

with all prayer in the Spirit. Eph. vi. 18. Worship God in the Spirit. Philip. iii. 3. Quench not the Spirit. 1 Thes. v. 19. Keep the form, the lively description or delineation of sound words by the holy Spirit. 2 Tim. i. 14, 15. Obey the truth through the Spirit, 1 Pet. i. 22. Praying in or by the holy Spirit. Jude, ver. 20. Hear what the Spirit sayeth to the churches. This command is repeated seven times. Rev. ii. 3. Grace and peace from the seven Spirits which are before his throne. Rev. i. 4. Seven lamps of fire burning before the throne. Rev. iv. 5. Seven eyes are the seven Spirits of God. Rev. v. 6. The Spirit of life from God. Rev. xii. 11. I will give to him that is thirsty, of the fountain of the water of life freely. Rev. xxi. 6. A pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the lamb. Rev. xxii. 1.

CONSIDERATION and self-furniture.—Consider your ways, consider your ways. Hag. i. 5, 7. I thought on my ways. Ps. cxix. 59. Renewed in knowledge. Colos. iii. 10. Humility—Be not wise in your own conceit. Rom. xii. Less than least. Eph. iii. 8. Be not proud. Jer. xiii. 15. The ornament of a meek and quiet spirit. 1 Pet. iii. Be content with such things as ye have. Heb. xiii. Godliness with contentment is great gain. 1 Tim. vi. My servant shall deal prudently. Isai. Be  
wife

wife as serpents, and harmless as doves. Matth. Quit you like men: be strong. 1 Cor. xvi. Be strong in the Lord. Eph. vi. Take heed lest your hearts be overcharged with surfeiting and drunkenness. Luke xxi. 34. Be temperate in all things. 1 Cor. ix. Be not drunk with wine. Eph. v. 18. He that loveth pleasure shall be a poor man. Prov. xxi. 17. The drunkard and the glutton shall come to poverty. xxiii. 21. Be sober, grave, temperate. Titus ii. 2, 6. Thou shalt not commit adultery. Exod. xx. 14. No unclean person hath any inheritance in the kingdom of God. Eph. 5, 6. I saw a young man void of understanding. See the alarming picture, Prov. vii. 7—12. Fornication, and all uncleanness, let it not be once named amongst you, as becometh faints: neither filthiness, nor foolish talking, or lewd turns, or obscene jesting, which are by no means agreeable. Eph. v. 3, 4. The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat, Prov. xiii. 4. She (i. e. the virtuous woman) looketh well to the ways of her household, and eateth not the bread of idleness—her works praise her in the gates—strength and honour are her cloathing. Prov. xxxi. 27, 28. Mortify, therefore, fornication, uncleanness, pathetic wishes, vicious inclinations, or impure taste, and insatiable desire, which is idolatry. Colos. iii. 5.

I keep

I keep under my body, and bring it into subjection. 1 Cor. ix. 27. Our conversation is in heaven. Philip. iii. 20. They desire a better country. Heb. xi.—We are all sensible of the happy frame and temper a person may be put into, by a bright and GOOD PROSPECT of self-advancement to any eminent post and honourable station in temporal life: how much more should it give ease to our minds, and greatness and dignity to our spirits, to think of our vast advancement to liberty and dominion in the eternal empire of God!

HOLINESS and SOCIAL VIRTUE towards all mankind, and especially to the church of God.—Thou shalt love thy neighbour as thyself. Matth. xxii. 39. Fulfil ye the royal law, (nomon basilikon) thou shalt love thy neighbour as thyself. Jam. ii. 8.—The most beautiful description of the social grace of christian love that ever was dictated by God, and written by the inspired pen of the greatest apostle, we have in 1 Cor. xiii. Love is of great extent of mind, and an enlarged generous temper; and is easy, gentle, full of benignity, and kind dispositions: it has no invidious affection: it vaunteth not with a vain ambitious desire to be the greatest, and to shine with an ostentatious glare in the public eye: it is not swelled with pride at the applause of others: it doth not proudly act out of character,

