No. 97
On delaying repentance

Jan 30, 1800
No. 9.
On delaying repentance.
And it is man who delays; makes no haste to keep the commands of God.

Psalm xxxv. 60. "I made haste and delayed, not to keep thy commandments."

Among the errors and follies of mankind there are some which at first sight appear peculiarly unreasonable, preposterous. The most refined ingenuity, engaged in the cause of deistical error, can find no excuse for them; and to account for their existence is a problem almost beyond our solution. Where, my friends, can we see a more striking illustration of this melancholy truth, than in the habitual delay of repentance? Man is a being, who lives in the present, yet for the future, to whom is assigned a state of trial, merit, of reward and punishment hereafter. And it is this creature of time, this candidate for eternity, who presuming to neglect the work of salvation, is willing to evade that task, the right performance of which can alone secure to him the happiness of heaven. If man, who dares to insult God with the mockery of idle resolutions, fruitless purposes, of man, who despises all tomorrow, the treasures of his soul, when perhaps there is no tomorrow for him; and who, like the
trembling Sinner, day after day replies to him: 'I need no reasons of righteousness, temperance & the judgment to come, go thy way for this time, when I have a more convenient season I will call for thee.' We are usually prompt enough to intend and to promise amendment, but infrequently is the hand fabled, and the heart faint, when the time of performance arrives. Judgment is made, the slave of present feelings; and the glowing warmth of conviction is chilled by the keen edge of its power; blindness, before action comes to practice its dictates. It is true, we cling around our self and fond attachment, but in most cases, it is not because our hearts are never softened by compunction, or caused by the suggestions of sober reflection. The difficulty is not that our good intentions are too weak, but that they are too fleeting; not that our relentsings are insincere but that they are transient; not that conscience is always silent, but that she is silent then when most we need her powerful voice of reproof. There are moments when almost every mind is subdued, humbled, with the recollection of sin, the dread of its consequences, or regret; how much we have done, how much of good we have omitted; and when reflection on the mercies of God, does but tell us with what harden. Inatenesses we have abused them. It is in these hours of sober thought our quick sensibility, that we think of God in those relations which most mostly affect us as his creatures. We feel that he is our Benefactor, and we acknowledge that he is our Judge, and we are bound to render to him that which is his. We call to mind the countless pieces of his mercy and bounty; and attention is deeply fixed on the character of his laws, requiring as they do, not only the due regulation of external actions, but sincerity of heart, purity of intention. He has sent his Son to go before us in the way of duty and suffering, to be our guide, instructor, and savior. Now it is in the face of this striking combination of divine mercies, that we have so often offended, and with these strict requisitions of the divine will before our eyes, that we have repeatedly transgressed. The sinner is solemn and impressive. The best feelings of our natures are touched and wound up to the anguish of remorse. Conviction prompts to resolution; and that resolution, we imagine, is so strong and vigorous, that it will never allow
us to descend from the high stand we have promised ourselves to take. But the hour of temptation comes, and those noble purposes and good impressions vanish, and leave the heart to be again seduced and captured, not because they are unequal to the combat, but because the enemy has taken their ground, and they are obliged to retire without the privilege of a contest. So sooner does pleasure call us to passion worse, than the angel forms which hovered around us in the silence of contemplation are bid to depart, as unwelcome visitors.

