

SABBATH THOUGHTS

AND

SACRED COMMUNINGS.

BY

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AUTHOR OF "THE WOMEN OF ISRAEL,"
ETC., ETC.



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P R E F A C E .

THE following Meditations and Prayers, were written by my beloved daughter, for her own use, and they would never have been published, but in compliance with the earnest solicitations of several friends, who, many years ago, had requested her to write and publish some for individual use. She constantly declined doing so. I have selected a few which I trust will be kindly received, more particularly by her young co-religionists, who may learn from them, to turn to their Heavenly Father on all occasions, with a firm religious humble trust in His love and mercy ; likewise to encourage and foster sentiments of love and charity to all mankind, whatever their creed. Should their perusal induce the young daughters of Israel to reflect, and endeavour to walk in the path of one, who at the early age of fifteen began to seek to know how

to love and serve her Creator with all her heart, soul, and mind, I shall indeed be fully repaid for the anxiety and hesitation which I felt, before I could resolve to publish my dear child's *private* meditations and prayers.

SARAH AGUILAR.

June 17th, 1853.

CONTENTS.



SABBATH THOUGHTS.

	PAGE.
I.—On a Lecture on the twenty-second Psalm, by the Rev. R. S. Anderson, 9th November, 1836	1
II.—On the twenty-sixth verse of the first chapter of Genesis	13
III.—Isaiah, chap. vii. and viii.	26
IV.—Daniel, chap. ii.	30

SACRED COMMUNINGS.

I.—Morning Meditation	69
II.—Prayer for submission to the Divine will	70
III.—Prayer	71
IV.—Prayer before mingling with the World	73
V.—Prayer for the Government of the Thoughts	74
VI.—Prayer for Friday Night	75
VII.—Universal Intercessory Prayer	76
VIII.—Dedication and Surrender	77
IX.—Meditation on the Works of God	79
X.—Meditation on Death	82
XI.—Concluding Supplication, for every Morning	87
XII.—Meditation for the Penitential Days	88
XIII.—Prayer for the Penitential Days	90
XIV.—Prayer before retiring to Rest	91
XV.—Morning Hymn	92
XVI.—Morning Prayer	93
XVII.—Evening Hymn	94
XVIII.—Evening Prayer	95

CONTENTS.

	PAGE.
XIX.—Self-examination	97
XX.—Prayer before the Sabbath Service	98
XXI.—Prayer for Self-knowledge	99
XXII.—Prayer for Wisdom	100
XXIII.—Hymn of Praise	102
XXIV.—Prayer	103
XXV.—Morning Hymn	105
XXVI.—Evening Prayer	107
XXVII.—Saturday Night, December 24th, 1836	110
XXVIII.—Saturday Night, December 31st, 1836	112
XXIX.—Morning Hymn	116
XXX.—Morning Prayer	117
XXXI.—Evening Prayer	119
XXXII.—Prayer for Strength under Bodily Affliction	121
XXXIII.—Saturday Night, 14th January, 1837	123
XXXIV.—Saturday Night, February 25th, 1837	124
XXXV.—Prayer for Guidance in times of Indecision	126
XXXVI.—Thanksgiving and Prayer	128
XXXVII.—Birthday Meditation	130
XXXVIII.—Prayer	132
XXXIX.—Evening Prayer	134
XL.—Prayer for Every Night	136
XLI.—Morning Hymn	136
XLII.—Prayer for Sabbath Eve	138
XLIII.—Prayer for the Sabbath Morn	140
ON FAMILY PRAYER	143
FAMILY PRAYERS	160

SABBATH THOUGHTS.

I.

ON A LECTURE ON THE TWENTY-SECOND PSALM,
BY THE REV. R. S. ANDERSON, 9TH NOV. 1836.

THERE is nothing, in my opinion, that enlarges an unprejudiced mind more, than joining with those of another faith in their religious ceremonies; but then it *must* be an unprejudiced mind, a charitable and kindly spirit, otherwise just the contrary of liberality and enlargement of ideas must be the consequence. Let no Jew who has a contempt of the Christian, enter into a place of worship belonging to the latter; for if he do, it will be but to laugh at forms he does not understand, or at a belief in which he *will not see* even any moral beauty: nor is contempt of any other religion, any proof that his own is the more steadfast. We shall find those of any and every faith, who are early convinced of the truth of their own doctrine, more ready and willing to be charitable and liberal, than those who have but the smatterings of religion. I thank God, He has, in His mercy, permitted me to be so firmly convinced of the

truth and holiness of my own belief, that it is a pleasure to me to join with Christians in their religious forms. If we *look* for it, we shall find in almost, nay, in every lecture whose foundation is religion, somewhat that comes home to our own hearts, somewhat that will strike the inmost recesses of the soul, even though it be addressed to the followers of Christ, and their Saviour be the principal subject; even then may the mind of a liberal and pious Jew be enlarged, for he will know why and what a Christian does believe; and surely if he know that, he will not contemptuously accuse them of wilful blindness. If he see how, from their earliest childhood the Old Testament is explained as typical of the New, so skilfully as for it to be morally impossible for them to read the one without connecting it with the other; the heart of the Jew may glow within him, in devotion, in awe, of that great Being who by Daniel said this would be, but it cannot turn with contempt or derision on the Christian, who, spite of his errors, or rather, the errors of his faith, yet worships with a true and pious heart the God of all. I am so firmly convinced that the Christian religion is that Kingdom of iron prophesied by Daniel, that was to consume and break in pieces all things, and which will last, till it hath indeed overcome and broken all things, by the conversion of every heathen nation, that all feelings towards the Christian, save those of charity, and in many cases admiration, have left my breast. And this is a blessed feeling, for it hath made me love my fellow-creatures more; and, loving, I can esteem them, and believe that the prayers and praises of all men, of whatever faith they may be, will be equally acceptable to my God if offered up in His

holy spirit ; for I firmly believe it is not the superiority of belief, but superiority of true devotion, that will make the one more pleasing than the other to our God ; and therefore when I hear of pious and good men, seeking distant countries to convert heathen nations, I too rejoice, even as would a Christian, for I know it is thus God's word will be fulfilled. When the Kingdom of iron has extended over the whole world, then will *our* Messiah, the Saviour of the Jews, appear, to cleanse the Christian nation from their impurities, to remove the veil from their eyes, and to receive the Jew once more as the chosen of God ; for then the destined labours of both religions will be accomplished. The Christian, by its beautiful moral code, and the preaching of the existence of a God, will have rendered them more prepared to receive our promised Prince, than had they remained in their own barbarous idolatry ; and *we* shall have had time to repent of our former crimes, and turn, even as Moses did, once more unto the Lord. . Believing thus, then, it is not strange it should be pleasure to me to worship my God, the God of Israel, even in the midst of Christians ; I know that God sees the hearts of all men, and He knows in what belief, what form my prayers ascend to Him, though to Christians I may appear as one of them, and when I think of the true piety of those with whom I pray—of their clergyman, whose heart is in his words—I may lament that they are not yet permitted to worship God according to the beautiful pure law that Moses taught, but I conceive it no sin to worship with them, nor can I see aught in their belief to call contempt from me. Besides, it is no credit to be firm and steadfast in your own belief if you are ignorant

of that of others; and I seldom leave a Protestant church without esteeming yet more the friends, who I know follow up their minister's doctrine, and being yet more firmly convinced of the truth of my own religion. This may appear a contradiction; nevertheless it is true. I cannot esteem my friends for following up their faith, unless I know what they are taught; and, when I do know that, and see how exactly they obey the dictates of their law, I must esteem them, however mistaken that law may appear to me; but I am more convinced in my own belief, because all that the Christian preaches of portions of the Old Testament being typical of the sufferings of Christ, is to me clearly illustrative of the sufferings of my own loved nation. Now Mr. Anderson took for his lecture on Wednesday, the 22d Psalm, as being equally descriptive of the sufferings of Christ, as the 53d chapter of Isaiah; but as I believe, that same chapter is most beautifully and clearly prophetic of the miseries of the Jewish nation in the time of their captivity, I cannot but also believe, if the 22d Psalm is indeed prophetic, it is typical of the same subject.

If, as Mr. Anderson said, those two Hebrew letters that form the title of the Psalm, and on which he laid so much stress, if they do signify the "hind of the morning," are they not equally applicable to the Jewish nation? Have we not indeed been hunted from the sun of the morning to the setting of the same, like hinds from their coverts hunted until we were pulled down by the evening wolves? Are we not as "worms," or at least have we not been in our years of persecution? Have we not been looked upon more as worms than men? Have we not been, are we not yet, in many nations, a

“reproach of men, and despised of people?” and we have indeed been laughed to scorn, and people have pouted out the lip at us, and bid us, as they tortured us, call aloud upon our God for help. How frequently in the hour of torture have merciless persecutors told us with mocking gibes, “Now call on the God of Abraham, and see if He can deliver you !” And as “many bulls,” so many nations encompassed us, and beset us round, and even as a “ravening and roaring lion,” they have “gaped upon us with their mouth.” How very beautiful is this! I cannot pass it by, without noticing how clearly and beautifully it illustrates, by gaping of lions, that it was not by assault we were to fall, but at their will. The nations were to persecute us, they gaped for cruelty, they were ravening and roaring for victims, and they were ever supplied by the miserable Jews; it says not like a ravening and roaring lion *they fell* upon us, but they *gaped* upon us; they did not assault us, as a lion would fall upon his prey, but they gaped for our destruction, even as we gape for sleep. The very “dogs,” we read, have been set upon us by their masters; “they have encompassed us;” the assembly of the wicked have enclosed us; our hands and feet have been “pierced” with wounds; and though Mr. Anderson laid much stress on these words being exactly descriptive of the mode of punishment inflicted upon Christ, they cannot appear as anything to me, but as figurative of the tortures inflicted on us by the barbarous nations amongst whom we have been scattered, when indeed our hands and feet were pierced, for we were tortured to give up our faith, or to disclose our hidden treasures. And how clearly is the rapacity of the nations typified in the 18th verse, “they

part my garments among them, they cast lots for my vesture!" Did not those who tormented the Jews for their treasures, part the booty amongst them? They would cast lots even for their very garments, tempted by their richness; for very frequently it was the splendour which surrounded the Jew, that first attracted the envious eyes of his foes.

Again: "Deliver my soul from the sword; my darling from the power of the dog." What does this mean when applied to Christ? To me, it signifies, "Deliver *me* from death, my darling, or my child, from the dogs"; for, how frequently, in the sacking of their cities, have Jewish infants been dashed from their mothers' arms, and thrown as carrion to the dogs! "Save me from the lion's mouth; thou hast heard me from the horns of the unicorns." This to me is illustrative of the wretched Jew, calling aloud to his God for help in the hour of greatest need, and reminding Him that His help had been granted even when need was not so great; but spite of all his sufferings, the Jew will declare the name of the Lord unto his brethren; in spite of every torture, the Jews will yet congregate together to praise Him. "I will declare thy name unto my brethren; in the midst of the congregation will I praise Thee." And David appeals to the seed of Jacob, the seed of Israel; and would not the Christians shrink from being termed children of Israel, children of Jacob? and seed, throughout the holy writings, always without exception signifies *children*; it cannot then apply to the children of Christ, otherwise David would have specified it in other terms, a nation, a people; not particularly, "all ye *seed of Jacob* glorify Him all ye *seed of Israel* fear Him." "For He hath not

despised nor abhorred the affliction of the afflicted, neither has He hid his face from him ; when he cried, He heard." And He has not despised nor abhorred our affliction ; in the midst of His threatening wrath, gracious promises appear. He hath loved, He does love His chosen people too well to cast us off for ever, to hide His face from us for ever. He heard, He hears us when we cry, scattered as we are from our own land. And "in the midst of the great congregation will we praise Thee": that is, "In the midst of the nations where we are scattered, which are, compared to the small remnant of Jews, a great congregation, shall we yet address Thee, our God, and before those who fear him will we pay our vows." How clearly, how very clearly, does this prove it was not amongst heathen nations alone we were to worship Him—amongst those who fear Him, consequently those who worship Him. "All the ends of the world shall remember and turn unto the Lord : and all the kindreds of the nations shall worship before Thee." There appears to me a complete division in this verse. That it is prophetic, is now quite clear ; not only prophetic, but containing a prophecy that strikingly and beautifully pierces futurity even deeper than any other verse ; for it says, "All the ends of the world shall remember and turn unto the Lord ;" which we may, I trust, with humility, believe as relative to that day when all the nations shall be converted to the knowledge of God, when they shall quit their barbarous rites, and be gathered together in one fold, prepared to receive the light which will illumine the path of that Messiah who is promised to the children of Israel, and who will come when the nations are in a measure prepared to receive Him, who is that great stone

which is cut without hands, that is to break in pieces the iron, the brass, the clay, the silver, and the gold; and who is to come, when the Kingdom of iron is broken and divided into two kingdoms, the Catholic and Protestant divisions of the kingdom of Christ. The next prophecy contained in this same 27th verse, is this: "And all the kindreds of the nations shall worship before Thee." Now this must signify something different from the preceding sentence; or else, if they have the same meaning, why do they so immediately follow one another? It appears evident to me, by the word *kindreds*, some particular sect or faith, different from that expressed by "All the ends of the earth shall remember and turn unto the Lord." *Kindred* may well be applied to the Jews; *they are* kindreds of the nations; in whatever nation or country they are scattered, they are always bound together by their faith; as if the law of Moses had the power of making one Jew kinsman to another. Wherever we are, if we meet a Jew, and the mark of God soon discovers that fact, we always with one consent exclaim, that is one of our people; unconsciously claiming kindred with the greatest stranger. Therefore, may not the Jewish people well be termed in their present scattered state, "kindreds of the nations?" for are we not kindred in feature, in forms, in faith; The finger of God is traced upon our brows, to point us out as His chosen, yet ungrateful and guilty people. That finger is not traced on one alone, but on all, on every one, with scarcely one exception, that we should indeed be the kindreds amidst the nations; and, therefore, would not this verse prove that David not only looked to that time when all the ends of the world should remember and

turn unto the Lord, but he prophesied also, the kindreds of the nations should worship before Him. The Jews scattered as they are amongst the nations, should yet be as kindred one to another, and yet worship in their own forms before their God. He says, "the nations shall worship before the *Lord*;" but he also says, "the kindreds of the nations shall worship before *Thee*,"—and may we not believe this, too, typical in a degree? The Lord would signify the Lord God, as the Christians worship; but by *Thee*, he would express his God, the God of Israel, even as he worshipped; and do not the Jews to this very day worship as David did? Thinking thus, how trebly beautiful does this verse appear to me; for in almost every word the spirit of prophecy appeareth; and with regard to applying the words "the Lord and Thee," as I have done, the preceding verse may be rendered in the same sense; for, as we have seen, he says, "My praise shall be of *thee* in the great congregation; I will pay my vows to them that fear Him." The praise of the children of Israel shall be of David's God, whom he signifies by the pronoun *Thee*, and they shall pay their vows before them of the stranger faith, who yet worship and fear the Lord, though in a different form, and that he would designate by the word HIM. The God of the Israelites and the God of the Christians, *but one—one alone*.

Let it not be thought, I believe David signified two Deities. No; the style of his writings would merely signify the two different modes of worship used when addressing the same Great and Almighty God. The next verse, the 28th, confirms what I say—that he means but *one* being; as he says, "The kingdom is the

Lord's, and *He* is the governor among the nations." Here it is evident, from the two sentences, that one, as in the 27th verse, denotes the Jews; the other, those nations that worship God, yet not in the form of Moses. "The kingdom is the Lord's." The Jewish state or kingdom (as that word is frequently used in Scripture to signify one particular nation) "is the Lord's," meaning His own chosen people; but He is still Governor of the *nations*, which now clearly signifies a *greater number* than the former kingdom, and may well relate to the superiority in numbers of every other nation over the Jews. He is yet Governor over them, because they still worship and fear Him, though not according to the law of Moses; and consequently, by this verse it is manifest David knew the God of the *kingdoms* and the Lord of the *nations* were the same; and as we have before said, the difference of David's style is merely typical of the difference of form with which the same God is worshipped.

The 30th verse is also illustrative of the Jewish nation. By the expression, "A *seed* shall serve Him, and be accounted to the Lord for a generation," David prophesied the decreased number of the Jews. "A *seed*," would appear figurative of the diminished nation; but, diminished as they are, they shall yet serve Him; and though their numbers are so small, they shall, by preserving the laws of Moses inviolate, be considered even as a generation. And this small remnant shall come, and shall "declare the righteousness of the Lord unto a people that shall be born"; which signifies unto their children, and their children's children, "that He hath done this." Done what? All that this prophecy

recounts. These last verses are like a summing up of all the prophecies contained in this beautiful Psalm; as if by these words, David set his seal on what he before had written. That He hath done this; that He hath punished His chosen people for their sins, by casting them among the nations, whose persecutions were but as His tool; that He hath yet in mercy extended His mighty arm over them, that they should not perish everlastingly, but yet remain as kindred among the nations; that He hath ordained another faith should extend over the ends of the world, who shall serve Him, though not as Moses did; that He hath permitted a seed or remnant of His people Israel to remain, who will to their children (a people who shall be born) "declare His righteousness that He hath done this."

Thus have I endeavoured to meet Mr. Anderson's arguments with others, that would render the same Psalm equally prophetic of my faith. Had I never heard Mr. Anderson preach on this beautiful Psalm, I might have read and read again, and never thought it prophetic; but hearing how he took it to support his faith, it led me to examine and think, for somewhat wherewith to defend my belief. Even while he spoke, my mind at once conceived what he believed applicable to Christ, might with equal force apply to the Jewish nation; but the minor parts, of course, did not strike me, till I studied every separate verse; and then all did appear clear and light, and this extraordinary prophecy persuaded me yet more firmly to believe, it was *not only* the dispersion of the Jews amongst *heathen nations* that was foretold, but also amongst

other nations who worshipped God, though not as Moses did.

The rest of Mr. R. Anderson's beautiful lecture may apply to every nation, to every faith; all who heard it might be instructed and edified.



II.

ON THE TWENTY-SIXTH VERSE OF THE FIRST CHAPTER OF GENESIS.

THE Christians lay much stress on the following (26th) verse of the first chapter of Genesis: "And God said, Let us make man in our image, after our likeness." They urge that it clearly denotes the trinity in unity; that God spoke to His son, the equal to his Father in essence, by whom all things are made; that this belief is confirmed by several passages of the Old Testament, being written in the same style; and more particularly as the Hebrew word, *Elohim*, which in English is translated *God*, is in the original in the plural number. I mean no disrespect to the Christian, but yet I must answer this suggestion, for the satisfaction of my own heart. The belief of trinity in unity, is the only part of the Christian code which I cannot comprehend; and is the only part I shrink from with horror. How can they explain this? How can Father, son, and holy ghost be *three* persons, and *one* God? Would He divide Himself? Would He deign to visit earth and mingle with the worms He hath formed, as one of them? The more I think on this part of the Christian belief, the more puzzled I become; and it produces questions which I dare not think of, much less behold embodied upon paper—so derogatory to the infinite nature of God, that they become to my mind almost impious.

It is my belief, that it is the combination of all that is pure, holy, glorious, mighty, merciful, beneficent, powerful, just, and awful, that occasions the Hebrew word *Elohim* to be in the plural number, being a stronger and more expressive manner of signifying the Almighty Being, whose works they are relating, than it could have been in the singular. I could conceive it an idiom of the language untranslatable, at least with precise exactness in any other language; and we are therefore compelled to express it by the word "God"; which word, by its association in our mind from the earliest age, signifies all those glorious attributes which are in Hebrew expressed by a word in the plural number. The sentences we have copied above, mean nothing more to me than were they written, as in every other part, in the singular number, and are merely expressive of that Mighty Power, at whose word the world of loveliness arose from chaos. The Lord looked around him, below: on every side were emblems of His might, His wisdom. If for one moment we may be allowed to speak, to think of this heavenly Essence, this inconceivable Creator, according to the humble nature of earthly and polluted minds, we would say, that at that instant the Lord felt the full extent of His wondrous power; He beheld and saw, and it was good, and there wanted but one creation more to complete His work, and the Lord said, *Let us* make man. And the plural number of that little word, it is evident, signifies but Himself, and His own power. It was to express His grandeur, His majesty, with more force than He could have done, had He said, *Let me* make man. To be emphatic, to be forcible, the imperative mood, even in

common conversation, must be in the plural number ; then why should types and shadows be drawn from so very simple a circumstance ? It does not appear to me to relate to the Lord and his angels, as the Jews believe ; nor, as being emblematical of trinity and unity, as is the Christian faith. It is to me nothing more than an emphatic command of the One Sole God ; alluding to and following that extent of power, which bade Him frame the world, in all its beauty of animate and inanimate nature, from a chaos, dark, obscure, impenetrable ; and is it at all improbable, that kings and governors, believing themselves the representatives and delegates of the Deity, should make use of the expression originally used by Him, thereby to express dignity and majesty ?

The term " Behold, the man has become as *one of us*," means nothing more to me than, as in the former case, an expression to render the sentence more forcible ; besides which, had the Lord said instead, " Behold, the man has become as *me* or as *us*," would it not have been derogatory of His Omnipotence, thus to compare a creature He had formed, with Himself ? Do we not shrink from reading that sentence as I have written it ? It surpasses our feeble conception ; our senses cannot pierce so deeply into the nature, the exalted ethereal nature of our Maker ; we are not permitted, never were destined to be brought into such close approximation with our God, as we should fancy ourselves, did we read in His sacred book, " Behold, the man has become as *me*, or, as *us*, to know good and evil ;" but by saying *one of us* the feeble minds of his creatures can better understand the sentence. " Become as *one of us*," signifies to me, " become possessed of *one of* the innumerable attributes

of God"; namely, the knowledge of good and of evil; not signifying, as the Christians have it, either His angels, or what they believe his son. Would God compare man with Himself, again I ask, inconceivable as he is? We know that man, if he walks in a perfect way, is said to possess some of the attributes of God; consequently, my version of this sentence cannot be deemed profane. Adam and Eve, ere their fall, were perfect, for they were uncontaminated by sin; they were as the hand of God had made them; and yet the terms now used to good men, cannot apply to them. They could not practise universal charity, because they were the only inhabitants of the newly created world. They could not practise submission, patience under afflictions, resignation to the will of God; for nought but prosperity and happiness were around them. They could not prove their love for Him, as good men now do, because there were no snares laid by the irreligious, no temptations of this world to turn them astray; they could not do good to their fellow-creatures, because there were none to whom they could do good: and therefore, though pure and innocent, it was only the purity and innocence of creatures fresh from the Almighty's hand; not that goodness of those men of the present day, who, when possessing those attributes we have above enumerated, are said to walk in God's own path, to possess, as far as the inconceivable distance of heaven and earth will permit, some of the infinite and glorious attributes of their beneficent Maker.

Adam and Eve as yet knew only good; evil was as unknown to them as to the little infant that clings to his mother's breast (for I am no believer in original

sin); therefore they had no opportunity to resist its influence. God, though His essence is goodness alone, goodness inconceivable, yet knoweth the extent, the power of evil; and consequently, when His creatures did eat of the tree of knowledge of good and evil, His exclamation was, "Behold, man has become as *one of us*"; meaning, man possessed in a degree the power of his Maker—the power, at least, of knowing good and evil; and therefore, though His mercy would have preserved His creatures pure, good, uncontaminated, even by one evil thought, however fleeting (and therefore happier than any, even the best men, now can be), yet when once they had disobeyed His command, which was given in mercy, the very knowledge they had obtained became their own punishment, and God sent them forth from Paradise: for as they now possessed, in a degree, His knowledge of the existence of good and evil, their future virtue, future reward, depended on the resistance to that evil, and adherence to the good; whereas, had they obeyed, they would have continued happy, for they would never have known evil, and consequently would have had no need to resist it. Had the Almighty said, Behold, man has become like me, or like us, it would, though perhaps signifying the same thing, have placed the created too nearly on a level with his inconceivable Creator; but by the term *one of us*, it is to me clearly expressive of what I have above explained at length—that man possessed one of the innumerable, inconceivable attributes of God. When the serpent tempted Eve, these were the words he used: "For God doth know, that in the day ye eat

thereof, then your eyes shall be opened, and ye shall be as *gods*, knowing good and evil" (iii. 5). This proves my doctrine—that evil was *unknown* to the newly created; and to tempt Eve to eat, the serpent promised that they should be as *gods*: he did not say, as God. No, evil as he was, the very spirit of evil, he dared not say that; even he put the word in the plural number. And here, too, man was not raised so much on a level with his Creator as he would have been, had the serpent said, And he shall become as God. As God knoweth good and evil, so, by obtaining that knowledge, man shall become like a god, or like gods.

In the English language, the placing the article *a* before this awful word, or adding *s* thereunto, makes all the difference. From the expression, *like God*, man's fallen nature shrinks appalled; his lowly conception cannot stretch so far—cannot sufficiently pierce the veil of glory that shrouds the throne of his Maker, whose smallest ray is enough to dazzle and annihilate him; but by the sentence, *like a god*, or *like gods*, we on the instant comprehend, enter into, fully and clearly conceive, that possessing one of the attributes of God, the knowledge of good and evil, we may believe ourselves a god, but not like our Creator.

To possess one of His infinite appendages, the tempter knew was all-sufficient. The work of God was not content with the mercy, the munificence around her; she would exalt herself, and fell. God knew how the tempter had spoken, and He veiled Himself. He spoke not in that awful, that inconceivable Unity that is His; but to make His words clear to the feeble understanding of His creatures, He said, "Behold, man

has become as one of us"; as *gods* or *a god*, not as me, or as us—or rather, as I am, as we are.

The next sentence we would notice is contained in Gen. xi. 7: "Let us go down." This sentence is of course the same expression of mighty power as that in chap. i., "Let us make man," written in the plural number, expressing much more power and energy than written in the singular number—Let *me* go down; and consequently cannot to me be typical of anything, save of that supreme unutterable power which belongs to the Almighty, and caused Him to speak in the plural number, to accord with the Hebrew word *Elohim*, which we have already said is descriptive of the infinite, ineffable attribute of the Lord. These expressions are now no longer mystical or dark: I have noticed them because I wished in writing to refute the ingenious note in Hewlet's translation of the Scriptures, for the satisfaction of my own heart. I know that his doctrine must be false to one of my belief; but on these subjects the mind is not satisfied with thoughts flitting across the brain. We may think, and think long and well, but other thoughts arise, and chase those we would wish to dwell on from the tablet of the mind, and then it is some trouble to recall them; but once embodied upon paper, once assuming a clear, defined form, palpable to the sight (if we may use that expression), the longings of the mind are appeased, its imperfect conceptions rendered perfect, and we may indulge in other fancies without fear that these sacred thoughts shall ever be forgotten. We have but to glance over the page, and every idea returns clear and light to the heart whence it sprung.

