

The good way is the old way; or the love of novelty in religion censured. A sermon preached in the chapel of the Foundling Hospital, on ... October 10th, 1830 / [Alfred Williams].

Contributors

Williams, Alfred.
Foundling Hospital (London, England)

Publication/Creation

London : C.J.G. & F. Rivington [& others], 1830.

Persistent URL

<https://wellcomecollection.org/works/knkkg98s>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

**wellcome
collection**

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

87541

*The good Way is the old Way; or the Love of
Novelty in Religion censured.*

A

SERMON

PREACHED IN THE CHAPEL OF THE

FOUNDLING HOSPITAL,

ON

SUNDAY EVENING, OCTOBER 10th, 1830,

BY THE

REV. ALFRED WILLIAMS, M. A.

ALTERNATE MORNING PREACHER AT PORTMAN & WOBURN CHAPELS,
& ALTERNATE EVENING PREACHER AT THE FOUNDLING HOSPITAL.

PUBLISHED BY PARTICULAR REQUEST.

LONDON :

PRINTED FOR C. J. G. AND F. RIVINGTON,
ST. PAUL'S CHURCH YARD, & WATERLOO PLACE, PALL MALL ; &
W. J. CLEAVER, 68, GEORGE STREET, PORTMAN SQUARE.

1830.


Price One Shilling and Sixpence

52699/i^o

52699/P

ADVERTISEMENT.

This Discourse was composed for the Pulpit, and not for the Press. If any apology for its publication be required, the Author can plead only the repeated solicitations of several strangers, and the, perhaps partial, judgment of a few friends; together with an humble desire, on his part, that it may be productive of some of those good effects which have been anticipated from it.



Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

<https://archive.org/details/b30364279>

TO THE
CONGREGATIONS

BEFORE WHOM IT WAS DELIVERED ;

This Discourse

IS INSCRIBED,

WITH ALL RESPECT,

BY

THE AUTHOR.

TO THE

CONGREGATIONS

BEFORE WHOM IT WAS DELIVERED

By the District

is inscribed

WITH ALL RESPECT

THE AUTHOR

A SERMON,

&c. &c.

JEREMIAH VI, PART OF THE 16th. VERSE.

Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

ALTHOUGH the desire of our hearts may be set on novelty, the presumption of our understandings is, ordinarily, in favor of that which is ancient, and has borne the test of ages. That which is ancient must be possessed of some great good, or solidity; else it of itself had not endured, or it had not been permitted by others to grow old. On the other hand, that which is new is untried; and that which is untried may not be commended without reserve, nor embraced without hazard, in as much as, upon trial, it may wofully deceive us. If these observations are correct when

applied to human institutions, with much greater force do they apply to matters of divine appointment. Because God is immutable—‘the Ancient of days;’* because Jesus Christ is ‘the same, yesterday, to-day and for ever’ †—the presumption is the strongest possible, as the truth (at least from the æra of the fall) is most certain, that the saving religion has ever been essentially the *same*. To covet *novelty in religion* is, therefore, to covet error. To desert the ‘old’ way is to go wrong. In religion always, as in other cases commonly, ‘with the ancient is wisdom, and in length of days understanding.’ ‡

To impress this truth deeply in the minds of my hearers, is the object of the present discourse. The Prophet Jeremiah, in the first few chapters of his prophecy, warns the people of Judah and Jerusalem of their impending captivity, and admonishes them, by due and timely repentance, to avert the divine judgments. The substance of his preaching is contained in the words of my text; he exhorts them to return ‘to the good old way.’ This advice—for reasons already given, and also because it was

* Daniel, vii, 9.

† Hebrews, xiii, 8.

‡ Job, xii, 12.

delivered by express revelation from God—must be *good* in every age of the world. It seems peculiarly required by, and suited to the circumstances of our own times. Without further reference, therefore, to the people to whom such counsel was primarily conveyed, I shall proceed to adapt it to the use of Christians in the present day.

The text involves both a **PRECEPT** and a **PROMISE**. The precept may be received as fourfold. 1st, we are enjoined to ‘stand in the ways and see:’—2ndly, we are ‘to ask for the *old* paths:’—3rdly, we are to inquire which amongst these old paths is the ‘*good way*:’—and 4thly, when we have learned ‘the good old way,’ we are to walk in it, on the assurance that thus we shall find rest for our souls.

