the hungry are fed, that the naked are clothed, that to the sick all necessary relief is administered, at the same time that their children are affectionately taken by the hand, and conducted to the bosom of their faithful God and Father.

From the above statement of facts, it will easily appear that an institution formed on so extensive a scale, and combining so many valuable objects, must necessarily require an adequate expense of time and money. To the honour of the society be it spoken, that whilst they have generously contributed to the common stock as individuals, they have spared neither the time nor the labour

that was requisite for the accomplishment of their views. The smiles of divine Providence have hitherto rewarded their efforts, and to that same God they now look for further encouragement.

The means hitherto employed in meeting their expenditures have arisen from the annual subscription and donations of members, from the donations of persons who are not immediately connected with the institution, and from their funds; they now cheerfully and confidently resort (as on a former occasion, to make up for deficiencies) to a public collection.

It is my duty to state, that their donations during the past winter, taken in the aggregate, have been comparatively small, whilst their expenditures have been necessarily great. The means of relief now in their hands are very inconsiderable. To break in upon the funds might ruin the institution; their principal resource for the present must therefore depend, under God, in a great measure, on the benefactions of this evening.

Let none suppose that relief has been administered in a lavish or indiscriminate manner, or that the efforts of the society have tended to foster idleness or pride: all possible care has been taken to counteract these evils; and the managers have certainly done themselves great honour by the prudential steps which have been taken for that purpose.

With all that deference and respect which your past conduct in this concern has tended to inspire, I entreat you, the members of this society, not to be discouraged, but

to prosecute your laudable endeavours with all that zeal and energy that has hitherto characterized your efforts. *When the ear hears you, it shall bless you; when the eye sees you, it shall give witness to you: Because you delivered the poor that cried, and the fatherless, and him that had none to help him, the blessing of him that was ready to perish came upon you; and you have caused the widow's heart to sing for joy.* The work in which you are engaged is indeed laborious, but it is also godlike and enviable. You must not, indeed you must not, enjoy it alone. The simple statement of facts which have been exhibited this evening speak at once to our understandings and to our hearts, and we hasten to participate with you, in some measure, in the honour and blessings of your charity.

Suffer me now, my Brethren, distinctly to place before your eyes the objects for whom I am pleading. I introduce to your notice the widow and the fatherless, encircled as they are in the arms of a particular Providence. We have hitherto spoken of Christian charity in general; we now ascend and speak of charity to the widow and the fatherless. These are the objects in whose favour the eternal God himself appears to be particularly interested, and concerning whom we are particularly charged; for *a father of the fatherless, and a judge of the widow is God in his holy habitation.* Doubtless the most high God over all the earth has power to supply them without our aid, for the earth is the Lord's, and the fulness thereof; but in committing them to our care, he has certainly and

tenderly consulted, as hath already been shown, our own temporal and eternal interest.

How shall I now describe the state, or enter into the feelings of a fatherless and distressed family! "Widow," say the society in one of their reports, "is a word of sorrow in the best of circumstances; but a widow left poor, destitute, and friendless, surrounded with a number of small children, shivering with cold, pale with want, looking in her face with eyes pleading for bread, which she has not to give, nor any probable prospect of procuring, her situation is neither to be described nor conceived." Yet it is very possible that such a family may once have been comfortably situated. Time was when they were supplied with all the necessaries of life—when they enjoyed the fruits of honest industry—when they had not only a competence, but were even looking forward to a state of independence—then their children were smiling around them, or beguiling the leisure hour with their cheerful and innocent converse. But, O Lord, how inscrutable are thy judgments! Suddenly the husband and the father is laid upon the bed of sickness—the powers of the healing art are mocked by the violence of the disease; neither the cries of his children, nor the ravings of the afflicted partner of his bosom, can stay the departing spirit—he dies! and all their pleasing prospects seem to die with him!—Such of you, my Christian friends, as have been bereft of a beloved relative, will know from your own experience the bitterness of such a separation; but may heaven ever avert from you the consequences which we are now

