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# MEDITATIONS ON THE LORD'S SUPPER

JACOB JONES JANEWAY



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*Meditations on the Lord's Supper*

By Jacob Jones Janeway

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## FOREWORD

Jacob Jones Janeway was born in the city of New York, late in the year 1774, on November 20th. The eldest child of George and Effie Ten Eyck Janeway, he was raised in a Christian home, his parents being members of the Reformed Dutch Church. Subsequent to the Battle of Long Island in August of 1776, British troops took possession of New York City, and young Jacob's parents were forced to take him and flee the city, not returning until 1783. So from the age of nine, Jacob's education took place in the city of New York, up to and including college, entering Columbia College at the age of fifteen and graduating there in 1794 with high standing among his peers.

Jacob's mother had long hoped that he would enter the ministry, yet he was caught up in the temptations of worldliness in his college years, came close to becoming a skeptic, and for a time felt directed to a medical career. But a sermon delivered by an otherwise unnamed pastor began to work upon his heart, and it was at this point that his father's pastor, the celebrated Dr. John H. Livingston, counseled him to cast all upon the righteousness of Christ.

Being at the time a member of the Reformed Dutch Church, he was first licensed by the Classis of New York in 1798. Then in 1799, he was ordained by the Presbytery of Philadelphia (PCUSA) as colleague pastor with the Rev. Dr. Ashbel Green, of the Second Presbyterian Church, Philadelphia. That service of ordination took place in the Old Arch Street Church on Thursday, June 13th, and was notable in that Janeway was ordained along with four other men—John Blair Linn, William and John E. Latta, and Buckley Carl. Janeway noted in his diary,

On this auspicious day I was solemnly set apart to the work of the ministry of the Lord Jesus. In the presence of God, of his holy angels,

and of men, my most solemn vows were made. May the Lord God and Savior, the Great Head of the Church, endue my soul with abundant fortitude for the all-important work, and bless me with great success. I give thanks, oh God, for thy presence on the affecting occasion.<sup>1</sup>

A further note in his diary soon after his ordination serves to give added evidence to the depth and fervor of his piety and love of the Lord:

Through the week God has favored me with composure and serenity of mind. My thoughts have been collected. But alas! I have to lament the corruptions of my soul. Oh! What unbelief, what pride, what coldness of affection; how hard to lift the soul to God by fervent breathings of heart. O Lord, I beseech thee to bestow liberally on me of the influences of the Holy Spirit. Prepare me, Lord, for thy sovereign pleasure. Sanctify me, oh God!<sup>2</sup>

Dr. Green and young Janeway labored together with uninterrupted harmony in this important charge for thirteen years, until such time as Dr. Green was transferred to the Presidency at Princeton College in 1812. Dr. Green refers in his diary to Dr. Janeway in the following terms:

We were colleagues for thirteen years. It was with him that I had an explicit understanding that we should remember each other in our daily prayers, and treat each other's character as if it were his own. The consequences were most happy. We labored and loved as brethren during the whole period of our collegiate connection, and an untroubled and ardent attachment has existed between us to the

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1. *Memoir of the Rev. Jacob J. Janeway, D.D.* Philadelphia: Presbyterian Board of Publication, 1861, p. 32.

2. *Ibid*, p. 32.

present hour. I still pray for him daily in my private devotions.<sup>3</sup>

After the resignation of Dr. Green in 1812, the Rev. Dr. Thomas H. Skinner was chosen colleague of Dr. Janeway; and when Dr. Skinner resigned in 1816, Dr. Janeway remained sole pastor of the large and flourishing church, which then stood on Arch street.

A dedicated and careful churchman, it was during these years that he compiled a Digest from the records of the General Assembly (1820). In 1818, Dr. Janeway was also elected Moderator of the General Assembly.

In 1828, Dr. Janeway was appointed by the General Assembly to serve as Professor of Theology in the Western Theological Seminary at Alleghenytown, which was then commencing operations. For reasons somewhat unclear, but primarily having to do with an "uncertainty" in the school's property title, Dr. Janeway resigned in the following year. We consider that a sacrificial step on his part, rising out of his high ethical standards.

In 1830, he accepted the call of the First Reformed Dutch Church in New Brunswick, New Jersey, one of the largest congregations in the United States at that time, and continued as pastor there for about two years, only resigning the charge on account of his health and advancing years.