First, We are to ‘stand in the ways and see.’ This injunction implies that there are many ways open to us, and directs us to use mature judgment in the choice of one: that we should stand, as it were, at the concourse of the several paths, and not enter upon any hastily and without due examination. This portion of the precept well deserves the attention of every one who is solicitous about his immortal interests. The Christian must select one path

out of many. The *broad* roads of infidelity will not perplex him in his choice: his own observation, the reason of his mind, the natural devotion of his soul, the solemn assurances of holy writ, will at once convince him that these are not the ways of 'pleasantness and peace.' But there are other paths which may cause him to waver. The Christian world is not a city at peace within itself; its unity, its beauty, its strength, are impaired; there is a multitude of religious parties claiming our adherence: a host of teachers enticing us to their respective ways. There are those, for example, who preach faith *and* works—those who preach faith without works—and those who preach works without faith. In other points too, of everlasting importance, the variety of opinions is as great; and, moreover, every creed, upon which the *serious* Christian would deliberate, appeals to Scripture as its fountain head, pretends to be the way to everlasting happiness, and is commonly rendered still more specious by the rank, learning, virtues and piety of its followers. The Christian is called upon to decide which of these creeds shall be *his*—in which of these *ways* he will walk as a candidate for eternal life. His determina-

tion should not be rashly formed—it should not be the fruit of prejudice, caprice, or feeling. If in any matter a sober exercise of the judgment is required, it is especially demanded of us in the choice of religious principles where error of any sort may be fatal to the peace and salvation of the soul. For, if by the expression there is but *one* faith,* the apostle St. Paul means there is but one *saving* faith to Christians: it is clear that whoever, for whatever cause, professes not *that* faith, cannot be walking in the road which, by divine appointment, leads to life eternal.

We come, then, to the all-important inquiries: What *rule* is there enabling the Christian to form a safe decision? What evidences does he possess that there is one way of religion to be infinitely preferred before the rest? He cannot *know*, (in the highest sense of knowledge, or otherwise than upon the authority of divine revelation) the certain issue of any course of faith and practice which he may adopt. A degree of doubt, be it the faintest imaginable, attends us to the grave. How, then, can this uncertainty be rendered the *least* possible? In the

* Eph. iv. 5.

absence of actual demonstration ; which is the path of the greatest security ? These questions are of the *first* moment. All men do not so esteem them. One man chooses one creed ; another, a different one. Both may be alike satisfied with the paths which they have taken ; both may be equally happy in their minds, and convinced that they are right ; both may be alike useful as members of society, and equally valued and beloved in their relationships and friendships ; and on these accounts it may seem, and I know it is held by many, a thing indifferent which creed they have chosen, provided they *conscientiously* maintain it, and fashion their conduct accordingly. But these reasons should not content us. ‘ There is a way,’ saith Solomon, ‘ which seemeth right unto a man, but the end thereof are the ways of death.’* *Conscience* is a faculty of the mind, and, like other faculties, may be *so* used as to be abused. When we would appeal to it, in *any* case, as to an unerring judge, we should make allowances for the mischiefs which, in common with our other powers, it has inherited from the fall. Moreover, we should carefully

* Proverbs xiv, 12.

examine whether it has been bribed by the lusts of the heart, or biassed by education; and whether its fidelity has been weakened by our perverse opposition to its dictates. And when we appeal to it as a judge *in matters of faith*, we should remember especially that it is a faculty of the *mind*, and that its decisions can then only be at all depended on, when the mind itself is well instructed in the oracles of God, and has been humbly, studiously, and devoutly employed in investigating them. A man's *conscientious* belief, then, that he is journeying in the right path, is *not*, unless under many limitations, an evidence of his spiritual safety. Neither should the ease and pleasantness of our earthly course inspire us with confidence. A traveller, especially a traveller to eternity, should never lose sight of the place of his destination. Whatever be the enchantments of the road in which he is journeying, his constant, his earnest solicitude, ought to be directed to his home. Whither is he going? Whither will his religion conduct him? His journey may be cheerful, by reason of the multitudes which accompany him; but alas! 'Wide is the gate and broad is the way that leadeth to destruction, and *many* there be

which go in thereat.* His journey may be delightful, by reason of his freedom from care and sorrow, and because of his abundance of temporal blessings; but this circumstance alone will cause the prudent traveller to hesitate and reflect: for he will call to mind that the Christian's *covenanted* reward is not *now*; and that it has been delivered down to us on inspired authority, 'that through much *tribulation*, (internal or external), we must enter into the kingdom of God.'†