Since then, most men have at times, more or less, of the feelings of repentance and resolution to reform, although those feelings are that resolution is unhappily fleeting and superficial, let us dwell upon some of these considerations, which may tend to give to our virtuous purposes impressions a more durable existence. A fixed importance, which enhance the value and dignity of our soul; and a sense of the infinite nature of that task which our Savior and Judge requires us to perform on the mount. Consider what it is to be virtuous, and holy, to obtain salvation; and you will find that however your day of life may be extended and however active your hands may be, yet no time will be too long, and no industry too rigorous to acquire and support that Christian character which your religion demands. We have a great work before us; your labors must be early begun and long continued. The Scriptures represent the Christian life as a warfare, in which we are to combat, and if we would be happy, subdue those desperate foes which our depraved affections, your corrupt passions must shall in dreadful array against our peace, and as a race, which demands the full and vigorous stretch of every nerve, and the unmanageable exaltation of every muscle, if we would reach the goal.avail the price of glory and happiness. What is it, my friends, to be a follower of Christ? Is that task set before us, when we are required to work out our salvation? It is to conquer and to correct these inclinations which would lead us astray from God's duty; to bind the chains of reason around the appetites of sense, and to repress the convulsive struggles they make to gain the ascendancy, to give laws to the passions, and bid them, proud and obstinate as they are, to lie down in meekness before the spirit of the religion of Jesus; to cleanse the soul from the pollution of sloth and vanity, from
such principles would warrant them to act, what could be the result, but false security, carelessness of conduct, and negligence of the great obligations of morality? What ever we know of the government of God, what is in the Gospel dispensation of observation and experience, confirms us in the belief, that this life is literally and truly a state of probation, a state in which qualifications for another condition of being are to be acquired by a long and steady course of moral discipline. Our religion requires not feeling and emotions, but character and habits. The ten commandments are to strive to enter in at the strait gate, to be diligent in working out our salvation, but why this injunction, if to struggle and to labour were unnecessary? Experience teaches loudly the same truth. The formation of character, we observe, is a slow and gradual work. As no one reaches, by a single stride, the full proficiency of vice, so none rises by a sudden bound to the height of virtue. It is by degrees that the sins are burdened in iniquity; and it is by degrees that he becomes righteous. Bad habits and propensities are not subdued, but by a long and laborious conflict. Even often they seem to have been

the contaminating influence of various dispositions, from false views, prevalent principles, in their place to plant destroying the habit of virtue, to acquire a knowledge of duty, and to convince, and a disposition to perform it. The unbending - in fine, to turn round every fibre of the heart, those elevated and holy affections, which may fit us for the presence of God; the society of the blessed spirits of Heaven. This it is to be patient, and think you that all this is the result of one moment, the result of a single effort? Think you that Heaven is to be won by the labour of a day, or the happiness of pious pursuits, by an hour's exertion? Is there any greater art, by which you can suddenly renovate a mind, fast bound in the chains of sin, and hardened with guilt? No. It is a delusion dangerous, as it is gross, to suppose that a heart, now verging on the brink of pollution, may be instantly converted into a fit residence for the Spirit of God, that this moment find you trembling under the dread of everlasting punishment, and the next surrounds you with the raptures of saints in Heaven. If this were the case, and if men were to act as

The ten commandments are to strive to enter in at the strait gate, to be diligent in working out our salvation, but why this injunction, if to struggle and to labour were unnecessary? Experience teaches loudly the same truth. The formation of character, we observe, is a slow and gradual work. As no one reaches, by a single stride, the full proficiency of vice, so none rises by a sudden bound to the height of virtue. It is by degrees that the sins are burdened in iniquity; and it is by degrees that he becomes righteous. Bad habits and propensities are not subdued, but by a long and laborious conflict. Even often they seem to have been
extinguished, they will sometimes rise as in
more from their ashes. You assert, you regain the
dominion. Sudden insensibility and quick emotion
are, indeed, frequently felt in infants, and only
for a little, but it is only when they lead to some	hing beyond themselves, when they spread their in-
fluence through the whole of character and be
whole of life. That gracious assistance, which
God gives to the humble and penitent, is no
apology for idleness, but an incentive to exer-
cise the natural order of things is to construct,
as to encourage the industry of man, so are
rational laws that the moral order is as
range in such a manner, as to favor moral
exertion; but the labors of guilt and the occa-
cises of correction do not change the general
course of moral laws, any more than industry
alters the uniform course of the laws of nature.

Now, my friends, if this be a true account of
our condition, duty in this world what shall
we think of those, who habitually delay em-
perience, and meekly doth the only more of the.

