



2030 46-5

H. S.

~~Handwritten scribbles~~

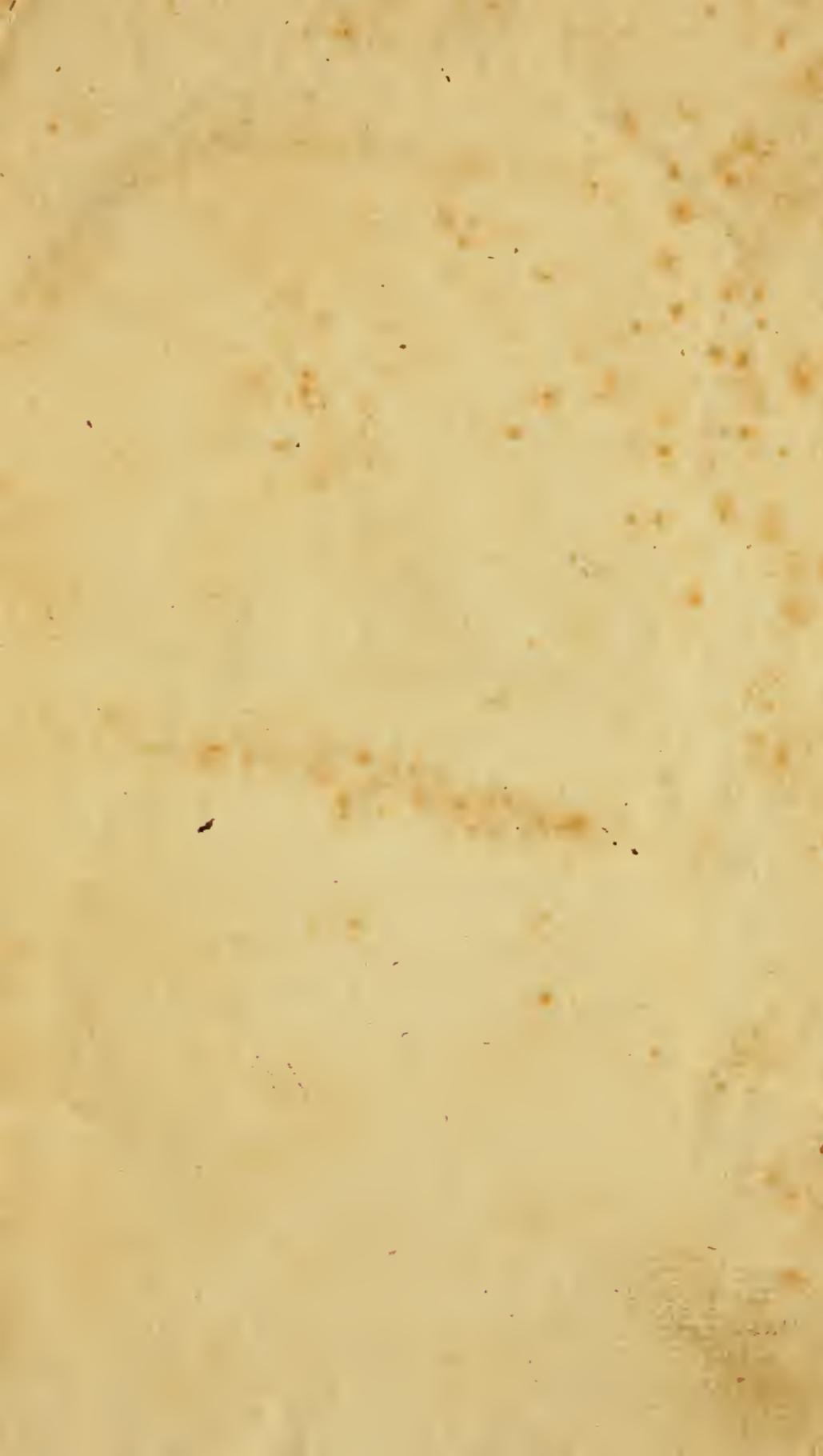
THEOLOGICAL SEMINARY,
Princeton, N. J.

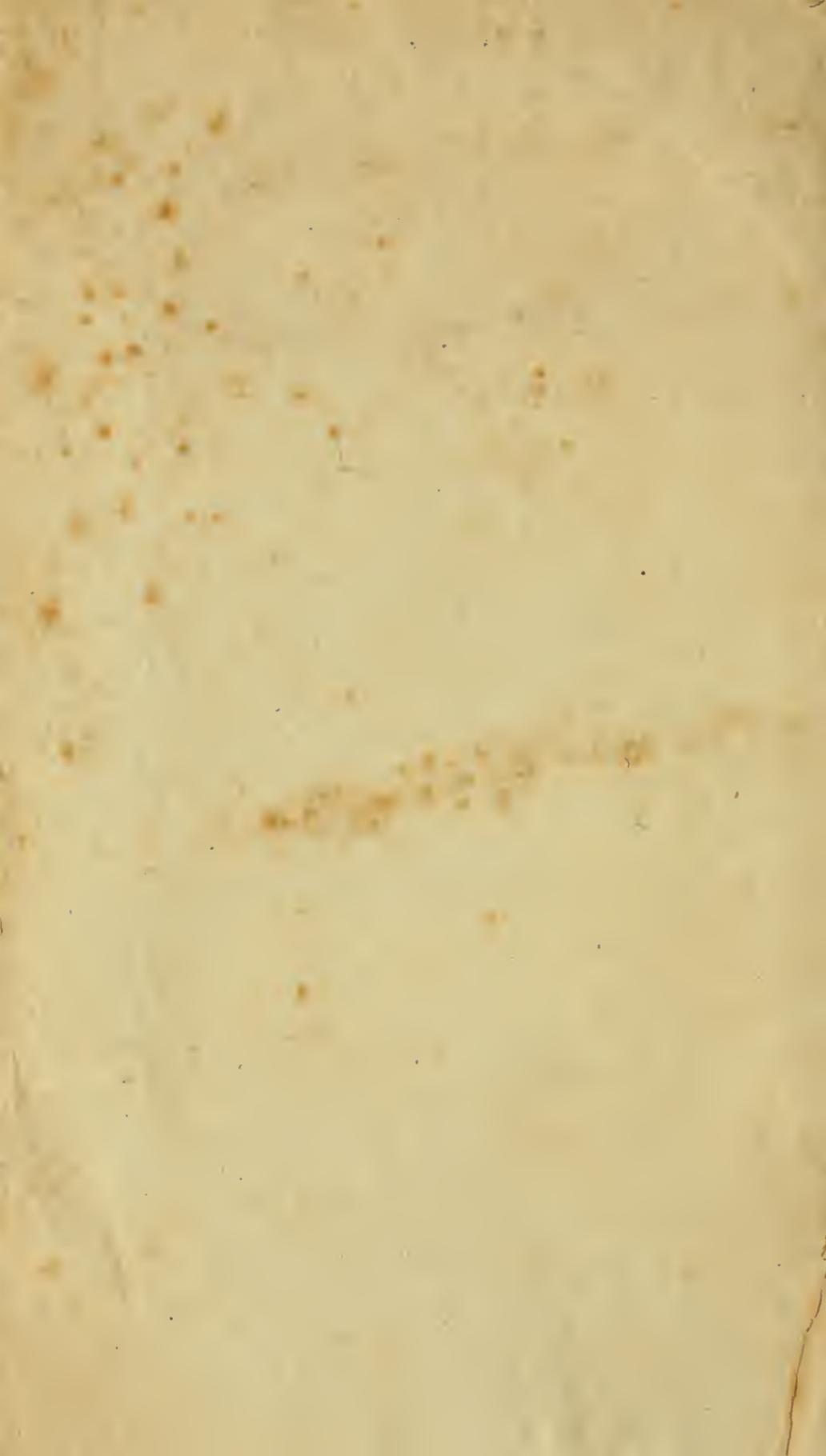
Case,	Division	
Shelf,	Section	
Book,	No.	