ter, with a stiff and disdainful air, and insolent haughtiness towards others: it seeketh not self-pleasing and SELF-INTEREST only, to the injury of others: it is not bitterly nor outrageously provoked: it does not attentively think evil of others; nor suppose, apprehend, or judge others to be evil; it does not reason out, or dig up evil and mischief concerning other persons; nor does it impute evil hastily to others, nor set it down to their account, and charge it home upon their characters without full evidence: it rejoiceth not in iniquity: it is not glad, it feels no pleasure in the vile conduct of others, but is really grieved and sorry at the bad conduct of foolish and wicked professors of the gospel: it rejoiceth in the truth of the gospel, and in all godly sincerity of heart, and in all true conversion of souls to Christ: it covers all lamented blemishes in our fellow-christians, and hath a joyful voice to publish right and good things of every worthy believer in the world: it believeth the best of every upright and amiable character in the church of Christ: it hopeth the best of all those who, in the main, evince themselves to be the true children of God. Love, true evangelical love, flowing from a divine life, nature, and principle, never faileth, but is immortal as our existence, and eternal as the nature, duration, and life of God.—I will add a few more of the scriptural beauties

beauties of christian love; viz. Be kindly affectionate one to another, (philostorgoi) have a strong natural tenderness, such as those animals who have the most violent natural affection to their young. Rom. xii. 10. Owe no man any thing, but to love one another. xiii. 8. Be unanimous, sympathizing, compassionate, full of bowels: be courteous, (philophrones) of a friendly loving mind. 1 Pet. iii. 8. Above all things have fervent love. 1 Pet. iv. 8. Unfeigned love—with a pure heart, fervently. 1 Pet. i. 22. Unity in the spirit in the bond of peace. One body; one spirit; one hope; one Lord; one faith; one God; one baptism:—here are seven ones, or unities. Eph. iv. 3. One heart, and one soul. Acts iv. 32. Joined all in one soul, (sumpuchoi) Phil. ii. 1, 2. Blessed are the merciful. Matth. v. 7. Put on bowels of mercies. Colos. iii. 12. Be not weary in well doing. Let us do good to all men, especially to them who are of the household of faith. Gal. 9, 10. If ye forgive men their trespasses, your heavenly father will also forgive you. If ye forgive not men, neither will your heavenly father forgive you. Matth. vi. 14, 15. Peter said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until SEVENTY TIMES SEVEN. Matth. xviii. 21, 22.

Be

Be merciful, as your father is merciful. Do good, hoping for nothing again; and your reward shall be great: ye shall be the children of the highest. If ye do good to them which do good to you, what thank have you? for sinners also love those that love them. WHAT DO YE MORE THAN OTHERS? Luke vi. 27—36. Matth. v. 47. Judge not, and ye shall not be judged. Give, and it shall be given to you: good measure, pressed down, shaken together, and running over, shall men give into your bosom. Luke vi. 37, 38. Be not overcome of evil: but conquer evil with good. If it be possible, live peaceably with all men. Avenge not yourselves. If thine enemy hunger, feed him; if he thirst, give him drink. Rom. xii. 17—21. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you. Matth. v. 43, 44. I have not suffered my mouth to sin, by wishing a curse to his soul. Job xxxi. 29, 30. Do JUSTLY, love mercy. Micah vi. 8. Render to all their dues: honour to whom honour. Rom. xiii. 7. Whatsoever ye would that men should do to you, do ye the same to them: for this is the spirit of all the law and the prophets. Matth. vii. 12. This is the GOLDEN RULE and the ROYAL LAW which ought every moment of life to reign over kings and subjects: preachers and people: husbands

and wives : parents and children : masters and servants : brothers and sisters : friend and friend : and, if obeyed universally, would turn the whole world into the paradise of GOD !