The man character requires strenuous activ-
ity, courageous constancy, and do you flatter
your self, that you can do it? Compliance till you have
no other task upon your hands, and then by one
effort accomplish the whole? Our religion de-
mands the slow of virtuous zeal, the thirst
for excellence, and for these, shall we substi-
tute those bitter diseased emotions, which we
feel only because we are satiated with sensu-
ful indulgence, or are unable longer to enjoy
pleasure? We are exhorted to vigilance on the
one hand, perseverance on the other, and shall
we allow for the want of these by the sudden
flush of guilty shame or by the favour of a
few hours of agitated feelings and alarming
apprehensions? The traveler, who delays the
commencement of his journey till evening, when
his path lies through the tangled forest, and
the rugged mountain, etc.; and along by the
side of water, shows not more to the insiders
ity, than he, who crowds unto a corner of life that
task, which requires the full employment
of life's whole extent; who suffers the resour-
ces of his moral strength, or his good affections to
become weak or decrepit, when these most vig-
corous exercise will not be more than suffi-
cient to fulfill the conditions on which the in-
gagement of heaven is suspended. Every mom-
ent that you delay, renunciation, you are wasting the
golden sands of life without advancing the in-
terests of eternity. That renunciation, which implies
through conversion to holiness, must be commenced
early, for the time in which it is operate, is at last
short, and it must be an active, constant principle, otherwise it can not spread its influence through every action of our lives, and every thought of our hearts. Let us never forget, that though the mercy of God is at all times ready to enbrace repentant, yet those habitual dispositions which confirm the sinners in impenitence are the objects of the most fearful displeasure.

2. The reflection should be deeply impressed on our minds, that whilst we delay repentance we are making it more difficult to repent and earnestness of purpose, with efficacy. Not a single step do we advance in the ways of sin, but it renders our return to the good path, from which we have deviated, more difficult and arduous. Every moment, that we continue in the service of vice, we at once increase the difficulty of the task of reformation, and diminish our ability for its performance. The associations of the mind, and the revolutions of moral sentiments, are confined or weakened by practice or leisure, and past trains of thought and past movements of the affections bear an influence, secret it may be, but powerful and permanent, on our present views and actions. It is the operation of this general law, which shapes our growth in virtue or in vice, or by which we are hurried through the darkness of criminal error, or halted on in the plain.