~~10~~ - 2

2

5CC
3012





Jane P. Scott

DISCOURSES

ON

VARIOUS SUBJECTS,

BY

THOMAS RENNELL, D. D.

MASTER OF THE TEMPLE.

THE SECOND EDITION.

LONDON:

PRINTED FOR F. AND C. RIVINGTON,

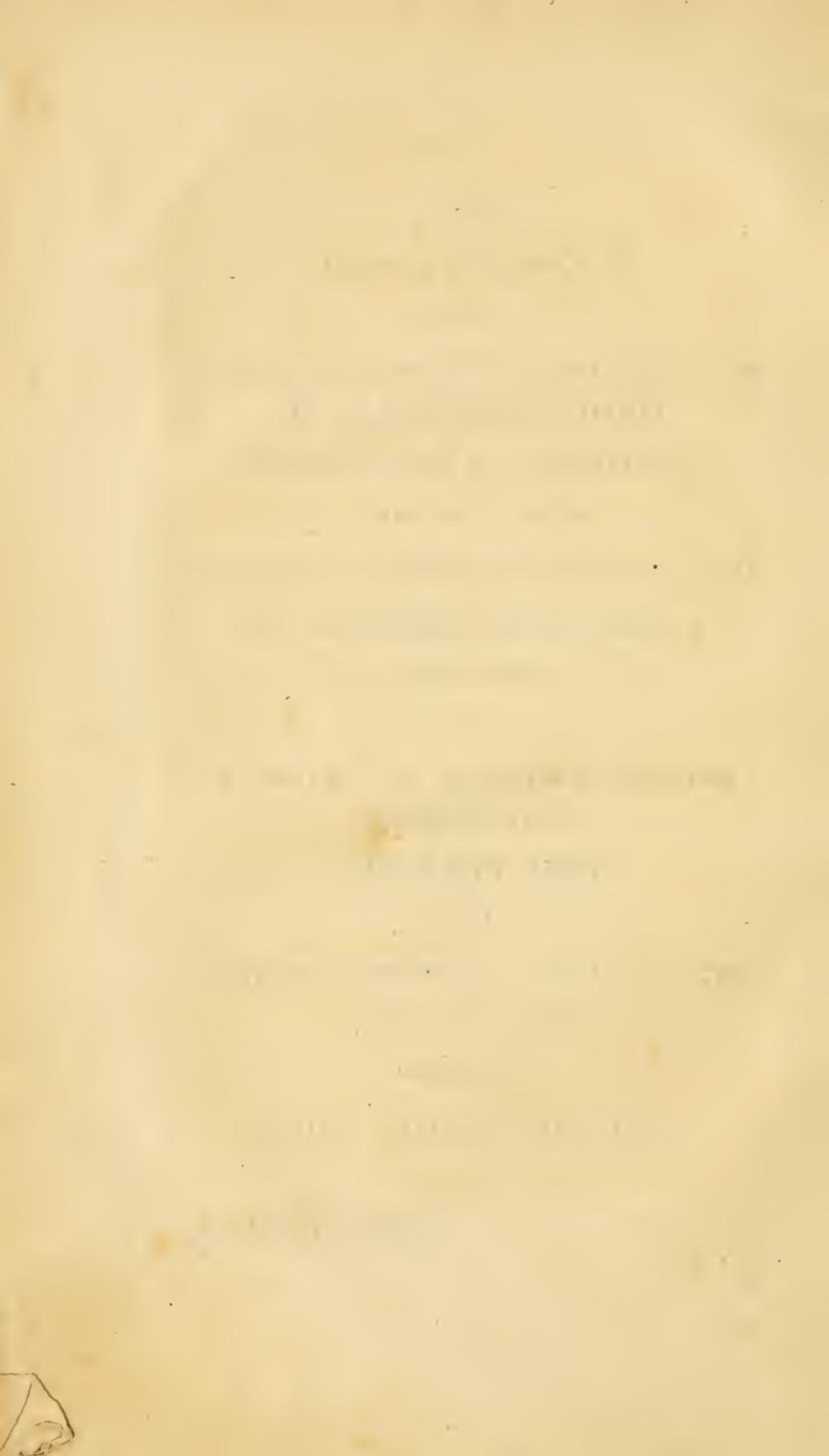
NO. 62, ST. PAUL'S CHURCH-YARD;

BY BYE AND LAW, ST. JOHN'S SQUARE, CLERKENWELL.

1801.

TO THE
EVER HONORED MEMORY
OF THE
REVEREND, PIOUS AND PROFOUNDLY LEARNED
THOMAS RENNELL, A. M.
DEPARTED INTO THE JOY OF HIS LORD,
AFTER A LIFE SPENT
IN AN UNREMITTING STUDY OF THE RECORDS,
A POWERFUL INVESTIGATION OF THE
EVIDENCES,
AND AN
EMINENT PRACTICE OF THE DUTIES OF
CHRISTIANITY,
THIS VOLUME
IS,
WITH INDELIBLE GRATITUDE, AFFECTION
AND VENERATION,
INSCRIBED
BY HIS ONLY SURVIVING CHILD,

THE AUTHOR.



CONTENTS.

DISCOURSE I.

Page

The Consequences of the Vice of Gaming.

Preached in 1793.

HEB. xii. 1. *The sin which doth so easily beset you.*

5

DISCOURSE II.

On Old Age.

Preached at the Temple in 1799.

PSALM lxxi. 9. *Cast me not off in the time of old age, forsake me not when my strength faileth me.*

59

DISCOURSE III.

Benevolence exclusively an Evangelical
Virtue.

Preached before the University of Cambridge for
the Benefit of Addenbroke's Hospital in 1796.

JOHN xiii. 34. *A new commandment give I unto you, that ye love one another.*

79

DIS-

CONTENTS.

DISCOURSE IV.

Page

The Services rendered to the English Nation
by the Church of England, a Motive for
Liberality to the Orphan Children of
Indigent Ministers.

Preached at St. Paul's Cathedral, at the Anniver-
sary Meeting of the Sons of the Clergy in
May 1796.

- 2 COR. viii. 23, 24. *They are the messengers of
the churches, and the glory of Christ : where-
fore shew ye to them, and before the churches,
the proof of your love.* 109

DISCOURSE V.

On the Grounds and Regulation of Na-
tional Joy.

Preached before the Hon. House of Commons, on
Occasion of the solemn Thanksgiving for the
Naval Victory by the British Fleet under Lord
Nelson, at the Mouth of the Nile, November 29,
1798.

- PSALM ii. 11. *Rejoice with trembling.* 149

DISCOURSE VI.

On the Connection of the Duties of loving
the Brotherhood, fearing God, and ho-
noring the King.

Preached at St. Magnus Church, London Bridge,
in 1792.

- 2 PETER ii. 17. *Love the brotherhood, fear God,
honor the king.* 167

DIS-

CONTENTS.

vii

DISCOURSE VII.