With the preceding observations, I dismiss the first member of the text. The question, so often already propounded, still remains unresolved: What *signs* are there to guide the Christian aright in his election of a religious path? I refer the inquirer to the words of the prophet. He who would walk *surely* amidst the many temptations to religious error, he who would choose the path which shall *the most certainly* conduct him to everlasting blessedness, must,—

Secondly, Seek out the *old* paths: for 'Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths.' How offensive this

* Matthew vii, 13.

† Acts xiv, 22.

would sound to many! In these *enlightened* days, as they are called, and as, in many respects, they truly are;—(though the term, I fear, is in no way descriptive of the *religious* world; for rarely, perhaps, has religious *principle* been more on the wane, and seldom has sound doctrine been less generally valued;)—in these days of innovation,—in these days of itching ears for fantastic theories,—the Christian is to ask for the *old* paths of religion. What! it may be exclaimed; Are we never to have any thing *new* in religion; is it always to be the same monotonous strain? Are there to be no *new lights*, as in politics and philosophy? Are empires and states to be re-modelled; are *novel* principles to be introduced into governments, and refinements into society; and yet, is religion to continue unchanged in its truths and obligations? What *shall* be is, of course, beyond the reach of mortal prescience; but thus much we may safely *affirm*; that God has, as yet, vouchsafed us but *one* religion, though under several dispensations; and that that religion shall be the *only true*, until it please its supreme Author to add to or subtract from it. And thus much we may, with equal safety, *predict*; that whenever, *if* ever, it shall *so* please Him,

his messengers will come provided with credentials very different from those which, in our times, distinguish visionaries and fanatics. But until then, he who would, at last, find rest for his soul, must ‘ask for the *old* paths:’ the paths which have been trodden from age to age, from generation to generation. This direction, however, will not alone suffice. There are *divers* old ways, which are also perverse; and so we may err by pursuing the ancient, as well as in a choice of the modern. The way of Popery is an old way, but not so ancient as is pretended; for the ways of the Reformation are older, even as ancient as the Gospel of *Truth*. ‘The way of Cain’* is also an old way; and ‘the ways of death’ are as ancient as the introduction of sin. The Christian, therefore, eager to learn the way of salvation, must observe *another* direction contained in the text. After he has sought out ‘the old paths’, he should inquire of God’s ministers, or rather of God’s *infallible word*, which amongst *these* is the ‘good’ way; for,

Thirdly, ‘Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths,

* Jude 11.

where is the *good* way.' 'The good old way' is the path to be chosen: and can we learn it from the *Bible*? Read the eleventh chapter of the Epistle to the Hebrews. Therein you will find a long list of ancient worthies, who once, like ourselves, strangers and pilgrims on the earth, nevertheless walked *surely*, and at last found rest for their souls. If we search out, and travel in the path in which *they* walked, the inference is obvious.

The limits which custom and propriety have assigned to a single discourse, will not allow me, neither does it appear necessary, to examine the above chapter in detail. An impartial and attentive perusal of it will establish the justice of the two following observations. 1st. That all the illustrious persons there mentioned, at least those of whose final acceptance we are either there or elsewhere assured, were *believers* in God's revelation: and 2ndly. That *their* belief produced obedience to God, and holiness of heart and life. Abel, Enoch, Noah, Abraham, Jacob, Joseph, and *the rest*, all, according to the Apostle, walked by *faith*; and their histories are a convincing evidence that their faith was not a *barren* belief; but a lively principle influencing their hearts, and regulating their

external conduct. This chapter alone, then, is enough for the Christian's purpose. 'The way' by which the patriarchs, and other favorites of Heaven, attained to that reward which we are seeking, was by faith and holiness. This, therefore, is the good old way, in which *we* also must walk if we would find rest for our souls. We must believe God's revelation, as contained in the Holy Bible, and live according to our belief. We are to believe the sublime doctrine of the atonement, as typified by the sacrifice offered by righteous Abel. With faithful Abraham, we are to believe in the resurrection of the dead.* With Enoch, the seventh from Adam,† we are to believe in the future judgment of mankind. We are to believe also in the *covenanted* ‡ promise, and comfortable influences of the Holy Spirit, who spake by the prophets of old.§ Thus should our *faith* be assimilated to that of ancient men of God. In like manner should our *practice* correspond with theirs. With Abraham we should be ready to surrender, without complaint or murmur, our dearest blessings, if such be the will of God. Like Noah, by our right-