strict path of duty. There is a natural and an intimate association among the ideas, which constitute our temptations, our dangers. They form a dearful brotherhood, and stand united in the dreadfull work of ruining the soul. This is true, there are degrees in unrighteousness, there are shades more or less deep in the dark gloaming of the picture of crime. But it is not easy even in the calmness of speculation, and it is difficult with passion and inclination darken the mental eye, to discern the interesting lines which divide one species of vice from another. He, who shall purpore to grant to his corrupt nature the indulgence of sin only to a certain extent, will find that the proposed point, where he was to stop in the march of evil, will constantly fly before him; and the next he is aware of, is far from even reaching the mark which was to bound the stretch of his impure desires. The are, I believe, very few who are not at first startled with horridness on contemplating the full enormity of vice, and who, when they enter the forbidden ground of sin, do not absolutely determine to restrain themselves within narrow limits. But after they have been pulled for a time in the broad inroads of unlawful pleasure, or have been convinced, to some degree hardened by those sacrifices of moral sensibility which the service of unrighteousness demands, the character of the objects around them appears a little and those temptations, which at a distance ex
cited only emotions of horror or disgust, seem
less frightful or dangerous, when more nearly view-
less than contemplated. The moment we begin
travell the broad way which leads to destruc-
tion we find vice in some new dress, some new
decay, and the new transgression, while so
indicating attention, seems so much like some one in
which we have already indulged; it is perhaps
so shielded in a complication of circumstances, as
its guilt and danger are so much relieved by appre-
cent palliations and exceptions, that we fornicate
ourselves by yielding to its call, we shall not
avert the bounds in which we head at first men-
d out for ourselves. The accordingly hardens the en-
fermity and are thus brought nearer to the
edge of the fatal precipice. It is in a similar
way, that we proceed still farther from stop
another till at least rank pollution is poured
into the soul. If the gangrene of guilt spread
through the heart. And, my friend experience
may commence a drawing, but it ends with
the strength of a giant. No this is all. While
we continue in sin, we not only increase every-
that oppressive burden which weighs down the
soul, we constantly diminish the strength of our
trans emotions, good purposes, and pure desires.
The farther we wander from the way of life, at
the same time, that the distance increases, than
which we are to arrive, our steps, it becomes every-
day less and less probable, that we shall succe
purpose to return. There is a vicious diffusing
a quickness of sensibility, which exist a purse and
preserving influence on the minds and affections of
those, who are unpractised in sin. Then in these
first deflections from holiness we usually take
caution and timely; they still contain a warn-
ance for the more of them, regard to the opin-
ions of others, and listen perhaps, with trembling
anxiety to the voice of conscience, a voice which
is then distinct and powerful and full of meaning.
Such influences are the watchtowers preserved of wise
soundness, and should be cherished as the soul's
best guides and supports. But their strength is
wasted by every men indulgence, and
their efficacy weakened by every victory of pas-
sion. The fullness of virtuous enjoyments becomes
gradually merged in the appetitive for various
pleasures; and the novice in iniquity, in whom
the dread of doing ill at first provided with
restraining power, becomes at length the habit
and wisdom's census, without the wish to
the path without the ability to return to the path
of renunciation. Self examination is one of the
in the review every thing to condemn, and nothing to give satisfaction? Is not this the mind, which starting leaves the heart a felt groan, and hate the form she knows to be her own?"

He will dread to look back on the course through which his passions, his vices, have carried him, and will be hurried along by the dark and swift stream which he has no inclination to rest. The force of good motives is shattered; the sources of moral amendment blasted; amidst the waste of ruin, sin has spread around.

It appears, therefore, that the longer we continue in sin, the less probable it becomes, that we shall have the power, or the will, to escape from its bondage. And is not this, m.j. a most alarming consideration to those who defer the day of amendment, and repose with thoughtless security in the indulgencies of vice? If the sensibility of conscience, in such persons, be ever awakened, the very circumstance that repentance has been so long delayed will add a fresh pang to the emotions of the penitent heart, already sufficiently painful. No one should be discouraged at any time from wishing or attempting to reform, but let every one remember, that now is the accepted time, now is the day of salvation, and that inequity may be so hardened into habit, and may become so engrained with the whole circle of our feelings and purposes, that repentance, a conversion may be almost hopeless. Let us not expose ourselves to...
the dreadful hazard of such an experiment; for
surely it will be no easy task to quicken a jaded
conscience, to soften a callous heart, to resettle
reason dethroned, to recover to its former vigor and integ-
ity a spirit dissipated & debased in the long ser-
vice of sin. The longer we forbear to apply the pres-
remedy to the diseases of the soul, the more doubt-
ful & painful will the cure prove, when at length
it is attempted. — see the end.
3. The frailty & uncertainty of life should power-
fully persuade us to make haste and delay not
to keep all the commandments of God. While we
are treading on the confines of the unknown world,
how foolish & dangerous is it, m. f., habitually
to neglect what must be performed, before we
can hope for the happiness of heaven. You resolve
perhaps that you will repent after you have
gratified for a little the claims of passion
or of pleasure. But tell me who hath given
you this hold on futurity? Who hath prom-
ised you a certain portion of the time to come?
"Boast not thyself of tomorrow: for thou know-
est not what a day may bring forth." Perhaps,
while you are absorbed in the calculation of
pleasures, regaling yourself with the antici-
pation of delight, You will say unto you, "Thou
fool, this night shall thy soul be required of
thee? Then where will be the gay visions which have so long deluded you? What will become of those day dreams, in which so large a part of your life has been wasted? Death lies in ambush around our path, and we can never know at what time or from what quarter to expect his assault. How many are suddenly cut down in the flower of age, and blasted at once in the vigor of their strength. And even if death should approach you with slow and gradual advances giving you time to calculate and expect the hour of dissolution, would you trust the fate of your soul to this diabolical remnant of your life you shall be set apart with at that time, when you can do nothing else? (I do not say, that God will never accept a death-bed repentance. Let be it from me to add a deeper shade to the gloom which surrounds the sinner’s dying hour, by forbidding him to hope for the mercy of God.) But it is not an experiment fraught with hazard and terror, to suspend the interests of another world on the effects of a few hours of weakness, perturbation, and suffering? Do you imagine that a shattered and dismayed mind is a fit passport to heaven? What is it, but madness and infatuation to indulge in that procrastination, which to the mercies of a moment leaves the vast concerns of an
eternal scene," to be earnest & persevering about every worldly purpose, and to reserve, for the care of heavenly things only the feeble exertions of life's latest moments?