Page

On the Guilt of Blood-thirstiness.

Occasioned by the Murder of the Queen of France.

Preached in the Cathedral Church of Winchester,
October 26, 1793.

EZEK. xxiv. 6. and part of 7. *Wherefore thus saith the Lord God, woe to the bloody city! to the pot whose scum is therein; and whose scum is not gone out of it!—bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock.*

DISCOURSE VIII.

On the Atonement.

Preached at the Temple Church on the Fast of the
Crucifixion, 1799.

GAL. i. 4. *Who gave himself for our sins, that he might deliver us from the present evil world.*

211

DISCOURSE IX.

A Sermon preached at St. Paul's Cathedral, at the
triennial Visitation of the Right Rev. Beilby,
Lord Bishop of London, in May 1795.

2 TIM. iv. 5. *Do the work of an Evangelist, make full proof of thy ministry.*

225

DIS-

DISCOURSE X.

Great Britain's Naval Strength and Infular
Situation, a Cause of Gratitude and
Thanksgiving to Almighty God.

Page

Preached at Deptford, before the Right Hon. Wil-
liam Pitt, Master, and the Elder Brethren of the
Corporation of Trinity House, on Trinity Mon-
day, 1796.

PSALM xxiv. 2. *For he hath founded it upon the
seas, and established it upon the floods.* 253

DISCOURSE XI.

Ignorance productive of Atheism, Anarchy
and Superstition.

Preached before the University of Cambridge on
Commencement Sunday, 1798, and printed by
desire of the Heads of Houses.

HOSEA iv. 6. *My people are destroyed for lack
of knowledge.* 269

DISCOURSES XII, XIII, AND XIV.

On the Sting of Death; the Strength of
Sin; and the Victory over them both
through Jesus Christ

Preached at the Temple Church in Easter Term,
1800.

1 COR. xv. 56, 57. *The sting of death is sin;
and the strength of sin is the law. But thanks
be to God, which giveth us the victory through
our Lord Jesus Christ.* 313, 329, 343

DISCOURSE

DISCOURSE I.

HEBREWS xii. 1.

“THE SIN WHICH DOTHSO EASILY BE-
SET YOU.”

TO comprehend in any system of religion or morality every deviation from the laws or rules which that system prescribes, is neither possible, nor should we upon reflection find it even to be expedient. So various are, not only the natural dispositions of individuals, but also so diversified those habits and practices which the different stages of manners, arts, and refinement produce, that an attempt to enumerate the vices growing eventually out of them would be inconsistent with that simplicity and conciseness which should accompany a collection of precepts adapted to the purposes, and directed to the

B

instruc-

instruction, of all mankind. Although therefore in the revealed will of God we do not find every mode and degree of crimes to which language has affixed a specific name, yet a little enquiry will soon convince us that the morality of the Gospel stands beyond all comparison on a broader, simpler, and more practical basis than that of any other body of instruction, which under any form was ever proposed to the acceptance of mankind. Without the forced and artificial formality of a system, it hath all that coherence and harmonious concurrence which the ablest constructors of human systems of morality have never reached. Though the Evangelical precepts appear to slight observers scattered incidentally and occasionally, yet have they all mutual reference to each other, and an universal relation to the whole of that stupendous plan of mercy and reconciliation brought to light in the writings of the New Testament. When in the language of inspired wisdom the *whole of man* is displayed before us, when his corruptions, and their cause, and their remedy, are clearly discerned, when his destination in Time and Eternity distinctly appears, then is he raised to an eminence

eminence from whence the prospect of his duty is extensive and commanding indeed. Referred to such a view, the true nature of every action, and the minutest variation of it, is so clearly discerned, that even with regard to those habits and practices of which scarcely the slightest mention occurs, we are at no loss whatever for a safe and easy determination. The grand Christian principles are so bold, distinct, and prominent, as to render them most easy in their construction, most safe and extensive in their application. Though Christian casuistry lieth within a small compass, yet there is no part of human conduct which Christian obligation doth not reach, and where Christian motives do not operate. Sophistry may evade, Carelessness may neglect, Obstinacy may oppose, Vice may smother, both the precepts of the Gospel, and the grace of God which gives strength and efficacy to them. But all *mistakes* concerning our duty in judging of the consequences of our actions are almost invariably *wilful*, and this as much where the Scriptures are *silent* concerning particular offences, as where they directly advert to them. In the relaxation of amusement, in the hurry of public

lic and political occupation, a CHRISTIAN is as much actuated by the motives of his religion, as in the prostrations of devotion, and in the stillness of retirement. To all and every part of human life, a new direction is given by his acceptance of the Gospel, nor is there a single thought of his heart, or action of his life, concerning which, either in its causes, dependencies, or consequences, the will of God is not on Scriptural grounds most clearly to be discerned by him. To the tribunal of our Consciences, enlightened by his Word, and aided by his Grace, every action should be summoned by those who have effectual conviction that in so doing they anticipate the judgment of that tribunal, from which no word, thought, or deed can be exempted.

These observations, however plain and obvious, I have thought it proper to premise, in entering upon a subject of the highest, most awful, and most instant importance, namely, the nature and consequences of the prevailing habit of GAMING—because if we may conclude from daily observation, the operation of the plainest Christian principles seems in the controul of this vice to have been *suspended* at least in many instances where the authority

rity of revelation is not openly disavowed, or even secretly discarded. I am fully convinced that if very many did not from the *silence* of Scripture derive some glimmerings of hope, that their accountability in this practice did not stand upon the same grounds as in other offences which are *expressly named* therein, they could not persist in a course of practising, cultivating, and diffusing a vice which is the parent of as extended guilt and misery as perhaps the most flagrant vices against which the indignation of God is nominally threatened.—Any *one* of those crimes, to which EVERY gamester in an advanced stage of the vice is necessarily and invariably either an accomplice or principal, would, it might be supposed, either in their prospect, retrospect, or commission, strike the most obdurate heart with dismay and confusion. But here the callousness of custom, the strength of habit, and the extended prevalence of example, seem to have made a system of the most accumulated mischief and atrocity consistent with an assumption of character, with an apparently unruffled recollection, nay a profession of moral, and at times even of religious obligation. With such strong self-

delusion in some, and such hardened reprobacy in others, it is difficult to contend. Every circumstance contributes to increase that difficulty. So indistinct is it in its first advances, so combined by habit with every part of social life, that it is difficult to mark the first stages of its malignity, and still more difficult to separate it from those various and extended objects with which it is unfortunately blended.

To convert that which is the object of your eagereft pursuit, the employment of all your hours, the cement of all your supposed friendships, into your horror and detestation; to eradicate tempers of *contrasted* depravity, to soften ferocity and to awaken indolence, to fix the frivolousness of dissipation, and to penetrate the gloom of despair; to substitute deep penitence into the place of the most hardened reprobacy, is an attempt which those who know not that the "STRENGTH" of God is perfected in the "WEAKNESS" of his MINISTERS, will perhaps treat with scorn and mockery: it is an attempt which those, who in defiance of every civil, social, and sacred obligation are spreading and diffusing this vice; will treat with the most marked virulence.

But

But the Ministers of the Gospel have a duty to discharge of most important and awful urgency—of an urgency as pressing, as the ruin of every thing valuable in this life, and every hope in the next, is in these calamitous times imminent and menacing. In the discharge of this duty, notwithstanding every obstruction and discouragement, they look for the co-operation of all good men, and humbly hope for that all-powerful assistance which never fails to attend every sincere effort to lessen the guilt, the corruption, and the anguish of mankind.