The Unity of God—that inconceivable Unity is the foundation of my belief, of the belief of the whole Jewish nation, taught us by the mouth of God when He spake unto Moses on Mount Sinai, repeated in almost every page of the sacred writings—the grand cause of difference between the Jewish and the Christian faiths, brought yet more home to the heart of the Israelite by every argument the follower of Christ brings forward to support his belief. To allude to every part of the Bible whence this truth is taken—to quote every sentence that supports our belief—would be a task, interesting indeed, but endless. But I would ask, If the word *Elohim* and the sentences we have noticed above, are typical of the Trinity? Do those awful and mystic words, “I AM THAT I AM,” tend towards establishing the belief of three persons and one God? When commanding, God spoke in the plural number, to designate His majesty, His power. When Moses, inspired with sacred ardour, asked by what name he should speak of the Lord to the people, God answered in the singular number, thus placing the seal upon His Unity. “I AM THAT I AM,” must surely signify one, and but one—here no double meaning can be found. He called not His name *Elohim*; if He had, then indeed there might have been some slight, though very slight, assistance to (though still no ground for) the Christian code; but this He does not do, except when speaking of Himself as the God of Abraham, of Isaac, of Jacob, which is evidently secondary; for when, in answer to Moses’ request, to know by what name he should speak from Him to the children of Israel, the Lord said, “Thus shalt thou say unto the children of Israel, I AM

hath sent me unto you." And can these sacred words ever be regarded as being types of *more than one*? No Christian has, I believe, yet attempted to prove, that this chapter contains types and shadows of the Trinity; and yet may we not, with all humility and charity, ask why, if the belief of Trinity be a true one, all allusion to it in this very important chapter should be totally left out? God knows I mean no profanation to His Holy Name, no disrespect to any faith, more particularly the Christian, whose moral code I so admire; but yet would I urge, that if God wished to prove the existence of His son, would He not in all probability, in answer to Moses, have used some expression to denote the plurality of spirits? Instead of which, the expression He used can only signify one—one in body as in essence—one incorporeal, inconceivable—one ever-existing, ever-existent Being. To these awful words no two meanings can possibly be attached; and surely we do not err in pronouncing this chapter to be one of the most important, most sacred, most impressive in the Old Testament. We cannot peruse it attentively without a feeling of awe, a thrilling of the heart, a quickening of every pulse, when we think that God Himself spoke to His good and favoured servant, conversed with him, deigned Himself to instruct him. Can we not feel the awful solemnity of the event—feel it even as we read? Doth it not speak of mercy ineffable, infinite, of beneficence unlimited, inexhaustible? God the Creator, clothed in majesty that no mortal eye might behold and live, yet deigned to hold converse with man, the created. In His boundless love He did this, that He might rescue His people from the grasp of

their unrelenting foes; and while doing this, Himself proclaimed His Unity.

In the Commandments, those sacred laws alike observed by Jew and Christian, the Unity of God is again brought clearly forth: "*I am the Lord thy God,*" etc. (Exod. xx. 2): "Thou shalt have *no other gods* before me" (ver. 3): "*For I the Lord thy God am a jealous God*" (ver. 5). And again: "For thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God" (xxxiv. 14). And if Christ were, as his followers believe, the equal to his Father in essence, why do we find these sacred portions of the Bible so constantly written in the *singular*? If the sentences I have written on, "Let us make man," etc., are symbolical of the Father and son, may we not, with equal justice, look for plurality of expression in these portions, which are certainly even more sacred and important than the first chapters of Genesis? We look, but we find them not; and so convinced were the Israelites of His awful Unity, that twice every day they were, and still are, commanded to repeat this part of their belief: they ever did, and ever will do so; for what other signification can be given to Deut. vi. 4—"Hear, O Israel: *The Lord our God is ONE LORD*"—than that it proclaims the foundation of our creed, the Unity of God?

I might bring forward numberless proofs from the books of Moses to support my argument; but those I have already taken will for the present suffice: yet I cannot close this subject without glancing at the prophecies, in which the Unity of God is repeated over and over again, in forcible and unanswerable language.

To prevent all misconception, the Almighty here, when commanding, does not once speak in the plural number, as He did at first. In every page, which as we read draws us closer to God, He speaks but as *One*—*One* alone. And again let me ask, if the union of Father and son caused the Almighty in some few sentences to speak in the plural number, may we not with justice expect to find the same expressions in writings so filled with prophetic visions of the future, as Isaiah, Jeremiah, etc.? Instead of which, the singular is ever used; the Lord spoke of Himself as *One*. “Look at *me* and be ye saved, all the ends of the earth, for *I* am God, and *there is none else*.” “*I* have sworn by *myself*” (Isaiah xlv. 22, 23). “Remember former things of old, for *I am* God, and *there is none else*, *I am* God, and *there is none like me*. . . *I* bring near my righteousness, . . . *my* salvation shall not tarry; and *I* will place salvation in Zion for Israel *my* glory” (xlvi. 9, 13). “As for our Redeemer, the Lord of Hosts is His name, the Holy *One* of Israel” (xlvii. 4). “Hearken unto *me* O Jacob, and Israel, *my* called: *I* am he, *I* am the first, *I* also am the last. . . *I*, even *I*, have spoken, (xlviii. 12, 15). I might transcribe whole chapters of this prophet, containing allusions to His unity; but it needs not, for the general appellation of the Lord, throughout the whole of Isaiah, who is termed by Christians the *most evangelical* prophet, is the *Holy One* of Israel; and surely that term cannot be made typical of the Trinity, three persons and one God; it cannot signify more than *One Person*—*One* in essence, *One* in power. The other prophecies contain equally clear proofs. “Therefore, behold, *I*, even *I*, will

utterly forget you, and *I* will forsake you and the city that *I* gave you and your fathers, and cast you out of *my* presence, and *I* will bring an everlasting reproach upon you" (Jeremiah xxiii. 39, 40). "And *I* will bring you out from the people. . . . And *I* will bring you into the wilderness, and there will *I* plead with you face to face. . . Like as *I* pleaded with your fathers in the wilderness of the land of Egypt, so will *I* plead with you, saith the *Lord God*" (Ezekiel xx. 34, 35, 36). "So will *I* make my holy name known in the midst of Israel; and *I* will not let them pollute *my* holy name any more: and the heathen shall know that *I* am the Lord, the *Holy ONE* of Israel" (xxxix. 7).

Would not these sacred verses, then, clearly prove that the Lord desired to be considered as *one*, by the children of Israel? Thus, as it were, entirely and impressively dividing them from every other nation, by the sacred proclamation, "The Lord God of Israel is *one*;" do not these repeated assertions, "*I* will" or "*I* am," and the expression the *Holy One*, entirely prove the fallacy of that doctrine, which inculcates that the terms, "Let us make man," "Behold, man has become like one of us," etc., are symbolical of Trinity; for if God did deign in mystic language to allude *ONCE*, to the union of Father and son, may we not with humility ask, if it is not equally likely He should do so, in those sacred books that prophesy the future, when that supposed son would be, by the greater part of the known world, recognised and acknowledged. But in those books, the great Creator *never* speaks in the plural number. He speaks of Himself as one who would do all that He promised by His single arm, assisted by no other

power. The Christians believe their messiah equal to God : a heavenly master, not an earthly. We look for a temporal prince of the line of Judah, a *man* whom God shall raise to be under Him as David, a prince, or ruler, not equal with Him in essence, nor in power. But this subject I shall not treat on now ; I may, with God's blessing, make it the subject of future reflections. This has been written merely to prove to my own satisfaction the Unity of God ; to refute arguments brought forward to support the belief of trinity. Faintly indeed have I written on a theme, that must be, even to learned men, inexhaustible ; but my own mind, through the mercy of God, is satisfied ; and for that blessing may His name be praised ! He is *one*, and there is no Unity like His Unity !

III.

THE PROPHECIES OF ISAIAH.

“Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Isaiah, vii. 14.

THE prophecy contained in the 7th chapter of Isaiah —“Behold, a virgin shall conceive,” etc., is one that is generally supposed to *favour* the Christian doctrine, if not to be its foundation. The last few years, however, even Christian divines acknowledge that the assertion will not bear strict examination, and have, I believe in many cases, given up these verses as alluding to their messiah.

The Jewish explanation of the chapter is very simple. In the reign of Ahaz, king of Judah, Rezin, king of Syria, and Pekah (son of Remaliah), king of Israel, leagued together to make war against Jerusalem. This confederacy so terrified Ahaz, as to deprive him and his house of all spirit to undertake the war, and also of all faith in the Eternal. Notwithstanding this, the Lord, in His great mercy, bade Ahaz neither be faint-hearted nor cast down; as the league “should neither stand, nor their intentions come to pass” (by Ephraim, throughout the chapter, the kingdom of Israel is designated). Still Ahaz doubted,

though God had said, "*If ye will not believe me, ye shall not be established.*" And the Lord desired him to ask a sign of the Lord his God, "either in the depth beneath, or the height above." Even this, Ahaz refused to do still, from want of sufficient faith. God reprov'd him, and promised Himself to give a sign—"Behold, a virgin shall conceive and bear a son, and shall call his name, *God is with us*: butter and honey shall he eat, that he may know to refuse the evil and choose the good: and before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

Now, even granting that the Hebrew word translated *virgin* means *virgin* and nothing else, and that the sign was to be the birth of a child in a supernatural manner, it has, and can have *nothing* to do with Jesus, as it was to, and *did*, take place in the *reign of Ahaz*, king of Judah, several hundred years before the Christian era. The word, however, does not only signify *virgin*, but a *young woman*; and, as such, most probably indicates the wife of Isaiah, who bore a son as a sign, *before the usual time*, and was commanded, by the words, "Butter and honey shall he eat," etc., to rear him from his birth as a Nazarite (the laws for which are in the 6th chapter of Numbers: and their *practical* illustration in Judges, xiii. 2, to 6). By being set apart, from his birth, to the service of his God, and kept from all strong drink and exciting meats, he was more easily to be able to "refuse the evil and choose the good." But even before this was attained, by the child being sufficiently old to do this, the land which Ahaz abhorred and dreaded, Syria and Ephraim, should be forsaken by

both her kings, Rezin and Pekah; whose confederacy had so terrified Judah. And this took place exactly as prophesied, as is written in 2 Kings xvi, 5—10, and xv. 30, also in 2 Chron. xxviii. 1—26. The remaining verses of Isaiah vii., will be found to prophesy and agree exactly with these chapters in the historical books above mentioned, as also the whole of Isaiah viii.

Not satisfied with the grant of *one sign*, the infinite mercy of the Eternal granted another, in the promise of the birth of a second son by the *Prophetess* (the wife of Isaiah). Witnesses were selected to bear testimony to the prophecy: that before the promised child had knowledge “to cry ‘My father, and my mother, the riches of Damascus and the spoil of Samaria shall he take away before the king of Assyria:’” Isaiah viii., 4.

And so it was—the child was born (not now miraculously): and by comparing this verse with the historical chapters before mentioned, its fulfilment is evident.

Again, the strong proof that both these promised signs were the children of Isaiah by his wife (however the birth of the first might have been attended with something unusual), is found in the 18th verse of this same 8th chapter: “Behold, *I* and *the children* whom the Lord hath given me are *for signs* and *for wonders* in Israel, from the Lord of hosts, which dwelleth in Mount Zion.” Does not this agree exactly with verse 14 of the 7th chapter, and verses 3 and 4 of the 8th chapter? If the first child—who received the name of Immanuel, in his very name to reiterate the promise that God is with us—were the child of a virgin living thousands of years *afterwards*, or even of a virgin unconnected with Isaiah,

what can the Prophet mean by saying, "*I and the children whom the Lord hath given me are for signs and wonders,*" etc.? If only Maher-shalal-hash-baz had been his son, he would have said *child*, not *children*; but by the use of the word *children*, and *signs*, and *wonders*, instead of a sign and a wonder, it is as clear as if it had been written in direct words, that Immanuel and Maher-shalal-hash-baz were *both* the Prophet's sons, and both given as signs to a people sunk in iniquity—to prove that God was with them still, however they might disobey and disbelieve Him. That something miraculous attended the birth of Immanuel *might be*; but that his mother was, or became the wife of Isaiah, and her son acknowledged to be also the Prophet's, is proved by Isaiah's own words: "*I and the children whom the Lord hath given me.*" The verse, therefore, however often quoted, has nothing whatever to do with the foundation or support of Christianity. It is a simple incident in Jewish history, confined to the reign of Ahaz and the people of Judea—the children of the prophet sinking into insignificance as soon as the prophecy connected with them was fulfilled: nor will the 8th verse of chapter viii. contradict this. The end of verse 10 may just as well be translated "O Immanuel" as the end of verse 8; "for God is with us" is the meaning of both, and so ought both to be translated. "And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and by stretching out of his wings shall fill the breadth of thy land For God is with us."

IV.

THE PROPHECIES OF DANIEL.

THE Prophecies of Daniel cannot be divided into sections, as those of Isaiah, Jeremiah, and Ezekiel. There is a mysterious solemnity in his, which must be treated of separately; and the vision of Nebuchadnezzar must claim our attention first. (Chapter ii, 31, 32, 33, 34, and 35: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

The next verses contain Daniel's mystic interpretation—verses 38, 39, 40, 41, 42, 43, 44: "And where-soever," etc. "Thou art this head of gold. "And after thee shall arise another kingdom inferior to thee, and

another third kingdom of brass, which shall bear rule over all the earth, And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these *kingdoms*, and it shall stand for ever."

This prophecy is by Christians thus interpreted. The head of gold is the Babylonian, the arms of silver the Persian, the belly of brass the Macedonian, the legs of iron, the Roman, and the kingdom then promised to last for ever, the Christian. If it were indeed so, the preceding Prophecies of Isaiah, Jeremiah, and Ezekiel must stand for nought: for if the Jews were indeed subdued and broken in pieces, and scattered as chaff before the wind, by this overwhelming stone, why need the restoration of *Israel*, the preservation of *Jacob*, be so distinctly promised? This interpretation can never satisfy the mind of a true Israelite; and the following, I believe, to be the true meaning of Daniel's mysterious words: the

Babylonian, the Grecian, the Roman, the Christian; and lastly in the *time of the kingdom of Christ*, the God of Heaven shall set up a kingdom that shall never be destroyed—the kingdom of David and his servant Jacob.

The theory of the Christians appears at a first perusal unanswerably true and good. The Persian succeeded Nebuchadnezzar; the Grecian extended its greatness far and near, and the Roman certainly might well be termed strong as iron, breaking in pieces and subduing all nations: under Constantine the Great, it became two kingdoms; the Roman declined, and became partly broken; the Turkish rose in strength. So far it appears to coincide; but on a closer scrutiny, we shall find many facts that cannot possibly be made serviceable to the Christian doctrine.

In the first place, great as Alexander was, high as Greece rose in his time in the scale of kingdoms, it never yet obtained dominion of the *whole world*, as it is said of the *brass kingdom*. Alexander obtained not rule over all the earth—400 years had the Roman government existed when he appeared; and Rome successfully resisted the power of all neighbouring states. Whilst Rome remained unconquered, no kingdom could be said to have dominion over all the earth. The aspiring wishes of Alexander led him to hope for the subjugation of his mighty rival; but death appeared ere these ambitious wishes were put in force; and Greece, divided and broken, fell in after years an easy prey to Rome.

The kingdom of brass then, it is clear, *cannot* apply to Greece, which *never* had dominion over *all the earth*: but to Rome that part of Daniel's prophecy may, with much more justice, relate. It did "bear rule" over the

whole world, as far at least as was then known. Every other kingdom bowed to this great empire; savage nations were discovered and enslaved, and Rome raised her head as unrivalled mistress of the earth. It is clear that the kingdom of iron does *not* denote the Romans, by the following simple fact; Daniel says, the kingdom was to be divided as shown by the feet being partly iron and partly clay; it was to be *two* governments, ruled by two separate kings, that "shall not cleave to each other;" and it was to be in the time of these *kings*, these *two kingdoms*, that God would set up *that* kingdom "which was to last for ever." Now according to this, if this promised kingdom related to the Christian, Christ ought to have appeared in the time of the eastern and western empires, instead of which he first appeared in the reign of the Emperor Tiberius, when Rome was in its pristine glory, when *under one emperor* she governed "all the earth." If therefore this prophecy related to him, the Saviour of the Christians, why need Daniel have so particularly declared, that ere the promised kingdom of God should arise, the kingdom of iron was to be broken and become part clay and part iron, partly strong and partly broken, whereas Christ appeared in the very height of the empire's splendour; there was no clay mingled with the iron, there were no *two kingdoms*; there was but one grand empire, one sovereign prince; and therefore if the kingdom of Christ is the promised kingdom of God, Daniel, great prophet as he was, must have prophesied falsely. But why should we think thus, when, by applying the kingdom of *iron* to that which is now in existence, the government of Christ, we find his prophecy correct and clear, even to the slightest point.

Strong as iron was the Roman Catholic faith ; and as iron breaketh in pieces and subdueth all things, so did the Roman Catholic religion break in pieces all other faiths, and subdued every nation that presumed to set up a religion for itself. In the time of the heathen nations, or since, has there been one government that exercised such absolute power ? one ruler that beheld the world so completely under his rod, as the Popes of Rome ? There never was one, nor will there ever be again, such complete authority exercised by one man, over not only the lives, but the welfare, the happiness, and the misery of his fellow creatures. Kings bowed down at his footstool, not only before the Pope himself, but before his legates, men far beneath the royal rank. Whole nations trembled at his frown ; countries were laid waste ; religious acts were suspended ; kings themselves were under the fear of murder from the hands of their subjects, if the edict of anathema and interdiction went forth from the lips of the all-powerful Pope, since even their subjects would have deemed it a merit to assassinate them. At whose instigation were those fearful wars, which, under the name of religion, sent murder, rapine, and innumerable deeds of wickedness among unoffending nations ? At whose nod did those mighty forces march forth ? Was not the Pope supreme authority ? Did he not subdue and break in pieces whole nations ; and, under the name of religion, compel them to own his power ? Had the Romans in their most glorious, most victorious days, such absolute power, not only over *nations*, but over *individuals*, as the Pope of Rome ?

In their early monarchy we find many of the Roman

kings either murdered by their subjects, or forced to abdicate. During the period of the Commonwealth, Rome could not be termed that kingdom of iron, which was to break in pieces and subdue all nations; it was itself internally broken and divided. And in the days of the Empire, though we find the emperors exercising dominion over all the earth, yet how very many were massacred by their own subjects; and how few, though dreaded at a distance, were acknowledged, obeyed, and dreaded by the native subjects—the citizens of Rome.

Such was not the case with the Pope. Alike feared and revered by those at a distance and those around his throne, what daring and sacrilegious hand was ever raised in threatening wrath against the Pope? Ere this kingdom of iron was broken what would not have been the fate of a wretch so reprobate? Kings would have sought out the offender; countries would have risen in arms; and had a prince of royal birth committed such a deed, no death alone would have been deemed sufficient for his punishment.

The government of the Popes, then, was that figuratively termed the kingdom of *iron*—not in territorial power, but in spiritual ascendancy. Religion was the weapon with which it brake in pieces and subdued; and for thirteen centuries its power was unquestioned, its authority unrivalled. But then, the *miry clay* began to mingle secretly and imperceptibly with the *iron*, and by gradual but certain progress, undermine that strength, that power, which had hitherto been so overwhelming. Crimes and abuses began to penetrate that system which had so long borne sway.

Villanies committed under the veil of religion, attracted the attention of men, and the kingdom of *iron* was divided and broken, and became as potter's clay. The name remained, and *part* of its strength, but universal sway was banished.

Another great system rose, and, with almost incredible rapidity, sent its converts over the world. Martyrdoms and miseries could not check its progress. The word of the Lord had gone forth, even by the mouth of his servant Daniel; and, though thousands of years have rolled by, that sacred prophecy was then fulfilled, is still fulfilling; and as we think on this great truth, human nature feels overwhelmed—the wisdom, the greatness, the omnipotence of God stand forth in dazzling clearness, and fill the mind with conceptions of God's glorious nature, His omniscience, too powerful, too mighty for this polluted and corrupted state. We cannot, we dare not penetrate the veil of His glory. We cannot conceive His all-seeing wisdom. Human nature sinks in the vain endeavour to solve the thoughts that for one moment dart across the soul, the faint murmurings of that pure spirit implanted within us, and of whose heavenly nature even the corrupted clay in which it is placed cannot rob us. Let us not attempt to solve such momentary thoughts; for as we read of such facts as these, the exact fulfilment of His Word, some thousand years after it was given forth, stands clear before us. Let us in silence bow before His power and adore His mercy.

Yes, when the Protestant religion appeared, the kingdom of iron became divided, and partly strong and partly broken. Kings denied the supremacy of the

Pope; countries fell off from their allegiance to his dominion. Another spiritual kingdom appeared, and the greater part of the civilized world became then, and still is, under the sway of these two religions; and, therefore, though the *kingdom is divided, there is yet in it "the strength of iron."*

"And they shall mingle themselves with the seed of men, but they shall not cleave one to another." This evidently does not relate to the Romans, according to the theory of the Christians, because the Romans did not mingle with the seed of men. Of them there is now no trace to be found; but the followers of Christ *minge with the seed of men*, that is, are daily making converts of the heathen nations. But the Roman Catholic and Protestant religions "cleave not to one another;" there is a mortal hatred between them, which never existed between the eastern and western empires; therefore even these simple words coincide more with this interpretation, than with the Christian doctrine.

"And in the days of *these kings*." Daniel does not say these *two kings*; therefore it is evident he does not allude to the emperor of the east, and the emperor of the west, but to the kings of the various countries who shall be reigning when our appointed Messiah shall appear.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." That is, the Lord shall appoint a King, Saviour, or Messiah, who will himself break in pieces and consume *all the kingdoms*.

Again : "*All the kingdoms*"—the expression used by Daniel must certainly signify more than *two*, and both in this, and in the term *these* kings, he evidently pierces the veil of futurity, and looks to the various kingdoms and nations that, when the Messiah cometh, will people the earthly globe ; "And it shall stand for *ever*."

"For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder," &c. "Of the increase of his government and peace *there shall be no end*, upon the throne of David, *and upon his kingdom*," &c. "The Lord sent a word unto Jacob, and it hath lighted upon Israel" (Isaiah, ix.6, 7, 8.) "For thus saith the Lord : *David shall never want a man to sit upon the throne of the house of Israel*" (Jeremiah xxxiii. 17).

"And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children's children *for ever* : and my servant *David* shall be their prince *for ever*. Moreover, I will make a covenant of peace with them ; and it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them for *evermore*. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for *evermore*" (Ezekiel xxxvii. 25, 26, 28).

Thus the latter words of this extraordinary and beautiful prophecy of Daniel agree with a wonderful and certainly holy exactness with the same promises made by the Almighty to the three preceding prophets, Isaiah, Jeremiah, and Ezekiel. Can there then be any

doubt to *what* kingdom the words “*and it shall last for ever*” allude, but to that same prince and people which have before been named, the people of Israel, and David their Prince or Messiah? If we are all to become Christians, why is *Jacob* so repeatedly mentioned by the Lord? Why these gracious promises made so particularly to *Israel*? If we become Christians, if Christ be the promised Messiah, we shall bear *his* name. Israel and Jacob will pass away, as did those other nations, whose very names are now scarcely remembered, and the prophecies with regard to Israel and Jacob must be false, and can never come to pass. What fearful impiety even in the very thought! How can we believe in the exalted nature of the Almighty, if for one moment we think thus? But more of this in a future page. We must here confine ourselves to the summing up of Daniel’s famous prophecy, which hath thus, more clearly than any other, foretold what is now in actual fulfilment.

The kingdom of *brass* then refers to the Romans, not to the Grecians, as the Christians believe; for they, the latter, never had dominion over *all the earth*, according to the prophecy; whereas, Rome has been constantly termed Empress of the World. That the Christian religion is *not* that which the Lord hath promised, that Christ is *not* the appointed Saviour, is also clear, because the time of Christ’s appearance does not in the least agree with the time specified by Daniel.

The kingdom of God was to appear when the kingdom of iron was divided, and partly strong and partly broken. Whereas Christ, the founder of that religion which his followers believe is the promised kingdom “*which is to stand for ever,*” Jesus and his disciples,

appeared in the time of Tiberius, only the second Roman Emperor, consequently some centuries before Rome was divided and became broken. How then can Christ and the kingdom of God be one and the same?

Again, the people of the kingdom of iron were to mingle with the seed of men, which they did not; for when the Roman Empire lost its greatness, the Romans were buried in obscurity. Where shall we now find any who can trace their descent from the hardy sons of Rome?

But the followers of Christ mingle with the seed of men, which may well signify the turning of heathen nations to a knowledge of the holy God, though that knowledge is deprived of its purity. Yet still it is turning them from the worship of idols, that they may be prepared in some measure for that day when all shall be light—when the faith of the Christians shall be purified and cleansed from its mistaken doctrines—when the Jews shall be pardoned for their transgressions, and restored to the favour of their offended God—when the kingdom of God shall indeed be set up, and the faith of Abraham, Moses, and David shall be reinstated in all its pristine glory.

The government of the Popes was, without doubt, that kingdom of iron which was to subdue all things, break in pieces and bruise; and as prophesied, so did it perform. When the Protestant religion appeared, the kingdom of iron was divided; but divided as it is, yet it is as strong as iron, for it still retains dominion over most civilized places in the known world, and is daily extending its dominions.

The Protestant is *partly* strong, it cannot be termed

entirely strong, otherwise there would be no other faith. The Catholic is partly broken, because it once was stronger; and though together they have dominion over so many nations, yet do they not cleave one to another; for, great as was the hatred borne between the Christian and the Jew, yet greater is the prejudice existing between many enlightened professors of the Catholic and Protestant faiths.