In 1833, he was elected Vice President of Rutgers College, which office he held until his resignation in 1839. Among the last of his courses taught there was a class on evidences of Christianity. Lectures prepared for that course in 1838 were later incorporated into one of his major works, *The Internal Evidence of the Holy Bible* (1845). In 1838, Dr. Janeway's final act of service in the Reformed Dutch Church was to serve as President of their General Synod.

In 1839, he re-united himself to the Presbyterian Church, and served in various important offices, in the extension of the Redeemer's kingdom.

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3. Ibid, p. 22.



Such was his service as a member of the Executive Committee of the Board of Foreign Missions, as President of the Board of Domestic Missions, as President of the Directors of the Theological Seminary at Princeton, and as Trustee of the College of New Jersey, that he was widely noted for his wise counsel, his punctuality, and his general influence and example, so contributing to the well-being of the Church and her ministries. He was notably a man of high character, with strong traits of perseverance and attention to duty.

The book you hold in your hand is a master class in the meaning and importance of the Lord's Supper. There is rich meat here for your soul, served up in convenient portions. Keep this book by your bedside or chair and read a chapter before the Supper is to be celebrated; or you might even read it both before and after the service for better benefit. You will be rewarded.

WAYNE SPARKMAN  
DIRECTOR, PCA HISTORICAL CENTER  
ST. LOUIS, MISSOURI

Dr. Janeway wrote and published a number of works, among which are the following:

**1812**

*Letters Explaining the Abrahamic Covenant.* 302 p.

**1818**

*An Essay on the Inability of Sinners.* 24 p.

**1820**

Janeway, J.J., William Neill & Ezra S. Ely, *A Digest, compiled from the records*

*of the General Assembly.* 391 p.

1827

*Letters on the Atonement.* 242 p.

1828

*Inaugural Address, upon installation as professor of theology in the Western Theological Seminary.* 15 p.

1829

Janeway, J.J., *A sermon, delivered at the ordination of Nicholas Murray, A.M. to the gospel ministry.* 32 p.

*Papers read...on resigning his office as Professor of Theology in the Western Theological Seminary.* 24 p.

1835

*The Scriptural Doctrine of the Atonement Illustrated and Defended.* 28 p.

1836

*The Duty of the Presbyterian Church. A discourse, delivered before the General Assembly.* 52 p.

1838

*An Exposition of a Portion of the Epistle to the Romans: in the form of questions and answers.* 135 p.

1842

*An Exposition of the Epistle to the Hebrews: in the form of questions and answers.* 144 p.

**1844***Unlawful Marriage.* 215 p.**1845***The Internal Evidence of the Holy Bible.* 287 p.**1848***The Communicant's Manual.* 264 p.**1852***A Family Piece: or, A Memoir of Mrs. Martha Gray Janeway.* [Rev. Janeway's deceased wife]. 207 p.**1853***Hope for the Jews.* 246 p.**1856***Antidote to the Poison of Popery in the writings and conduct of Professors Nevin & Schaff.* 335 p.**1856***Hope for my country, showing the divinity of Jesus Christ and his care over his church...*64 p.

## PREFACE

The Author, in preparing for the Holy Supper, has, for many years, been in the habit of conducting his private unwritten meditations, in a manner somewhat like the form adopted in these meditations. Recently it occurred, that a series of written Meditations on appropriate topics, might assist communicants who are unskillful in the art of private meditation. Relying, therefore, upon Divine aid, and humbly hoping for the blessing of the great Head of the Church, on his attempt to edify some of the members, he undertook the work.

He has written *nineteen* meditations, to be used before the communion; *one*, at the Holy Supper; and *nine*, after the communion. To all, except one, he has appended short prayers.

To read devoutly a Meditation will require from *eight* to *ten* minutes, and a prayer, from *two* to *three*.

If notice for the Supper be given two weeks before the administration, there will be ample time for reading over these Meditations and Prayers. If only a week should intervene, they might be read by allowing more time for devotional exercises, morning and evening; or a selection may be made, so as to suit the time.

After using this little book for a while, many may find themselves enabled to intersperse new thoughts, in reading over these Meditations; just as a person may add reflections, when perusing a chapter, or part of a chapter in the Holy Bible.