In endeavouring to suggest to my hearers such reflections as may be effectual to awaken their caution and excite their abhorrence of the vice of Gaming, I propose to examine its progress and effects, as productive,

1st, Of the corruptions, crimes, and misery of individuals, and

2dly, As at all times endangering, and very frequently subverting, the stability of civil order—considering it under the FIRST of these heads as completely destructive of every principle of CHRISTIAN piety in INDIVIDUALS; and under the second, of the salutary influence of SOCIAL AND

NATIONAL RELIGION, which secures the subordination, the peace, and the welfare of Communities.

Deeply I am convinced will every generous heart be sensible, that the *corruption* of the Individual is the *Misery* of the Individual; and that fordid and selfish habits not only contract the compass, but destroy the sources of true happiness. The more *covertly* these habits insinuate themselves, the greater is the danger. Now, I assert, upon some observation, that in Gaming, the worst affections that can contaminate the heart of Man, insinuate themselves gradually and (in their early stages) imperceptibly, till the whole moral mass is irretrievably corrupted. We may say, that in effecting the Misery and Ruin of mankind, the "Serpent" retains his Scriptural character of "Subtlety." The young and unwary have not in general the faintest conception of the vileness of those habits to which their ESTABLISHED PRECEPTORS in this horrid career are forming and training them. The whole tenor of a Gamester's life demonstrates that to the blackest iniquity he is conducted by the most degrading meanness, and what is peculiar to this vice is, that the atrocity of
 guilt

guilt is rendered less striking by the sordid baseness which accompanies it, and that Horror is lessened by Contempt.

When we are capable of calm and moral reflection, when conscience can predominate over custom, what are the dispositions which occur to us in examining the recesses of a Gamester's heart? First and foremost, an inordinate LOVE OF LUCRE---and that the most sordid, fixed, and habitual, which, irritated every moment by renewed acts, in the end usurps a sovereign authority. Though in some instances those disorderly and licentious indulgences which are necessarily connected with the vice of Gaming, may interrupt or disguise, yet they never overcome this darling and *primary* propensity. Hence, where Gain solicits, not only the remains of every valuable principle is annihilated, but the united force of every bad one is suspended and superseded: Let the prospect of money start up to the Gamester, not only SHAME and VIRTUE retreat from the unequal contest; but even PRIDE stoops, and AMBITION dies.

Farther, to this sordid habit the Gamester joins a disposition to FRAUD; and that of the *meanest* cast. To those who soberly and
fairly

fairly appreciate the real nature of human actions, nothing appears more inconsistent than that societies of men, who have incorporated themselves for the express purpose of Gaming, should disclaim fraud or indirection, or affect to drive from their assemblies those among their associates whose crimes would reflect disgrace on them. Surely this to a considerate mind is as solemn and refined a banter as can well be exhibited: For when we take into view the vast latitude allowed by the most upright gamesters, when we reflect that according to their precious casuistry every advantage may be legitimately taken of the young, the unwary, and the inebriated, which superior coolness, skill, address, and activity can supply, we must look upon pretences to honesty as a most shameless aggravation of their crimes. Even if it were possible that in his own practices a man might be a **FAIR GAMESTER**, yet for the result of the extended frauds committed by his fellows he stands deeply accountable to God, his Country, and his Conscience. To a system necessarily implicated with Fraud, to associations of men a large majority of whom subsist by Fraud, to habits calculated to poison the source and
principle

principle of all integrity, he gives efficacy, countenance, and concurrence. Even his *virtues* he suffers to be subsidiary to the cause of vice. He sees with calmness depredation committed daily and hourly in his company, perhaps under his very roof. Yet men of this description declaim (so desperately deceitful is the heart of Man) against the very Knaves they cherish and protect, and whom perhaps with some poor sophistical refuge for a worn-out conscience, they even imitate. To such let the Scripture speak with emphatical decision—"When thou sawest a thief, then thou consentedst with him." Away then with the mischievous distinction between *fair* and *unfair* gamesters; a distinction implying (in my poor opinion) only a very insignificant shade in the degrees of guilt, a distinction invented and framed by the general enemy of mankind, to protect those who are doing his work and devoted to his service. In this instance even Heathen wisdom judged soundly and strongly. The most profound and sagacious observer of human actions (as far I mean as the imperfect light of Nature could carry him) assigns to Gamesters their *true* place and order in society (A). He considers them without *any* distinction.

distinction not only as plunderers, but asserts with peculiar justice, that from more *generous* plunderers they are distinguished by the peculiar *illiberality* of their practices, and their *selfish* and *sordid* lust of gain. This GREAT MAN had not learned the feeble and evasive casuistry which this age of apostacy has adopted, in opposition to much stronger light, and to much surer principles, than those which Providence had vouchsafed to him.

But I apprehend that men are not often so *disinterestedly* mischievous. When those of high rank open their doors to men of this description, when they announce long before their invitations to such nocturnal associations, they will not seriously claim to be distinguished from the *worst* of those they assemble. THIEVES (B) they are all, all who harbour, all who cherish them, not sparing even what the Arabian robber holds sacred—the tie of professed friendship, the confidence of unsuspecting youth, and the sacred rights of hospitality. Therefore the unwary should be well warned, that when Gamesters tender their friendship (C), they offer what they are radically incapable of. They may be made first the *dupes*, and then the *partners* of their baseness;

benefits ; but such an union utterly precludes that noble one formed on the principles and directed to the practices of religion, virtue, and benevolence. If *these* are excluded, as surely they *are* by fraud and selfishness, there remains neither bond nor ground of confidence, either to individuals or societies. Let the young be assured, that when they plunge into intimacy with Gamesters, they take treachery and abjection to their bosoms IN EVERY INSTANCE: that whatever professions of generosity, or insinuation of address, or appearance of frankness, such men may find it convenient to adopt, these artificial appendages are but part of their detestable *trade*, rendering them in the eye of reason and reflection ten thousand times more base, dangerous, and destructive.

But in addition to fraud and all its train of crimes, propensities and habits of a very different complexion enter into the composition of a Gamester ; a most ungovernable FEROCITY OF DISPOSITION, however for a time disguised and latent, is invariably the result of his system of conduct. Jealousy, rage, and revenge exist among gamesters in their worst and most frantic excesses, and end frequently
in

in consequences of the most atrocious violence and outrage. By perpetual agitation, the malignant passions spurn and overwhelm every boundary which discretion and conscience can oppose. From what source are we to trace a very large number of those murders, sanctioned or palliated indeed by custom, but which stand at the tribunal of God precisely upon the same grounds with every other species of murder?—From the gaming-table, from the nocturnal receptacles of distraction and frenzy, the Duelist rushes with his hand lifted up against his brother's life!—Those who are as yet on the threshold of these habits should be warned, that however calm their *natural* temperament, however meek and placable their disposition, yet that by the events, which every moment arise, they stand exposed to the ungovernable fury of themselves and others. In the midst of fraud, protected by menace on the one hand, and on the other, of despair; irritated by a recollection of the meanness of the artifices and the baseness of the hands by which utter and remediless ruin has been inflicted; in the midst of these feelings of horror and distraction, it is that the voice of brethren's blood “ *crieth unto*
“ *God*

“*God from the ground*”—“*and now art thou*
“*curfed from the earth which hath opened her*
“*mouth to receive thy brother’s blood from thy*
“*hand.*”—Not only THOU who actually
sheddest that blood, but THOU who art the
artificer of death—thou who administereft
incentives to these habits—who diffeminateft
the practice of them—improveft the skill in
them—sharpeneft the propensity to them—at
THY hands will it be required, surely, at the
tribunal of God in the next world, and per-
haps in most instances in his distributive and
awful dispensations towards thee and thine
here on earth.