Putting away LYING, speak every one TRUTH with his neighbour. Eph. iv. 25. In simplicity and godly sincerity, not with fleshly wisdom. 2 Cor. i. 12. Let INTEGRITY and uprightness preserve me. Ps. xxv. 21. The devil, when he speaketh a lye, speaketh of his own, for he is a liar, and the father of a lye. John viii. 44. Lying lips are an abomination to GOD : but they that deal truly are his delight. Prov. xii. 22. JESUS says, I am the TRUTH. John xiv. 6. He that speaketh lyes shall not escape. Prov. xix. 5. He that loveth and maketh a lye ; yea, all lyars shall have their part in that lake which burneth with fire and brimstone. Rev. xxi. 8. That ye may be SINCERE. Philip. i. 10. Sincerity and truth. 1 Cor. v. 8. Worship GOD in spirit and truth. John iv. 24. Draw near with a true heart. Heb. x. 22. Servants, be obedient, in SINGLENESS of heart : not men-pleasers, but doing the will of GOD from the heart. Eph. vi. 5, 6. Be steadfast, unmoveable, always abounding in the work of the Lord. 1 Cor. xv. 58. Thine heart is tender. 2 Chron. xxxiv. 27. An heart of flesh, i. e. a tender heart, tender apprehensions of GOD, tender reflections of conscience,  
and

and susceptible of the tender impressions of God's word and spirit. Be zealous and repent. Rev. iii. 9. It is good to be zealously affected always in a good thing. Gal. iv. 18.—Thus we have given you a compendious view of the beauty of vital godliness,\* and social virtue, from the pure Scriptures of truth: and what man, that has any sense or honesty, will affirm, that these writings are the invention of good men or bad men, of devils or angels; and not given by Inspiration from the holy and good God!

This glorious and God-breathed book sets before us, to allure our zealous IMITATION, the most lovely EXAMPLES of vital HOLINESS and generous virtue. Here you see Abel offering with

\* We have some of the most beautiful delineations of evangelical holiness and social virtue given by our English divines, that ever appeared in the world. The HUMAN, SOCIAL, and DIVINE graces are displayed by the great and good DR. SAMUEL WRIGHT, in his Great Concern of Human Life. 3d edit. 1733. His Scriptural View of the Human Virtues. 8vo. 1730. And JUSTICE and CHARITY in all their Branches. 8vo. 1732. I say, they are displayed by this SUBLIME WRITER with such DIGNITY of THOUGHT as to make serious, practical religion the most lovely and beautiful of all objects. DR. JOHN EVANS'S Sermons, on the CHRISTIAN TEMPER, 2 vols. 8vo. with the Abridgement by Dr. Stonehouse and his friends, 8vo. pr. 1s. 6d. are above all commendation. DR. WATTS'S Sermons, on Christian Morality, are truly and richly evangelical. The twenty-four Sermons, by the Rev. MR. JOHN MASON, on the CHRISTIAN MORALS, or Discourses on the Human, Divine, Christian, and Social Graces, 2 vols. 8vo. exhibit fine sense, a most correct and delicate taste, in a nervous elegant style; and, with a deep sense of serious religion, warming and enlivening at once both the head and the heart of the very ingenious and amiable author.



with FAITH in Christ: Enoch walks with God. Noah moved with the most godly FEAR: Abraham's unbounded obedience, flowing from a most vigorous FAITH: Isaac, a pattern of a most quiet pacific spirit: Jacob is nobly bold to wrestle with his God in PRAYER: Joseph, a noble pattern of CHASTITY, and purity of affections: Job, a mirror of PATIENCE: Moses, a striking example of MEEKNESS: Phineas exerts the most daring zeal: Samuel and Obadiah, sweet patterns of the most early PIETY: David flames and soars in DEVOTION: Solomon chuses WISDOM above all things: Josiah shines in TENDERNESS of heart: the three heroes courageously dare the fiery furnace: Daniel abounds in wisdom and FORTITUDE to astonishment: Mary Magdalene \* melts into the deepest REPENTANCE: Peter weeps bitterly: John, a mirror of softness and LOVE: Stephen triumphs amidst outrage and blood: Paul rises into all the sublimity of devotion and courage, and unites the zeal of a seraph with the deepest humility, and more than the wisdom of an archangel: but  
above