It is not the wish of the Author, that any should confine themselves to the prayers appended to these Meditations. He has written them to direct the reader's attention to those parts of the Meditations, which furnish matter for praise, thanksgiving, and prayer; and which he may incorporate with any address he feels disposed to offer unto God, after devoutly reading them.

Between such a use of these prayers four times a year, and confinement to set forms of prayers every Sabbath, and every day of the year, there is no analogy.

The writer invites the attention of his brethren in the ministry to the *twentieth* Meditation, designed to direct the exercises of communicants, when seated at the Lord's table. It will, he presumes, be admitted, that communicants have a very important duty there to perform, and that their minds ought to be occupied with thoughts like those suggested in that Meditation. This being granted, will it not follow, that they should be allowed time sufficient for each one to follow the train of thought to which he feels inclined; to make the confession of sins, to present the petitions, and to offer the thanksgivings, suited to his own case? But if, at the administration of the elements, the minister is constantly speaking, how can communicants perform that peculiar duty, which is to be transacted between his own soul and his Redeemer, as he ought? Must not such incessant speaking sadly break in upon his secret devotions?

When the writer is seated at the holy table, and the elements are being distributed, he feels a wish to be left alone to his own meditations; and he endeavors to shut his ears to any address by the minister; because it appears to him then so unseasonable. No doubt many communicants feel as he does; but they may not be able to abstract their minds from the address of the speaker.

But, it will be said, "Do not communicants need thoughts to be thrown out to assist their meditations?" Granted; they need assistance: and let it be proffered to them at the proper time. Cannot a minister say all that needs be said, before he distributes the bread? And if afterwards he wish to utter a striking thought, or to give an appropriate direction, can he not do it in few words, when he distributes the cup?

That communicants ought to be left to their own meditations and exercises, while the elements are being distributed, the Author has, for

many years, been so fully convinced, that to address them, at such a time with continued remarks, he would feel to be an unwarrantable intrusion on their private devotions.

With all due respect to the judgment of his brethren in the ministry, he submits these few thoughts on this subject to their serious consideration. He will only add, that he thinks the general adoption of such a plan would render communion seasons more profitable to communicants.

NEW BRUNSWICK  
JANUARY, 1848

# MEDITATIONS ON THE LORD'S SUPPER

## MEDITATION 1

### PRECIOUS ORDINANCE

Again the administration of the Lord's supper has been announced; and on the appointed day, it will be my privilege and that of other disciples of our Lord, to take our seats at his table. Invaluable ordinance! How powerful its influence in sustaining Christian character and deportment! The announcement of it has often found professing Christians slumbering and declining, if not backsliding. Aroused by it, in attending to the duties and meditations which preparation for it demands, they have discovered their slumbering and declension; and been by grace enabled to awake from sleep, and to recover what they had lost.

How precious this ordinance on various accounts! The consideration of its *origin* should endear it to our hearts. It did not take its rise from human wisdom. It is no appointment of man. No man, whatever may be his station and authority has a right to ordain a religious rite; nor has any assembly of men, whether civil or ecclesiastical, such a right. The exercise of such a right would be an invasion of the authority of the Lord Jesus Christ, the great Head of the Church. He alone has a right to prescribe her laws, and to ordain her rites. Were the supper a human appointment, it would be *mere will worship*; and, in partaking of it, we might justly apprehend his rebuke, instead of expecting his approbation.

The great Lawgiver and Head of the Church instituted this ordinance. He made the appointment in circumstances of peculiar endearment. The same night in which he was betrayed, when he had a full view of his approaching sufferings, then his love appointed this supper, designed for the edification and comfort of his disciples, till the end of time. In

such circumstances he took bread and wine, as memorials of his broken body and shed blood; and commanded them to be used as such, in remembrance of his sufferings for us, and his love to us. Three Evangelists, and the apostle Paul, have certified us of these facts (Matthew 26:26-30; Mark 14:22-25; Luke 22:19, 20; 1 Corinthians 11:23-33).

This ordinance was first observed by the apostles of our Lord in a large upper room in Jerusalem (Mark 14:15); then by the Church in that city, after the Redeemer's resurrection; and subsequently by the Church, wherever she was found in various parts of the world, in all succeeding ages; and now it is observed by the Church in these ends of the earth; and it will be observed by the Church till the end of the world. Let me then remember this great fact, of which not a doubt should exist, that this supper was appointed by the authority of Jesus Christ; and let me partake of it in obedience to his authority, and thus render it an act of acceptable worship.