Thus then, to the very letter, has the greater part of this celebrated prophecy been fulfilled, is still in fulfilment; and if such is the case, may we not still look forward to that glorious time when all, *all* shall be accomplished. The time when the kingdom of God was specified hath not passed. No! neither Jew nor Christian is yet prepared. The Christian hath not yet completed his destined task of leading the heathen from his idolatrous worship to the knowledge of a God—though not of the true and pure religion. The Jew hath not been chastened and purified *by fire* yet sufficiently. We must yet longer be a despised and distinct nation in the countries whither we are driven. We must yet longer be a “reproach,” and, even in these enlightened times, in some countries “a derision.” We must yet be wanderers on the face of the earth. But wanderers as we are, without a land, without a king, without a shrine, who can rob us of the hope, Heaven-implanted, that guides us on, that implicit, that never-failing trust in the word of our God—the God of Israel! He hath fulfilled His word in the past, will He not fulfil it in the future? He will. Whilst Protestant and Catholic retain dominion over the whole earth, strong as iron, though divided, then will the Lord of Hosts set up a

kingdom which shall never be destroyed—which shall not be left to other people, but which shall last for ever—the kingdom of David and the faith of Israel!

We have now to consider the 25th verse of the 7th chapter, and the 23d, 24th, and 25th verses of the 8th chapter of Daniel, all of which appear to me typical and symbolical of those religions, which, retaining a knowledge of God, are yet widely different from the pure faith of Israel, and which extend their dominion over the whole civilized earth. I mean the religions of Christ and Mahomet. The Christians will shrink with horror from so close a connexion with that faith they deem so accursed; but to the Jew there is very little difference between the two. It is true, that constantly associating with the Christians, in some cases in friendly intimacy with them, and, moreover, convinced of the undoubted superiority which the moral code of the Christian has over the Mahometan, we are apt to regard the two religions with different ideas. To us, those states professing the Mahometan faith seem barbarous, and but little removed from savage, when we compare their manners, customs, nay, even their dress, with those of France, Italy, England, and Germany. We mingle not with them as we do with the Christians, and all these causes combined, we unconsciously blend in our minds the Mahometan with the idolatrous nations; and yet, if for one moment the Jew reflects impartially on the subject, he cannot think the followers of Mahomet

more mistaken in their belief than the Christian. The one believes in the Unity of God, and that Mahomet was His Prophet. The other in Trinity and Unity—a belief which can never be clear to the mind of an Israelite.

That the Omnipotent, the Almighty God, would condescend to come upon earth in the form of clay, and mingle with the creatures He hath made, appears to me as an idea too derogatory of His mighty power for one instant to enter the mind. And if, without profaneness, I may so speak, we might as well believe that a mighty emperor of this earthly world would quit his throne to mingle among the lowest beggars of his dominions, and there frame laws for them. (May the great God forgive me if I sin in this comparison!) And yet how else can we clearly explain the meaning of the Christian belief? If God and Christ are one, it is only thus they can be united, and this belief to every Israelite must appear false as well as profane. At least the actual creed of the Mahometan brings with it no contradictions: they venerate Mahomet as a gifted prophet, but they regard him not as equal to God. It is their *moral* code, so barbarous in some respects, not their *belief*, that makes them regarded by all nations as they are. But yet to the Jew, as we have already said, both creeds must be equally false.

I know not if that which I am now about to bring forward is universally believed by the Jewish nation, or whether it may be but my own individual idea—but it is my firm belief, that the various religions now spreading over the world, were from the beginning ordained, and, in mystic language, prophesied, not only by Daniel, but

by the three great prophets who preceded him, as shall be discussed in a future page, when we review the sixth division of each prophet. Did I not believe that the Christian, ay, and the Mahometan religions were ordained by the Almighty, I could not thus firmly and steadfastly believe in my own faith, nor in the omnipotence of God.

Why should not these grand spiritual divisions be prophesied, as well as the kingdoms of Greece, Rome, &c. Could they thus acquire such dominion, could they thus gain proselytes, did not the Almighty, for some wise end, permit them thus to flourish and increase? He had ordained these faiths, that the heathen nations should be turned from their idols, and learn to believe in the existence of a God; that they should be taught meekness, charity, and piety; to reform the savage nations of barbarous lands, and thus be gradually prepared for that day when the remains of darkness shall be removed, and the contradictory and incomprehensible doctrines of the Christian shall be made clear as day, for the film shall be removed from their eyes, and they "shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zachariah viii. 23). When "The Redeemer shall come to Zion, and unto them that turn from transgression in *Jacob*, saith the Lord" (Isaiah lix. 20). The Jews are not permitted to make converts; they may not seek savage nations to speak of God, to have the glorious privilege of enlightening the eyes of the misguided. God hath withdrawn His Countenance in anger from them; the light of His Glory is taken from them, till they have repented, till they have turned

from their wickedness, and are sufficiently chastised to receive the renewed mercy of their God: *then*, then it will be ours, the glorious task of teaching the *true* religion; it will be ours to give instruction and light to those prepared in a measure to receive it; then will religious debates, religious wars of tongues and weapons, be at an end, and "the whole earth will be at rest and quiet: they break forth into singing" (Isaiah xiv. 7). Till then we must live among the nations, neglected and despised, fugitives and wanderers on the face of the earth, a reproach and derision unto all men. Believing thus, the following verses of Daniel are, to me, clearly symbolical of the Christian and Mahometan religions. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to *change times and laws*: and they shall be given into his hand until a time, and times, and the dividing of time" (Isa. vii. 25). Now to what earthly king can this verse relate? It is true, by the preceding verses, we are led to conclude it is a *king* who was to do all this, though the actual word *king* is not applied to him—"and after them *another* [*not a king*] shall rise," etc., etc. In the histories of past governments, though we find many kings who spoke against the Most High, and destroyed or wore out his saints or prophets, none attempted to change *times* and *laws*, as is said of the subjects of this prophecy; whereas both Christ and Mahomet did so; they *did* change laws and seasons. Christ completely altered the law of Moses; his followers attend not to the laws of the great prophet of Israel. They have changed not only laws but *times*. The Sabbath-day of the Jews is on Saturday, that of the Christians,

Sunday; the Jews date their year either from the Creation or the Flood, the Christians from the birth of Christ. In the same way the principal day of worship peculiar to the Mahometans is Friday, and they date their year from the appearance of Mahomet. Did any monarch of the earth, any civil or military governor, do this? True, the Assyrian, Grecian, and Roman empires dated their years from some epoch peculiar to their government; but these flourished long before the time of Daniel's prophecy; and that verse, therefore, cannot relate to either of them. The followers of Christ may warmly defend their founder from the first part of the verse: Christ spoke not words *against the Most High*, but he did against the *people* of the Most High; and, by speaking against his people, it was in a degree speaking against the Most High. But yet more applicable is this part of the verse to Mahomet; by the foundation of those universal laws contained in the Koran, it was "speaking great words against the Most High," as Daniel says; and in after years both Christians and Mahometans, by their cruelty towards the Jews, did indeed "wear out the saints [or people] of the Most High." And have not the laws and times been given into the hand of Christ and Mahomet until a time, and times, and the dividing of times? And by these three "times" is it not clear that the prophetic eye of Daniel stretches through the long vista of futurity, till the end of the world, the "dividing of times." And what earthly king or kingdom has lasted, or will last, to the end of the world? It is clear this verse relates not to *one* king or governor, one empire or province: where shall we find, in the various histories of the world, the

man who retained his power until a *time*, and *times*, and the dividing of times? not one; yet the religion of Christ will last till our Messiah cometh, when it will be "the dividing of times." "But the judgment shall sit" (ver. 26). It is rendered by this verse even more evident, for these words, "the judgment shall sit," plainly denote that awful day when the Lord shall sit in judgment; and is undeniably connected with the term "dividing of times." "And they shall take away his dominion, to consume and to destroy it unto the end:" which signifies that the religions of Christ and Mahomet will then pass away and be destroyed. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him (verse 27). By the terms, "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven," it is still more obvious that the 25th verse cannot refer to one individual, or one government only, for no king's dominions extended under the *whole heaven*; but it must undoubtedly signify that grand spiritual power, which indeed reaches over the greater part of the earth, and will, ere the day of judgment cometh, stretch far and near under the whole heaven, as Daniel sayeth. Again, by the expression "that it was to be given to the *people of the saints of the Most High*," it is also manifest that the saints of the Most High, mentioned in verse 25, are the same as those to whom the dominion is to be given in the latter end,—in a word, the people of God—the children of Israel, whose dominion is an everlasting kingdom, thus

coinciding with remarkable exactness not only with Daniel's first prophecy, but with those of Isaiah, Jeremiah, and Ezekiel, which relate to the same gracious promises. There is not one word of contradiction in those beautiful writings of our great prophet Daniel; each of his prophecies is connected one with another, and with those of his predecessors.

A note, by a Protestant compiler of the Bible, on this particular verse, the 25th, "And he shall speak great words against the Most High," has given me a still clearer elucidation of this prophecy, as relating entirely to the Christian religion. Alluding to the Popes, he points out their abuses in "the assumption of infallibility, in professing to forgive sins, to open and shut the approach to Heaven, the thundering out bulls and anathemas, excommunicating princes, absolving subjects from their allegiance, and exacting obedience to their decrees, in open violation of reason and scripture." But appointing feasts and fasts, and canonizing saints, etc., cannot be said to change "times and laws," as in the Christian interpretation of this verse. The Protestants yet keep many of the feasts, as do the Catholics; besides, the Pope did *not* change the *laws*; he may have abused them, but it was *Christ*, not his *followers*, who completely changed the law of Moses: *they* but obeyed his commands; and the very abuse of his laws, and the grand revolution in spiritual affairs made by Luther, whom no one allows to be anything greater than a man, is to me the surest proof that the kingdom of Christ is *not* that kingdom which God was to set up, and which was to last for ever. Would God permit abuses to creep into His kingdom? The Christian will

answer, Were not the Jews his people? Yes: but He said not our kingdom was from the first to last for ever, though we were never to be completely exterminated. Ours from the first was a season of probation and trial; otherwise for what purpose did Moses utter those tremendous threatenings, ere he died: he knew it was but a trial of our faith, and, in affection for his countrymen, showed forth the wretchedness that would attend us, did we disobey. Had we resisted every temptation, had we come forth purified and cleansed, instead of contaminated, by the fiery ordeal it was ours to pass through, our kingdom would have lasted for ever: but such was not the case—abuses *did* creep into our laws, because we had not strength to resist them, and the denunciations of Moses are fulfilled!

But if the kingdom of Christ were really that which Daniel so many hundred years before had prophesied was to last for ever, is it at all in character with the immutability of the Divine Nature, to believe that He would permit abuses and divisions to creep within it! Moreover, to which of the various sects founded on that which Christ taught, is the Jew to look for that which is to last for ever? Ask the Catholic, and he will answer, *his*; the Protestant, *his*; the followers of the Greek church, *theirs*; the Quaker, the Unitarian—ask each, and each will answer, *his*! Had the religion of Christ lasted from its commencement in the same unaltered form, without divisions, without abuses,—had it continued in one body, undivided by sects who each think differently on the all-important subject, and who in many instances dislike and think of each other with contempt—had it indeed spread over the whole world, as one

indivisible, united, pure religion, whose followers were remarkable for steadily adhering as one man to the precepts of their founder,—then indeed might the Jew believe the faith of Christ was that which was to last for ever! But a *divided* kingdom cannot last; and, in the present time, the several sects, as well as the two grand divisions, may make the Jew *firmly* believe the Christian doctrine was that kingdom of iron, prophesied by Daniel, which was to be “broken and mingled with miry clay,” but not the “stone” that was cut without hands, which was to cover the whole earth, and destroy every other nation and faith. The Christian religion has existed for above eighteen centuries, the Jewish more than double that time, yet among the latter there is no division, as in the Protestant and Catholic, no petty sects, as divide the Protestant. Wherever they are scattered, whatever miseries they undergo, however far apart they may dwell, there is yet a bond of union, a chain of brotherhood, that unites Jew to Jew, and that bond is the law of Moses! There is not, there never has been, atheism amongst us, and even those in whose hearts the spirit of religion may not fervently dwell, would yet deem it sin to break the law of Moses! Having no nation, no country, no temple of their own, yet do they stand apart from other faiths, never mingling in the worship of another. One single family, divided perhaps by many miles from kith and kin, living entirely amongst those of the stranger-faith, they mingle not in the rites of those around them—the law of their Prophet is still sacredly kept.

Would not this never-failing, indivisible union prove us to have been, *to be*, the peculiarly chosen of the Lord!

The Most High, blessed be His name ! hath said “ we should not everlastingly perish ; a remnant should be saved, and from that remnant should spring the Son of David, to save and to rule over us.” We have not perished, we yet remain, and the rest of His word will be fulfilled when it is His will.

The Jew knows not to which of the divisions of Christ’s kingdom to look for everlasting righteousness ; but if the Christian looks to the *Jew*, he will find no sect to cause in his bosom a like perplexity. Let a Jew become a proselyte to the tenets of Protestantism, and let him converse with the several sects, or with a Catholic, and he will find that each deems him as far as ever from salvation ; but let a Christian believe in the tenets of one Jew, and he believes the doctrines of the whole Jewish nation.

The next verses we have to consider are the 23d, 24th, and the 25th of chap. viii. : “ And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power : and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand ; and he shall magnify himself in his heart, and by peace shall destroy many : he

shall also stand up against the Prince of princes ; but he shall be broken without hand."

The Christians apply these verses to the Roman empire, when it destroyed the Jewish nation ; by the " holy people," alluding to the Christians, and by the " Prince of princes," to Jesus of Nazareth : but all these suggestions, by a little reflection, must prove fallacious. In the first place, it is evident the prophecy relates to *one individual*, not to *an empire*, as the Christian believes. The king of fierce countenance, and understanding dark sentences, whose power was to be mighty, but not by his own power, who was to prosper and *practise*, and by whose policy craft was to prosper in his hand, cannot possibly relate either to Vespasian or Titus. Their power was their own ; they did *not* practise (that word evidently cannot apply to them), they did not magnify themselves in their heart, nor cause craft to prosper in their hand. All these expressions, used to them, are dark, obscure, without meaning ; but if we apply them to Mahomet, the founder of a new religion, which even yet holds sway, we shall find them agreeing with such exactness, that these three verses would appear more like a history of past events, than a prophecy of what was to come. That a religion of such importance in the world, which has caused such revolutions, such wars and miseries, should have thus sprung up without the permission, perhaps command, of the Almighty, is a thing equally impossible as almost impious to believe. Why should not the existence of a government that is in a degree a rival (though a weak one) to the Christian faith;—why should it not, I urge,

be as likely to be prophesied as any other event? The Christian brings forward many passages to support his belief, but to the Jew, as we have before observed, both faiths are alike, and the one as likely to be prophesied in the Bible as the other; which truth, in another page, we have endeavoured to demonstrate.

It now remains for me to show in what way the aforesaid verses relate to the artful founder of the Mahometan religion. "In the latter time of their kingdom:" in the latter time of the power of the *Romans*, which had been declining since their removal to Constantinople. These words cannot apply to the Roman empire at the birth of Christ, for its power was not then decreasing, but at the destruction of Jerusalem was at its height of both power and splendour; and it is to that time to which the Christians apply this prophecy. It does not relate to the Jewish people, because it is manifest the preceding verses cannot apply to them, but much more likely to those numerous nations which, about the time of Mahomet, were spreading over the earth, in lieu of the Western empire, of which, at that time, no trace remained. "A king of fierce countenance shall stand up." It may be urged that Mahomet was no king; but he made himself Caliph, which, amongst the Arabians, was equivalent to sovereignty; by his birth, also, he was of high rank, his grandfather, Abdal Motaleb, being chief of an illustrious Arabian tribe, and moreover high priest of the temple of Mecca; and when Mahomet first attracted the attention of the world, it was as apostle, or priest, or commander of a sect, for either of which terms, king is frequently used

in the sacred writings. His countenance was commanding, and his actions proved the severity of his natural character, which may well be described in the forcible yet simple language of scripture, "of fierce countenance." Again, "and understanding dark sentences." For many years Mahomet secluded himself from the world, and, when he came forth, he revealed his mission in the Koran, which was indeed a collection of dark sentences, at first understood by himself alone, and which he declared were received from the mouth of the angel Gabriel. "And his power shall be mighty, but not by his own power." By the aid or power of a band of proselytes, sworn to defend him, he was enabled to re-establish those doctrines which were before on the decline. He entered the city of his proselytes, and erecting a mosque, a link of brotherhood was cemented between them and the converts at Mecca.

Aided by these, he furiously attacked and defeated several of the Arabian tribes, and the empires of Abyssinia and Greece; and assuming the symbols of sovereignty, triumphantly entered Mecca, and there compelled the whole of the peninsula of Arabia to acknowledge his authority: thus fulfilling the sacred words: "and he shall destroy wonderfully, and prosper and practise, and shall destroy the mighty" (those Arabian and other nations that refused to acknowledge him) "and the holy people"—signifying the persecuted Jews, between whom and the followers of Mahomet there existed, and still exists, a mortal enmity. The meaning of the words, "and his power shall be mighty, but not by his own power," appears to me to prove the

difference between Christ and Mahomet; the former by peace, by eloquence, by his *own power*, made proselytes; but Mahomet, by force of arms, by fierce and cruel war, *compelled* the nations to acknowledge him as their prophet and their king; and, consequently, though his power was *mighty*, it proceeded not from himself alone, as did that of Christ, but from the assistance and power of his disciples' weapons: therefore is it manifest to me those words apply with greater force to Mahomet than to any other king, prince, or prophet; and equally applicable to Mahomet is the next verse,—“And through his policy shall he cause craft to prosper in his hand.” And craft did prosper in the hand of Mahomet, and his policy caused him to propound doctrines which he knew were peculiarly adapted to the feelings and habits of the people he wished to convert; craft is even now a characteristic of the followers of Mahomet, grounded on many of the doctrines of the Koran. He could not expect that Arabia could at once adopt a better creed when it was the seat of polytheism, of idolatry, and the most degrading superstitions. The Koran taught them the existence of *one* God; it gave them new ideas and better notions; but they would not have listened to these had they not been accompanied by other doctrines from which Jew and Christian alike revolt; but which, appealing to the passions of the ignorant Arabians, disposed them more willingly to attend to the other precepts of their prophet; and thus, from the very beginning, his policy caused craft to prosper. “He shall magnify himself in his heart.” He did do so. Was it not magnifying his own greatness in his heart,

when he not only inculcated but firmly believed, that the angel Gabriel had himself declared his mission; that the celestial visitant had declared to him alone the will of God, and delivered to him the Koran, or, in other words, counselled him how to write it. "And by peace shall destroy many." Even when the wars were over, and all was peace within his dominions, Mahomet and his followers thought nothing, notwithstanding, of destroying all those who still denied the precepts of their Imaun. "He shall stand up against the Prince of princes." King of kings or Prince of princes are terms alike used in the sacred writings to indicate the Almighty; and against Him did the superstitious prophet indeed stand up, for his doctrines were not such as could be acceptable to the All-Wise, All-Just Creator.

The Mahometans were told, indeed, that there was a God; but abominations unto the Lord were mingled with the faith Mahomet taught; and his persecution of the Jews, the chosen people of God, might here, as in other parts of the prophecies, be signified by the words, "He shall stand up against the Princes, or, against the Lord." "And he shall be broken without hand." This evidently relates to the death of Mahomet, and signifies it was not by violence he was to receive his death; no hand was to be raised against him; no weapon pointed towards his heart. And it was so; poison was mingled in his food, but that caused not his instant death; he fell not by the hand that administered the fatal ingredient, but it undermined his constitution; for three years he lingered on, worn out by continued acts of penance, ingrafting his doctrines yet more firmly

on the minds of his disciples, and a fever occasioned his final doom; but yet he was "broken without hand." And the verse may be applicable either to the death of the prophet himself, or to the final termination of the faith of Islam. "Broken without hand:" it will not be extirpated by war and bloodshed. Were all the Christian kingdoms to rise again, as they once did against the turbaned Infidel, were wars of yet greater fierceness to rage between these two conflicting faiths, yet neither would be cut off, neither finally destroyed; both will pursue their destined tasks, turning the minds of idolaters to the knowledge of a God. The Mahometan may peacefully be instructed in, and receive the doctrines of the Christian whose moral code is purer, but neither will by blood be exterminated. There shall be a day, in the evening time of which all shall be light, when the spirit of God shall descend upon the hearts of those who are cleansed and purified enough to receive it, and "ten men of all nations and all languages shall take hold of the skirt of him that is a Jew, and say, We will go with you, for we have heard that God is with you."

Thus have I, in pursuance of my own steadfast belief, endeavoured to manifest that the Mahometan religion was prophesied by Daniel as clearly as those other events which Christian and Jew alike believe to have taken place; I would urge, with regard to this—as well as in the case of the Christian which I have already treated of at some length—is it probable a religion that was once of so much weight and consequence, a faith which produced such revolutions, wars, murders, and other deeds of horror, would have risen as it did,

and which still continues to exist in spite of wars and murders, unless it had been ordained and permitted by God to obtain the influence it once had; the most ignorant and thoughtless mind would answer, it could not; and thus ordained, is it not equally probable, nay certain, that it would be prophesied?

Christian translators of the Bible have each a different interpretation of this passage, none of which will agree with these mystic words so exactly as that which makes Mahomet the subject. A note in Bagsters' edition of the Bible interprets the first verse of those I have endeavoured to explain, as the Roman empire, which reduced Judea to a Roman province and scattered the Jews to the four winds of Heaven—but it is evident that these verses relate to an individual, not to an empire, for the term "understanding dark sentences" cannot apply to an Empire: now, if the Roman Empire was not mighty by its own power, by whose power was it so—and what craft did the noble Romans use? If they conquered, it was by force of arms not by policy and craft; and I would ask the Christian, if these verses relate to the Romans, how would he explain the meaning of the words *prosper* and *practise*, and through *his* policy shall *he* cause craft to prosper in *his* hand, and *he* shall magnify himself in *his* heart, and *he* shall be broken without hand—all of which evidently relate to an individual and not a nation; besides the impossibility of forcing them to coincide either with Vespasian, Titus or the Romans. Again, the Prince of princes cannot mean Jesus of Nazareth; for there certainly is not one proof to shew

that he was ever styled a prince, much less a Prince of princes; he never received that title, and it is strange, if it were so, that every Christian translator of Daniel, should not give it that same interpretation; whereas Hewlet, whose translation and notes we are next to consider, does not even mention those words in his marginal notes. His interpretation is more probable than that of Bagster; but yet even that does not exactly agree. Antiochus Epiphanes was certainly a king of intractable temper, and of no compassion, which the words "of fierce countenance" signify, but he was mighty by his own power, not by that of others, his own fierceness kept him for a time as king, but the words we have so often quoted, cannot apply to him: it cannot be said he prospered, for though for a time he was powerful, the Jews at length withdrew their allegiance, and Antiochus was driven away and died miserably, as both Jewish and Persian historians agree. What craft did he cause to prosper in his hand? His deeds were not those of policy, for they were cruelties, massacres, open and avowed. How did he magnify himself in his heart, when—in direct contradiction, all historians agree that he took pleasure in debasing his royal dignity and himself, by visiting the lowest houses of entertainment and the commonest baths, and mimicking in public the forms of election to the Roman Magistracy: his very pleasures were effeminate. How can the words, "by peace shall destroy many," be applied to him, when blood flowed in torrents, and war ceased not to rage till Death removed him. How, if the Christians believe these

verses belong to Antiochus, do they interpret the words Prince of princes; not as Jesus of Nazareth, as some Christians believe; because this happened nearly two centuries before the birth of Christ, unless they believe it signifies, as I do, the Almighty; but if such is their belief, why do they not more clearly notice it in their notes? But even if this and the last sentence could be made to agree with Antiochus, the preceding verses plainly demonstrate Daniel did *not* mean him as the subject of his prophecy—"And in the latter times of their kingdom when the transgressors are come to the full." What kingdom? What transgressors? Certainly not the Jews, because their kingdom was already done away with; they no longer possessed a separate kingdom; they were removed to a province in Syria; but the transgressors were not at the full because the spirit of God yet rested on the nation, and enabled Judas Maccabeus not only to throw off the power of the Syrians, but to restore the pristine worship of the God of Moses, re-establish the holy priesthood and once more sanctify the Temple; therefore the transgressors cannot be said at that time to be at the full; and it certainly does not apply to the Roman nor the Syrian nor the Egyptian Empire, all of which were then at their full tide of glory.

"The transgressors at the full" might more justly apply to Jerusalem and the Jews at the time of Vespasian and Titus; but then the remainder of the Prophecy cannot be forced to co-incide with them; and thus in neither of the versions of Christian translators do we find each sentence to agree as they do when applied to

Mahomet. We have said enough of the fallacy of that reasoning which applies these verses to the Roman Empire, as they evidently signify an Individual, not a Nation. We have therefore but to sum up the proofs, that Mahomet is alluded to, and that Antiochus is not.

“In the latter times,” etc. The Romans whose empire had been on the decline many years. “A King of fierce,” etc. A chief priest, or leader, of intractable temper, and no compassion. Mahomet was intractable, and certainly had no compassion. “And understanding,” etc. The Koran was, and still is acknowledged to be, a collection of dark sentences, “And his power,” etc. Mahomet’s power was mighty; but it was the aid of his proselytes, that caused it to be so, not his single arm, nor the power and dignity of birth, as in the case of Antiochus. “And he shall destroy,” etc. He did, and wonderfully, for numbers fell by the prowess of his arms. “And shall prosper, and practise,” etc. He did prosper to an astonishing degree, and he did practise by examples, to inculcate the forms of his faith. “And shall destroy the mighty,” etc. He did destroy the Arabians, the Abyssinians and other barbarous and mighty nations, for all acknowledged the truth of his faith, and bowed down before him. “And the holy people,” etc. The unfortunate Jews—who everywhere, then, and to this very day, are persecuted by the followers of Mahomet. “And through his policy shall cause craft,” etc. His policy did frame laws suited to the minds of his proselytes, and therefore, from the very beginning, caused craft to prosper in his hand. “And he shall magnify himself,” etc. His very fancied inter-

view with the Angel Gabriel, caused him to magnify himself in his heart. "And by peace," etc. By ordering peace, he still destroyed many, for all who acknowledged not his faith, he caused to be executed. "And he shall stand up," etc. He did, by the invention of the Koran, stand up against the Almighty, who is indeed Prince of princes. "But he shall be broken without hand," etc. He was so, for a fever carried him off; for though poison had been mixed with his food, he rejected it before he had taken sufficient to occasion immediate death; it only increased disease, which was already sapping his constitution.