\* The ardent PRAYERS of Hannah: the WISDOM and understanding of Abigail, adorned with her beautiful countenance and amiable SOFTNESS of MANNERS: the exalted PIETY of Elizabeth: the purity, simplicity, and DIGNITY of the Virgin Mary: with the humble and fervent DEVOTION of the sisters of Lazarus: and the daring FORTITUDE of the holy women, who went early to visit the sepulchre, and manifest their unshaken ATTACHMENT to their divine MASTER and friend:—I say, these beautiful EXAMPLES ought never to be forgotten for one moment; and will be peculiarly useful to christian women in every age of the church.

above all, we have the example of the **SON of GOD**, in whom we see all divine and human perfections shine out with the most resplendent lustre. In Christ we see the most illustrious behaviour towards his father, towards his friends, towards his enemies, and towards himself ; and, in the common course of our saviour's life amidst a most brilliant constellation of eminent virtues, all equally worthy of our most zealous imitation, you cannot but observe **THREE** graces that shine out with a distinguished lustre as stars of the first magnitude.

1. **SUPERIORITY** to the whole world, and all its alluring and attractive blandishments. He had a noble contempt of all those pleasures which worldly men pursue with so much ardour, and in which they place their chief joy. Earthly riches and pleasures he despised ; carnal honours and preferments he scorned ; and all the idols and lusts, which draw men into eternal ruin, he disdained with his whole heart.

2. Astonishing **DELIGHT** in doing **GOOD**. 'Twas the incessant labour and joy of his soul to instruct, and cheer, and bless mankind : the sincerity, purity, and fervour of his love to mankind, was the life of his life, and his daily and hourly felicity. Nothing in our world ever equalled his delight, in every moment of his life, to do **GOOD**.

3. His

3. His delicate DECORUM, DIGNITY, and BEAUTY of conduct: the fitness, the propriety, and consistency of his behaviour and character, are above all praise; yea, above all description or conception. 'Tis really astonishing and delightful to observe what a vast variety of characters our redeemer sustains every moment, with such amazing dignity, fulness, and beauty; so that no one character, name, or relation, intrenches on another, or eclipses the rest.—See Mr. Mason's Sermon on the Imitation of Christ. Vol. 2. p. 121.

This wonderful and delightful book assigns to us the most glorious EMPLOYMENT, in the best GOOD WORKS, all through life, (viz.) to GLORIFY CHRIST with a view to enjoy him for ever.

To glorify Christ is the noblest work of a rational creature: it consists in making his beauty and fulness, his grandeur and power, his illustrious perfections and tenderness, conspicuous in the most vivid and striking manner to mankind, and especially to the church of God. Or, in shorter words,

To glorify Christ is to discover and declare, in the most vivid and conspicuous manner, the illustrious power, fulness, grace, and tenderness of Christ as the God and salvation of a sinner.

We glorify Christ by committing our immortal powers and highest interests into his hands: confessing

feeling our impurity and his holiness, our guilt and his righteousness: loving him above all worlds, as the object of our choicest thoughts and most transcendent esteem: being zealous for the display of his most beautiful perfections, and his glorious gospel: exerting all our talents of reason and grace to proclaim his shining perfections, and to make him owned and loved amongst his redeemed people.

We glorify Christ by walking humbly with him. What does the Lord require of thee, but to walk humbly with thy God. Micah vi. 8. This acknowledges our infinite distance from the grandeur and dignity of Christ; our unworthiness before him, and dependence upon him; the imperfection of our knowledge and goodness; the greatness of our guilt; the impurity of our internal character; and our desert of eternal death.