How precious this ordinance, when we consider who are the invited guests, and by whose presence the supper will be graced and honored! Whom shall I see at the table of my Lord? The rich, the great, the nobles, the princes, and kings of the earth? Oh! No. Seldom have such been found to obey the Savior's dying command. They prefer sitting at tables, which wealth and pomp delight to provide, spread with costly viands, that gratify and pamper their bodily appetites; and slight a feast designed to meet the wants of an immortal mind, and nourish its spiritual life, and prepare it for heavenly happiness. There shall I meet the poor, the unlearned, the unknown. Yet let me lift the veil that conceals them, and look at them with the eye of faith; and whom do I see? How changed! They are the disciples of Christ, the ransomed of the Lord, the saints of God, his children, the sons and daughters of the Almighty, the heirs of heaven, the expectants of crowns and kingdoms there. What a privilege! What an honor to sit with them at the same table of our common Lord!



Nor is the Lord absent. He is indeed in heaven. His glorified body is there, far removed from mortal sight. But, in his divine nature, Jesus is everywhere; and he will not fail to meet, with his gracious presence, his disciples, when, in obedience to his dying command, they gather around his table, to feed upon the spiritual repast his love has prepared for them. Compared with such a feast, partaken of by such guests, and graced with the presence and enriched with the smiles of the King of kings and Lord of lords, what is the most sumptuous entertainment that was ever prepared by earthly riches, for the display of human grandeur and magnificence!

How precious too this supper, when its spiritual nature is considered! Heresy will have it, that the words of the institution are to be understood *literally*; that, in the supper, we eat the *real* body and drink the *real* blood of our Redeemer; and that the elements are really changed into his body and blood. What absurdity! When the Savior said, "I am the door;" "I am the vine;" are we to understand him as meaning, that he was *really a door*, and *really a vine*? Heresy itself is compelled to assign a figurative meaning to some words in the institution. She does not contend we are to drink the *cup* and not the *wine*, when the cup is given; nor that the cup is *really* the *New Testament*, and not a sign and seal of it. "It is the spirit," said Jesus, "that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:53-56, 63).

The feast is not designed to satisfy our bodily appetites. It is a spiritual feast, intended to nourish our spiritual life, and strengthen all the faculties and graces of that life. A small portion of bread and wine, used as symbols of the broken body and shed blood of our Lord, is given to us, that we may feed on his body and blood, not *carnally* and *corporally*, but *spiritually* and *mystically*, by faith. We are to receive, and eat, and drink the elements, to signify that, as we live by eating and drinking appropriate food, so we live spiritually by feeding by faith on the spiritual food, which he furnishes for the life of our souls; or, in other words, that

we are willing to accept that spiritual and eternal life he has purchased by his sufferings and death, and to depend on him for its preservation, increase here, and final expansion in the world to come. Such is the nature of this blessed feast.

The supper of our Lord is precious also on account of the covenant engagements it seals. "This cup is the New Testament in my blood, which is shed for you" (Luke 22:20). The covenant of grace was ratified and sealed by the blood of the great Mediator, and all its blessings were made sure to all for whom he undertook to satisfy divine justice; and the cup or wine, the symbol of this blood, seals the New Testament or covenant in this ordinance. Here I am invited to renew my covenant engagements with God. Here I am allowed the great privilege of taking God the Father, the Son and the Holy Ghost to be my covenant God; the Father to be my reconciled father and covenanted portion, through Christ; the Son to be my Savior, friend, master and Lord; and the Holy Ghost to be my guide and teacher, my sanctifier and comforter; and to give myself up to God as his servant and child; to Christ as his disciple and follower, and to the Holy Ghost as his temple, forever. The elements are seals to this covenant, for both parties. I seal my engagements to God; and God seals his promises to me.

Amazing transaction! What astonishing condescension and grace on the part of God! And how should I admire and adore him for such condescension and grace!

Is this the feast I am invited to partake of? So heavenly in its origin, and instituted in circumstances so interesting; its guests so noble and dignified; its nature so spiritual, so nourishing to my spiritual life, and so strengthening to every grace and virtue; and the transactions to which it invites so wonderful and sublime? How joyfully ought I then to embrace every opportunity of supping and communing with my blessed Lord!