* Heb. xi, 19. † Jude 14. ‡ Acts ii, 39. § 2 Pet. i, 21.

eousness, we should condemn the world which lieth in wickedness.* Like Moses, we should prefer the *reproach* of Christ to the treasures of Mammon.† Like all, we should ever desire a better country, that is, an heavenly.‡ How *easily* learned is this good old way! What a relief it is to escape from the jargon of enthusiasts, and to take up the pure word of God! Ask *them* the good way, and they will either entice you to wander in ‘a wilderness, where there is no way,’§ or they will lead you in a way *cut out by themselves*, but by which we have no surety that any *have* ever reached, or *can* reach the land of promise. They will direct you in language which shall bewilder, and not enlighten;—they will deal in ecstasies which shall lead captive the senses, and blind the judgment;—they will require of you certain feelings, as indispensable to salvation; which feelings may be, in reality, nothing else than proofs of their own weak or disordered mental and bodily constitution. On the other hand,—inquire of the Bible, what shall I do to be saved? and it points us to ‘a cloud of witnesses’ || who *have* already inherited the pro-

* 1 John v. 19.

† Heb. xi, 26.

‡ Heb. xi, 16.

§ Job xii, 24.

|| Heb. xii, 1.

mises, and commands us to run with patience the race which they ran. Inquire of the Apostles; ‘Without faith, (they say) it is impossible to please God,’*—‘without holiness, no man shall see the Lord.’† Inquire of the Saviour, and he will reply,—‘I am *the way*, the truth, and the life; no man cometh unto the Father but *by me*.’ ‡ and again,—‘Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven.’§ Let these, the highest authorities, determine us in our choice. Faith is the good old way, trodden by holy men of God even from before the flood. Holiness is a way of equal antiquity, and so manifestly the path to heaven, that it is named by the prophet Isaiah ‘the highway of the Lord.’||

Having discovered ‘the good old way,’ the next injunction in the text is, that ‘we walk therein.’ It is needless to enlarge on this precept: its everlasting importance is obvious. We should renounce all other paths as ways of error; we should never deviate from this, the right path, lest we ‘be cut off in our wanderings.’

* Heb. xi, 6. † Heb. xii, 14. ‡ John xiv, 6.

§ Mat. vii, 21. || Isa. xxxv, 8.

If we have hitherto trodden in it, we must still persevere in it, whatever temptations or discouragements may attend us; for it is 'he, and he *only* that endureth to the end,' who can attain to his desired destination, 'When a righteous man *turneth away* from his righteousness, and committeth iniquity and dieth in them, all his righteousness that he hath done shall not be mentioned.*'

To *encourage* a continuance in the good old way, the PROMISE is added, that we shall find rest for our souls. By this is mainly intended that we shall at last inherit 'that rest which remaineth for the people of God.†' And, doubtless, such will be his portion who, at the close of his earthly career, by faith and holiness shall have approved himself as a redeemed and responsible being to his Maker and Saviour. But, *before* his final recompense, in this life, the true Christian shall enjoy much rest to his soul. The passions and lusts of his nature shall be calmed and subdued; his conscience shall be at peace; his mind shall not be distracted with those frightful misgivings which oftentimes make shipwreck of the affections of the

Ezek. xviii, 26, 24.

† Heb. iv, 9.

heart, and of the powers of the understanding ; and which misgivings must, I think, occasionally take possession of every one who is taught to judge of his spiritual condition, either by the comparison of his own experience with that of another, with whom, perhaps, he may possess little in common ; or else by the ebblings and flowings of his own variable feelings, which are themselves more or less dependent on many natural or adventitious circumstances wholly unconnected with religion. On the contrary, however, he that travels in 'the good old way,' following the example of *holy* men of God, instead of the conceits of frail mortals like himself ; and judging of his future prospects by an appeal to the sure and *steady* rule of Scripture ; will neither be subject to disheartening fears, nor elated with presumptuous confidence. The *perfect* purity which is demanded of us in the gospel will suppress the latter ; the solid foundation on which he has built his future expectations will be an antidote to all despair ; thus will his mind be duly balanced between fear and hope—the one continually urging him forward in his Christian path, the other banishing all unscriptural and unreasonable doubts.