We glorify Christ when we abound in thankfulness and gratitude to him for his blessings and comforts; this gives him the glory of being the author of our mercies. Thankfulness sets an high value on all the favours and blessings of Christ, as the God of nature, providence, and grace.

We glorify Christ by walking chearfully before him. This declares to all the world our inward satisfaction and pleasure: this recommends his  
service

service to mankind as most agreeable to our rational powers, sweet to our affections, promotive of our noblest interest and highest aims of self-advancement in GOD: it shews to men, angels, and devils, that we do not repent\* of engaging in the cause of Christ; that we do not wish we had continued to serve our old master, the prince of hell, rather than Christ; but that we rejoice we have escaped his cruel tyranny, and find eternal liberty, dignity, dominion, and pleasure, in the service of the Son of GOD. We glorify Christ when we have a noble ambition to do the greatest good in our power, and act to the utmost extent of our abilities, to serve his people, and advance the happiness of the world. It ought to be one of our first thoughts in the morning, What good may I do this day? What good shall I do to the churches of Christ? What shall I do for the good of my family? What good shall we do for our relations? What good shall I do to my enemies, and how shall I overcome evil with good? What shall I do for the more general interest of religion in the world? What good shall I do to the civil society to which I am related? Is there any person, who is able to do the good that lies out of my reach, to whom I may apply for that purpose? What good shall I do to the poor in affliction and want?

\* See Dr. Ridgeley's *Body of Divinity*, p. 1—3.

want? What shall I do for the interest of God in my own heart and life. \*

Thus godlike is the religion of Jesus: it is like its author, the chiefest among ten thousand, and altogether lovely.

The most noble and divine MOTIVES, addressed to the best SPRINGS of action in the soul, are to be found in the holy Scriptures, far beyond all the SANCTIONS of the LAW of NATURE. †

MOTIVES are considerations of GOOD and EVIL, proposed to the mind, to excite its eager pursuit of the one, and its rapid flight from the other, with the utmost ardour and speed.

You

\* This was Dr. Cotton Mather's practice, at Boston, in New-England, for forty years together. He died, Feb. 13, 1728.—See the Abridgment of his Life, by Dr. Jennings, 12mo.

† The SANCTIONS of the LAW of NATURE, or the motives which enforce that law on the reason and conscience of mankind, are either present or future.

The PRESENT SANCTION of REWARDS, addressing our hopes, consist in the peace and approbation of a man's own mind—in the satisfaction and pleasure arising from a just self-approbation—in health of body and fine spirits—esteem and honour amongst men—the favour and friendship of wise and worthy men—prosperity and success in our outward affairs—the auspicious smiles and kind concurrence of divine providence—with the hopes of farther favours, honours, and pleasures in life; all which are the usual rewards of virtue.

On the other hand; as to PUNISHMENTS, the PRESENT SANCTIONS of the law of nature addressing our fears, in case of MORAL EVIL, include the terrible reverse of the above (viz.) pungent horrors of mind, with shame, blushes, and self-contempt: dissatisfaction arising from self-contempt and stings of conscience, with bitter remorse and foreboding horrors: sickness of body, painful diseases, and bad spirits: contempt  
and

You see in this divine book all the passions and springs of motion addressed with the most vivid fire, force, and tenderness.

Fear of evil, and horror at the loss of all good, are touched by the tremendous threatenings of God.—Hope of good, yea, a lively hope of all good, is excited by the promises, the exceeding great and precious promises of the gospel. Gratitude is touched into the highest tone, by a sense of the intense and generous love of Christ to us, who was an utter stranger to us, and yet he loved us—we were in the meanest state, and yet he loved us—we were of the most worthless characters, and yet he loved us—yea, we were vile, detestable, and horrid characters, and yet he loved us—yea, farther, and more horrid still, we were bitter enemies to God, and yet he loved us. If such generous and unparalled love will not touch the springs of gratitude,

and disgrace amongst mankind : the aversion and disdain of wise and honest men : vexations and losses in outward affairs : a despair of the kind concurrence of divine providence, and an expectation of the frowns of God, with a dread of greater evils and worse events, as the natural and moral consequences of a bad heart and profligate manners before God and mankind ; with many more horrible calamities which do usually attend on vice ; and many of them, without fail, pursue the sinner.