For such an ordinance doubtless a corresponding preparation is

required. By solemn meditation on suitable topics, by self-examination, by renewing my covenant engagements, by the exercise of repentance and faith, and by earnest and importunate prayer, let me then, endeavor to prepare for a believing and profitable communion season.

#### PRAYER

Blessed Redeemer, I praise thee for the institution of thy holy supper. I thank thee that, in circumstances so distressing, when thou hadst before thee all that thou wast about to suffer in the garden, in the palace of the high priest, in the hall of Pilate, and on the cross, thou didst not forget thy disciples. Then thou didst provide this memorial of thy love, this feast for the welfare, comfort, and edification of thy Church, to the end of time.

May I highly prize this ordinance, and rightly appreciate the high honor conferred on me, and the precious privilege granted to me, in being permitted to commune with thy people, and with thee, my Lord and Master! May my heart rejoice at every announcement that this precious supper will be again administered in the church of which I am a member!

Surely it becomes me to make a suitable preparation for taking my seat at a table covered with so rich a feast. Grant, O Lord, that I may come, having on the wedding garment, that I may meet with thy approbation, my King and my God. Incline my heart to meditate seriously and solemnly on all those interesting topics that will claim my attention; to examine myself; to recollect my sins and renew my repentance; to dedicate myself again to thee, my Savior; to exercise my faith in thy atoning blood and justifying righteousness; and to pour forth my supplications for pardoning mercy and sanctifying grace. May it be a sweet and refreshing season to my soul, and to the souls of all communicants! May we meet with the Lord our Redeemer at his table, and enjoy communion with him, and with one another! Grant my prayer, for thy name's sake. Amen.

## MEDITATION 2

### THE CROSS OF CHRIST

How wonderful the object presented by the ordinance of the Lord's supper for the contemplation of the invited guests! Nothing less than the Son of God nailed to the accursed cross, dying in shame and ignominy, bearing our sins and the wrath of the Almighty, to satisfy the demands of his justice, and thus make full expiation for them. "Behold the Lamb of God that taketh away the sin of the world!" (John 1:29).

In vain shall we search elsewhere for such a spectacle. Its like is not to be found in any other part of the universe. This earth, cursed as it is by sin, has alone, of all the worlds in the boundless dominions of the Almighty, been blessed and honored with the amazing spectacle.

Taught by the first great promise announced to our first parents, immediately after their fall, concerning the Seed of the woman, who was to bruise the serpent's head, our apostate race began, from the beginning, to expect a deliverer from the ruin that sin had brought on the world. With the revolution of ages, as new light was imparted, by prophecy and promise, to the Church, believers were sustained in their expectations, and were enabled to look, through the types and ceremonies, with greater clearness, for the coming of the Messiah. Thus were the eyes of the whole Church, and their longing expectations, directed to Him, till his advent in the flesh.

And since his appearance in the world, and the accomplishment of his mighty work on earth, the eyes of the Church have been turned to his cross, and will be turned to it, to the end of time, as the great object of their faith, and the source of their redemption. To it they look, and will look, for peace, and comfort, and hope, and joy, and eternal life.

From the first intimation of God's merciful designs towards our

fallen world, angels, those holy and exalted creatures that inhabit heaven, and stand around the throne of the Most High, have felt a deep interest in the mystery of redemption. With delight they have, in all ages, ministered unto the heirs of salvation. How joyfully they announced the Savior's birth to the shepherds on the fields of Bethlehem, and sang the song, "Glory to God in the highest; and on earth, peace, good-will toward men" (Luke 2:14). When Jesus had in the wilderness repelled the tempter, the Evangelist says, "Behold, angels came and ministered unto him;" and another Evangelist says, after narrating his agony in the garden, "And there appeared an angel from heaven, strengthening him" (Matthew 4:11; Luke 22:43). At his resurrection, the angel of the Lord descended from heaven, and rolling back from the sepulcher the stone, sat upon it, with a countenance like lightning, and raiment white as snow, terrifying the Roman guard, so that they became as dead men. And when our Lord ascended to heaven, two angels assured his wondering disciples, that he would hereafter come again, in like manner as they saw him go into heaven. And ever since, these exalted spirits have employed their mighty intellects in studying the great mystery of redemption; for Peter, when speaking of the salvation of Christ, says, "which things the angels desire to look into" (1 Peter 1:12).