But whatever activity the **MALIGNANT**
PASSIONS may derive from such habits, the
BENEVOLENT AFFECTIONS, on the con-
trary, are more impaired by gaming than it is
possible to conceive or calculate. The reasons
are obvious; the misery which an habitual
Gamester suffers, hazards, and occasions, must
render him completely and systematically cal-
lous. Without a single sentiment of remorse
or compassion, he coolly and designedly inflicts
utter and irretrievable mischief on the greater
part of those with whom he is conversant.
What though every day he lives he wrings
the

the heart of many a fond wife, many an helpless orphan, many an aged parent, by effecting the rapid and instantaneous ruin of those to whom they looked up for support and comfort; what though the wretched Suicide, unable to bear the complicated agonies of those whose affections nature has wound closest round his heart, leaves them to deplore his loss in this world, and his DESPERATE STATE in that into which he precipitated himself; what though of all such horrors HE is the witness, the cause, and the accomplice; what though he is the *patron* and *legislator* of the system which diffuses them; yet, with all this, HE remains calm, easy and collected. A superficial politeness, an assumed frankness and good-nature, an acquaintance with the habits of what is commonly called the World, and an adroit application to the foibles of those with whom these men consort, may draw a thin veil over the *fixed relentlessness* of a Gamester's mind. He *may* pretend (for human pretences are indefinite) to *feeling, honor, sentiment*, words coined for the purpose either of concealing vice, or dressing it up in virtue's garb. But as I principally address myself to those who may be exposed to such

such men and to such artifices, be assured that to human pangs Gamesters' hearts are essentially impenetrable. They recount, in all the callous flippancy of fashionable conversation, the miserable fates of those whom they or their associates have consigned to misery; and language itself is distorted and depraved in order to invent words to express their diabolical cant and unfeeling jargon, and to intercept those emotions of indignation against the patrons, and of pity for the victims, of this system of crimes and calamities, which would naturally arise in the heart of man upon hearing these tales of woe and wickedness told with seriousness and simplicity. If therefore you would preserve that *best* part of your frame which peculiarly distinguishes you from the beasts which perish, if you would retain even that wreck of virtue which survives in some degree perhaps almost every OTHER course of iniquity, leaving still that kindly disposition of "*weeping with those that weep,*" fly the haunts, dread the habits, and abhor the VERY LANGUAGE of Gamesters.

But it is not only general Philanthropy, but even that more powerful principle of Natural Affection, which this vice stifles in many

C

instances,

instances, and injures in all. To be without “*natural affection*” was one of the most prominent features of those calamitous times of reprobacy and apostacy which the prophetic spirit of the great Apostle so distinctly foresaw and so awfully delineated. Where gaming is general, this is a constant concomitant; for what pretences can a Gamester make to the smallest degree of affection and duty to those whom he exposes every hour he lives to afflictions worse than death itself? Were his conscience for a moment to awake, how would he be reproached by the bare sight of those whose hopes and interests he embarks upon the single cast of a die, from whom he suffers the vilest of mankind to wrest even the bed upon which they repose, and the morsel of bread which supports their existence! whom he not only exposes to such calamity, when it *actually* befalls them, but to the unspeakable agony of a fearful *expectation* of it every hour they live. But even this cruelty of the Gamester is small in comparison to that by which he communicates his guilt. The sudden stroke of Poverty, bitter as it is, where innocence accompanies it, may be softened by the lenient dispensations of an Almighty Protector.

Protector. But what are the hearts of those Gamesters who train up their progeny in their GUILT, who accustom their innocent, uncorrupted minds to the daily spectacle of fraud and pillage !

Let those who as yet only stand on the brink of this misery, those who consider these meetings as AMUSEMENTS, or who comply with them merely that they may not be excluded from fashionable society, think to what poor motives they expose those innocent pledges which a kind Providence has entrusted to them. Has entrusted to them for what ?—to be the joy of their youth, the pride of their maturer years, the comfort of their age, and their alleviation even in the pangs of death. To be trained up to what ?—to be the benefactors of mankind, servants of the great and high God, and partakers with them of a glorious immortality in Heaven.

To these purposes I will boldly assert that all tampering with the vice of Gaming, in every stage of it, is always dangerous, and most frequently destructive. You will say YOU do not GAME—that you mix only with such society that you may not appear strange

—that you can always restrain yourself from hazarding more than your circumstances will permit. To grant all these pleas, which would be sufficiently absurd, yet are you sure that your CHILDREN will have all this moderation, that THEY, when once habituated to such company, and introduced into such receptacles, will not be corrupted, pillaged, and undone? Do you REALLY expect that having early acquired the relish and skill, which a repetition of these scenes naturally produces, as they advance in years they will stop short of ruin and guilt? Can you, for the POOR ambition of conorting with men of fashion, for the tinsel gratification of exhibiting your taste, prepare your dwellings for the reception and harbour of that large mixture of privileged thieves, which I am credibly informed constitute a part of such assemblies? Do not think me obtrusive in appealing to that kindly virtue which is last eradicated from the human heart. Can you CALMLY destroy all the part which you yourselves have, all the part which God has, in those whom you now look on with the eye of parental rapture? Are you reconciled to beholding them as “VESSELS FITTED FOR DESTRUCTION?”

If

If you *cannot*, retreat instantaneously from the brink of the precipice on which both you and your beloved children stand. Think that in all these scenes which every day announces to us as exhibiting in the politer part of the Metropolis, when rank and elegance combine their powerful and fascinating delusions, when every external decoration which art and splendour can devise, is subsidiary to them—think that in the midst of these seductive scenes, you see *Ruin, Fraud, Beggary,* and *untimely Death*—think that you see the hand of the SUICIDE lifted against himself, and that SUICIDE your own DARLING CHILD! gone forward to the bar of eternal justice as a swift witness against the AUTHORS OF HIS EXISTENCE, for having early sown in him the seeds of temporal destruction and eternal death—and THEN, if possible, think the faithful Ministers of Christ too importunate when they exhort you to flee, in the *early stages* of these calamities, as *for your lives*, when they warn you, even in those habits which to careless and unthinking minds appear of an indifferent tendency, not to spurn the dictates of nature and conscience, and to expose those whom God has consigned to your protection

and care to the floodgates of such wickedness, anguish, and desolation !

Shall we farther explore the complicated baseness of the Gamester's mind, or does disgust recoil from the examination of that polluted mansion ? If this *disgust* is excited, I shall by God's grace have discharged no *mean* part of the arduous and difficult task I have undertaken.