The FUTURE SANCTIONS of the law of nature, are the rewards and punishments reserved in an after state.—See GROVE'S Explanation and Proof of the Law of Nature. Moral Philos. vol. 2.

N. B. These are fine sentiments, and grounded in reason, justice, and truth : but, alas ! how weak and inefficacious are all the sanctions of the light and law of nature, when compared with the bright and powerful motives of DIVINE REVELATION !

gratitude, we have no life of grace in us.—Here are motives addressed to ambition, glory, shame, interest, and pleasure, in the most tender and prudent manner, and such as will not fail to reach the great end, if we have the heart, the life, and spirit of true christians. But these glorious and sublime motives must be displayed more at large in another part of this work.

This glorious volume of GOD furnishes the strongest CORDIALS and most generous SUPPORTS under all the TROUBLES of life, (viz.) poverty, sickness, the loss of friends, and the malice of enemies.

GOD supplies his worst enemies with good, and will he starve his best friends in our world? He employs all his angels to wait on the least christian, and will he not supply his real wants? He has given a thousand assurances of temporal blessings, and will he withhold those blessings till time with us shall be no longer? He has supplied all his people, in all past ages, for thousands of years: he cloaths his people with a divine and infinite righteousness: he feeds his people with the flesh and blood of his son, which is meat and drink indeed: he has given the soul, the immortal soul of his son for our redemption: he makes our bodies the temples of the holy Spirit: from all eternity he has put our persons, with our grace and glory, into the hands of Christ: he



will give us a city paved with gold, and gates made of solid pearls : he has settled on us a most glorious and eternal kingdom, an unbounded empire : he has saved us already from the powers of darkness and eternal fire : he has given us a rich experience of his boundless goodness in this life : we have tasted the infinite sweetness and good that is in Christ Jesus, and the present intimations of his love : he speaks out his friendly cautions, FEAR NOT, above forty times : his voice in his promises is clear, tender, warm, and pathetic : he gives us a clear prospect of eternal life : and GOD has given himself to us, in his glorious existence and perfections, without reserve, all confirmed with his solemn oath ; and will he deny us temporal supplies ?

CONSOLATIONS against the TERRORS OF DEATH, are most gloriously furnished by divine revelation.

Death is the king of terrors, and the terror of kings : 'tis the most terrible of all terribles. Wherever this horrid monster comes he stagnates the movements of the blood—drives the breath out of the lungs—destroys all sensation in the nerves—puts an entire stop to all voluntary motion—tears the soul and body asunder—commands the man to leave the world, and all his friends and sweetest enjoyments—turns the body to rottenness and ashes—summons the soul to  
appear

appear before the great God in an invisible world—declares the good or bad qualities of the heart—seals up the character of all men—and bids us enter into a vast eternity, with the exercise of all our thinking powers, in a new way of perception and sensation.

CONSOLATION is the relief of the mind under any trouble or perplexity, by the presence and taste of a GOOD which shall outballance all the EVILS we feel or fear.

The gospel opens to our view the most glorious considerations to support the soul in the approaches and prospects of death.

Revelation teaches us to think often of death in every point of view—to expect death every day, yea, every hour; and that the time and manner of our death are entirely in the hands of God every moment. It commands us to take off our affections from the fond love of the spirit, pleasures, and manners of the world; it teaches us powerfully to hate and forsake all sin, and pursue the life and power of godliness; and allures and persuades us to repose ourselves on God's fatherly providence every hour.

This immortal book assures us that GOD will be with us, by his SPIRIT and PRESENCE, in our most grievous agonies and struggles with death: he will come into the soul and abide with us by  
a presence