We have seen that the way in which we must walk if we would find rest for our souls, is 'the good old way;' both ministers and hearers should profit by the result of our inquiries.

First, If the *old* way is the good way—the ministers of religion should be content to preach it. They should not affect novelty of doctrine. They may present old truths with new illustrations; if thus those truths will be rendered more perspicuous or persuasive. They may elucidate what is obscure. They may, by novel arguments, if they can find such, enforce what is plain and trite. But the *drift* of their preaching should ever be the *same*; namely, to recommend 'the good old way.' With whatever natural powers they may be endowed,—whatever may be the strength and vivacity of their imaginations,—whatever plausibility may attach to their private and new-spun opinions, they must never presume to set forth *new* methods of salvation,—to insist on their private sentiments as articles of faith, or to make their individual feelings the test of another's moral or religious proficiency. From 'the law and the testimony'*

* Isaiah viii, 20.

alone they should derive their doctrines,—by the law and the testimony alone they should judge their hearers ; or, rather, they should instruct their hearers that by that rule alone they will hereafter be judged.

Every scribe, who is rightly instructed into the kingdom of heaven, will, indeed, as our Lord says, ‘ bring forth, out of his treasure, things new and old ;’* that is, he will adapt his discourses to the exigences of the times in which he is cast ; bringing forth, out of his fund of sacred and profane literature, things *new* to his audience, as any particular occasion may demand ; but as to *doctrines*, his storehouse is the *Bible*, filled, of ancient days, with immutable truths, and *now* so thoroughly explored by wise and good men, through a succession of ages, that whatever *saving* information it contains must have been long since discovered and published ; its appearance of novelty being attributable solely to our ignorance or forgetfulness.

Thus restricted are the ministers of religion. They may explain, elucidate, exhort : but the tendency of all their labours should be, to en-

* Matthew xiii, 52.

force the 'good old way.' Hence, there devolves a consequent obligation on our hearers. If ministers of religion are prohibited from preaching novel doctrines, their hearers should not only neither covet nor expect such novelty; but they should shun even that which has the semblance of it, inasmuch as what *is* new cannot be the good old way; and that which *appears* to be new, if it meet with encouragement, is calculated to bring the old and good way into disrepute. The religious world of the present day—and, at least in our own country,—are, in my humble opinion, extremely culpable in this matter. That they desire *novel doctrines* may, I conceive, be fairly argued from their resorting to any place of worship where there is a *show* of novelty. If a strange prophet arise, multitudes flock to his oracle! The soundness of his doctrine is the *last* thing into which inquiry is instituted,—if, indeed, it be taken *at all* into consideration. His qualifications—his fitness for the sacred office, are treated as minor points. It may be that he is a man of ordinary, or of inferior abilities:—it may be that his learning is mean, and his judgment weak:—but, if he only bear the stamp of novelty, all these blemishes are over-

looked. If he only *differ* from his brethren, which certainly cannot be an abstract virtue,—if his mien be singular,—his movements startling,—his diction obscure or uncouth,—his pretensions bold and new,—these *appearances* of novelty, even when he has nothing new to impart, suffice to the high as well as to the low, to the learned as well as to the ignorant! They desert their sober-minded spiritual instructors, whom a deep sense of their solemn obligation confines to ‘the good old way;’ and they join the ranks of one whom, if he has any new doctrine to deliver, they ought most studiously to avoid: whose religious vagaries they would, with much greater wisdom, leave to his own undivided enjoyment; and whose old and veritable truths they would hear, with far more devotion and benefit, from their regular ministers.

These remarks are not pointed at any individual in particular: they are of a general character, and delivered under the sincere hope that they may be instrumental in checking that Athenian *propensity to novelty*, which, in these days, has taken ample possession of the religious public, and which leads them *whithersoever* they have a prospect of its gratification:—a

practice which cannot be too strongly condemned, because of its mischievous consequences to individuals, and so to the cause of religion. He that rambles from one place of worship to another, in search of novelty, will soon have a creed as unsettled as his steps. He will speedily lose all relish for sound teaching: he will become fastidious, and loathe what is wholesome, when it cannot be dressed to the taste of his pampered, if not vitiated palate. He will become a critic in the house of God; and thus the word of God will be heard with little or no profit; even if, at length, his roving habits do not altogether estrange him from the old but the good way.