I will mention but *one* more of those dispositions which have appeared to me constantly to have been associated to the character of a Gamester—a quality which gives consistence and permanence to all the rest, that is a fixed, calm, and temperate IMPUDENCE, diffusing itself over every part of his conduct and deportment. This qualification is thought of so much consequence by the preceptors in this vice, as to be a matter of regular training and institution. And wise are they in their generation, for SHAME IS MORAL VITALITY; where THAT survives, every pollution is delible, and every habit recoverable. Consequently with it every Gamester is in a regular state of warfare; for was he capable of feeling his own degradation, the sight of an honest man must overwhelm him with intolerable confusion. But to every internal feeling

ing

ing of baseness, and every external circumstance of infamy, he is completely reconciled (D). Though he not only knows himself, but is convinced that every thinking man knows him likewise, yet under the protection of this peculiar qualification we shall find him occasionally and familiarly using the words FRIENDSHIP, BENEVOLENCE, PITY, and PHILANTHROPY, and at times assuming a *high* perfection of them, and what is still more extraordinary, we may observe the unthinking multitude with a mischievous and indolent acquiescence admitting such a claim.

But I have hitherto considered only the effects which the habit of Gaming uniformly, and almost without exception, produces upon those principles of moral virtue and natural conscience, of which even Heathen wisdom was not devoid. But of all the DISTINGUISHING DOCTRINES, and all the operative powers of the blessed Gospel of Christ, the practice of Gaming is in its most distant stages, and in every practice which approximates to it, radically destructive. It is possible for men to make some cautious and skilful advances in it without ruining their FORTUNES or REPUTATION, but with their interest and their

hopes as CHRISTIANS, and with every principle of inward piety, it is utterly irreconcilable.

First of all what is, or *ought* to be, the employment of the TIME of a Christian, a creature redeemed from sin and eternal death, and “*born again after the image of him who created him*”—carrying about with him (in the awful words of an eloquent Father of the Church) (E) the sense of mortality and testimony of guilt—for whom “*the Eternal Spirit is making intercessions with groans which cannot be uttered*”—of a creature whose prayers and penitence, contrition and charity, are to fill up the short span and precarious term of an earthly existence? Surely he must be guilty of a most TREMENDOUS MOCKERY of Almighty God and his Son’s Gospel who can assert, that with this state, with these views and motives, an employment of nearly the HALF of every day he lives in Games of skill or chance is consistent or compatible. Is it indeed THUS that we are to pass through a miserable and guilty world! the GUILT of which, and the MISERY of which, every Christian’s time and exertions are called forth to remedy. Remember this

STRONG

STRONG AND PREGNANT evangelical principle, that “*ye are not your own, ye are bought with a price.*” Now, with these views, look back upon your past life, look forward to your future. If you have recorded your time, examine those records. What do they exhibit—memorials of your alms and prayers, or your dedication and devotion by night and by day to occupations which can be in their *best* stages but trifling and unprofitable? Look at your acts of benevolence and your labours of love—in instructing the ignorant, in relieving the afflicted, in visiting the prisoner, in endeavouring to lessen that sum of corruption and guilt with which this poor short state is deluged. From these duties, or rather from these consolations (F), and from those tears which constitute an earnest and anticipation of the bliss of Heaven, this miserable and frivolous employment of your time completely precludes you. No other pleasure, no other vice so entirely ingulphs the life of a Christian as this—none is so accessible at *all* times—so adapted to *every* variety of age, situation, rank, and understanding. Let me beseech you to bear the word of exhortation and admonition, be convinced that

that to the guilt of Gaming they are clearly obnoxious whose *hours* alone are sacrificed to it. It is not only those who risk much of their property that deserve the appellation of Gamesters, it is not those only who defraud their guests or companions—it is those also who cheat God of their time, their Redeemer of their affections, Man of their exertions, and risk their salvation on the issue of such a miserable misspent life.

But it is not merely that *Time* is wasted, and *Thought* withdrawn from *Religion*, but habits are acquired by these means which generate an INVETERATE AVERSION to it. AVERSION to Religion soon follows the NEGLECT of it in most cases, but in this instance commences and is co-ordinate with it. I do not pretend to any very wide experience in human life, but I scarcely ever knew any *single* person who had made any considerable progress in games of skill, but that in proportion to the exercise of that skill, his disinclination and disgust to Religion grew with it. Not only is religious principle supplanted, but a principle of the highest stage of contrast is supplied in its stead. Examine (you that have calmness and capacity) yourselves and
your

your neighbours—look not only at the haunts of professed Gamesters, but at those contemptible and mischievous meetings, where indolence and vacancy find their daily refuge. In the midst of these, let the slightest mention be made of the real religious state of Man, of his redemption by Christ, of his state of misery and calamity prior to that redemption, of the awful looking-for of everlasting destruction to which every irreconciled sinner is exposed, with what scorn and mockery, what affected banter and real disgust would any such mention be treated. Miserable deluded Beings! do you think that the expression of “*always bearing about in the body the dying of the Lord Jesus,*” of “*passing the time of your sojourning here in FEAR,*” are precepts, like those of the Stoicks of old, founded on impracticable paradoxes, or that they are the commands of God who supplieth Power to all those who have the Will to practise them? But you will say, Devotion and Prayer have their intervals. I readily admit it: but not intervals of doing mischief, not intervals of sowing the seeds of vices, which in *farther stages* of their progress scatter destruction and misery, not intervals which every time they occur

occur render you more and more indisposed to the Word, to the Worship, and to the Dispensations of Almighty God. But be fair with yourselves—with what PAIN is it that you who are thus engaged, particularly as you proceed in those courses, recur not only to SPIRITUAL, but even to FORMAL devotion? The very few staid decencies, those poor wrecks of Religion, which this age of Apostacy has left, are grown intolerable to you. I wish to be understood to speak of the employment of *Thought*, as I did of the employment of *Time*, that this shipwreck of our Christian principles commences at a period long before the generality of men will allow that they are at all tainted with the vice of Gaming. The mind of one immersed in Cards soon becomes vacant, frivolous, and captious. The habits form a strange mixture of mock gravity and pert flippancy. The understanding, by a perpetual attention to a variety of unmeaning combinations, acquires a kind of pride in this bastard employment of the faculty of thought, which is so far from having any analogy to the real exercise of reason, that we generally find a miserable eminence in it attainable by the dullest, most ignorant,

ignorant, and most contemptible of mankind. The Gamester however frequently mistakes this skill for general acuteness, and from that conceit either totally rejects the Gospel evidence, or if political or professional considerations render this indecent or inexpedient, he harbours all that contemptible chicane, all that petty sophistry, all that creeping evasion, with which a selfish heart, and a contracted understanding, meets and embraces the prevailing heresy of the times in which we live (G); degrading the dignity, enervating the motives, and destroying the consolations of the Cross of Christ. If therefore a Gamester ever makes profession of Religion, it is with such teachers and with such doctrines that he finds his mind most congenial. To real Christianity and its faithful Ministers his enmity is lasting and virulent, because these are in strong and direct opposition to his favorite vice. But it is seldom that he stops here. As the crimes with which Gaming is connected are destructive of every *detached* portion of Christian piety, so is the *general habit* to the *whole spirit* of it. There is scarcely a positive precept of Christianity which is not violated in the course of a Gamester's career.

Trust

Trust in Providence is expelled by a course of action, in which though he embarks perpetually his most important interest, he dares not look up in any stage to God for favor or protection. Can he “*set God always before him* ;” that God whose name and whose Gospel are never mentioned by him but to give energy to imprecation, or zest to mockery? As contrary therefore as *Dignity* is to *Baseness*, *Pity* to *Callousness*, *Calmness* to *Distraction*, *Fraud* to *Integrity*, *Revenge* to *Placability*, *Hope* to *Despair*, so contrary is Gaming to the spirit and tenor of Religion in ALL its degrees and modifications. I am convinced that the justice of these observations will not be contested by the ADEPTS in this vice, who would receive with a smile of apathy any suggestions of their guilt as Christians.