The brevity & uncertainty of life, therefore, loudly admonish us of the absurdity & guilt of neglecting the ends & purposes of living. "Watch, therefore, if ye know not the day nor the hour, when the Son of man cometh." - Let your lights be regarded about & your lamps burning: and ye yourselves like unto men that wait for their Lord.

Such, my f. is the folly and danger of delaying repentance. The mercy of God, through J. C. our Lord, is continually proclaiming the invitations & the promises of grace. With his goodness constantly shining on our path & the remembrance of our sins ever in our minds, it becomes us ("What better can we do, than prostrate fall reflex on what we are?"
"Before him reverent, let there confess"
"Humbly our faults & pardon beg, with tears & what are not"
"Walking the ground, with our sights the air to be."
"Frequenting, sent from hearts contrite, in sign"
"Of sorrow unforgivens, & humiliation mock?")

Consider with that serious & fixed attention which the subject in its very nature demands, what the Son of God has done & suffered to afford us the means of salvation. Consider that divine was
eternal scene"; to be earnest & persevering about the care of souls, the existence of eternal realities & the need of souls' salvation. It is often said that there is no time to waste. Not so. "Sin, hell, and death" are the consequences of neglect. Therefore, when the Lord says, "See yourselves," He means to say, "Justice, mercy, and love," which is a warning of danger. Delaying repentance. The mercy of God, through Jesus Christ, is continually proclaiming the invitations & promises of grace. "With his goodness constantly shining on our path, is the remembrance of death, " It may be the commencement of course that shall terminate brightly above. The opening of a character that shall be continually bearing behind its imperfections expanding into endless improvements. Consider, with that serious & fixed attention which the subject in its very nature demands, that the Son of God has chosen to suffer to afford us the means of salvation. Consider that divine wis
doms, powers which were manifested in all his instructions, actions, the toil which he sustained, the difficulties, dangers he surmounted, the agony he endured, that he might bring us near to God. And shall all this display of the mercy of our \( \text{H. O.} \) be in vain? Shall it excite no parental, no paternal, no grateful love? Shall the charms ofamenities descend on the heart, leave it the same close, barren soil as before? Strange that we should in the business of religion, conduct in such a manner as we ourselves could not tolerate in any other concern. What would you think of that servant, who deferred the performance of his task from day to day till he could find a more convenient time for the execution of his master's commands; especially if that servant had been kindly supported and loaded with benefits? Let us then tremble to exhibit towards our \( \text{H. O.} \) that conduct which we should deem unpardonable in our fellowmen towards each other. Let us say, with the prodigal son, "we will arise and go unto our Father, and say unto him, Father, we have sinned against heaven and thee! Let the wicked forsake his ways, and the unrighteous man his thoughts, and turn unto the Lord; for he will have mercy upon him, and to our God, for he will abundantly pardon him!" When we feel the alarms of conscience, I am anxious for the attainment of a better state, let us, my Sir, pre-
At home, Oct. 24th, 1821 - forenoon.
At home, April 17, 1831 - forenoon - very rainy.
Mr. G. Jones, Sr. — before whom all strength is weakness. So, aid & assist us in forming such resolutions, & maintaining such sentiments as are required by the stern nature of man. Preserve us from all pernicious delays, especially from delaying to keep thy commandments. Make us sensible how much we have to do to prepare for futurity, & may we be diligent as those who labour for eternity. — May we have a humble & willing spirit, anxious to understand & do thy will. — Grant us thy assistance that we may be enabled to subdue evil passion, to repress every vicious inclination, & to consecrate the remainder of our life to thee, that when thou shalt call us to another state we may be received to everlasting happiness through Jesus Christ.
frequently resort to meditation & prayer, the natural and religious means of strengthening our convictions. In this way we may impress upon our minds such a sense of the divine presence, as may overpower the blandishments of worldly delights, & enable us to advance from one degree of holiness to another till death shall set us free from doubt and contest, misery & temptation.