I will now endeavour to shew why the prophecy cannot allude to Antiochus, though in some parts the prophetic language does appear to apply to him. It cannot be said of him, that he came in the latter time of any kingdom, nor when any transgressors were at the full, for then, as we have said, the known kingdoms were at the full; he did not understand dark sentences, nor by policy cause craft to prosper, for all his horrid deeds were open and avowed, nor was he ever known to proceed, either by covert policy or secret craft. During the short interval when his power might be termed mighty, it was not by the aid of any other arm, as in the case of Mahomet, but by his own absolute authority, and that power which had lineally descended to him from his brother; he cannot be said to prosper, as defeat attended his arms, and a very small band of Jews succeeded in driving him from Judea; his death too, all historians agree, was miserable, and how, I would ask, can the term *practise* be applied to him, or, if it can, *what* did

he practise? He did not magnify himself in his heart, for he delighted in joining the pursuits and pleasures of those subjects who were of the lowest grade, and there is nothing in his reign or private life to prove he magnified himself in his heart. The Christians say the words, "the mighty and holy people," signify, the followers of Christ; in that case, it is still more evident that the subject of this Prophecy *cannot* apply to Antiochus, because in his time there were no Christians, and thus the Protestant commentators on the Bible directly contradict each other; and according to my interpretation, it does not relate to Antiochus, because, though he destroyed the holy people, the Jews; the word *mighty* cannot refer to them; at that time they were no longer a mighty nation; and Antiochus destroyed no other nation, to whom that word can apply. There was no peace in his reign, during which he could destroy many, all was war, blood and sacrilege; it is therefore very evident that though some few sentences of this prophecy may appear to relate to Antiochus, the greater part cannot in any way apply to him.

I have thus, I fervently trust, rendered clear my firm belief, that not only Christ and the Christian, but Mahomet and the Mahometan, faiths were prophesied with the same clearness and precision by Daniel, as any of those events which we know have already taken place. Impure as many of the Mussulman doctrines are, yet some may be, and most probably are acceptable to the Almighty. One God is worshipped, and thus is it far removed, far exalted above the Heathen, or Idolatrous nations; we deem it equally barbarous, equally revolt-

ing, but we are wrong; those who, with all their heart, with all their soul, and with all their might, worship, and acknowledge that there is, One Supreme, One Beneficent God; and, believing thus, act up to the doctrines of their faith, and the whispers of conscience—those who do this, be they Jew, Christian, or Mahometan, will ever be worthy in the sight of their God, and receive in the end that reward which is given to the righteous; but even while we believe thus, let not the true Israelite pray with less fervour for that day when impurities shall be removed from all faiths and all nations, and the advent of the son of David cause the faith of Israel to shine over the whole world, and beam in all its pristine glory in the Temple of Jerusalem.



SACRED COMMUNINGS.

F

SACRED COMMUNINGS.



I.

MORNING MEDITATION.

WITH a glowing and a grateful heart do I hail the return of the sunny morn. The Lord in His mercy hath held me up during the dark and fearful night, and hath permitted me once more to hail the glad and glorious approach of day. I will seek the Lord in the early morning when all is silent around me, when there is a holy calm in the stillness of nature, that softens every tumultuous feeling and calms the weary spirit, and fills the soul with adoration, then will I seek the Almighty, ere the cares, thoughts, and desires of this world have entered my heart; and He will bend His gracious ear to the prayers and praises of a child of sin, if offered up in love, in reverence, and in adoration. I will awake from sleep, and arise early to seek my Creator, and offer Him the homage of a sinful, yet contrite heart, and in His infinite mercy He will deign to listen to my prayers. O how I love the Lord for all his mercies towards me! In sorrow have I sought Him, and He hath answered me, for the prayers of the young

are acceptable to our Beneficent Creator, if offered up in lowliness and humbleness of heart. Think then, O my soul, how can I repay the manifold blessings I receive from the hand of my God ; in what way dare I hope to evince the gratitude that gloweth in my heart. Think of all thy imperfections, thy follies, and thy sins. How difficult I sometimes find it, to give up the inclinations of my heart. Think on all this, O my soul, and know that fervent prayer alone can obtain pardon for my sins, and strength to guard against them. And what good do I do ? Satisfy not thyself, my soul, with the thought, that thou hast no opportunities of doing good : many there are, but, careless and impatient, they are overlooked. Be on thy guard then, my soul, and let this day be passed in a manner acceptable to the Almighty, and pleasing to thyself. Beware, not to fall into the snares of temper and impatience. Lord, give me strength that I may walk in Thy ways, and become a good and faithful servant of Thy law. Amen.

II.

PRAYER FOR SUBMISSION TO THE DIVINE WILL.

O THOU, who canst look into the inmost soul of Thy people—Thou, who knowest their secret thoughts, though hidden from all mortal eyes—Thou, to whom their every feeling is open as the day, though to themselves all is darkness ; O merciful and gracious God, if it be acceptable in Thy presence, O grant the wish that is now uppermost in my heart ; I know not what is for my good, I know not for what I pray, but to my

darkened eye, the wish seems as if it tended to my happiness ; but if it be not granted, teach me, O, my God, submission to thy Divine will : O, give me a lowly and an humble spirit, that I may feel all that Thou doest is right, and all that the Almighty wills, is for the best. Though at the time my soul may sink beneath disappointment, yet, O merciful God, let me still retain that even temper which is most acceptable to Thee ; teach me, my Heavenly Father, the right government of my easily excited feelings, that I may meet sorrow and disappointment with an humbled and a chastened, yet not a failing or a murmuring spirit—Thou, O God, knowest my heart, and Thou wilt not give me trials disproportioned to my strength. From thy powerful hand cometh all the happiness of this life, as also all the sorrows ; give me, then, O most merciful Father, a chastened and a humbled spirit, that whatever may be Thy just decree, though it may not please Thee to grant my wish, I may bow in submission to Thy Divine will, and say with a rebuked and lowly heart, Thy gracious will be done !—Hear me, O merciful God, and for the sake of Thy Great and Holy Name, O answer me. Amen.

III.

PRAYER.

FATHER in Heaven, merciful and gracious God, who lookest over all, and hearkenest to every prayer that is offered up with a humble and trusting spirit ; O pour Thy choicest blessings on those dear friends from whom

Thou in Thy wisdom hast ordained that I should be parted. I murmur not, O Lord, at Thy decree, for I know it is sent in mercy. Thou seest my heart, and Thou knowest my affections are so strong, that were I constantly near them, my earthly affections might be centred there, and they might draw my thoughts from higher objects, and from Thee. Yet, O Lord my God, bless all the dear companions of my early youth, remove the woes of the afflicted from amongst them, grant that all earthly happiness may be their portion, and bless them, my God, with prosperity, content, and health; grant that they may walk in Thy ways, and praise Thy Holy Name: O so pour Thy Spirit on their souls, that their prayers may be acceptable to Thee, in whatever faith they may be offered, and permit them, O God, so to pass this life, as to render them fitted for the next: and if it should please Thee, O my God, to grant that we may one day meet again, O permit *that* friendship which is now so dear, to shine still pure and holy, untarnished by absence, unsullied by distance; O grant that we may still love each other apart, as we did when we were together, and that our affection may last through joy and gladness, through sorrow and suffering, till death divide us. O hear me, Thou Mighty God, who graciously bestowest on us the gift of friendship to sweeten our earthly lot. Hear me, O Lord my God, and vouchsafe to answer me. Amen.

IV.

PRAYER BEFORE MINGLING WITH THE WORLD.

O MIGHTY Father, may it please Thee to pour Thy blessing upon me, now that I am about to enter into a scene of more temptation than when I remain in my own home. Thou hast not commanded us to live entirely alone; Thou hast, in Thine infinite mercy, ordained that the happiness of this life should not be entirely centred in ourselves. Thou hast permitted a bond of brotherhood to unite Thy creatures; then in Thy mercy, O Lord, be with me this night. Let me feel that Thou art with me, that Thy spirit dwelleth within me, and permitteth me to pass this evening as innocently as if I were alone with Thee. Let me not, in thoughtless gaiety, forget myself, and do or say that to which hereafter I may look back with self-reproach and regret. Guard me from temptation and from sin. Permit me to behave in such a manner as will be acceptable to Thee, and pleasing to my fellow-creatures. O let my conduct shew forth Thy Glory O Lord, and raise my beloved and ancient Faith in the estimation of the strangers amongst whom it may be my lot to mingle; but O guard me in Thine infinite goodness from pride or self-conceit; make me humble, O Lord, that words of flattery may fall harmless on my ear, and that I may not feel pained or disappointed at any neglect or unkindness I may receive. O Mighty Father, do not forsake me now! Let my cry come up before Thee, and deign to shed Thy Holy Grace,

Thy blessing on my soul. Let me but feel that Thou art with me, O my God, that Thy spirit dwelleth within me, and that virtue may be mine, whether alone with my God, or mingling with my fellow creatures. O my Heavenly Father, hear me, and vouchsafe to answer me. Let Thy wing encircle me, Thy blessing be upon me this night and evermore! Amen.

V.

PRAYER FOR THE GOVERNMENT OF THE THOUGHTS.

TEACH me, O Almighty Father, so to govern my wild thoughts, that the inclinations of my heart may not gain too great an ascendancy over them. I am a weak and helpless being, O my God, and every day I feel, that without Thy merciful goodness upholding me, I should sink and be no more. O add to Thy manifold blessings, my Heavenly Father, and show me the means of governing my thoughts, and grant me strength to resist when they dwell too much on the wishes and desires of this world. Without Thy divine aid, O my God, I know not how to govern my ever-varying thoughts, I know not how to lead them in the right way, nor can I turn them from their favourite objects. O teach me how to govern them so as to enable me to prevent them from following too much the wishes and inclinations of my heart, and then trifling sorrows and disappointments will be less often mine, for I am but a weak and sinful child of Earth, and my wild thoughts will become wild

desires, if I know not how to govern them. Grant me, O my God, so to guide them in the right way, that they may be free from guilt or even folly, and that could my heart be open to the eye of man as it is to Thee, O God, I might not be ashamed of the thought contained therein. Hear me, O my God, for I put my trust in Thee, for I know, weak, sinful as I am without Thy divine assistance I shall have no light to guide me in my dark and difficult path, and my strength will fail me ere I reach that destined spot where peace and joy will be my blest reward. Then through Thine infinite mercy hear me, O most merciful and Almighty God. Hear me, and answer me from Thy throne of resplendent brightness, and for the sake of Thy Holy and Awful Name O grant my prayer! Amen.

 VI.

PRAYER FOR FRIDAY NIGHT.

ANOTHER week hath passed, and the Sabbath day of the children of Israel hath begun. Great God of Israel, look down from Thy Throne, and pour Thy blessing on my soul, that I may rise up on the morrow, prepared to meet Thy Sabbath, and keep it holy. We are removed even from the small remnant of our race—there are none here* to keep it save ourselves. O may my prayers be acceptable to Thee, O merciful God; pour Thy spirit on my soul, that it may be ready to meet with adoration, with joy and love, Thy Sabbath day. The duties of the week are done, the six days of labour and toil are passed,

* Teignmouth.

and a blessed day of rest and peace is dawning for the children of Israel, the people of God, though now we bow beneath His wrath in a stranger-land. O let not worldly thoughts interfere with Thy Sabbath ; but grant me, O merciful and ever blessed God, a spirit of adoration and of love to descend upon my soul ! O grant that I may rise early with a glowing yet a contrite heart to meet the Sabbath, that holy day, which Thou in Thine infinite mercy hast ordained to give rest and peace to Thy people Israel. O God of my Fathers, hear me, God of Israel ! Almighty and blessed God, O answer me ! May Thy great Name be exalted and praised for evermore ! Amen.

VII.

UNIVERSAL INTERCESSORY PRAYER.

ALMIGHTY God, Creator of all things, Father of all worlds, King of kings, and Lord of lords ; may it please Thee, to bless, preserve, guard, assist, exalt, and highly aggrandize our most gracious sovereign, Queen Victoria, and all the royal family. May it please Thee, to bless and have mercy upon all kings, princes, magistrates, and all men in power, more particularly those of this nation, that they may all serve Thee in truth and love, and fear Thy Name. Have mercy on this nation in which Thy people Israel dwell in peace and concord ; and remove from it the many scourges our manifold sins may deserve, and guide our wandering steps in Thy Truth. Have mercy on my parents, brothers, relations, friends, benefactors, and all for whom I am

particularly bound to pray, whether for soul or body ; on my superiors, and on all those whom I may have injured, or given scandal to, by word, deed, or ill-example. Have mercy also on my enemies, and fill their hearts and mine with Thy charity. Comfort, O Lord, all who are in affliction, whether bodily or mental, in sickness or pain. Assist all those who are in slavery and captivity. Pour Thy Spirit, O my God, on all those who live in guilt and sin, that they may turn from their wicked ways, and be forgiven ere they die. Bless all nations, and all religions, from the misguided heathen to Thy chosen people, the children of Israel ; and in Thy never-ceasing mercy, O Eternal, have compassion on their blindness, and grant that the prayers of all nations and all faiths may be offered up in Thy Spirit, and accepted through Thine infinite goodness and mercy. O have regard unto this humble petition, O my God, for the welfare, body and soul, of my fellow creatures, and hearken, O Eternal and all-creating God, for Thy Name's sake. Blessed be Thy Holy Name ! Amen.

VIII.

DEDICATION AND SURRENDER.

FATHER, Merciful Father, on whose support my yearning heart longs to rest itself ! God of Heaven, whose gracious ear is ever open to the cry of the needy and disconsolate in spirit, who seest every throb of anguish, how momentary soever it may be ; who markest the deep repentance of self-reproach, of yearning for the glories of Heaven, O let those moments be acceptable to Thee,

but let them not be so few, so very few. O permit them more often to gain ascendancy over my soul, that too often worships things of an earthly mould. O guard me from breaking the first of those sacred commandments Thou in Thy wisdom didst bestow on Thy creatures, lest by permitting earthly joys, earthly friends, and earthly things to gain undue ascendancy, my soul may worship other gods beside Thee. O my spirit shrinks from the very thought of such sin, but I know not my own heart, O my God, it is deceitful above all things ; and if there are some few moments it is elevated and made better, it speedily sinks again into sin and wickedness. Father, merciful Father, I know I cannot guide my own heart and ways ; Thou, alone, canst prepare and sanctify it for Thyself. Take my heart, and in Thine own wisdom mould it by what means Thou wilt into Thy glorious likeness. Thou knowest all my temptations and my weakness : order every circumstance of my life for ultimate happiness with Thee ; regard not my prayers but as they tend to these only valuable ends. O let me thus believe that I may in time be enabled to regard every event as coming direct from Thee ; from that wisdom which cannot err ; from that love which is too deep, too tender for a corrupted and polluted soul to conceive. O pour Thy spirit on my heart that it may be ready to receive whatever Thou sendest, as best and kindest, though it should appear clothed in all that excites present anguish. O let me thus believe ; that I may feel Thy merciful power to support and even enable me to rejoice under the most severe afflictions, for “whom the Lord loveth, He chasteneth.” O merciful Father, let not this spirit depart from my soul ; in time, permit

my polluted soul to be a fit habitation for Thee. Grant that these now elevated feelings may not be only transitory, but may in time take root and so flourish as to guide my every action.

Father, merciful Father, support, protect, encourage Thy poor servant, "for if Thou, Lord, shouldest mark iniquity, O Lord, who shall stand?"

IX.

MEDITATION ON THE WORKS OF GOD.

How infinite is God, how boundless are His works! out of chaos arose this world of beauty. He spoke, and the Heavens heard: out of darkness He created light, and set bounds to the rolling ocean. His hand upholds the world: it came forth as a ball and remains firm, suspended as it is in air; the sun came forth, the moon, the stars—He created all things, and gave them all their destined duties—From man to the lowest worm that crawls on the earth, from the worm to the myriads of minute insects invisible to the naked eye; to all, His boundless power is shown. In trees and plants, and the smallest flower that decks the emerald sod, we can trace His wondrous hand. The seasons come and pass, but each bringeth some good to man. I look forth on nature, and there is a tongue in every brook that steals along over its pebbly bed; a voice in every flower that decks its banks. The mighty trees no human power can bend, yet, they are moved like unto a supple twig, by the wind that comes forth at the Almighty's nod. The roaring ocean which foams and dashes on the shore, and

yet passes not its boundary, the sun that shines forth in the heavens, and decks this world of beauty with its refulgent light—Nature shouts forth, there is a God—One, all-powerful, all-mighty, infinite in wisdom as in goodness. From the roaring lion to the fly, from the elephant to the worm beneath his feet; from man to the weed that decks his path; we are all links of one mighty and unbroken chain. In all, the wondrous hand of God is seen; and when darkness overspreadeth nature, look upward to the spangled sky, and there is a voice in every star that glitters in such radiance. These, and the moon with her soft light that shines over the sleeping world, would tell of the infinite mercy of an infinitely merciful God! From the beginning rose this world of beauty, and to eternity will it last. And shall impious man dare to arraign the wisdom and the goodness of that all-powerful, all-merciful God that raised him from nought—dare to doubt that Almighty wisdom and justice, when unforeseen misfortunes cloud his earthly lot, “shall we receive good at the hand of God, and shall we not receive evil?” All on earth, the affairs and misfortunes of man, may seem to the human eye a chaos, dark, profound, impenetrable; but from what arose this world teeming in beauty and in joyous life? from a void, dark, obscure. At the Almighty’s word, this world in all its loveliness arose, the light came forth; there was a season of darkness and a season of light. The world of waters parted, and there was dry land; and He whose power is so infinite, whose wisdom is unbounded, can He not restore the affairs of man? Chaos as it seems to us, to His all-seeing eye, all is clear and light; and when He wills, the eye of man shall be enlightened;

The work of His hands, dare we question our Maker, dare we murmur at the misfortunes that may befall us? What are we when compared to Him, all-powerful, all-mighty? Lower than a worm, lower than the dust on which we tread. He created the world for our good, for our happiness; He placed us here to praise Him for His wondrous works; and can He, all-merciful as he is—can He have formed us, and given us this beautiful world to enjoy happiness, to bestow on us misfortunes for *no* cause? Cease impious and presuming man; infinite in wisdom, infinite in power and might, infinite in goodness, infinite in mercy, let us look up to Him with adoring awe, nor dare to question His decrees. In His time, the sorrows of the afflicted shall be removed, or He will in His mercy, support them beneath the trial.

We are His subjects, He is our all-wise, all-powerful, all-mighty King, and as such we must obey him, we must pay Him homage. We must pay Him the tribute He demands to praise him—glorify Him, and do Him honour. We must submit with a resigned unmurmuring spirit to all His decrees, dark and intricate as they may appear. We are His children, He is our all-mighty all-merciful Father; and as such we must love Him with all our hearts, with all our souls, with all our minds—we must honour, obey, and fear Him. We must apply to Him, all-merciful, for protection, help, and comfort; for His power is infinite as His goodness is unbounded. We must bow beneath His will, and question not His commands, and as children, we must bear His chastisements patiently and submissively, for we know that an all-merciful Father will not chastise His children without cause. What are we, that He should extend to us such

boundless mercies, the work of His hands, it is His mercy alone, that holds us up, and decks our earthly lot with so much happiness, for even in the most miserable, some causes are found for the enjoyment yet of life; the most miserable would not die, they cling to life as long as any hope of happiness remains.

Supremely great, supremely good, our Father and our King; I will look upon him thus, and my soul shall not sink. My prayers will be heard. "Why art thou disquieted within me, O my soul?" "Rejoice with trembling," saith our divine minstrel; tremble lest a time should come, when thou wilt forsake thy God, not that God will forsake thee; and yet rejoice, my soul, that thou art permitted to call on Him as on a Father for protection, help, and comfort!

"In God will I trust, and He will spare me that I may receive strength ere I go hence and be no more." "Wait on the Lord, be of good courage, and He will strengthen thy heart; wait I say, on the Lord." "Let all those who put their trust in Thee, O God, rejoice; let them shout for joy, because Thou defendest them, let them that love Thy Name be joyful in Thee."—Blessed be Thy Name, now and evermore! Amen.

X.

MEDITATION ON DEATH.*

AM I afraid to die? Doth my soul shrink within itself as I gaze on a passing funeral? Is there a creeping of the flesh, a sickening of the heart as I think on death? The smile passes from my lips, the heedless

* June, 1835.

tone of gaiety fades, as I look on a funeral train, but not in dread; in awe, in sacred awe, but my soul feels as I think on death, a longing after Heaven! There is nought yet in this world to dim the bright picture of Heaven:—as long as it pleases my Heavenly Father to guard me in this world I am content to live; but when it is His pleasure to remove me hence, I have no dread of death; I know not what it is to feel that fondness for a passing world to live in dread of death, and “die a thousand deaths in fearing one.” We lament over the departed, but we lament our loss; surely not that they have quitted a world where joy and sorrow mingle, to enter one of eternal bliss! We mourn, for perchance a family circle is deprived of one of its loved supporters; we feel their absence, we miss their affection, their council, we weep for we can see them not again, at least not in this life, and there is a blank where they have been. Perchance a friend long loved and dear has gone to her last home, and we weep over her tomb, for there is a void within our hearts which no one else can fill—the joys of this world once enjoyed with her are joys no longer. Perchance a fond mother weeps over her child, cut off in the spring of life: she looks in vain for the endearing smile, she can no longer watch the dawning mind, the rise to fame; and a parent’s grief no human skill can cure. But, can we weep for the fate of the departed—weep, that they are removed from a chequered world where perfect happiness is not. When we see those in the early bloom of youth cut off, we may sympathise with their mourning friends and weep for *them*, that those so dear to us are gone; but not for the released one, whom

God has taken to Himself, ere the troubles of this world are his, whilst yet the pleasure of an earthly world have been his lot, alone, and ere sin has dimmed his days; in innocence he is snatched away to realms of eternal bliss! Death has no terrors for me, save when I think of his approach to those who are so dear to me, and without whom, my life would be a cheerless blank. Is it because there is a weight upon my soul, a ceaseless longing, is it in my present state of mind that thus are my thoughts on death, is it only now I believe I fear it not? In moments of happiness and joy, when my lot was light and cloudless, and my spirits, wild and joyous, I taught my soul to think on death, and even then there was no terror, but should I think thus when stretched upon the bed of death? I picture myself then, and there is a greater trembling on my soul, but still it is not abject terror. And what is death? The separation of the soul from the body, the conclusion of the present life, the entrance into a new and unknown state. The first to me is not agonising. We look on disease as the forerunner of death; but the help of God may heal the anguish of the body, by bestowing strength of mind; and it is ours to pray to Him for that state of mind which will best prepare us for the fast approach of death, and if in our hours of happiness and health we appeal to Him, to soften the terrors of disease and death, in the hour of need, He will not forsake us, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." O is there not blessed comfort there? The close of this life brings no terrors to my soul. To earthly joys as yet I am

not wedded: to part with those I love, would be the only pang, to rend that tie alone would bring bitterness; but my soul would think on that blest hour, when we should meet to part no more, in realms of eternal happiness, where the troubles of the earthly world are *not*, and all is blessedness! At the end of every worldly pleasure, we may ask, What are the pleasures of this world, compared to those of Heaven? As naught; here there is no lasting happiness, *there*, naught, save eternal bliss. But how can I look on death as an entrance into a new world, an unknown region, when my soul will wander forth alone with its many sins clinging round it as accusers before the throne of the Most High, what supports me beneath that terrific thought? my humble faith in the infinite mercy of an infinitely merciful God, who has promised to "shew mercy unto thousands of them that love Me and keep My commandments," who for the sake of His Holy Name will shew mercy unto His people Israel, and judge them not according to their transgressions, but according to the dictates of His infinite mercy; He will temper justice with mercy; He will listen not to the dictates of his just anger; He will pardon the infirmities and sins of those that love Him and seek Him, and keep His commandments, and do their duty to Him, in that station where He hath placed them. Oh there is no terror when we thus think on death; when we quit this mortal prison and the released soul springs from its weighty thralldom, and wings its flight on the pinions of faith and love to the throne of the Most High!

Oh I will pray to Him to guide me in this life that

my death may be thus blessed ; that the bed of death may lose its terrors, that when I feel his quick approach, my thoughts of death may be as now.*—It is well to think on the king of terrors when we see him not, when at a distance merely in fancy we behold him ; but when stretched on the bed of sickness, when our dim eyes can scarce discern the features of those we have loved so long, when our failing senses can but faintly feel the last kiss affection may press upon our lips, where the damp drops of death are settling. I will not shrink from this picture ; awful as it is, I will not refuse to think of it, now I am in health and youth, that when it cometh it may not find me unprepared. I will pray to my Heavenly Father to subdue the natural tremblings of my soul, and teach me how to walk in His way and keep His commandments, that death may never find me unprepared.

I am not good enough to die ; my trials in this world are scarce begun, those, that are to chasten me for Heaven ; blessings have been my earthly portion, and in this world of checkered joy and woe I scarce have mingled, 'tis no credit if I guard myself from sin, when no temptation is before me. I am not good enough to share the joys of Heaven. O, there is a longing in my ardent soul for what, I know not. I do not wish to die till my heavenly Father thinks fit to call me hence ; but, when my soul paints the glory of Heaven, the refulgence of the Almighty's Throne, it feels as 'twould burst its earthly thralldom and worship with angels round His dazzling Throne—but I lose myself in Him.

* Truly was this prayer heard and answered.

I will think of death, and it shall not be in terror, for every night I will appeal to Him in whose power it is, to rob death of its sting. I will pray that death shall not find me unprepared, and my prayers shall bid me think, another day of my earthly career is run, and I am nearer that awful hour when "the silver cord is loosed, the golden bowl broken, the pitcher broken at the fountain, the wheel broken at the cistern, when the dust shall return to the earth as it was, and the spirit shall return unto God who gave it." And I will think of the deep gloom of the narrow grave, I will think of the worm in the sod, like whom I shall be, and no darkness, no gloom will be in my thoughts, for there "The wicked cease from troubling, and the weary are at rest." Blessed be the Name of the Lord!