But the point I wish to labour, and the effect I principally have in view in this representation, is to warn those who are in *distant stages* of the same progress, and who have not yet calmly acquiesced in a surrender of every hope and consolation of Religion. To such I would say in much affection, and in the face of the unpopularity which such doctrines

trines may occasion, that all occupations of this kind render man *guilty* before God at a time when both fashion and custom pronounce them *innocent*. That the very design of those flip-pant miserable meetings is, to intercept all the awful views which it is the purpose of Religion to display, and to annihilate the habits which a Christian should form. I should further suggest, that with the *incipient* stages of this vice, all the *subsequent* ones are connected. The skill acquired, and the principles sown, while *diversion* only is in view, soon expand themselves, unless continual caution is exerted into the adult and vigorous growth of guilt and profligacy, which defies both God and Man. Against all *excesses* you protest, but for those excesses you assimilate the soil, you trench the ground, you scatter the seed; and are you not answerable for the *increase*? Permit me to assure you, that if for the sake of a trifling and degrading amusement, you are prepared to disseminate this mischief both temporal and eternal, you exhibit in your OWN PERSONS the most overbearing instance of that brutal and unfeeling texture of mind which these miserable habits soon produce. Remember therefore the saying of him who

warns

warns you that between such practices and every religious obligation "THERE IS A GREAT GULPH FIXED;" and that in endeavouring to reconcile a life addicted to them with the *smallest* portion of religious hope, you are trifling with your conscience most palpably and egregiously.

Art thou a CHRISTIAN then and devoted to these things? (H) Be not deceived by the *levity* of these meetings, but esteem them to be most *awfully* and essentially wicked. Look at the miseries of the latter end of a Gamester's career, and dread them for Thyself and thy CHILDREN: For I can venture to assure thee, that as no other course of crimes is attended with a more obstinate and obdurate scorn and contempt of God's Word, his Worship and his Providence, so there is none against which the vengeance of Heaven is more *keenly* and *visibly* exerted, nor any in which the *punishment* more quickly and invariably follows the *crime*. A day, perhaps an hour, reverses plenty, security, and credit, into penury, ignominy, and despair, aggravated by the unutterable anguish of having drawn those whom they ought to have supported and protected into the same gulph of destruction.

destruction. The punishment of the Gamester, like that of CAIN of old, is “*greater than he can bear.*” Either the pangs of his recollection drive him to that last fatal act for which “*no place for repentance*” is found, or he drags on a sordid existence, supported by decoying others into the same snares by which his own ruin has been effected, carrying about with him a MORAL WRECK (for such is the breast of every Gamester) till the measure of his iniquity is full. O reflect then in time! “*that which a man soweth, that shall he also reap.*”—Think how improbable it is, that you who have carelessly and wantonly sacrificed every principle of duty to God, and benevolence to Man, to a poor wretched *amusement*, should escape his awful and tremendous justice. If for *this* thou canst brave the fears of final impenitence in this world, and of everlasting destruction in the next, the Apostle only can speak with the energy of divine grace to thy seared conscience—“*O wretched Man that thou art, who shall deliver thee from the body of this death!*”

I have now, with all seriousness, endeavoured distinctly to point to those effects

D

which

which I have observed to be produced by the vice of Gaming on INDIVIDUALS, it remains for me to consider its consequences as they affect the stability and order of CIVIL GOVERNMENT, and the public and social influence of the HOLY RELIGION we profess.

In entering upon this part of my subject, I would not be thought to acquiesce in that mischievous distinction, invented by Knaves and current only with Fools; a distinction I mean between PRIVATE and PUBLIC morals, as if any vice or mode of immorality could exist, which doth not by *some channel* convey its poison to the body politic. In some instances the mischief done is slow and circuitous, not producing a visible effect till the accumulated accessions of many generations have ripened and matured these deadly seeds. But the vice of gaming strikes *immédiately* at the vitals of public virtue, public order, and public happiness. The connexion between causes and effects are *here* direct and palpable. It gives vigour, efficacy, and activity to every other public vice, communicating and receiving reciprocal support. To the receptacles of Gamesters, luxury, debauchery, and extravagance, fly for refuge and recovery from that
ruin

ruin which unbridled libertinism has entailed upon them. On the contrary, to drown the pangs of remorse and keen anguish of conscience, the Gamester plunges by intervals into the foulest abyfs of sensuality and riot. Hence follows the most deplorable corruption amongst Those whose bias and determination to Good or Evil, is the protection or ruin of a WHOLE COMMUNITY. To the integrity and independence of men of rank and opulence, a *free* state looks for whatever is upright in conduct, found in determination, safe in practice, and beneficial in consequence. The greater the number of such men who fill either the executive departments of a State, or who partake of the office of Legislators, the greater the stability of that country. Should it fall to the lot of such men to project political measures, it will be done with foresight and reflection—should it be their province to examine or even to oppose those planned by others, that examination and opposition will be conducted with firmness, devoid of acrimony, and will be of such a mitigated nature as never to endanger the safety of the whole. The consciousness of integrity will supply calmness, and the deep

interest they have in the welfare of their country, will ensure caution and discretion in all their movements and designs. But what is it that lessens the number of such invaluable members of society? What is it that converts Those designed by Providence to be the GUARDIANS and PROTECTORS, into the BANE and CURSE of their Country? I will answer—the GAMING TABLE. The reverses here every moment occurring, unite beggared fortunes, mortified pride, callous baseness, and enflamed appetites, directing their joint operations to the destruction of that common mother which gave them birth.— And here I wish to be rightly understood—that with a frugal, active, dignified poverty, the discharge of public duty is perfectly compatible. Such a poverty was highly revered in the best ages of Pagan antiquity, as the nurse of every great and useful exertion: but as distant as light from darkness is such a poverty from that degraded, malevolent, abject MENDICITY, the offspring of vice, the organ of faction, and the parent of universal prostitution and venality. To preserve the most venerable council of the nation from the mischiefs and disgrace accruing from such members,

members, was one of the most important functions of the Cenforian Magistracy in ancient ROME (1). To those Magistrates were committed the power of removing those Senators who had reduced themselves to indigence by profligacy or extravagance. Similar instances of wise caution are to be traced in the ATHENIAN polity, which abundantly provided checks against those whose prodigality and beggary might make their interference in public affairs dangerous or prejudicial. It is difficult indeed to conceive what interest any one ruined by a course of vice can have in the welfare of his country: It is still more difficult to conceive that this regard should exist in Gamesters. Any claim to *patriotism* in such men, furnishes perhaps one of the most STUPENDOUS instances of impudence in asserting, and of dupery in admitting it, which the records of human folly and depravity any where exhibit. For not only do they, by the misapplication of their *own* talents, and the operation of their *own* malignant passions, deeply injure that country which they so vehemently and loudly profess to serve, but by drying up the vital sources of public integrity, and depriving it

of that future harvest of virtue, to which its fondest expectations were directed. For it is always observable, that the Principals in this vice soon enlist large troops of accomplices in their service, by spreading among the noble and opulent youth their crimes, misery, and despondency, uniting them in similar views and associations for the same detestable ends. In viewing the desolation spread by such men, in considering the base incitements with which they pre-occupy the ingenuous hearts of the rising generation, and reconcile them to their trade and infection, the watchfulness with which they select their victims and disciples in the earliest stages of manhood, in beholding the rising hopes of our country so blighted and blasted, well may we say of our unhappy land—" *In Rama there was a voice heard, lamentation and weeping and great mourning! Rachael weeping for her children, and would not be comforted because they are not.*" More wretched still than that disconsolate mourner! Happier they who weep the death of their *departed*, than they who feel the parricidal wounds inflicted by their *degenerate* offspring!