March 1818.

Let us ever remember, that he, who has done evil long, can hardly be expected to repent worthily at last. Let the reflection sink deep into our minds, that it is much easier to be innocent, than to become so.

At Salem, Jan. 30, 1819 — afternoon.
At Watertown, Jan. 10th, 1819 — afternoon.
Waltham, May 30th, 1819 — forenoon.
Mrs. Palfrey’s July 11th, 1819 — afternoon.
Weston, July 25th, 1819 — afternoon.
Mrs. Garnett’s Aug 13th, 1819 — Tuesday lectur.
Brookline, Sept. 12th, 1819 — afternoon.
Mrs. Howe’s (Boston) Oct. 17th, 1819 — afternoon.
Concord, Nov. 28th, 1819 — afternoon.
Medford, July 15th, 1821 — forenoon.
Charlestown (Mr. Walker’s) Sept. 23d, 1821 — forenoon.
Other infinite Eternal Spirit, most glorious & ever blessed Lord our God. Unto thee would we lift up our souls. We, who are but dust and ashes, would come into thy presence, and prostrate ourselves before the footstool of thy throne, adoring thee as a being of transcendent & incomprehensible majesty of absolute rectitude, perfection of nature, of spotless purity, of unerring & fathomless wisdom, of boundless, uncontrollable power, of unlimited unchangeable goodness, worthy of the praise, fear, & love of all thy creatures. If we address thee under the solemn impression, thou art at this moment inspecting our thoughts and weighing our motives. Save us, O God, from the guilt of hypocrisy and are cherished by thy care; and we would bring thee the tribute of grateful hearts. We are frail & ignorant & weak. If we would pray for thy guidance, assistance, & support. We are sinners; we would implore the mercy of our Saviour, O God, art good, and thy tender mercies are over all thy works. We adore thee as the God of nature and the unerring source of happiness & blessing to the creation. In thee we live & move & have our being. On
thee we depend for all we possess, or enjoy, or hope. Every object of nature speaks of thy bounty, and thy goodness fills and supports the universe. We thank thee that thou hast brought us into existence; hast crowned our lives with the richness of thy providence. In the feebleness and dangers of infancy and childhood, thou hast been our support and guide. Thou hast preserved us in the midst of the snares and temptations of life. Thou hast made us the monuments of thy mercy, the living witnesses of thy kindness and forbearance. We bless thee that we are endowed with the capacity of worshipping and praising thee, of raising our thoughts beyond the narrow bounds of earth and sense, and of employing our faculties in contemplating all that is beautiful, noble, and elevating. But with peculiar emotions of gratitude, O. G., would we remember the rich mercies of thy grace as displayed in the gospel of thy son. Blessed be thy name that thou didst shed light from heaven on the gloom of that moral darkness which overspread the earth; that thou didst send the messengers of thy truth to bless thy children near to thee, to reclaim men from their errors, to enlighten their ignorance, to give life to the dying, peace and assurance to those who were
lost in doubt and despair. Then hast blessed with all spiritual blessings in heavenly things in Jesus. Glory be to God in the highest that through Jesus there is peace on earth, good will to men. We would contemplate with the most profound admiration, gratitude, the wise and gracious method of recovering lost sinners to thy self by the teaching, example, the sufferings, death, the resurrection, ascension of our glorified Redeemer. I bless thee that he is able to save unto the uttermost all who come unto thee by him. What shall we render unto the Lord for all his goodness? This wonderful work to the children of men? We confess and lament before thee, O wise God, that we have not loved ye, revered thee as we ought. Our affections toward thee have been cold and dull, our hearts burdened and rebellious. In the midst of thy countless mercies we have been ungrateful, and surrounded with the light of the Gospel we have lived under the influence of sinful habits. We have suffered the unworthy objects of sense and the inferior pursuits of earthly interest to gain the ascendency over the hopes of the admonitions of religion. Our virtuous purposes and endeavours have been but too feeble and transient. Our goodness hath been as the morning cloud and the early dew which soon
passeth away. We have often been the subjects of lawless passions; I have turned a deaf ear to the invitations and warnings of thine holy word. O. in
No. we pray for thy forgiveness. Be merciful unto us; remember not our sins against us. In the riches of thy grace wilt thou look on us with favour; pardon us for those numerous offences in thought, word, and deed, of which we have been guilty. May we have peace with thee through our Lord J. C. So rejoice in hope of the glory of thy
Let the power of repentance operate on our hearts with an abiding, quickening influence, and dis-
play its true effects in all the duties of the Christian life. We pray that C. J. may become unto us righteousness, wisdom, sanctification, and redemption. May we study with the spirit of obedience the instructions of our Lord and Saviour. Imitate his example with the zeal and devotedness of faithful followers.
May the retributions of the world to come exert a constant and powerful influence to guide;
to animate, to console us in the journey of life.
May we, O. P. learn to appreciate in all their value and importance the means which we enjoy of religious instruction and improvement, and may we use them as becomes those who are to render account unto the, the Judge of all the earth.
May a sense of the high destiny, the sublime, hopes of immortal beings fill our hearts. 