XI.

CONCLUDING SUPPLICATION, FOR EVERY MORNING.

ALMIGHTY Father, may it please Thee to permit this day to pass innocently, sacredly, acceptably to Thee. Grant me Thy holy grace, that I may be enabled to resist any unlooked for temptations; strength to give up inclination and time if required, with cheerfulness and promptness; wisdom to cultivate and improve my mind. Enable me, O blessed Lord, to remember and attentively perform my domestic duties, let not my favourite pursuits occupy my mind so much as to make me forget them, or turn my thoughts from Thee; in all things, O merciful Father permit me to remember Thee. Guard me from secret and presumptuous sins. Permit

me to retain a cheerful and an even temper, with moderation in all things. Endow me with thy holy spirit, O Lord, that sin may not gain dominion over me, neither this day, nor evermore. "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Amen.

XII.

MEDITATION FOR THE PENITENTIAL DAYS.

THE day of atonement cometh, that day, when we believe an Almighty Father writes in his book of Judgment all those deserving of rewards and punishment!

How awful is that consideration; how doth it tell of the awful majesty, the unwavering justice of an Eternal God! And yet our earthly nature shrinks from the atonement we make for our past sins, the abstinence from all food for five and twenty hours, with far greater dread than from the thought of the awful judgment perchance pronounced upon us; we devote days to pleasure, to enjoyment, and can we grudge one single day out of the 365, devoted to the service of the Almighty. It is not only a day of mortification and of prayer; we should do but little good to our souls if we look not into ourselves with a stern unshrinking eye, and probe into the inmost recesses of our hearts, which Jeremiah saith "is deceitful above all things," and fear not the pain it inflicts, but calmly, steadily, unshrinkingly behold our many sins and faults. We cannot repent for our sins if we know them not; we cannot

amend our faults if they are hidden from our own eyes ; we may confess that we have sinned, but our confessions will do us but little good, if we know not what those sins are.

On each of the ten days that precede that awful day of atonement, morning and evening should we look into our souls with greater strictness than we have ever done before, and with the help of the Almighty, ere the solemn day arrives, our multitude of sins and faults will take a distinct form before us, and however we may shrink from so mortifying a view of ourselves, our prayers on the day of atonement will be more acceptable in the sight of that Almighty Being who is to judge us, and more beneficial to ourselves. Then, then may we break our fast with rejoicing and delight ; then when we have seen our sins and know them, and have promised in our minds to amend them, and try by the next year to have fewer sins for which to atone, then may we feel our prayers have been heard and are acceptable to God, and all may then obey the word—"Go thy way and eat thy bread and drink thy wine with a merry heart, for the Lord thy God hath accepted of thy works." How, then can I subdue the tremblings of my soul, as this day approacheth nearer and nearer—by prayer, by fervent and humble prayer. I will pray to my God for strength to regard this solemn day, not as a day of fast and pain to the body, but as a day devoted to Himself, when not even the yearnings of our nature can interrupt our prayers to Him ; and if He in His mercy will hearken to my prayers and pour His spirit on my soul, my spirit will not fail, the cravings of nature will be as naught, and my soul will glow in joy and love and

adoration. I will go to Him to point out my sins that I may know them, that my repentance may be sincere, my amendment visible; thus, will I regard this solemn day, and with the Almighty's grace, I shall obtain strength to regard it not with dread and trembling, but as a day devoted to Himself and to repentance. Praised be His Holy Name!

XIII.

PRAYER FOR THE PENITENTIAL DAYS.

ALMIGHTY Father of Heaven, Thou King of Justice, God of Israel, to whom every thought and feeling of Thy servants is open as the day, though to themselves all may be unknown; O strengthen my soul that it may cease to regard the approaching day of fast with dread. Teach me, O God, so to govern my thoughts that I may not regard that solemn day merely as one of suffering to the body, but as a day of good to the soul, a day devoted to Thee, our Father, and to the thoughts of Heaven. Remove from me those tremblings of the soul with which I sometimes think, on so long an abstinence from food. Bid my thoughts be fixed on Thee alone, O God, that by this day of solemn fast, humiliation, and prayer, I may draw nearer to my Heavenly Father, and be more fitted for Heaven when it may please Thee to take me hence. O let my sins stand before me, that I may know wherein I may have committed sin and guard against them in the future, and that I may repeat the confession of wickedness appropriate to the day with fervour and devotion. O give

me strength that I may go through this long fast without sinking. Grant me strength that my body may not fail, nor my spirit droop during this day, but that I may feel Thy holy spirit dwelleth in my soul, that I may look to this day as one devoted to Thyself alone, O God, and to none other. O have mercy on me, Thou King of Justice ; have mercy on my sins, and bestow on me that holy strength for which I pray. Father of Heaven, O answer my call, and grant my prayer. Amen.

XIV.

PRAYER BEFORE RETIRING TO REST.

SOVEREIGN of the Universe ! Lord of forgiveness and mercy ! may it be acceptable in Thy presence, O Lord, my God, to suffer my memorial to ascend before the throne of Thy glory for good. O behold my affliction, for there is no soundness in my flesh because of thine anger, nor rest in my bones because of my sin. And now, therefore, O God of forgiveness, incline Thy tender mercy toward me, and enter not into judgment with Thy servant—and if before the morning dawns, disease and suffering should take the place of my present health, and life give place to death ere I again leave my bed ; if my visitation to death should be near, O grant, Almighty Father, that with my last breath I may acknowledge Thy Unity, as it is written in Thy law, “ Hear, O Israel, the Lord our God is one Lord,” and that I may die in the faith of my fathers, which I have through life professed and endeavoured to act up to. Remove the terrors of death, and when it comes, permit me, in

thy mercy, to meet it cheerfully and resignedly, whatever may be the anguish of those moments when soul and body part; let me not murmur nor repine, but think only on the mercies which have been mine through this life, and the glorified happiness of hereafter. Be Thou with me in that awful hour, O my God, grant me a lowly repentance, and the blessed assurance that I am forgiven through that mercy which hath been mine so long, that mercy which never faileth. Let me feel Thy spirit on my soul, O God, in that last hour, comforting and reviving my dying moments, and let my own conduct when I am about to die, prove to all around me, how blessed it is to trust in Thee, to call upon Thee in my hours of health and joy. O permit me then to prove the agony of death is swallowed up in triumph and in victory. Blessed be the name of the Lord God of Israel for ever and ever. Amen.

XV.

MORNING HYMN.

BLESSED art Thou, O gracious and ever blessed God, how hast ordained another day should dawn in joy for me; blessed art Thou, who in Thy great mercy has ordained that I should wake in health and strength from the terrors of the dark and silent night.

Thy shield was around me, Thy arm sustained me; even in sleep Thou wilt not forsake me, Thou withdrawest not Thine arm from me lest I sleep in death. Thou hast recalled my flitting soul, and I wake, and rise, and move, and think, and my soul would praise

Thee, O my God, but it knows not how. The sun shines forth in its splendour, and deluging all things with its flood of brilliant light proclaims the majesty of God. The little birds have raised their carol, and their voices sing to the praises of their beneficent Maker, but I know not how to utter forth the praises of our Father! My lips are mute, I look forth on all speaking nature, and my heart proclaims Thy power, and my soul is filled with gratitude and love, but words are lost, my lips refuse their office, though my glowing heart is lifted up to Thee. How can I praise Thee, O God, according to Thy works! How can I speak my grateful thanks for Thy never-ceasing goodness! O, teach me to walk in the ways of my God, that I may come nigh Thy footstool. O, lead me in the path of righteousness, that my soul may utter forth Thy praises, that my lips may speak my gratitude and love. Blessed art Thou, O God of Heaven and Earth; blessed be Thy great name for evermore.

XVI.

MORNING PRAYER.

ANOTHER day hath dawned, O most merciful and ever blessed God; O grant that it may be passed in virtue. Give me, O our Father, that command over my heart, during this day, that whatever may chance to annoy or grieve me, I may never lose that even temper which is most acceptable to Thee, O God of mercy and of love. Let not trifling things have power to vex or irritate me, but give me that sense of my own unworthiness, that

whatever may be Thy Almighty Will, I may bow in submission to it. I am but a worm in Thy presence, O God, and dare I murmur at whatever may be thy just decrees. But in Thy great mercy, preserve me, O our Father, this day from sorrow and suffering. Grant that I may perform my earthly duties with a willing heart and a joyous spirit. O preserve me from sin, guard me from the temptations that encircle me, that when I bow down before Thee at night, O my God, my heart may glow in adoration, and whisper, I have passed a day acceptable to Thee. Hear me, Almighty and gracious God! hear me from Thy throne of justice and of mercy, and if my prayer seem acceptable in Thy sight, O my God, for the sake of that great and holy name by which Thou hast promised to hearken unto thousands of Thy people Israel, O pour Thy blessings on me and grant my prayer. Amen.



XVII.

EVENING HYMN.

BLESSED art Thou, O Almighty and All-powerful God, who ordainest that night should succeed to day. Blessed art Thou, who in Thy great mercy hast ordained a season of calm and quiet, that the children of earth should rest from the toils and fatigues of labour.

The sun which shines forth during the day, and with its brilliant light and refreshing heat proclaims Thy power, O God, hath withdrawn his rays and that broad light disappears, and a soft silvery haze succeeds. Unnumbered stars glitter on the dark blue Heavens, and

the silver planet created to give light to the calm and quiet night, holds her peaceful sway.

All is calm and silent, nature raises not her voice in loud and joyous strains, to utter forth Thy praises, O Almighty Father. Thy creatures whose tongues would praise Thee are at rest, from man to the lowest worm that crawls on the face of the Earth, to all, night bringeth calm and peace. But Thy Power, Thy Majesty O God ! is seen and proclaimed even in the silent night, though the tongue of man is dumb.

Nature has lost her glittering splendour, but the pale moon that shines forth on her dark blue throne, proclaims the glory of her Maker ! and each star that shines forth, and twinkles in the Heavens, has a language of its own, and proclaims the glory, and the power, and the holiness of God ! I look forth in the still night, and my heart is lifted up in adoration and in love, but words are lost. I would sing forth Thy Glory, O God, in a song of praise, but my lips are dumb with overflowing love and grateful adoration. Nature praises Thee and blesses Thee, O God, the voice of nature shouts forth Thy Almighty Glory.

Blessed art Thou, O God of Heaven. Blessed be Thy great name now and evermore !

XVIII.

EVENING PRAYER.

ANOTHER day hath passed, O most merciful and gracious God ; and night, which Thou, in Thy great goodness hast ordained to bring refreshing sleep to the

children of earth, is at hand. Almighty and ever blessed God, O shield me and all the inhabitants of this house from the terrors of the night. O, grant that gentle and refreshing sleep descend on mine eyelids, and that I may awake in the morning with health and strength renewed, to go through the duties of the day.

O preserve me from evil dreams, and grant that happy and peaceful visions may flit around my pillow. Guard my sleeping thoughts from impurity and guilt, O Eternal, that when I wake in the morning, my first thoughts may be on Thee our Father, and Thy unnumbered mercies.

Let Thy glorious works, Thy never-ceasing goodness be ever present to my thoughts when I lie down at night, and when I rise up in the morning. Almighty Father! I have sinned during the past day, but mine eyes are blind, and my sins are hid from me; but they are known to Thee, O King of justice, and Thou wilt not forget them. O have mercy on me, and pardon the sins I have committed in the hours that are past, and give me strength, O most merciful Father, to guard against them on the morrow. I know that I have sinned, Almighty Father—sinned if not in actual evil, in doing but little good. If I have done anything that is acceptable in Thy presence, O my God, let it weigh against my sins. Father! have mercy upon me, and in hours of darkness be Thou my guardian and shield! O pour Thy blessing on me, and grant that happy and innocent visions, may flit around my pillow; and grant, O Eternal, that on the morrow I may wake early to pray, and with renewed health and spirits rise to do my duties upon

Earth. O hear me, Almighty Father, hear me, and through Thy infinite mercy grant my prayer!

Blessed be Thy great name for evermore!

XIX.

SELF-EXAMINATION.

GRANT, O God, that I may look upon my heart with a stern unflinching eye; that my sins and faults may stand in all their wickedness before me. That I may know and guard against them; and in the examination I am about to make, my heart and thoughts may be as open to my sight, as if they were laid bare before me. Grant this, O God, that I may become good and virtuous in Thy sight. Amen.

Have I done my duty towards my God?

Did I commence this day by devotion?

Have I in any way transgressed his Commandments?

Have I given up my own inclinations for the sake of others?

Have I gained any victory over myself?

Have I given way to temper, impatience or anger?

Have I done evil?

Have I resisted temptation?

Have I done all that I had resolved to do to-day?

Have I done my duty towards my parents?

Have I done my duty in that station where it hath pleased God to place me?

What have I done?

Have I done good?

Almighty Father, bend Thy gracious ear to the confession I have made, and forgive the sins I have committed. O if I have done any trifling good that is acceptable to Thee, if I have performed my earthly duties in a manner pleasing to Thee, O most merciful God, forgive my sins and give me strength to guard against them in the future, that each day I may draw nearer to my Heavenly Father, and each night my heart may glow in joy, and love, and adoration.

Hear me, O God, hear me from Thy throne of mercy, and for the sake of Thy great name, O answer me!

XX.

PRAYER BEFORE THE SABBATH SERVICE.

WITH a humble spirit and a contrite heart I come before Thee, O my God, to implore Thy blessing on the prayers I am about to say. In Thy Almighty wisdom, Thou hast ordained that we should be torn from our own land, and scattered among the nations. Thy wisdom and Thy wrath are just. O Eternal, Thy mercy bore with us, but we sunk in wickedness, and Thou, in Thy just anger, hast banished us from Jerusalem. Thou hast removed from us Thy holy spirit; and that holy Temple, once the habitation of our God, is levelled with the dust, and there the godless and the wicked dwell. Terrible was the retribution, O our King; but even Thy never failing mercy could bear with us no longer. Thy children are cast from Thee, O God of Israel—cast from Thee for a Time—but scattered as we are among the nations, Thy mercy is extended to us still. Grant then,

O our Father, that the prayers I am about to say may be acceptable in Thy sight—acceptable as if they were offered up in Thy Holy Temple; O remove from me all worldly and sinful thoughts, that I may read them with fervour and devotion. O let the remembrance of Thy mercy, Thy never-failing goodness, be alone present to my sight; O eternal and ever blessed Lord God, let my heart glow with adoration, with love and fear; O pour Thy Holy Spirit on my soul, that with a humbled heart and contrite spirit I may come before Thy Throne; O look down from Thy Throne of dazzling brightness, O our Father and our King! Look down on a child of Israel who bows before Thee in humble and lowly prayer! O remove from me all sinful and careless thoughts. Let my prayers be acceptable to Thee, O our Redeemer; O pour Thy holy spirit on my soul, though I worship not in that glorious sanctuary, which for our sins is removed from us! O look down from Thy throne and pour Thy blessing on me, and in Thine infinite mercy, O God, accept my prayers. Blessed be Thy Holy Name. Amen.

 XXI.

PRAYER FOR SELF-KNOWLEDGE.

GRANT, O most merciful God, that I walk in the paths of righteousness; let not my foot slip or my thoughts turn astray, but be Thou my Guide and Staff, and give me, O my God, the true knowledge of my own sinful heart, that my faults may stand before me and I may know them; and grant me, O Almighty Father, Thy divine

aid in conquering them, that I may become the support and comfort of my beloved parents. Blessed be Thy name, O eternal and ever blessed God, who graciously inclinest Thy ears to the prayers and petitions of Thy people Israel. Blessed be Thy name, now and evermore ! Amen.

XXII.

PRAYER FOR WISDOM.

FATHER and Lord, Creator of all hearts, to whom every thought is open, and from whom all good desires spring, O endow me with wisdom to pour before Thee the petition I so earnestly desire, as may be most acceptable to Thee ; Thou from whom all knowledge and wisdom come, without whose aid and inspiration our hearts would be sealed up, our minds a blank—O give me increase of wisdom, knowledge, mental power— all those blessed gifts that lift men up from the sordid dreams of earth, and bid him listen only to the voice of that immortal spirit, that intellectual soul, which marks his union with Thee, and in which Thou speakest. My heart feels overwhelmed with this deep desire : too full to throw itself in words. Teach me how to pray ; grant me, O grant me that increase of wisdom, of intellectual power, for which my whole being pines. Solomon implored Thee for the gift of wisdom, for the right government of a mighty kingdom. Thou art the same One, Almighty in wisdom, All-infinite in mercy, who heard and blessed that prayer. O grant me wisdom for the right performance of all my duties, whatever they may

be—wisdom that will teach me Thee; O open to me the exhaustless treasures of Thy word. Strengthen my memory, that it may contain with scarce an effort all things worth retaining; quicken my perception of all things good, and beautiful and true, that my moral being may be exalted and improved; open and enlarge the mind Thy goodness hath framed, and fill it with true wisdom, pure and goodly knowledge. Cultivate and increase the talents Thy love hath given, O Merciful Father; increase them, and grant me power to derive good understanding and increase of knowledge from the study of other minds more gifted and more experienced than my own. Awaken my intellect to receive and derive knowledge and wisdom, and good from the ideas of others. O Thou knowest the secret motive of this prayer: Thou knowest it springs from the deep love I bear that wisdom, that mental power Thou only canst bestow. Thou knowest that I beseech Thee, not only for those precious gifts, but that Thou wilt in Thy mercy so direct me with good counsel from Thy presence, that they may accrue to Thy glory and the good of my fellow-creatures. Leave me not to my own imaginings; save me, O save me from self-righteousness, lest wisdom itself become a snare and lure to sin. Keep me lowly as a little child before Thee, O Lord; but O grant me the wisdom, knowledge and mental power for which I pray. O merciful Father, thou alone canst direct and lead me where to attain these blessed things, and keep me lowly, truthful, guileless as the spirit of true wisdom prompts. O my Father, cleanse Thou this lowly prayer from impurity and sin; permit it to come before Thee and be accepted; O through that

love, that mercy which hath no bound, no space, grant me these blessed gifts, most merciful Father; but if it may not be on earth, O teach me submission to Thy will.—Amen.

XXIII.

HYMN OF PRAISE.

My heart overfloweth with gratitude, O my God, and knoweth not how to address itself to Thee. Thy great mercies and Thy never failing goodness come before me, and my heart is overwhelmed with thanksgiving and my lips are dumb; but Thou, O merciful and ever blessed God, Thou canst look into the inmost soul of Thy servants and knowest their secret thoughts; how can I praise Thee for all the blessings with which Thou hast gilded my lot. Teach me how to address Thee, O my God, that my lips may utter forth the overflowings of my heart. How can I repay Thy never-ceasing goodness! Guide me, O merciful God, that I may know what path is most acceptable to Thee. With unnumbered blessings Thou hast surrounded me, and I know not in what way to speak Thy praises. Thou hast given me kind parents who have led me, beneath thy guidance, in the right way. O if my heart swells when I think on all they have done for me, and I know not how to show my gratitude to them, how dare I hope to utter forth my gratitude to Thee, O God, when from Thy hand all the happiness of this life cometh. Thou hast in Thy mercy given me talents which are not bestowed on every one; and shall my foolish heart be lifted up in pride, and look down upon my fellow-creatures! O

when I forget to whom I owe all these things, remove from me those gifts Thou hast bestowed on me, and sink me lower than those I may despise. But my heart is not lifted up in pride: it overfloweth with gratitude, and knows not how to speak its praises. O when the affection of those of my fellow-creatures who are dear to me, when their affection is mine, my heart gloweth in silent thanksgiving to Thee, O gracious and merciful God, when they praise me for any talent I do possess. For the exquisite pleasure such affection such praise bestow, my heart is lifted up to Thee as the Source of all, and longs to pour forth its gratitude in a song of praise. O Thou who canst read the human heart, Thou who knowest the inability of words to speak Thy praise, let the silent gratitude that filleth my overflowing heart ascend to thy Throne, O our Father, and be accepted by the God of Israel! My lips are mute, but my heart is filled with gratitude.

 XXIV.

PRAYER.

- O FATHER, merciful Father, on whose support my yearning heart longs to rest itself, God of Heaven, whose gracious ear is open to the cry of the needy and disconsolate in spirit, who seest every secret throb of anguish, how momentary soever it may be: who markest moments of repentance, of self-reproach, of yearning for the glories of Heaven. O let those moments be acceptable to Thee, but let them not be so few, so very few. O permit them more often to gain ascendancy over my soul that too often worships things of an

earthly mould; O let it not break the first of those sacred commandments Thou in Thy wisdom didst bestow on Thy creatures: and by permitting earthly joys, earthly friends and earthly things, to gain undue ascendancy, my soul may worship other gods beside Thee. My soul shrinks in horror from the bare idea, but I know not my own heart: O my God, it is deceitful above all things, and if there are some few moments when it is elevated and made better, it speedily sinks again into sin and weakness. Father, merciful Father, I know I cannot guide my own heart always; Thou alone canst prepare and sanctify it for Thyself. Take my heart; in Thy own wisdom mould it by what means Thou wilt into Thy glorious likeness. Thou knowest all my temptations and my weakness; order every circumstance of my life for ultimate eternal happiness with Thee; regard not my prayers but as they tend to these only valuable ends. O let me thus believe that I may in time be enabled to regard every event as coming direct from Thee—from that wisdom which cannot err—from that love which is too deep, too tender for my corrupted and polluted soul to conceive. O, pour Thy spirit on my heart, that it may be ready to receive what Thou sendest as best and kindest, though it should appear clothed in all that excites present anguish. O let me thus believe, that I may feel Thy merciful power to support and even enable me to rejoice under the most severe afflictions, for “whom the Lord loveth, He chasteneth.” O merciful Father, let not this spirit depart from me; in time permit my polluted soul to be fit habitation for Thee, that those elevated feelings, those heavenly aspirations may not be only transitory, but

may in time take root, and so flourish as to guide my every action. Father, merciful Father, support, protect, encourage Thy poor servant, for if Thou, Lord, shouldst mark iniquities, O Lord *who* shall stand.

XXV.

MORNING HYMN.

BLESS ye the Lord! O my soul, bless thou the Lord. Nature, glorious Nature, arise thou from the sleep of night, and bless and magnify the great name of Thy merciful Creator. Ye little birds, raise your voices in the universal praise! The works of Thy hand, O God, animate and inanimate shall glorify Thy name. Night hath withdrawn her sombre, yet refreshing veil; and light and gladness Thou hast graciously permitted again to dawn;—and whether the sun shines forth in radiant splendour, illuminating all things with its glorious light, or the gentle, refreshing rain falls mercifully to moisten the parched and arid ground, or Thy mighty wind cometh forth at Thy nod to remove all impurities and imperfections from the air we breathe, still will nature shout forth Thy glory, O mighty God—still will Thy Omnipotent hand be blessed for the mercy it poureth unto us below; all speak of Thy mercy—the sun, the rain, the wind, are Thy instruments, O God, and as such do they ever bring mercy and goodness with them. O how my eager soul longs to pour forth a hymn of thanksgiving to Thee, for blessings, O Lord, which Thou hast vouchsafed me, greater far than many of my fellow-creatures. Thou hast bestowed on me kind parents,

while many are desolate orphans ; thou hast given me brothers, and many stand alone ; and food and shelter from the scorching sun, or falling rain, or howling wind, and many beg from door to door for a scanty subsistence or starve within their miserable homes, unpitied and unsuccoured. O Lord, my God, what have I done to merit greater mercies, greater blessings than they ! and yet my sinful heart repines and murmurs if my wishes are not gratified—my inordinate desires all fulfilled. O let not the remembrance of Thy unnumbered mercies pass from my mind ; O let me ever remember all I owe to Thee. Bestow on me the gift of gratitude that will enable me to utter forth Thy praises—sing aloud Thy glory. Another night hath passed away, and again I awake in health ; and my senses lend their aid to give enjoyment. O when I think on those whose eyes are ever closed on Thy glorious works : who can never behold or trace Thy footsteps, O God, on the fertile earth, on the stupendous mountains, in the varying ocean, in the far-stretching Heavens : who cannot see Thy hand in the tiniest flower that decks the emerald sod,—when I think on them, how can I praise and glorify Thy name enough for granting me a lot so far superior. I can see, I can trace Thy wondrous hand ; O blessed be Thy name, O Lord—praised and magnified, and glorified—for such abundant mercy ! And when I think on those bereft of speech and hearing, who can never join in raising their voice to bless Thy name : who can never give vent to their feelings in words of joy and thanksgiving : who are debarred from hearing the voice of those they love, of listening to the sweet, mild converse of their parents, sisters and friends : who can never

feel their souls glow when a sacred strain of music soundeth, hallowing and blessing Thee,—I can speak and hear while they are plunged in endless silence. O Lord, my God, all-merciful Almighty, how can I sufficiently render thanks to Thee for these unnumbered blessings? How can my feeble voice utter them aloud, when the gratitude that filleth my heart preventeth words? O Thou art my God—Thou art my God, and I will praise Thee and exalt Thee for ever, with my whole soul and my whole heart; and I will give thanks unto Thee, O God, for Thou art good and Thy mercy endureth for ever. Thou has given blessings I deserve not; Thou hast given me mercies of which I am unworthy—far above many of my fellow-creatures hast Thou blessed me. O let me still feel how unworthy I am of such goodness, and each morning bless and glorify Thy name. Blessed art Thou, O Lord, my God, now and for ever and evermore. Hallelujah! Praise the Lord!