called to describe. Absorbed for a time in melancholy contemplation, the wretched widow has not yet considered the extent of her misfortune. She knows that she has lost a dear friend, but as yet she has no acquaintance with poverty or want. A merciful God conceals from her the future, *lest the spirit should fail before him, and the soul that he hath made.* But her eyes are at length gradually opened to all the difficulties of her situation; her children look up to her, and she finds that under God she is like to be their principal if not their only support. Embarrassed between the ordinary cares of a family and the labour of her hands, she finds that she can procure no more than a scanty and precarious supply from day to day. Hitherto her own health and the health of her family had been preserved; but now she is called to encounter a sad reverse—a beloved child sickens—she herself is laid upon a bed of languishing—the usual streams of industry are dried up—she fears the worst that can happen—her heart is burdened, and her mind distracted with care—every object of terror is magnified, and her spirit is ready to be irrecoverably broken down. This is the period in which the helping hand of God is often gloriously displayed; for God, who is rich in mercy, though for a moment he may seem to hide himself from his people, yet with everlasting kindness he never faileth to return. By the secret energies of his Spirit he infuses new life into the depressed soul—he enables the suffering creature to reason its mind into a calm state, and to lean upon that Being who, of all others, is the best as well as the greatest.

How often too, to us in ways mysterious, does God take the benevolent by the hand, and lead them to the house of mourning, and to the bed of pain ! How often have the members of this institution been thus conducted to pour oil and wine into the bleeding wounds of the disconsolate widow and her hapless offspring ! How often, like angels of mercy commissioned from above, have they broken in upon the gloom that surrounded whole families, and brought a timely and most acceptable relief to their bodies and to their souls !

O, my Brethren, did many hapless children know how much they are interested in the event of this evening, how eagerly would they turn their eyes toward you ; and their outstretched arms, were they even incapable of speaking, would eloquently plead their cause with every noble heart in this assembly !

I would now inquire, after what has been said, whether it would not be better, in some instances, to deny ourselves, and to dispense with some of the superfluities of life, rather than to be deprived of the pleasure and advantage of contributing to the relief of others ? It was a beautiful saying of one approaching the confines of eternity, " What I have consumed is lost—what I possessed is left to others—but what I have given to the poor, I have laid up for myself."

We are standing each moment, my Brethren, upon the verge of eternity ; and what are we waiting for, but for the signal of our departure hence ? We shall soon be made as poor, with respect to this world, as the grave can make

us—our working day will then have reached its close—our probationary state will then be over, and our opportunities of doing good for eternity will for ever cease—the dark night will ensue, in which no man can work—all that remains will be to give an account of our stewardship, and to hear from the lips of eternal Truth the irreversible decree that will fix our destinies for ever. It will be well for us then to pause a moment, and to ponder the paths of our feet. It will be well for every individual to inquire, *Lord, what wilt thou have me to do?* Hark! I hear a voice—the Majesty of heaven and earth is speaking! What saith the Lord most high? *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.*—If then you love your God; if you respect the example and the cross of Christ; if you have been accustomed to feel generous emotions, or to shed a sympathizing tear at the tale of woe; if you regard the injunctions of heaven; nay, if you are careful to promote your own happiness, fulfil ye my joy, and evince the disposition of your souls.

But why do I address you at so much length on this subject? Why do I multiply arguments as if I thought? Forgive me, Brethren; can I suppose even for a moment, that your ears are closed to the cry of distress, or that your hearts are steeled against the voice of humanity? God forbid. I trust that you are neither ignorant of your duty, nor unwilling to comply with it. THE VOICE OF HUMANITY, AND THE MANDATES OF GOD—O

how sacred to a Christian! they sweetly constrain him to imitate the example of his Lord, and are the wings of the soul, on which he is speedily borne in the godlike work of doing good.

The Lord incline your hearts, on this and every other occasion, to do that which is good and well-pleasing in his sight; and to his great name be all the praise. Amen.