Still more is the cross of Christ to be magnified: for the eye of God himself has, from the ages of eternity, rested upon it, as the development of that great mystery of his will, that is to fill this world, heaven itself, and all other worlds, with the fullest exhibition of his glory. The cross is the center of Jehovah's moral government. Here peace is made between heaven and earth. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the

cross, having slain the enmity thereby: and came and preached to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.” And “in the dispensation of the fulness of time God will gather in one all things in Christ, both which are in heaven, and which are on earth, even in him; of whom the whole family in heaven and earth is named” (Ephesians 2:14-18; 1:10; 3:15).

From the cross of Christ an influence has gone forth, that has been felt by the affairs of mankind, both before and since his coming into the world. In reference to it a whole nation was selected by God, as his chosen people, and a place prepared for them among the nations of the earth. They were guarded by a peculiar and miraculous providence, and instructed by a long line of inspired teachers and prophets. The affairs of other nations were controlled by a regard to the cross; and so extensive dominion was given to the Roman empire, that the way might be prepared for the preaching of the cross, and the establishment of the Church in the Gentile world.

Ever since, the affairs of nations have felt the influence of this wonderful transaction. They have prospered, or declined, as they regarded, or disregarded the gospel of Christ crucified. And hereafter the cross will be lifted up on high; and to it will all nations flock as the fountain of peace, of life, of holiness, of happiness, and of glory.

And the cross will be the object of delightful contemplation and profound study, and the subject of joyous conversation, to redeemed saints and to holy angels, throughout the endless ages of eternity; and forever will be sung in heaven by the ransomed ones the song, “Unto him that loved us and washed us in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen” (Revelation 1:5-6).

The cross of Jesus Christ is the center, which throws its light on the whole circle of divine truth. Here, then, at the foot of the cross of my

Lord and Savior, let me stand, and look around. What a circle of rich and invaluable truths meets my eyes! I see all the great and leading facts and truths of divine revelation. The apostasy of our race—the superiority of the Christian dispensation—the glory of God shining in the face of Christ—the divine person of our Redeemer—his infinite condescension and profound humiliation—his holy life, and painful sufferings and agonizing death—his triumphant resurrection and glorious ascension into heaven—his session at God's right hand and intercession there—his coming again to judge the world, and consummate the salvation of his people—the all-sufficiency of his atonement and righteousness, and rich and invaluable benefits—his free and boundless love—the evil of sin—the duty of self-examination and self-dedication—all these facts and truths are connected with, and illustrated by, the cross of Christ. These are the topics on which it is proper for Christians to meditate in preparing their minds and hearts for an acceptable and profitable approach to the Lord's table.

What attractions in the cross of my Redeemer! Gaze, my soul, at it, with wonder and delight. Look at it again and again. Never lose sight of it. Behold the glory of it, that thou mayest be assimilated into its likeness.

#### PRAYER

Most High and holy God, may I love to contemplate the cross of thy Son! How amazing the spectacle! In infinite mercy thou wast pleased to honor our fallen world, by making it the seal of a transaction more wonderful, than any to be found in any other world in thy vast dominions. Before the eyes of our rebellious race, thou hast lifted up thy well-beloved Son, agonizing and dying on the cross, as the appointed sacrifice for sin, that they might look to it, and be healed of their wounds, and live.

Oh! Grant that my eyes may ever be directed to this wonderful

spectacle. May I never forget it, but gaze at it with increasing delight. May I understand the great design for which my Lord and Savior was covered with ignominy, and died in pain and agony; and thus, by faith, see a glory beaming forth from the cross of insufferable brightness. May I there behold the most illustrious exhibition of thy glory, and the great salvation provided for our rebellions race. May I see how the cross is connected with, and throws its light upon, the great truths and facts recorded in the Bible. May I contemplate it as the grand center of all thy dispensations towards the children of men; as the source of peace and friendship, of holiness and happiness; as uniting all holy beings in heaven and on earth into one glorious society under Christ as the blessed Head. Beholding the glory of the cross, may I be changed into the same image, from glory to glory, even by the Spirit of our God. May I embrace the cross by faith, and glory in nothing but the cross; and feel it crucifying the world to me, and lifting my affections above all its allurements, honors and pleasures; and setting them on heavenly objects, where my Savior reigns in ineffable glory. Hear me, O Lord, for Christ's sake. Amen.