XXVI.**EVENING PRAYER.**

I THANK Thee, O my heavenly Father, for the great mercies Thou hast vouchsafed me in granting that another day should pass in health and gladness. I thank Thee for permitting me again to enjoy the calm repose of night; that no affliction of mind or body should prevent my welcoming this season of quiet as a blessed gift from Thee. I bless Thee, O Lord, for granting me the comfort of a home and shelter from the night air, from temptations and from perils; and even the luxurious couch on which I lay me down to rest, is

thy gift, O merciful God—for how many of my fellow-creatures are deprived of that luxury, and after working hard through the day, how different is the couch on which their wearied and perhaps aching limbs are laid, to that which Thou, in Thy mercy, hast vouchsafed *me*. O how tame are my praises—my words of thanksgiving—O God, how unworthy I am of Thy goodness; and I thank Thee, most merciful, for granting me such kind parents, who throughout the day are ever ready to contribute to my enjoyments—to assist me with their counsel in my studies and other employments, and to aid me in the attainment of my pleasures and pursuits. Do thou reward and bless them, O Lord, my God, and guard them from all evil, distress or bodily suffering, and bless all those kind friends and relations Thou hast so mercifully bestowed upon me; weak and naturally sinful as I am, I know not, O God, how to guard my sleeping thoughts from folly and from vice, In the silence of night thoughts may enter my mind, and fill it with vain and proud imaginations: with foolish, if not sinful, wishes and desires. Without Thy aid, O Lord, I cannot guard my soul from these vain, idle fancies, and they may gain dominion over me, and then shall I sink with remorse and sin—Father of Heaven! O be Thou with me. Do not Thou forsake me in these helpless and unguarded hours. O Thou knowest the weakness of Thy creature; then have compassion on me, and preserve me from the sins and follies of my own mind, and the terrors, and the diseases, and the dangers that dwell in darkness and in silence, and from which Thy mighty arm alone can shield us. O teach my thoughts to fly to Thee—to that glorious Heaven where

Thou dwellest. O raise them from the grovelling earth and bid them soar to Thee, where alone is perfect happiness, and peace, and glory. Permit me to rise up on the morrow, prepared to worship Thee: to receive all enjoyments as blessings from Thy hand, of which I am unworthy: and sorrows as yet greater mercies, for they will chasten me and draw me nearer Thee, and render me more fitted for another sphere. O Lord, my God, how dare I appeal to Thee for such great mercies, when every day, aye every hour, either in word, or deed, or thought, I sin against Thee. O forgive my manifold transgressions; I acknowledge them, O Lord, with an humble and penitent spirit, for I know that they are great, and I can do no good in any degree to atone for them, for, imprudent and thoughtless, when opportunities of doing some trifling good do occur, too frequently do I neglect them. Father of mercy, O do not withdraw Thy goodness from me, unworthy as I am; do not Thou forsake me nor withdraw Thy holy spirit from me, for then the blessing Thou hast vouchsafed me in permitting me to pray to Thee will be denied me, and I shall become blinded and miserable as those whom Thou hast not permitted to know the holy consolations of humble and fervent prayer. O have mercy on such afflicted ones, O Lord, and pour Thy holy grace on their souls, and darkness and misery shall flee away, for they will know, and love and praise their merciful Creator. Father, hear me, and in Thy mercy hearken to the cry of Thy servant, for Thou seest my heart and thoughts, O Lord. O, ever make them full of love for Thee—
Amen.

XXVII.

SATURDAY NIGHT, DEC. 24, 1836.

BLESSED LORD, I thank Thee for the calm and holy Sabbath I have this day passed. I thank Thee for granting me this opportunity of consecrating this day. Accept the hours I have dedicated to prayer—to meditation on Thy Holy Word; let them ascend, as the incense of ancient burnt offering, to the foot of Thy throne. No longer are we permitted to gather together as a flock in Thy Holy House, and under the blessed guidance of some chosen shepherd, worship before Thee; no longer does the fire from Heaven consume the offerings Thou, O Lord, once deignedst to accept. We are cast from Thee: no nation has sinned as we have; to none have Thy abundant mercies been so manifestly proved; and even now Thy mercy is extended towards us. We were deserving of utter annihilation: of utter darkness and misery: of complete rejection; but yet Thy mighty arm is stretched over us to preserve and to redeem; for Thou art indeed “a God, long suffering and gracious: abundant in mercy and truth.” Blessed are these words!—and that Thou hast said, O God, the Sabbath day was to be a perpetual covenant: a sign between Thee and the children of Israel for ever! Then, though we are scattered amongst the nations, deprived of Thy holy spirit, Thy illumining light, O “do not abhor us for Thy name’s sake—do not disgrace the throne of Thy glory: Remember, break not Thy covenant with us.” Thy grace has this day permitted me to pray with fervour: on this day to feel holy joy in the

study of Thy law, blessed comfort in devotion. Remember me, and visit me with a continuance of Thy holy spirit, that I may not fall back and become accursed in Thy sight. My sinful nature bids me fear these blessed feelings will depart from me: that I shall become more guilty: sink deeper and deeper into sin. O merciful Father, spare me—spare me this. Let my whole life show forth Thy glory: let it prove it is good to trust in Thee: that Thou wilt yet have mercy on those who walk in Thy paths. O when shall I become pure and holy in Thy sight: when shall I be good enough to come to Thee, clothed as I am in iniquity and in sin. There appears before me a dreary waste of life to be traversed ere the goal is gained, filled with snares and temptations to draw me astray from the only path of safety—a waste where, if I love to wander, if I refrain not my feet, the Lord will not accept me; He will remember my iniquities and sins. O God, let me cling to Thee, failing, tottering as I am. Thou, *Thou* alone canst save me—canst purify me—cleanse me. Behold all my trust is in Thee: in that mercy, that love which has been ours so long, which will not fail while I call upon Thee, Almighty Father. O blessed blessed be Thy name! I feel, I know Thou hast not utterly rejected me. This day Thy mercy and Thy grace have been mine. I look back upon my Sabbath, and I feel, through Thy mercy, I have not wasted or idled away this day. O, merciful art Thou, O God: most merciful, thus to grant me one day to devote to Thee, and grace to feel, to acknowledge this great blessing. Blessed Lord, let me become more humble in my thoughts: more fervent in my prayers. Grant me a

tight rein over my wandering thoughts and fancies, that I may not forsake thee—I may not go backward. I am full of sin: “I was shapen in iniquity—in sin did my mother conceive me;” yet, O Lord, have mercy: make me worthy in Thy sight: strengthen my good resolutions: let them not fade and die; and, oh when stretched on my bed of death, when life is departing, good Lord, graciously permit that every Sabbath spent in a manner pleasing to Thee when in health, may stand clear and bright in my recollection, to soften my corrupt and sinful body—to soothe my polluted mind—when the heavenly essence Thou didst breathe within me shall burst its prison of clay and seek the God who gave it. Merciful Father, let this, my earnest supplication, be acceptable to Thee. And now glory, glory, glory unto Thee, O Thou Most Highest, for the grace vouchsafed me this day—“the Lord is nigh unto all them that call upon Him: to all that call upon Him in truth.” I will extol Thee, O God, my King: I will bless Thy name for ever and ever; every day will I bless Thee and praise Thy name, for ever and ever. Glory unto Thee, O God: glory and might, and praise. O preserve my spirit—turn not away from me, O God; quicken me for Thy name’s sake—Amen.

XXVIII.

SATURDAY NIGHT, DEC. 31, 1836.

THE last Sabbath and the last day of the old year—one of the periods of time that mark out my existence; O merciful Father, when I look around me and see

another year hath rolled by, and the parents I revere, the friends and relations I love, the darling brothers of my heart are yet spared to me in life, while so many of my fellow-creatures are afflicted and bereaved ones, I ask myself why I am so peculiarly favoured? Many changes have indeed been mine, and petty trials and vexations, anxieties and sorrows. I feel I have more cause for thanksgiving and praise, yet my polluted heart, though it hath learnt to pray, still knows not how to praise. O God, I abhor, I hate myself for my ingratitude; yet this night my soul appears deadened and heavy within me—dejected and sad with unknown sorrow, instead of being elastic and glad with praise and thanksgiving, and glory unto Thee. O Thou who seest every whisper of devotion as it rises on my soul, let the moments of silent gratitude for acknowledged mercies which Thou hast graciously permitted me to feel glowing within me, now be acceptable, O my God, to Thee, as in the awful hour of death, when the flesh faileth, and we cannot pray the prayers of prosperous and healthful hours,—soothe our dying moments by the recollection they are even at that moment pleading for us with Thee. So let the moments of gratitude and thanksgiving which I have felt, plead for me when my spirit lies imprisoned and wretched within me. O Lord, my lips refuse at this instant to utter words of praise, for my soul is borne down with the load of sins that deprives it of its heavenly nature; yet my heart acknowledges Thy mercies, blessed Lord, and Thou who canst read the heart, let its feelings be acceptable to Thee. Let David speak for me, my God and my Father—“I will sing unto the Lord as long as I live—I will sing praises unto

my God while I have my being;" "my meditation of Him shall be sweet—I will be glad in the Lord;" "bless thou the Lord, O my soul—Praise ye the Lord!"

Merciful Father, manifold indeed has been Thy loving-kindness unto an erring child this year. Thou hast permitted me to lean more to Thee, and trust less in mine own righteousness. Thou hast given me grace to know that I am full of corruption and sin. Thou hast allowed me to praise Thee in joy: to call unto Thee in grief: and Thou hast drawn nigh unto me in sorrow. Thou hast raised me up friends when I deemed myself forsaken of creature-consolation. Thou hast given me many moments of happiness and of peace when all around seemed a dreary waste and dismal gloom. Thou hast given me grace to study and wisdom to expound, in some cases, Thy law. Thou hast mercifully made belief clearer, and strengthened me in my faith. Thou hast given me time and inclination to cultivate the talents Thou hast bestowed on me. Thou hast given me grace in some few things to adhere to my resolution, and withstand temptation for love of Thy law. Thou hast mercifully permitted me to feel the holy joys—never-failing comforts of religion—of trusting in Thee. O God, I feel, I know this year Thou has drawn me nearer Thee! O blessed be Thy name, even for that alone. Awake, arise my soul—cast off this lethargy, that I may praise my God for all that He hath done for me this year. Yes, I have felt the blessed influence of Thy holy spirit, O God, more than I ever did before; even as I prayed, I have been answered. In not one thing have I referred to my gracious God in vain. I feel now how sweet it is to trust in Him: how

soothing to fly to Him in every joy, in every trouble or perplexity ; to praise Him, to call on Him, to lean confidently on His bosom ; to feel there is One who will never change: who, however earthly friends may change, will never forsake me: who, wherever I may be, is ever near me. "Thou compassest my path and my lying down: art acquainted with all my ways—yea, the darkness hideth me not from Thee, but the night shineth as the day—the darkness and the light are alike to Thee." O I feel as if the spirit of the Lord dwelt more fervently with me at the end than at the beginning of this year. Good Lord, grant that it may be so ; may each year make me more worthy in Thy sight, that I may shine more and more unto the perfect day, that when I come to die I may not feel the horrors of a misspent life rising to appal me. Then let Thy mercy uphold me, blessed Lord ; then let me feel how good it is to trust in Thee ; and if it may please Thee to take me to Thyself ere another year has run its course, let me end this book and this year with avowing my belief in the Unity of God—the Truth of the Jewish Faith—in the Bible as the only Law which should guide our lives and our actions, being the written Word of God—and the firm belief that not my own righteousness, but the mercy of the one sole God can render me fit to die, to ascend to Him, and be one of the blessed who will rise again and glorify Him in the second Paradise—Restored Jerusalem.

O God, my God, let the contents of this little Book, my thoughts and meditations, here transcribed, be an acceptable offering in thy sight. Blessed be the Lord God of Israel, from everlasting to everlasting—Amen and Amen.

XXIX.

MORNING HYMN.

FATHER of all ! beneficent Giver of all good, O pour Thy spirit on my lips, that I may praise Thee, and glorify Thee for the blessings so constantly surrounding me. Though my weak offering ascend from my bed, permit Thy grace to purify and render it acceptable to Thee. Praise Thou thyself in me, for my sinful nature knows not how to frame the words of thanksgiving pleasing unto Thee. Thou hast deemed it good to deprive me of the elasticity of spirit, and buoyancy of health, which Thy loving-kindness permitted should continue for so long a time ; yet will I thank and bless Thee, O my Father, for the light affliction with which Thou hast afflicted me ; I bless Thee for the hours of calm and dreamless sleep Thou hast bestowed on me ; Thy shield was around me ; Thy arm sustained me. Thy mercy permitteth me again to wake in sense and life. I bless Thee for continuing around me the friends I love ; the kindness they lavish on me, O Lord, springeth from Thee alone. I bless Thee for the comforts of home, the peace and sufficiency, which in sickness as in health are mine ; and O blessed art Thou, my merciful Father, for the glad sunshine which, illumining all the creation, beameth within my chamber, and whispereth, that even as those glorious beams pass not by on their course, and leave me in darkness, so wilt not Thou forsake me, O my God. Thy grace will shine upon my soul in sickness as in health, and give me peace ; for the rain, the wind, each varying change, I bless Thee, Lord ; for they are the glorious emblems

of Thy never-failing mercy, Thy constant love for man. Thou givest man his food, and hearest the young ravens when they cry, and me hast Thou fed, O my Father, and my tongue shall speak of Thy glory all the day long, for enabling me still to look on Thy beautiful world with adoration and with love, though my spirit rises not in eager joy, as was its wont in health. For the blessed privilege of calling upon Thee, clinging to Thee, trusting in Thee, O Lord, I bless Thee. O though words fail, and I cannot magnify Thy name, magnify it unto me my God; teach me to praise Thee, and O reject not the offerings of a sad and contrite heart; a broken spirit Thou hast promised not to despise; Thou seest mine is broken; merciful Father it shares the weakness of its earthly prison, and cannot address Thee in connected words. O accept my imperfect praises; there is none like unto Thee, the One true God, the living God, the everlasting King; there is no mercy, no love like Thine. O my Father, permit them to descend upon my soul, and teach it how to praise Thee; waft its thanksgivings on high. Blessed art Thou who healest the sick, restorest to life and causest salvation to spring forth. Blessed, and glorified, and magnified be Thy holy and sacred name, Almighty and merciful Father, henceforth and for ever. Amen, and Amen.

XXX.

MORNING PRAYER.

ALMIGHTY and merciful Father, may it please Thee, in the abundance of Thy mercy, to permit this newly-

dawning day to pass acceptably to Thee. If pain or weakness be my portion in the hours now a blank, and prevent the active employment of my time, O grant me Thy holy spirit, which will enable me, without a murmuring thought or word, to resign myself to Thee. Grant me those solemn thoughts of Thee and heaven, which will render those hours blessed to my soul, by drawing it nearer Thee. Let me not repine if Thou ordain the privation of those pleasures, that improvement, which in health Thou hast made mine own. I would resign myself to Thee, O my God, but my sinful spirit murmurs and rebels. O Thou who hast given me the wish to draw nigh unto Thee, grant, O grant me, the power to do so; let me not fall back now that I would cling to Thee, my Father and my Rock, as my sole support. I look to Thy love as my only treasure. I would implore Thee, O my God, to guard me from those numerous temptations which, in sickness as in health assail me, if Thy Almighty grace be withdrawn. Grant me an even temper, guard me from fretfulness and irritation. O preserve me in Thy mercy from such guilt, root from my heart all evil inclinations, and fill it, O my God, with love and gratitude to Thee, and after Thee to those whom Thou, in Thy mercy, hast ordained should tend me with such kindness and care. Restrain those desires and inclinations which are not fitted for my present state of health, and bless in Thine infinite mercy all those pursuits which Thy loving-kindness still enables me to follow. Let Thy blessing, O my God, rest on every hour of my day, that I may feel in all things, Thou art with me. Thou listenest to my cry; grant me but submission to Thy

Almighty will, moderation of my too easily excited feelings, patience under all Thy decrees, however painful to my corrupted nature. O my heavenly Father, let me rest in Thee, make Thy will mine own; let me without one rebellious thought resign myself to Thee, and live this day as if it were my last. Almighty and beneficent Lord, merciful and compassionate God, O hear me for Thy name's sake, and answer me according to Thy will. Amen.

XXXI.

EVENING PRAYER.

BLESSED and beneficent Father, I thank and bless Thee for the calm and holy tenour of this day, for the holy spirit, the love of Thee, which Thy loving-kindness hath permitted should pervade my mind. I bless Thee for the bodily suffering Thou didst in Thy mercy make mine own, to draw me nearer to Thee; O let not these feelings depart from me; Thy mercy alone can retain them, for my sinful nature is more apt to repine and murmur at continued suffering, than love and bless Thee as it hath done to-day. I thank Thee, O my God, for the calm and holy thoughts Thy grace created within me; O purify and exalt them, till meditations of Thee and heaven can alone employ those hours of sickness which I am compelled to pass in idleness. I thank Thee for permitting me at times to think of death. O let me be aware of its approach; guard me from the fearful state of those who know not, till the final moment, that they are about to die. I pray not for

life, or death, O Lord, both are in Thy hands, and Thou wilt grant what Thy mercy deemeth best ; my trust is in that mercy which Thou hast promised to shew unto thousands of them that love Thee and keep Thy commandments. I plead not my own righteousness, O my Father, alas ! what is it before Thee who “ chargest the angels with folly ;” for the glory of Thy holy name Thou wilt hear me ; Thou art the God of truth, and I *know* that Thou wilt answer me. O my Father, permit me to rise to-morrow with these feelings strengthened and increased within me ; my trust is in Thee, Almighty Father, O forsake me not ; accept my imperfect praises ; purify, exalt them, and permit them, in Thy mercy, to ascend to Thee. Pardon Thou the many secret and presumptuous sins whereby I may have transgressed against Thee this day ; guard me from them, in the future, merciful Father, and for the sake of Thy holy name, O permit me to resign myself more and more each day to Thee. Bless unto me the hours of sleep, and if that blessing be denied me, fill my wakeful hours with thoughts of Thee and heaven ; I lay me down but lightly afflicted, yet, ere the morning dawn, disease may increase, and death itself approach me ; O my Father, let me have no will but Thine. Thy mercy can rob even death of its sting, and bid me welcome it as calmly and thankfully as I do my bed. Secure in Thy infinite love I lay me down, and, whatever may befall me, if never again I may see the light of day in health, O let me have no will but Thine ; I know that it is best. Bless, O bless the parents, brothers, relations, friends, Thou in Thy mercy hast vouchsafed me ; lead them in Thy paths, O my God,

and grant them every blessing in this life which will prepare them for eternity ; reward unto them their constant love and care for me, and grant me that grateful spirit which will ever bid me love and pray for them. I would bless Thee, O my God, for the innumerable blessings with which Thou hast gilded my lot from the first hour that I drew breath, more particularly for those of the past day ; but my sinful nature renders every effort tame and cold. O merciful Father reject not the offerings of my heart, though I cannot give them words ; do Thou teach me to praise Thee ; permit me to rise to-morrow with a glowing and a grateful heart, prepared to worship and to love Thee ; and now O let it please Thee to bless the prayer of thy servant, that it continue for ever before Thee as Thou hast promised, and with Thy blessing, O Lord God, let the earnest supplication of Thy servant be blessed for ever. Amen.

XXXII.

PRAYER FOR STRENGTH UNDER BODILY AFFLICTION.

O LORD my God, if Thou hast ordained that weakness and disease should deprive me of the health which Thou hast mercifully permitted should continue for so long a time ; O grant that my spirit may not fail, whatever Thou mayest think fit in Thy wisdom to cause my body to suffer. I do not murmur, O Lord my God, for I know all that Thou ordainest is sent in mercy, to make us more fitted for another and more glorious sphere, to purify and cleanse us for Thyself. I do not repine, O Lord, yet, at the time of bodily suffering, when pain

deprives us of our natural rest, when weakness imprisons our energies, when we turn restless and uneasy on our couch, and our irritated blood causes us to behold everything through a wrong medium, and we are ready to repine at every annoyance, and become impatient with those around us; then, O Lord, bestow on me strength of mind, a calm contented spirit to enable me to acknowledge Thy hand, and feel that all is sent in mercy, even though it appear as chastisement. Let not temper fail, but permit gratitude alone to fill my heart towards those whom Thou hast ordained should tend me in those moments of weakness and disease; strengthen my spirit, though my bodily strength should fail; and turn my thoughts to thyself, O God, in those moments when every amusement may be denied me, when sickness may deprive me of those pleasures and pursuits natural to health and life; O let me not repine for them, but bestow on me that calm and grateful spirit, those holy and blessed thoughts, which will enable me to bear all bodily affliction with a resigned and even a rejoicing spirit. O most merciful Father, hear my prayer, and do not Thou forsake me in those moments when Thou mayest ordain bodily health should forsake me. Be Thou with me, strengthen, fortify, support me then, O Lord; let me lie under the shadow of Thy wings; let me feel Thou wilt make my bed in my sickness, and strengthen my soul while my body faileth. Then, though pain encircle me, my thoughts shall be my comfort; though sleep forsake me through the weary hours of night, I will not fear, for Thou wilt be with me, and draw my thoughts to Thyself. O hear me, my God, and in Thine infinite mercy bestow on me that blessed

strength, those holy and consoling thoughts, which will enable me to bear all bodily afflictions with that spirit most acceptable to Thee. Blessed art Thou who answerest all who call upon Thee. Amen.

XXXIII.

SATURDAY NIGHT, 14TH JAN., 1837.

MERCIFUL FATHER! I thank Thee for permitting me to devote this day to Thee. Thou hast given me grace to pray, to meditate on Thy word, to read Thy holy law. Blessed art Thou, O Lord, blessed be Thy name; glory, glory, glory unto Thee! Teach me how to praise Thee, my God; my lips refuse to utter thanksgiving due to Thee. Teach me how to frame words of praise acceptable to Thee. A fortnight of the new year hath passed away, and Thy blessings are yet extended over me. Thy spirit, O Lord my God, hath been granted me during that short interval. I did implore Thy blessing in a decision, thy guidance; and both were beneficently granted me. O how can I praise and thank Thee sufficiently for that mercy which has given me so many enjoyments at home. O merciful God, Thou seest how I dread my religious feelings should ever change; I know not the events of one hour, I shrink from the dreadful thought. The close of the year may find me retrogressing, not advancing, in the holy paths where Thy right hand may lead me. The dawning year is to me as wide, as unmarked a blank, as the pages of this little book. O merciful and gracious God, may this year be spent in Thy service, even as I dedicate this

book most solemnly to Thee. O guide my thoughts that they may be of Thee; my words, that they may glorify Thee; my actions, that they may prove, in sorrow or in joy, in health or disease, in life or death, how good it is to trust in Thee. O merciful Father, I fear to fall; my soul shrinketh in dread lest my actions should deny my words; lest goodness should dwell upon my lips, and not within my heart. Thou alone canst enable me to live up to the spirit of the religion I profess. Blessed Lord, O permit me to do so. Let me be a chosen servant of Thy law; let me ever feel, wherever I may be, Thou, *Thou* O God, art near me. Thou wilt protect me while I call on Thee. "Lord Thou hast heard the desire of the humble; Thou wilt cause Thine ear to hear." "Whither shall I go from Thy spirit; whither shall I flee from Thy presence." O how blessed is the thought—I cannot fly from Thee! Thou knowest my heart; thou readest my thoughts. "There is not a word on my lips, but lo, Thou, Lord, knowest it." "I said unto the Lord, Thou art my God, hear the voice of my supplication, O Lord;" and graciously permit my meditation, this night, to be pleasing in Thy sight. Amen.

XXXIV.

SATURDAY NIGHT, FEB. 25, 1837.

O LORD, Thou art my God! I will exalt Thee, I will praise Thy name, for Thou hast done wonderful things. "Thou, whose councils of old were faithfulness and truth," Thou who, when Solomon implored Thee

for the gift of wisdom, didst answer him with blessing, O merciful Father, may it please Thee to pour Thy blessing upon me, and increase and improve the gifts Thou hast vouchsafed me. My every enjoyment I owe to Thee; without Thy sustaining grace Thy gifts would not have procured me the affection and regard of those I love, nor the many hours of happiness that each day are mine. Father, Thou knowest the heart of Thy servant; Thou readest its most earnest, yet most secret wishes. I call upon Thee, O Lord, for Thine attribute is mercy, Thy name is love. O hearken unto my prayer, let my cry come up to Thee. O Almighty, Thou hast given me one talent, not bestowed on all Thy creatures; one that permitteth me quietly and cheerfully to remain at home, without desiring a change—that maketh home the dearest spot to me. Blessed Lord, permit me, in Thy mercy, by that talent to do some little good to my fellow-creatures. I know not the true motive of my wishes; to my darkened and polluted eye, it seems but love of Thee, and love of them; but Thou knowest my heart, O Lord, O grant my prayer accordingly. If indeed the motive of these desires be vanity or ambition, O remove them from my heart, even if it be by fire. "Create in me a clean heart, O God, renew a right spirit within me." Take from me such corrupted hopes, let them not remain secret, but not less powerful sins. But, if my humble petition be pleasing unto Thee, O God, if my motive be pure and holy in Thy sight, O do Thou with me what seemeth best to Thee. Father, I have put my trust in Thee, let me not be ashamed; deliver me in Thy righteousness. Blessed Lord, I know not for what

I pray; my whole heart is open to Thy awful inspection. O have compassion on Thy poor servant. "Lord Thou knowest my down-sitting and mine up-rising; Thou understandest my thoughts afar off, for there is not a word on my tongue, but lo! O Lord, Thou knowest it altogether." Thou knowest the most earnest wish of my heart—by Thy gift, O Lord, to assist my parents, to add my mite to the happiness of my fellow creatures, "to glorify Thy name in the great congregation, to praise Thee before much people." If my motive be but vain ambition, Almighty Father, in Thy mercy tear it from my heart, and consume it in Thy just wrath. But, if it be otherwise, if it be pure and pleasing in Thy sight, teach me to say, to feel, Thy will be done, that cheerfully, unrepiningly, I may bow to Thy decrees, whatever they may be. "O God, Thou knowest my foolishness, and my sins are not hid from Thee." Hear me, O Lord, for Thy loving-kindness is great; turn unto me according to the multitude of Thy tender mercies, and hide not Thy face from Thy servant, for I am in trouble. Let Thy salvation, O God, set me on High.

XXXV.

PRAYER FOR GUIDANCE IN TIMES OF INDECISION.