I have nothing further to add beyond my earnest wish and prayer that, wherever, in this age of religious wanderings, the ministers of religion have sufficient resolution and principle to confine themselves to the good old way, their hearers may have enough of piety and good sense to give them their preference, support, and confidence. It is not the way, we well know, by which the vanity either of preacher or hearer may be most consulted and gratified. The loose theology which is now in vogue affords a wider field for the display of

the rhetorical powers of the one, whilst the peculiar and mystic phraseology with which it is accompanied ministers considerably to the spiritual conceits of the other. Hence there arises a popularity which is shared in common by the preacher and hearer. But I would ask,—and this, too, in the spirit of candour and truth, and with the design of calling the attention of the religious public to the subject, that thus they may be induced to return ‘to the good old way,’ and to the sound and temperate expositors of God’s word ;—I would ask:—What is, in *many* instances, the secret of such popularity in preachers? Is not singularity of manner oftentimes received for talent? Is not extravagance of action frequently accounted zeal? Is not *heterodoxy* alone a charm to thousands? What, besides, is commonly *less practically* beneficial to hearers than their minister’s *popularity*? They are engrossed with his eloquence or peculiarities, and forget that the legitimate end of preaching is to rectify the faith, to improve the life, and save the soul.

The ambition of a minister of God should not be to gain the praise of men, by amusing their eyes, or delighting their ears, or by cherishing their spurious notions of religion. ‘To

admire a preacher (says one of the most eloquent of preachers) ‘ is such a reward of his pains and worth, as if you should crown a *conqueror* with a garland of *roses*, or a *bride* with *laurel*. It is an indecency. It is no part of the reward which could be intended for him :’ * and, let me add, it is a reward which no minister should prize, if it be other than a testimony of his *usefulness*, as a servant of the Most High. By simplicity of manner,—by plainness of speech,—by fervent exhortation,—by sound doctrine,—he should labour to promote the welfare, especially the *everlasting* welfare, of his fellow creatures, and the consequent glory of God ; uninfluenced by the temporal considerations of men’s approval or dispraise. With this view, he should earnestly and incessantly enforce ‘ the good old way’ of *faith* in God’s revelation, and *obedience* to it ;—the way of *faith*, because, 1st. the scriptures instruct us that, without it, we cannot please God ;—and 2ndly, because our consciences assure us that, after our most zealous and continued Christian endeavours, we are *unprofitable* servants, and need a Mediator

* Bishop Jeremy Taylor.

between the great God and us. He should preach the way of *holiness*, because, if there is a God, infinitely pure and just, it is impossible for beings, such as we are, to be *too* holy in his sight: or to be sufficiently holy to obtain acceptance through Christ, unless we daily strive to *increase* in holiness.

Travel with us, then,—so long as it may please the Almighty to prolong your days of probation,—in ‘this good old way.’ The patriarchs, the prophets, the apostles and martyrs walked in it, and *have* found rest for their souls. It must, therefore, be a *sure* way. Let not enthusiasm, nor a love of novelty seduce us to the one side, nor infidelity to the other; but pursue we the even tenor of our course, taking the Bible and prayer, and reason and conscience, for our steady and never-failing guides; observing the appointed ordinances of our church as means of grace, which shall quicken our religious efforts, and withdraw us from the evils of this sinful world; and keeping in constant view, for our encouragement in our progress heavenward, the glorious reward which they *have* already obtained, who have preceded us in the *same* Christian

path. Thus shall the good old way be one of peace and pleasantness to us now, and, at the end of our earthly journey, we shall find everlasting rest for our souls. 'Remember the days of old, consider the years of many generations: ask thy Father and he will shew thee: thy elders, and they will tell thee.' Deut. xxxii, 7.

THE END.

... the good old way in
one of these and the others to be
and at the end of our earthly journey
we shall find ourselves not far from
the number the day of old, number the
year in every generation: for the Lord
will be with them: the elder, and they
will all live. Amen.