our affections, so as to exclude from them every
grawelling purpose, every low desire, every vicious
inclination. May we ever have a lively impres-
sion of the value of the time of our probation.
I may every hour with me spend on earth make me
more fit for the rewards I enjoyments of Heaven.
May the conviction that thine eye is ever upon
us, that thou art acquainted with all our
folly, with the fear of offending thee, assure
us to act up to the dignity of our natures; the
acquisitions of thy laws. Raise our affections,
God, more and more to those things which are also
Teach us to moderate our regard to all infor-
sensible objects. While we are faithful to the
duties of our stations, be ever ready to share in the
concerns, interests of society, may we be free from
all inordinate care about the things of this
life; from all distrust of thy providence; from
all refining language; discontented thoughts.

Whatever scenes of prosperity or adversity are
allotted us, may we be thankful, cheerful, and
humble. In every event of life raise our thoughts
to thee with that resignation and hope, which be-
comes those, who live under the government of
a Being too wise to err, too just to damn.
May we redeem the time which we have lost by
increasing diligence in the practice of our duty.
in its whole extent. May true wisdom and humility, mercy and benevolence, temperance and patience, meekness be the ornaments of our lives. May we from hence maintain a proper temper of mind to render our fellow creatures, worthy of all their due. Providing things honest in the sight of all men. May the spirit of Christian love and kindness govern our deportment, actions towards our associates, and our general conduct manifest the influence of that wisdom which is from above. Achieve comfort all that are in distress, prosper the labours of the honest and industrious. 

O God, be the watchful guardian of the rights and liberties of the land in which we live, and may we be that favored nation whose God is the Lord. May the nations of the earth become the subjects of the Prince of peace, submit to his laws, feel the power of his religion, dwell in the light of the Sun of righteousness. We present our prayer in that name which is above every name, through Jesus Christ, ascribe to thee, the only wise God, the King eternal, immortal, invisible, glory and honour forever.