FATHER, merciful Father! O look down from Thy dwelling-place on high, and have compassion on a child of Israel who calls on Thee; Thou to whom all things are light, who knowest all things at their very beginning. Thou seest the doubt and indecision of Thy

servant. O guide me in this matter; teach me what path is most acceptable to Thee, my God, and show me the clear line of duty to my parents. Father, my whole trust is in Thee. I know whatever Thou ordainest is best, however it may interfere with my own wishes and inclinations. I commit myself to Thee, O God; my soul and body are in Thy hands, and all my affections, hopes, desires, pleasures, are also Thine. O do Thou lead me in the right way; mine eyes are darkened, and I shall stumble without Thy supporting hand. I know not my own heart, O my God; it is deceitful above all things; its very wishes are hid from me. I know not what is for my happiness, and therefore am I hesitating and weak, varying and inconstant; each day a new emotion seems predominant within my heart. Were I called upon to decide, I know not in what way to do so. O my Father, lead me in Thy way, and teach me what is most pleasing unto Thee. Wherever I am, let thy blessing hover round me as a shield. Be Thou with me, whether in the shelter of home, or by a stranger hearth. Let me feel Thy blessed spirit on my soul, guiding my every action, turning my secret thoughts to Thee. Let not my own will gain ascendancy; let not my own wishes bid me forget to look to Thee; govern my thoughts, that they may not rest too much on any one desire. Let not anticipation deck the future with colours whose brightness is tarnished as soon as the future becomes the present. Whichever way I turn there seems an equal degree of pleasure and of pain. I know not which is most acceptable to Thee. Father, Thou knowest that I trust in Thee, that my only hope is in Thy mercy. O let that mercy

guide me now; and whichever way the darkness of indecision be removed, O let me feel that it is Thy will, that Thou hast ordained it thus, that however my own wishes may appear to rebel, however my sinful thoughts may start objections, O permit me still to trust in Thy wisdom, and lean on Thy unfailing mercy. I call upon Thee, O my God, with my whole heart. Answer me for thy name's sake!—Amen.

XXXVI.

THANKSGIVING AND PRAYER.

ALMIGHTY and ever blessed God, O permit a child of Israel to pour before Thee the thanksgiving of a grateful heart, and prayer for continued mercies. The period to which I looked forward with pleasure and pain, is nearly over, and Thou hast hearkened to the fervent supplication I offered up at the commencement, and mercifully and abundantly answered it.

O my God, my lips would praise Thee, but my spirit is dull and tame, and I cannot raise it unto Thee. O my God, truly I may say, I called upon Thee, and Thou didst answer me. "Never have I called in vain. O Thou who hearest prayer, why unto Thee will not all flesh come?" Father, I thank Thee for Thy unnumbered mercies. I bless Thy name, for from Thee all blessings come. O accept my acknowledgment and praise, tame and spiritless though it be. O let Thy mercy purify it from imperfection and make it acceptable to Thee. I bless Thee, O my God. Father in Heaven, Thou hast in Thy wisdom ordained, I

should leave for a short space the home I love. The change to my darkened eye would promise pleasure, but Thou seest the dread and pain which is also mingled with it. O let Thy spirit be with me wherever I may dwell! Guard me from the temptations that in scenes of pleasure will undoubtedly surround me. Grant me Thy grace to resist them all. Shield me with Thy wings; let me not fall from Thee, O let me not desert the path I have chosen. O permit not over-excitement to gain ascendancy and banish self-possession. Guard me in Thy mercy from that miserable depression which ever follows extreme excitement. Grant me a holy frame of mind, O God! let me think, speak, and act, in all things soberly. Thou seest where my wishes tend; Thou knowest anticipation is decking the future with many varied hues, which I know will fade and die. O mighty Father, guide me on in safety; O let not such joyous fancies occupy my mind; let me not think of the future, for I know it not. Man may have anticipated it; but it is not ours, it may never be. Thou mayest in mercy refuse the wishes that now seem predominant. Teach me submission to Thy will, patience under disappointment. Thou mayest ordain its fulfilment; grant that I may meet happiness calmly, soberly.

O my God, I commit myself to Thee. Do Thou preserve Thy servant, for my own plans are as nothing. I know not the future. Let Thy blessing hover round me, O my God, shielding me from evil, guarding me from temptation, from excitement; and if disappointment cometh, O teach me to meet it submissively and cheerfully. Father, hear my prayer, for Thy Name's sake!

XXXVII.

BIRTHDAY MEDITATION.

THIS day have I completed my twenty-first year ; and not only do I commence another year, but, according to many, another period, when feelings, habits, inclinations, change : will it be so with me? O, blessed Lord God of Israel, let not my religious feelings change, save for the better ; and as to all else, Lord, do thy will. "My times are in Thy hand;" Thou knowest what is best for me, and to Thine Almighty care, without one doubt, I commit myself; for Thou hast been merciful unto me, O God, most merciful. To all my prayers, imperfect, stained with earth though they be, Thou hast given answers. I have never called on Thee in vain. In the midst of tribulation, of greater sorrow and anxiety than it had ever before been mine to know, I called aloud on Thee, and not only did Thy blessed spirit descend upon my soul, calming with its heavenly influence my bewildered and miserable thoughts, but even creature-comfort Thou didst bestow on me, when I expected it not. Thou didst raise me up earthly friends. My prayers for the afflicted Thou badst return with blessing on my own bosom. I looked in The Book, and there were promises to soothe and cheer; for I felt they came from Thee. I have come unto Thee in all circumstances, I have prayed for Thy blessing, Thy guidance in all things, and graciously hast Thou permitted me to feel that my Father in Heaven heard and answered me.

Thou hast removed the clouds that overwhelmed my onward path ; Thou hast preserved unto me all that are

dear in health and life, while so many are laid low in suffering and bereavement. Thou hast enabled me to cultivate Thy gifts, and give pleasure by them to my friends. Thou hast permitted me to improve in the blessed knowledge of Thee and Thy Word, to satisfy the doubting, to give pleasure to my beloved parents. O my God, I have prayed unceasingly to be their blessing; their words would say my prayer was granted; but to Thee, to Thee alone, be all the glory, if I am indeed their comfort; if the little attentions, the affection I endeavour to shew for them, afford them so much happiness, O my God, it is Thy work; permit it to continue, enable me in the new dawning year to be even more governed in my conduct towards them, permit me yet more to prove the love, the duty I owe them both. Let me never forget myself, let not one impatient word, one rebellious thought, ever pass my lips or mind. Thou hast blessed me in my parents, O my God; O accept my fervent thanksgiving for Thine abundant goodness. Preserve them to me, Mighty Father, permit my brothers to be their blessing and support. I have prayed for my brothers, and Thou hast answered me.

Father! in vain would I enumerate the blessings that have been mine this past year; unceasing, unchanging they surround me, and my praise is too dull and tame to ascend to Heaven. O, my God, Thou seest I feel Thy goodness, my trust is still in Thee, Thee alone—let it never waver. The years of girlhood are passed, and now more than ever have I become a responsible being. O guide me in the right path, let not my foot slip, let not my thoughts turn from Thee, my God. My

God, in Thy mercy strengthen, purify religion within me: O Thou knowest how I dread a change, that I may forget Thee, and that the good feelings of former years may fall away and die. Many have been the sins of the past year, yet religion has remained the mainspring of my every thought, and permitted me to be more contented than in either of the former years. I have thought more of Thee, I have loved Thee more; O let me love Thee more and more, that, when the hour of trial comes, I may fly to Thee for refuge; guard me from sin. Thou knowest if suffering be best, and, if it be, O teach me how to meet it. Let me on my next birthday feel I have drawn nearer Thee, that my spirit is quickened, my devotion warmer. Whatever may befall me in the newly-dawning year, permit it to tend to the improvement of religion within me. Let me still trust in Thee, let me still rest securely on Thy loving mercy; and, if death be my portion ere I behold the close of another year, Almighty Father, do Thou, in Thine infinite mercy, soften the mental terrors, the bodily anguish of a death-bed, and take me to Thyself. "I have trusted in the Lord, and therefore I shall not fall; I called upon Him, and He answered me. Blessed be the name of the Lord God of Israel, from everlasting to everlasting!"—Amen.

XXXVIII.

PRAYER.

FATHER of mercies, Thou who hast given me not only the ability to think, but the power to express my thoughts in appropriate words; Thou who hast

gilded my earthly lot with a gift so precious, that time never hangs heavily, nor are my spirits depressed from a mind vacant and unemployed ; O my God, may Thy blessing fall upon my new appointed task. Grant me the power to embody the thoughts that are constantly flitting across my brain. Permit me to show forth Thy glory in all I write. And if worldliness and frivolity must mingle in my task, let them be hallowed by showing clearly those rocks against which, were I tempted, I might fall. In portraying the characters of others, O my God, let my own heart stand before me with all its natural sins and faults. Let Thy blessing so sanctify my appointed task, that it may assist me in the knowledge of myself. Let my religious and moral duties appear even more clearly before me as I thus write. O my God, I acknowledge Thy beneficent hand with fervent gratitude and thanksgiving, in the pleasure that Thy gift bestows : do Thou bless it unto me, by enabling me thus to show forth Thy glory, and obtain a better knowledge of myself. Father, Thou knowest my heart ; O have mercy on Thy servant. In my newly designed task, let it not gain as much dominion over my heart as did the last. I trust in Thy mercy, Mighty Father. O guard me in future from such engrossing fancies. Enable me to give up with cheerfulness and good temper this, my favourite amusement, if duty in any way demands it. Guard me from sacrificing employments of more consequence to find time for this. Let Thy blessed spirit be with me, merciful Father ; and O let me never for one moment forget that this enjoyment is Thy gift, and, as such, commands me ever to be prepared to render it back to Thee, whenever and however

it may please Thee to recall it. Father, let not these thoughts depart from my soul, but sanctify and bless them.

If it be acceptable to Thee, O my God, grant me health and leisure, peace and ability, to complete the task Thou hast enabled and permitted me to commence. But if such be not Thy will—if ill-health in those around me, increased duties, or any other cause, prevent the indulgence of my favourite pursuit, O do Thou pour Thy blessing on my soul, that I may say from my heart with rejoicing love and trusting faith, “Not my will, not mine, but Thine, O Lord, be done.” My fervent petitions are before Thee, Almighty and Beneficent God, O grant them according to Thy will.—Amen.

XXXIX.

EVENING PRAYER.

ANOTHER day hath passed, O most merciful and gracious God; and night, which Thou in Thy great goodness hast ordained to bring rest and sleep to the children of earth, is at hand. Almighty and ever blessed God, O guard me and all the inhabitants of this house from the terrors of the night. O grant that gentle and refreshing sleep descend on mine eyelids, and that I may wake again in the morning with health and strength renewed, to go through the duties of the day. O preserve me from evil dreams, and grant that happy and innocent visions may flit around my pillow. Guard my sleeping thoughts from impurity and guilt, O Eternal, that when I wake in the morning

my first thought may be on Thee, and on Thy unnumbered mercies, O my Father. Let Thy glorious works, Thy never-ceasing mercies, be ever present to my mind, when I lie down at night and when I rise up in the morning; permit them to be so strongly impressed within me that love and gratitude may ever fill my heart towards Thee, gracious Sovereign of the Universe! Lord alike of heaven and earth, Blessed be Thy name!

Almighty Father, I have sinned through the past day, but mine eyes are blind, and my sins are hid from me. I have failed in love and devotedness to Thee, O Lord, and many other sins from me concealed are known to Thee, O Lord, and Thou wilt not forget them. O have mercy, and pardon, for Thy great Name's sake, the sins I have committed in the hours that are past, and through Thine infinite mercy, Almighty Father, give me strength to guard against them in the future. If I have performed my earthly duties pleasingly to Thee, O my Father, to Thee be all the glory! Lead me in Thy path, that I may perform my duty better every day! O my Father, have mercy on me, and in the hours of darkness be Thou my guardian and my Shield. O pour Thy blessing on me, and grant, O Eternal, that on the morrow I may wake early to pray, and with renewed health and spirits rise to do my duties on earth. O hear me, Almighty Father, and through Thine infinite mercy grant my prayer. Blessed be Thy great Name, for evermore!—Amen and Amen.

XL.

PRAYER FOR EVERY NIGHT.

ALMIGHTY FATHER! if it please Thee to grant health and peace to descend on this my home, and all that are dear to me, that I may be enabled regularly to employ my time, O let Thy blessing attend me, and enable me to feel that Thy spirit dwelleth within me, and encourageth all I do. Aid me to keep my resolutions. Assist me in the cultivation of those talents Thy loving kindness hath bestowed on me, that in the proper use of them I may show forth Thy glory, and repay my parents for the tender care they have taken of my infant years. And yet, Almighty Father, in Thy mercy guard me from the sin of selfishness; let me not become so engrossed in my own pleasures and studies as to forget or neglect my domestic and social duties. Let me bear submissively whatever it pleaseth Thee to ordain, and give me grace cheerfully and willingly to give up my own inclination for the sake of others. Let Thy blessing be with me, O Lord. Let health and peace be the portion of all around me; and permit me in Thy mercy to adhere steadily and calmly to the rules I have laid down. As Solomon saith, "for everything there is a time," permit me to perform my earthly duties in that manner most acceptable to Thee. Blessed be Thy Name!—Amen.

XLI.

MORNING HYMN.

BLESSED art Thou, O gracious and ever-blessed God, who hast ordained another day should dawn for me.

Blessed art Thou, who, in Thy great mercy, hast permitted me to wake in health and strength from the terrors of the dark and silent night. Thy shield was around me; Thine arm sustained me; even in sleep Thou wilt not forsake me. Thou withdrawest not Thine arm from me, lest I sleep in death. Thou hast recalled my fitting soul, and I wake and think, and rise and move, and my soul would praise Thee, O my God, but it hath no words adequate to speak those glorious praises! The sun, when it shines forth in its splendour, deluging all things with its flood of brilliant light, proclaims Thy Majesty, O Lord; the rain, the wind, speak of Thy unchanging mercy, Thy constant love for man. The little birds have raised their early carol, and their voices sing to the glory of their beneficent Maker: but I know not how to utter forth Thy praises, O our Father; my lips are mute. I look forth on all speaking nature, and my heart proclaims Thy glory, and my soul is filled with gratitude and love. O my Father, accept the thanksgiving of my heart, for how can I praise Thee, O Lord, according to Thy works; how can I speak my thanks for Thy never-ceasing goodness? O teach me to walk in Thy ways, O my God, that I may come near Thy footstool. O lead me in the paths of righteousness, that my soul may utter forth Thy praises, that my lips may speak my gratitude and love. O Thou art my God; Thou art my God, and I will praise Thee, and exalt thee for ever, with my whole soul, and my whole heart; and I will give thanks unto Thee, O God, for Thy mercy endureth for ever. Thou hast given me blessings I deserve not. Thou hast given me mercies of which I am unworthy. Far above many

of my fellow creatures hast Thou blessed me. O let me still feel how unworthy I am of such goodness, and each morning bless and glorify Thy Name. Blessed art Thou, O Lord my God, now and for ever. Hallelujah! Praise ye the Lord!

XLII.

PRAYER FOR SABBATH EVE.

I THANK Thee, O merciful Father, for permitting me to behold the close of another week in health and peace. I thank Thee for allowing me to look upon the Sabbath as a day of holy and blessed rest, mercifully granted to Thy people Israel. We may not assemble to worship Thee in Thy Holy Temple, O Lord, yet let the prayer of the son of David, when he dedicated his house to Thee, still be acceptable to our God—"and hearken Thou to the supplication of Thy servant and of Thy people Israel, when they turn toward this place, however distant they may be, and hear Thou in heaven, Thy dwelling-place, and when Thou hearest, forgive; and forgive Thy people that have sinned against Thee, and all their transgressions wherein They have transgressed against Thee, for there is no man that sinneth not."

O permit me to pray in these words, O Lord, for though removed from Thy House, I acknowledge my transgression, and will praise and worship Thee. I thank Thee for the great mercies Thou hast vouchsafed me during the past week, for enabling me to do my duty in that station wherein it hath pleased Thee to place

me; for the divine assistance Thou hast given me in Thy mercy, O Lord, in the cultivation of my talents, Thy gifts, O my God; for guarding me from evil temptations and presumptuous sins. And I thank Thee more particularly, O my God, for the kind parents Thou hast bestowed on me, to whom, under Thee, I owe all enjoyments of this life: do Thou bless them, O Lord bestow on them Thy holy spirit, and preserve them in health, long to guard their children. Have mercy on my brothers; bless them, O Lord; forgive them the sins and faults they may have committed during the past week, either in deed or thought; and in Thine infinite mercy make them good and acceptable in Thy sight, Father of Mercy!

I have sinned during the past week, either in thought, word, or deed. I have failed in duty; my thoughts have wandered continually, as I prayed to Thee. Thy spirit yet dwelleth not in me; my moments of devotion are too weak and tame; the thoughts of this world too frequently occupy my mind. O merciful Father, forgive these manifold sins. Thou readest my heart, and knowest the humble penitence with which I would confess my sins to Thee. What am I but a worm, an atom in Thy sight? Less than the smallest particle of dust on which I tread is to me; and yet I lean on the infinite, never-failing mercy of my God. I trust in Thee, O my Father. Thou art my stay, my hope, my trust; and I fear not man, for I feel that Thou art with me. Thou listenest to my cry, O forgive my sins. I pray before Thee, O Lord bowed down beneath the sense of my own nothingness. Prostrate before Thee, I implore Thy mercy, not for

my own sake, O Lord, but for that great and awful Name, by which Thou hast promised to show mercy to thousands of them that love Thee and keep Thy commandments. Unworthy as I am, withdraw not Thy great mercies from me; still extend Thy protecting arm over me, and guard me from my sins. Impress my every action, my every thought, with Thy Holy spirit. Sanctify Thy servant in Thy sight, O Lord. Cleanse me from my impurities and sins. Let me feel that Thou art with me wherever I may go. Strengthen my soul, that should the future bring with it trials and sorrows now unknown, I may not sink beneath them, but perform my duty, painful as it may be, aided and encouraged by Thee. Whatever may befall me, let not the spirit of religion depart from my soul. Great God of Israel, Father of life, and love, and mercy, make me but worthy in Thy sight, and under all circumstances, in Thine infinite mercy, teach, O teach me Thy will be done.—Amen.

XLIII.

PRAYER FOR THE SABBATH MORN.

FATHER ALMIGHTY! may it please Thee in Thine infinite mercy, to pour Thy blessing on Thy Sabbath day, and grant us that grace which will enable us to employ it in a manner acceptable to thee. Removed far from our own land, scattered as fugitives among the nations, as a just punishment for our sins against Thee; O my God, Thou knowest the many things which combine to render the task so difficult, to remember the Sabbath

day and keep it holy; the many interruptions which disturb us, and prevent the sacred day from retaining that holiness which alone can render it acceptable to Thee. O remember these things, merciful Father. Remember Thou hast visited us in Thy wrath, and taken Thy holy spirit from us, and have compassion, for without the fulness of Thy grace within us, how can we address Thee with constancy and fervour? Worldly thoughts, earthly objects, mingle with our prayers, and turn them away from Thee. Our weak and corrupted natures cannot fix attention on things relating to Thee alone, without the help of those outward forms, of which, in our exiled and destitute state, we are now deprived.

O my God, permit then Thy righteousness to be at work within us. Let Thy grace fix our hearts and souls on Thee this day, which by miracle and precept Thou sanctifidest unto Thyself. Let Thy blessing be amongst us this day, O my God, more particularly on the members of this family; and so sanctify us that Thy mercy may form Thy temple in the midst of us, where Thy spirit will dwell for evermore.

O teach us to pray to Thee, to bless Thee for the innumerable blessings granted us this week. Enlighten our eyes that we may look well within ourselves, to confess our sins; and give us Thy divine help to depart from them, and become more worthy in Thy sight, in the week that is now dawning. Let Thy spirit rest upon Thy Word, O Lord, that we may understand it better; and each Sabbath-day improve us in the knowledge of Thee, and of Thy Law. Grant us that holy temper

which will turn our thoughts to Thee, even if worldly interruptions occur to distract our attention from those studies most acceptable to Thee.

O sanctify us and bless us, Almighty Father ; we would devote this day to Thee. O guard us from all temptation to turn aside from seeking Thee ; and, in Thine infinite mercy, teach us those things most acceptable to Thee. Blessed be Thy Name, Merciful and Beneficent Father, now and evermore. — Amen and Amen.

ON FAMILY PRAYER.

[*The following Remarks on Family Prayer were written about twelve years ago by my beloved daughter, at the request of, and expressly for, Mrs. Belinfante, who wished to have some prayers suited to the capacity of very young children, short and simple. Having been considered valuable by several friends, I now publish them for the benefit of those young mothers who are desirous of beginning at a very early age the religious education of their children*].

"It shall come to pass, before they call I will answer; and while they are yet speaking, I will hear" (Isaiah lxv. 24).

"The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of those whose heart is perfect toward Him" (2 Chron. xvi. 9).

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm l. 15).

"The Lord is thy keeper" (Psalm cxxi. 5).

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me, for thus saith the Lord" (Jer. xlix. 11).

"Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Prov. iii. 12).

"The Lord is nigh to a broken heart; and saveth such as be of a contrite spirit" (Psalm xxxiv. 18).

"As one whom his mother comforteth, so will I comfort thee" (Isaiah lxvi. 13).

THE following simple prayers are not intended for children to repeat *themselves*, but to be read by the father, mother and instructress of a young family, in the presence of all their children, from three years old upwards, earlier if the disposition of the child be such as to allow it to remain attentive during the time the prayer may last. To depend upon a young child reading or repeating a prayer by himself, we must either lose a great deal of valuable time, or dishonour the name of our Father in Heaven, by hearing it constantly and irreverently repeated as a task and lesson, before

the infant lips are aware of the deep solemnity, the vital consequence of what they are saying. And the habit of carelessly uttering that Holy name is not lost, even when riper years should make them conscious of the evil habit. It appears to me of the utmost consequence, to impress the infant mind as early as possible, with notions of veneration and love for their Father which is in Heaven, and this is easily and delightfully accomplished by their ever associating their *parents* with their prayers. Imitation is the quality almost the first discernible in children; the love and confidence they bear towards their parents (young children for a mother particularly) urges them to imitate all she does, even to imbibe her feelings of love, or the contrary, wherever they are visible. To make, then, prayers a never failing source of comfort, of guidance, of relief, let them listen to their mother's voice, as morning and evening she addresses her Father in Heaven to thank Him for His care—to implore His protection and guidance through the day and night, His forgiveness of their sins, His grace and strength to resist them, and to love Him according to His commandment; and the youngest child will learn to reverence and love the invisible, yet ever present God. To look upon Him as his Father and Friend, to feel that he owes all his infant joys to Him, he will learn this, before he is conscious of the blessed gain he has imbibed; and in after-years, when the full extent of the comfort, the strength, that religion gives, is felt, how will he bless his mother, at whose knee he first learned to address *her God*, now he feels to his heart's core, *his own*. But this will never be

obtained so completely, if a mother merely hears her child repeat his prayers—unless he has joined her in prayer, or seen her pray, all her instructions will be comparatively of little avail. We cannot expect a young child to feel love and reverence for an unseen Being of himself—he must do so first, because his mother does, or because he knows all that she does it is right for him to follow. He has heard her utter with solemn reverence, the name of God; he has seen her serious and quiet whenever she addressed Him in prayer, that all trifling play or amusement is put away before she begins to pray, and that holy impression will seldom leave the intelligent child through life; it remains even when the parent may have sought the God she has loved and served; remains to hallow her memory, and urge him on to tread the path she trod.

Another advantage of this plan is, that a much younger child may be admitted to family prayer, than can possibly be taught to pray himself. It is of little consequence, that at first he may not quite understand all that his mother reads; he sees her serious yet happy, his brothers and sisters attentive and quiet, and he will learn to be the same, and by imperceptible degrees fully understand and appreciate the privilege of being admitted, though so young, to pray to his Father in Heaven.

If it be, as it undoubtedly is, necessary that boys should early learn the comfort and blessedness of prayer, it is doubly more so for girls; and for them how much may maternal affection do? How few women are exempt from sorrow and suffering, either bodily or mental, that may only be soothed by constant and faith-

ful prayer? How few young gentle hearts pass through life unscathed by those inward sorrows, which can be healed only by the consciousness that the love borne towards us by our Father in Heaven, is deeper, stronger than the dearest felt for us by our friends on earth; and how can we learn this love, but by studying His word, and how seek Him in our troubles but by being used in our infancy to address Him in every sorrow, and praise Him for every childish joy. It is the want of this constant intercourse with our Heavenly Father that brings down on the Jewish nation the charge of possessing no comfort in their religion: but it is not our *religion* that is at fault; it is that we never pray *with* our children, never permit them to see in ourselves the privilege of prayer, but contented with desiring them to repeat a set form, rest quite satisfied that they will acquire of themselves all that is needed in religion. This is the reason why many of our nation, yearning for comfort, for the privilege of closer communion with our God, desert their fathers' faith, and seek that, so many of whose members show forth so beautifully, so blessedly, its solace and its peace. Oh, should not every Jewish mother tremble, when she thinks that this may be, nay, *will* be, unless she teach her children to pray, to *love* their Father who is in Heaven, to revere and feel the privilege, the comfort of His word, and how can she do this, but by calling them round her, to listen to the morning and the evening prayer; but by evincing how *she* loves to address her God, and read his word; how careful *she* is to obey His law, and take His given word for her guide and support in the daily events of

life, by showing how earnest she is to lead her children in His paths. Will a child ever forget such lessons? Oh, no! Even in moments of temptation, of doubtful enjoyments, the thought of his mother will be there to check and to save him from evil and from sin. Incumbent as the duty of religious instruction is, on mothers of every faith and every class, it is still more imperatively demanded from the mothers of Israel; for they have no assistance in their arduous task, save that which will be vouchsafed them from Heaven whenever it is sought by earnest and lowly prayer. It rests with them to open to their children the fountains of salvation of life, of the deep measureless love which the history of God's dealing with His rebellious people can so abundantly, so eloquently prove. Ever turning from His paths, still His mercy failed not; and scorned, degraded as we now are, still we are the objects of His love, His tender pity, which "waits to be gracious" only till the heart is lifted up to Him in child-like faith, in earnest prayer.

It appears to me, that the great fault shown by the Jewish nation, is in puffing up our hearts with pride from the first moment that we can understand that our religion is different from those around us. We are told that we alone are of the true religion, that all others are false, that all appearance of piety with them is only cant and hypocrisy. In short, the only lesson of religion we receive is, that we alone are worthy in the sight of God, that all else is idolatry and folly. Instead of which, we should engrave on the yielding hearts of our children, the tale of Israel's awful sin; that we *were* indeed the favoured of the Lord, the blest, the loved

above all others—but that we rejected His gracious love, we revolted from His merciful yoke, and so awfully and ungratefully sinned, that He was compelled in justice to chastise, and that we are *now, even now*, suffering from the consequence of those sins.

Will not any right feeling child melt at this tale of boundless love and base ingratitude, and feel that he would not act thus, that he would try and love that merciful Being, who so much loved him, and then is the moment to impress the still acting mercy of his Father in Heaven upon his little heart. Then tell him we must not despond; that we are God's chosen people still, though at present under his displeasure; that He loves and cares for us still as His beloved children, and that we should leave no effort untried to serve and love *Him*, that we might prove to *Him* the sins of our ancestors are not ours, and *show* that a religion so pure, so consoling, so full of hope as that we practise, could have its foundation but in God alone. If the Jewish religion were taught thus, would it not be productive of more real comfort, gratitude, faith and love than it is, alas! too generally now. I seem to have wandered far from the original subject of these few remarks; but it was necessary to evince the great consequence of family prayer.

Let it not be thought I would banish from family circles the prayer-books so long in use among us; far from it. Both the morning and evening prayers here written, are invariably followed by the Shemang, without which, in my opinion, no form of *Jewish* prayer is complete; but my great wish was to write a family prayer

that would *touch* the heart, and *reach* the understanding of the youngest child. This, a selection from our prayers could not do of itself; we could not select a portion sufficiently *brief* for the purpose, and yet to contain the supplication we require; we should never weary the attention of a child, particularly in the solemn duty of prayer. Until the age of seven, I should say, the morning prayer and the Shemang were quite sufficient, followed as they ever should be in the morning by either a few verses or a chapter from the Bible, and a selection of appropriate verses from the Psalms. From seven till nine, we might add the two prayers directly following the Shemang: "And it shall come to pass," etc.: "And the Lord spake unto Moses," etc. At nine the Amedah might gradually be added till the whole is said; and at thirteen the inclination of the child might be consulted whether to read more in the prayer-book, or study the word of God rather longer by himself.

The evening prayer, the Shemang, a simple hymn, and some well selected verses of the Psalms, are quite enough for any child till the age of thirteen; at that age, if the mother's duty has indeed been performed, there will be no need to tell a child to pray, or desire it to read the Bible; he will have learned the comfort of both, and hail it as a privilege and a blessing.

Do not let me be understood to insinuate, that a child should not be allowed to pray by himself till he has attained the age of thirteen—had I children of my own, I would hear them pray in their own simple words and childlike phrases every night before they sank to

sleep, a duty quite distinct from family prayer. *That* has already evinced to the infant mind the *necessity* of prayer ; but it is never too soon to teach a child, that that will not do alone, there must be private and individual prayer, or he will never learn, to its full extent, his dependence on the assistance and blessing of his God. A general confession of sin will not come home to his little heart, as the recapitulation of the faults he may have committed, or the errors he may have been led into ; a general thanksgiving in the same way does not awake such real, though perhaps, childish gratitude, as the memory of pleasures felt by himself individually in the day just past. Let a mother recall these things to an affectionate child ; if he have been naughty, given way to momentary ill temper, or other faults peculiar to childhood, let her gently and affectionately point out the evil, and impress on his mind the necessity of asking God's forgiveness, and God's blessing to enable him to become a better boy in future. If any particular pleasure has been his through the day, ask him if he does not think he ought to love and thank his Father in Heaven, who has been so very good to him, and given him kind friends who only seek his happiness. If his lessons are more than usually difficult, teach him to implore the assistance of his Heavenly Father, and assure him if he does so sincerely, and tries all he can himself, he will conquer them. This is prayer, but this can never be taught a child by merely desiring him to learn a set form of words, one half of which, perhaps, he may not understand. Many think such intimate communion lowers the dignity and destroys the veneration

we should feel towards our God, that such little things are unworthy of His regard; but surely this is a false estimate of the universal love that feeds the little birds of the air, and clothes the blossoms of the field; this is judging Him "whose ways are not our ways," as if he were an earthly Sovereign; nor one who has love and care for us all, from the king of a mighty empire, to the virtuous child of the poorest beggar—"For as the Heaven is high above the earth, so great is His mercy toward them that fear Him." Can we measure that boundless space? And where would be that deep love if the concerns of a young child were all unworthy of His regard? Oh! do not let us set forth with this idea. It is because we keep so far from Him, we are so loth to address Him in spontaneous prayer, that there is such little comfort for women of Israel. But did we teach this blessed communion with our ever-loving, ever-seeing Father, Saviour, Friend, unto our children from their earliest infancy, teach them to pray, not in set phrases, but in the words that the *heart* teaches, each year would increase the love, the gratitude we bear Him, and the consciousness of His love towards us; and it is this, *this consciousness*, that is woman's dearest, strongest, loveliest support. Few are the women that yearn not for *love*, and what can so fully satisfy that yearning as the consciousness of our Father's love, far exceeding in its depth, its fulness, its unutterable bliss, the dearest born to us on earth. But unless we accustom our children to lean on this love, to trust in it, appeal to it—it will be long, very long, ere we realise its comfort in riper years, for we shall fear to approach

His footstool for relief and comfort under those innumerable petty trials that form the weary lot of a woman. Family prayer will have taught a child *reverence* to its God. If he have been accustomed to see his mother ever approach His footstool, and open His word with reverence and seriousness, yet with cheerfulness and holy joy, he need have no fear, however simple and childish the words of his prayer may be, but *reverence* and love will be in his heart :

“ Father, help me to be a good child, and do all my mother bids me. I have been naughty and quarrelled with my sister (or whatever the fault may be) and given mamma pain ; pray forgive me for thy Holy name’s sake, and help me to be good to-morrow.” This is simple, earnest prayer ; and our God who hath promised to hear all who call upon Him, will listen as graciously to those few words—ay, and as mercifully answer them—as He would the more eloquent appeal of weightier sorrows.

“ Father, I want to try to thank and love Thee for being so good to me and making me so happy, and a good child ; teach me how, for I know thou lovest little children. I thank and love Thee very much.”

Such in all probability would be the form in which little children would of themselves pray and praise ; and is not this, I ask, more acceptable to Him who demands the heart, not the lips, than a set form they repeat, merely because they are desired to do so ? Oh ! when we are inclined to think such childlike phrases are unworthy of His notice, let us remember every bird and every flower are guarded by His all-seeing love,

and the doubt will fly, for hath He not breathed into the youngest babe an immortal soul, and will not its first aspirations be looked on and heard in love by Him who gave it?

A mother alone can do this; time and trouble and pain it may cost her, but what mother would grudge these for a few brief years, when their fruits may be the everlasting comfort of her offspring through this life—their salvation in eternity.

To render a child more attentive to family prayer than he would be, merely from the faculty of imitation, innate within him, a mother could pleasantly and improvingly assist him, by making each sentence the subject of a brief explanation, in words adapted to his understanding. We will take the Shemang for example, the most perfect epitome of man's moral and religious duty that ever was compiled. We turn to the word of God, and show that it is there—Deut. iv. from verse 4 to 10, that God inspired Moses to write it for the good of His faithful servants:—"Hear, O Israel, the Lord our God is one Lord!" Here explain as simply as possible the foundation of our Faith, the unity of our God, that he would be worshipped *alone*, and bring forward as confirmation of your words the *First* and *Second* Commandments: "Blessed be the name of the Lord our God for ever and ever!" Explain why this is not in the Bible; that the compiler of the prayers felt impelled to write it in praise and thanksgiving to his Father in Heaven, for giving him instructions how to live in a manner that would please Him. The next verse divide into three portions; explain to

your children first, that to love their merciful Father with all their *heart*, they must love Him better than any body, or any thing on earth ; that as He is kinder to them than their kindest earthly friend, so they ought to love Him more. Secondly, make Soul your subject, that to love Him with all our soul, we must attentively cultivate our talents as His gifts, for as He gave them to us in love, He would justly be displeased if we neglected or abused them, or became proud and conceited, forgetting they are His gifts, and looking on them as our own. In the same way make Might the subject of another Bible lecture, and prove, that to love Him with all our might, we must do all we possibly can to please and serve Him, that even little children can do a great deal by trying to be good and obedient, affectionate and attentive to their prayers, and His Holy Word for His sake, that is, because they wish to remember Him and obey His commands. The next verse, closely connected with the Ten Commandments— (“ *These words*” referring as well to the chapter previous, as to the verses directly preceding) enable us to explain them at length, making the duties included in each the subject of a separate lesson. The next may also be divided into two parts : the first, “ thou shalt teach them diligently,” or, literally translated from the Hebrew, “ thou shalt repeat them *over and over again*, to thy children,” as more relating to ourselves than them ; but the proof we give that in teaching them we are obeying our Father in heaven, may do more towards impressing our words on their yielding minds, than the longest sermon. The next paragraph explain, as mean-

ing we must think of Him when we are sitting in the house or walking by the way, when we lie down, and when we rise up. Pointing out the many things in our walks to associate with Him—the birds, the flowers, the trees, the beautiful blue sky and green fields, all are objects of delight to children, and may be made how much more subservient to their eternal welfare, than merely as emotions of pleasure. The next two verses may impress the necessity of peculiar forms, which we should attend to in obedience to the command of *the Lord*, even if we cannot see the necessity so much now as when they were given. We are still His chosen people; and His commands are quite as obligatory to us now, as when we were in Jerusalem, and even more necessary to separate us from the nations now than then.

To explain the Shemang, and the morning and evening prayer, in this manner, lengthening or shortening our instructions according to the temper and inclination of our children, is not the work of a day. It may occupy weeks, even months; indeed we should not be satisfied, till our children explain them to us, as we have to them. But will not the time thus devoted, be richly rewarded, if these instructions at length open to their hearts and understandings the exhaustless comfort, the unutterable fulness, of fervent and unceasing prayer—nor should we despond if years, long weary years run on, ere we can trace any reward for our labour and self-denial; for rigidly and firmly must a mother, who wishes thus to instruct her children, watch herself, that her precepts be confirmed by example, that in her

whole conduct she displays their fruits. Of this she may rest assured, that never was fervent and faithful prayer unheard by the God of love; and, therefore, if prayer for His assistance, His blessing, ever accompany our efforts for our children, we shall be heard, aye, and answered, however long that answer may be deferred, however painful may be our path till it be vouchsafed.

A few words on the imperative necessity, to make the Word of God, our Bible, our daily companion, and part of the daily instruction of our children, and I have done. The greatest mischief that can be done to the interests of the Jewish religion is to keep (as too many do) our children from reading the English Bible, on the plea, that the way in which it is translated, will do them more harm than good. Never was there a mistake more egregious than this, or more likely to produce evil consequences. Suppose, as is most likely, intimacy with the Christian ensues; that religious conversation is started, how are we to answer arguments founded on the *Bible*, if we can produce none from the same holy authority, and how are we to produce them, if the Word of God is never taught us according to our belief, if a Christian be, as is but too often the case, the first person from whose hands we receive an English Bible: if Christian interpretation be the only kind we can receive. Even more necessary to us, in our scattered and forsaken state, is the Word of God, than to the Christian, though by the latter it is made a daily study, by us, with the exception of our Sabbath portions, *seldom* or *never* perused—and why? Because we shun the English version, and the Hebrew *never* can

be to us what the English is. There may be mistakes in the translation; but these are comparatively few, and of no consequence, compared with the injury we do ourselves and our children by withholding it entirely; and even this evil is now remedied by a valuable little work just published by a Jew, in which the mistaken renderings are corrected, and the real meanings are attached to them.

Imperatively we are called upon to teach the Bible to our children; according to the belief of Judaism, danger threatens if we do not, danger that can only be avoided by making it from early childhood, the foundation of their faith, their comfort and their stay. And how can we do this? By showing, even more by example, than by precept, that so it is to us, that it is our daily companion, a privilege and a blessing. If we read to them but three or six verses of the narrative part, and as many selected from the Psalms, every day, we shall make a yet stronger impression, for we shall show them, we wish *them* to share the privilege God's love has granted us. And for this instruction, a child of three or four is not too young. If it sees a mother address her God in prayer for grace to understand what she is going to read before she opens the sacred book, if it be but one verse she reads and explains as simply as she can, to her infant hearers every day when prayers are finished, she may rest assured that the book will be regarded by them with as much veneration and love, as she can desire. Let her teach them that unless they pray for instruction, the Bible must be as a sealed book, and that even with His teaching, there are many parts

they must not expect to understand, but receive with humility and gratitude as the word of God, which he will explain hereafter. I would make a child acquainted with Scripture history, through the means of Scripture story books, if it felt a wish for them; but I would never put the *Bible itself* in the hands of a child to peruse *alone*, till the age of twelve or thirteen, and not then if it had not learned to venerate and love it. A whole life is inadequate for the thorough understanding of God's most Holy Word; can we then begin too soon, or think five, ten, even fifteen minutes too long a time to bestow on this important study every day? We think nothing of hours devoted daily to some ornamental accomplishment, but that which is the staff of life, the guide, the gate unto eternity, we imagine must come of itself unto our children. Surely this is wrong; and if we love the precious gifts a Father's favor hath bestowed, can we better prove our gratitude to *Him*, our love to *them*, than by early opening to them the well of life, and leading them up to Him in "whose presence is the fullness of joy, and pleasures for evermore."

The peculiar language and imagery of the Bible, require careful explanation, for not till that is given, can we hope to make them really love the book. Amongst Christians, there are many, very many valuable books to assist us in reading the Bible. We, alas! have none; but to those Jewish parents really interested in their tasks, Trimmer's explanation of the Old Testament for the use of schools, and Burder's Oriental Literature, would prove invaluable assistants, very few portions of these relating to the doctrines of Christ; and what

there are, can easily be left out without injuring the explanation we may wish to give.

With regard to the Psalms, I prefer reading them in the Bible, to our prayer-books, because the translation appears to me much more simple and clear, and from their being divided into separate verses, we can better explain them, by taking each verse alone; we can also more easily select verses suited to the occasion or the mood of our children. David's Psalms are indeed a rich treasury of prayer and praise; and however our own lips may feel inadequate to express the feelings of our hearts, *there* we shall find all we need, either in despondency or aspiration, joy or sorrow, doubt or faith, *there* we shall strike some echoing chord. O! can we then open this "fountain of life," this "rock of strength," this "well of salvation," too soon to our children!

FAMILY PRAYERS.

“Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in Heaven, and thou upon Earth, therefore let thy words be few.” Eccles. v. 2.

FAMILY MORNING PRAYER.

ALMIGHTY God, Creator of all things in heaven and earth, and air and sea, Father and Lord over all people, more especially the Father, Preserver, and Saviour of Thy people Israel, we beseech Thee to have mercy upon all here present, and to pour Thy Holy Spirit upon our hearts, that we may turn aside from all evil inclinations, and walk humbly and faithfully before Thee, and in the law Thou hast given us through Thy servant Moses.

We thank and bless Thee, our Father, for the calm and quiet sleep Thou didst mercifully bestow on us in the night just past. We gratefully acknowledge that Thy mighty arm alone could guard us from the terrors of the night, and raise us up again in health and life. We beseech Thee in Thy infinite love to make us grateful for this, and for all Thine abundant goodness; teach, O teach us how to thank Thee for the health, and food, kind friends and the many other blessings Thou hast granted us; blessing us far above many of our fellow creatures, though we are equally undeserving in Thy sight. We merit nothing, Lord but Thou hast given us all that is good for us, all that we can desire, and therefore we wish to love and serve Thee more and

more each day ; O teach us how to do so acceptably to Thee ! We beseech Thee, O our Father, to take away from us the evil inclinations, sinful passions, and rebellious tempers of our hearts, that we may learn to love, fear and serve Thee with all our heart, and soul, and might. Make us good and obedient to all our superiors, be they parents, guardians or teachers. Give us Thy help to become forbearing and affectionate to all our companions, more particularly to all our brothers and sisters. Enable us to keep holy all Thy commandments and the statutes of Thy laws, to do our duty however contrary it may seem to our wishes, and bow submissively to Thy will whatever it may be. Guard us, O merciful Father, this day from all temptation to sin, from all thoughts of pride, hatred, or disobedience ; grant us patience and wisdom to improve the talents Thou hast given us, and teach us in all things to pray to Thee. Bless us, our God, this day and evermore with the fulness of Thy love, and engrave upon our hearts the words of Thy faithful servant Moses, when he proclaimed unto Thy people Israel in the wilderness—

“ Hear, O Israel : the Lord our God is *one* Lord (blessed be the name of the glory of His Kingdom for ever and ever more !) : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thy heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when

thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

PRAYER BEFORE READING THE BIBLE.

FATHER Almighty! Thou from whom all knowledge and wisdom come, without whose blessing and assistance, our efforts after understanding and righteousness are of no avail, we humbly and earnestly beseech Thee to open our eyes and hearts; that Thy precious word may not be to us as a sealed book, but that we may mark, learn, fully comprehend, and inwardly digest all that Thou in love didst inspire good and faithful men to write, for our benefit and instruction while in this world, for happiness and salvation hereafter. Give us child-like hearts and simple faith to read and love, O Lord. Guard us from the vain sophistry of man, and permit us all to read with sincere humility, Thy words, leaving that which, in this present imperfect state we may not understand, to Thy love and wisdom to explain hereafter, "for with Thee is the fountain of life, and in Thy light we shall see light." O let Thy blessing be amongst us, our Father, and guide us unto Thee.—Amen.

FAMILY EVENING PRAYER.

ALMIGHTY God! Creator of all things in heaven and earth, and sea, Father and Saviour of Thy people Israel, who hast in love and wisdom ordained seasons of labour and seasons of rest, we come before Thee with grateful and lowly hearts, to thank and bless Thee for all Thine abundant goodness shewn us in the day just past. We thank Thee, O our Father, for keeping us in health, and nourishing us with proper and healthful food : for keeping us from idleness and sin, for granting us seasons of recreation and joy. We bless Thee for all these things, O merciful God, for we know they come from Thee, and we beseech Thee in Thine infinite mercy, to render us more and more sensible of Thy never-failing love, and our own unworthiness. O forgive us the many faults and secret sins we may have committed this day. We know that in Thy sight, we are weak and sinful beings, and humbly and fervently we beseech Thee, O Lord, to give us grace so to love and serve Thee, that through Thy divine aid, our evil propensities may at length be conquered and subdued. We acknowledge our inability to become worthy of ourselves, and implore Thy grace to render us faithful servants of Thee, and of Thy law.

Take away from us all angry and rebellious feelings, whether they are excited towards our superiors, our companions or inferiors. Grant us a spirit of charity and forgiveness towards all who have offended us, and of love and humility towards those we have offended.

Let us not lie down in anger and in sin ; merciful Father take away from us all such wicked thoughts and feelings. O guard us and all we love ; be they present or far away, from the terrors of the night, be with them and with us, O Lord, and let Thy Holy Spirit be at work within us while we sleep, that we may rise up to-morrow with hearts prepared to love and serve Thee, and willing to do our duty to our parents, teachers, and companions. Thy mighty arm is around us, merciful Father, Thou art about our paths and about our bed ; we cannot see Thee, but we know Thou art ever close beside us, and canst penetrate our most secret thoughts and wishes. O, guard us from sin, even in thought, and we shall fear no evil, for Thou art with us now, and wilt ever be, as long as we call upon Thee, and trust in Thee. O accept, then, our imperfect petitions, Almighty Father, and teach us to proclaim aloud in faith and love " Hear, O Israel : the Lord our God is one Lord (blessed be the name of the glory of His kingdom for ever and ever !) : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thy heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Grant peace unto us, and unto all Israel, our Father, this night and evermore.— Amen.

On Saturday mornings and Friday evenings, I would add the following, to remind my children of the sanctity and necessity of the Sabbath, though, for the first few years, the sacred and delightful duty of "keeping holy the Sabbath day," is more forcibly impressed by example than by precept, except making it the theme of God's love towards us, shown in not only giving us the day of rest, but so marking it by *miracles*, we cannot doubt either its holiness or its truth.

ADDITIONAL PORTIONS FOR FRIDAY EVENINGS AND
SATURDAY MORNINGS.

Thou hast sanctified the seventh day to Thy name, it was the completion of the work of Heaven and Earth; Thou didst bless it above all other days, and sanctified it above all seasons, for thus it is written in Thy Law :

"And the Heavens and the Earth were finished and all their hosts; and on the Seventh day, God ended His work which He had made, and He rested on that day, and sanctified it because He rested thereon, and rejoiced in the work that He had made."

They who observe the Sabbath day and call it a delight, the people who sanctify the seventh day, shall rejoice in Thy Kingdom, O our Father; they shall be satisfied and delighted with Thy goodness, for Thou wast pleased with, and didst sanctify the seventh day, the most desirable of days didst thou call it, and we therefore would love and sanctify it according to Thy Word.

O our God, we beseech Thee to accept our days of rest. O sanctify us with Thy Commandments, and ordain our portion to be with Thee and in Thy Law. O fill our hearts with Thy love, rejoice our souls with Thy salvation, and purify us to serve Thee in truth. Cause us, O Lord our God, to inherit Thy Holy Sabbath with love and delight, and grant that all Israel who sanctify Thy name may have rest thereon. Blessed art Thou, O our Father, who hast in infinite love given us days of rejoicing and of rest.

ON FRIDAY EVENING ADD :

“ For the *Evening* and the Morning were the first day,” therefore, O Lord our God, do we commence our Sabbath on this Evening, and O may our humble petitions be acceptable to Thee now and evermore.— Amen.

TO READ THE WHOLE OF THE OLD TESTAMENT, WITH THE EXCEPTION OF THE PSALMS, IN THE FIFTY-TWO WEEKS THAT FORM THE CHRISTIAN YEAR.

For fifty-one weeks read fifteen chapters a week, two every common day, and three on the Sabbath. The fifty-second week read fourteen chapters, thereby making only two on the Sabbath. Leap-year only makes the difference of fourteen chapters for three weeks instead of one. Only experience can tell the

extent of comfort found in the simple act of perusing two chapters of the Word of our God every day (one when preparing for rest at night, and one in the morning), it brings us in such close and trusting communion with our God.

TABLE TO READ ALL THE PSALMS
IN ONE MONTH.

DAYS.	MORNING.	EVENING.
1	1, 2, 3, 4, 5	6, 7, 8
2	9, 10, 11	12, 13, 14
3	15, 16, 17	18
4	19, 20, 21	22, 23
5	24, 25, 26	27, 28, 29
6	30, 31	32, 33, 34
7	35, 36	37
8	38, 39, 40	41, 42, 43
9	44, 45, 46	47, 48, 49
10	50, 51, 52	53, 54, 55
11	56, 57, 58	59, 60, 61
12	62, 63, 64	65, 66, 67
13	68	69, 70
14	71, 72	73, 74
15	75, 76, 77	78
16	79, 80, 81	82, 83, 84, 85
17	86, 87, 88	89
18	90, 91, 92	93, 94

DAYS.	MORNING.	EVENING.*
19	95, 96, 97	98, 99, 100, 101
20	102, 103	104
21	105	106
22	107	108, 109
23	110, 111, 112, 113.....	114, 115
24	116, 117, 118	119 from ver. 1 to 33
25	119 from ver. 33 to 72 ...	119 from ver. 73 to 113
26	119 from ver. 113 to 145...	119 from ver. 145 to the end
27	120, 121, 122, 123, 124, 125	126, 127, 128, 129, 130, 131
28	132, 133, 134, 135.....	136, 137, 138
29	139, 140, 141	142, 143
30	144, 145, 146	147, 148, 149, 150

THE END.

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thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

PRAYER BEFORE READING THE BIBLE.

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They who observe the Sabbath day and call it a delight, the people who sanctify the seventh day, shall rejoice in Thy Kingdom, O our Father; they shall be satisfied and delighted with Thy goodness, for Thou wast pleased with, and didst sanctify the seventh day, the most desirable of days didst thou call it, and we therefore would love and sanctify it according to Thy Word.

O our God, we beseech Thee to accept our days of rest. O sanctify us with Thy Commandments, and ordain our portion to be with Thee and in Thy Law. O fill our hearts with Thy love, rejoice our souls with Thy salvation, and purify us to serve Thee in truth. Cause us, O Lord our God, to inherit Thy Holy Sabbath with love and delight, and grant that all Israel who sanctify Thy name may have rest thereon. Blessed art Thou, O our Father, who hast in infinite love given us days of rejoicing and of rest.

ON FRIDAY EVENING ADD :

“ For the *Evening* and the Morning were the first day,” therefore, O Lord our God, do we commence our Sabbath on this Evening, and O may our humble petitions be acceptable to Thee now and evermore.— Amen.

TO READ THE WHOLE OF THE OLD TESTAMENT, WITH THE EXCEPTION OF THE PSALMS, IN THE FIFTY-TWO WEEKS THAT FORM THE CHRISTIAN YEAR.

For fifty-one weeks read fifteen chapters a week, two every common day, and three on the Sabbath. The fifty-second week read fourteen chapters, thereby making only two on the Sabbath. Leap-year only makes the difference of fourteen chapters for three weeks instead of one. Only experience can tell the

extent of comfort found in the simple act of perusing two chapters of the Word of our God every day (one when preparing for rest at night, and one in the morning), it brings us in such close and trusting communion with our God.

TABLE TO READ ALL THE PSALMS
IN ONE MONTH.

DAYS.	MORNING.	EVENING.
1	1, 2, 3, 4, 5	6, 7, 8
2	9, 10, 11	12, 13, 14
3	15, 16, 17	18
4	19, 20, 21	22, 23
5	24, 25, 26	27, 28, 29
6	30, 31	32, 33, 34
7	35, 36	37
8	38, 39, 40	41, 42, 43
9	44, 45, 46	47, 48, 49
10	50, 51, 52	53, 54, 55
11	56, 57, 58	59, 60, 61
12	62, 63, 64	65, 66, 67
13	68	69, 70
14	71, 72	73, 74
15	75, 76, 77	78
16	79, 80, 81	82, 83, 84, 85
17	86, 87, 88	89
18	90, 91, 92	93, 94

DAYS.	MORNING.	EVENING.*
19	95, 96, 97	98, 99, 100, 101
20	102, 103	104
21	105	106
22	107	108, 109
23	110, 111, 112, 113.....	114, 115
24	116, 117, 118	119 from ver. 1 to 33
25	119 from ver. 33 to 72 ...	119 from ver. 73 to 113
26	119 from ver. 113 to 145...	119 from ver. 145 to the end
27	120, 121, 122, 123, 124, 125	126, 127, 128, 129, 130, 131
28	132, 133, 134, 135.....	136, 137, 138
29	139, 140, 141	142, 143
30	144, 145, 146	147, 148, 149, 150

THE END.



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