It is only in such schools that can be formed
that

that true callousness which can anticipate all the calamities of civil discord with the fondest expectation, which having long dealt in *private*, can extend its efforts to *national* ruin and pillage. This transition is easy and natural: such in all ages have been those by whom the peace of flourishing and free communities have been disturbed, their properties invaded, and their liberties destroyed. These are they who, under the mask of patriotism, pant for civil convulsion and proscription, for which the whole texture of their habits have previously disposed them. While therefore men of this description abound, it is utterly impossible that any State can be in permanent security; it is impossible that those principles of subordination, which are essential to the happiness of Mankind, can be maintained while many in the higher orders are given to this destructive habit. Those who wish for anarchy and misery, those to whom public prosperity is a source of despair, and public confusion an object of hope and exultation, act wisely and consistently enough when they encourage and promote this horrible contagion. The beggary, the degradation, the de-

D 4

spair,

spair, the malignancy of those whom they assemble and associate, are their natural weapons, and render them fit instruments of their plundering and atrocious projects. The young men into whose intimacy they insinuate themselves, cannot be the organs of their purposes, till their habits are debased, their property pillaged, and their consciences obliterated. This it is which has united so many among us, in the furtherance of those abandoned principles of anarchy and sedition, which are the natural consequences of that mass of vices, of which Gaming is the corner stone. This it is which has for many years past been preparing the materials for that tremendous conflagration which threatens every nation in Europe, and has already overwhelmed the most flourishing, populous, and civilized of its kingdoms. Of ruined Gamesters we are told that the crew of CATILINE was principally composed (κ); and recent observation, drawn from the best attested facts, will inform us, that amidst all the unparalleled crimes which the deplorable Revolution in FRANCE has produced, this has been in its turn the cause, and in its turn the effect, of them

them all. To the Gaming Table, I am told by eye-witnesses, was regularly brought the fruits of public confiscation, cruelty, and proscription.

Those therefore who have the same views and designs, whom no experience of the guilt and misery which such principles have spread in that devoted land which gave them birth, those who have steeled their breasts to the groans, the anguish, and the destruction of their countrymen, act conformably to their views and character in practising and encouraging that vice, which, above all others, assists their predatory and sanguinary projects. BUT it is most astonishing *indeed*, that those who have a remaining interest in the welfare of their Country, who have humanity unextinguished, who have loyalty to their Prince in their hearts, and love of order and constitutional liberty yet unimpaired, should not see and avow the absolute necessity of immediately withdrawing from every avenue to this accursed vice, and from those associations which in the full order of legislative and perceptive form teach the principles and arrange the practice of it. Such should be well aware, that while this pestilence is in its vigour, neither

neither the wisest counsels can long protract, nor the most active exertions finally avert the evils which threaten us. Here, therefore, ruin *must* be resisted—here only it *can* be resisted. Before the lower ranks of men can be brought back to that respect for their superiors which can alone ensure peace and happiness both to high and low, they must cease to render themselves vile in the eyes of men by the degradation, the beggary, and the meanness which the Gaming Table entails upon them. They must abandon their base companions and nocturnal haunts, and return to the native munificence and generosity which in times of old endeared them to the poor and needy, and were the firmest barrier of their property and privileges. Oh that the Great could but “*in this their day of visitation*” hear the friendly voice of one, whose labours have been most disinterestedly and conscientiously exerted in the promotion of those principles of loyalty and subordination which it is the purpose of the enemies of this country to vilify and subvert! That they could be aware how much, by their indulgencies in this favorite vice, they farther the designs of those whose malignant activity

is evidently directed to plunder, confiscation, and anarchy!

But in none of the effects of Gaming is a more deadly wound inflicted, than by the utter destruction of that principle of NATIONAL Religion, without which the whole structure of social order dissolves and perishes. I know how fertile this age of innovation in which we live is of new opinions and sentiments upon the connexion between Religion and Government: But whatever the pertness of paradox may object, the voice of the most venerable antiquity, both sacred and profane, combines with the awful experience of recent and striking events in assuring us, that when the chain which unites the creature to the Creator is broken and interrupted, when LAW is separated from the SOURCE OF LEGISLATION, then union is impossible, and dissolution inevitable. Religion as it is the perfection of individuals, so it is the preservation of communities. Whatever therefore counteracts its effects, and obstructs its progress, strikes at the very vitals of civil society. But neither the sophistry of infidelity, the refinements of luxury, or the lures of pleasure, have contributed so much to wrest all awe of
God

God from the minds of men, as this single vice of Gaming. I now speak of social Religion, beginning with families, and extending itself through various gradations to more comprehensive associations, till it embraces that most enlarged community, which may be denominated national or political.

And first, what is it which has disturbed that beautiful appearance of family piety, which was of old the ornament of our English nation, and constituted part of its public character: when each morning and evening the master of a family assembled with a patriarchal and primeval dignity his children and domestics, to praise the Author of the abundant blessings showered down upon them? How every relation and dependency derived reciprocal sanctity and force! How this salutary practice contributed through the channels of private principle to augment the stock of public happiness and security! But now instruction and admonition are no more! These pious exercises are supplanted by the occupation of Cards and Dice; in this occupation the NIGHT frequently closes, while numerous trains of domestics are abandoned to all the profaneness, debauchery, and corruption, which
the

the streets of a luxurious and profligate Metropolis exhibits. Thus is God deserted in the first instance. But who are they who break in upon his Sabbath, that last bulwark of decaying religion which still remains? I too well know the loose and licentious doctrines which have been disseminated with regard to the observance of this sacred day, which God (by the first command given to Man) consecrated to his worship and the uninterrupted meditation on his word. I have heard with inexpressible pain, the strict observation of this day (that peculiar glory of the PROTESTANT RELIGION, that duty in which the English Church has been most eminent and exemplary) censured as overstrained and puritanical. I have heard all abstinence from amusement represented as gloomy and melancholy, and opinions broached on this subject which would soon precipitate this nation into the same depth of Apostacy in which a neighbouring country is plunged. With such an indifference to the misery of mankind, and to the judicial dispensations of Almighty God, it is in vain to contend: But to those who *still* feel for *themselves* and *others*, I would with all eagerness suggest, that of all habits which
withdraw

withdraw Men from the public furtherance of Religion on this day, Gaming is among the foremost—I would say, that as to desert the worship of Almighty God for such diversions, is a mark of the most flagrant Apostacy; so any attempt to reconcile an attendance upon the one, with a practice of the other, is a most insulting mockery of the commands of God. It is to sap the foundations of all Religion in those who are within the sphere of your influence; it is to devote those who among the lower ranks are corrupted by your example to the pangs and ignominy of an untimely death, which a violation of the Sabbath is well known in its consequences to draw down upon them. May Almighty God, by his preventing grace, bring it home to the hearts of all those in the higher ranks, who carelessly or contemptuously devote themselves to this practice on the Sabbath, how they will wish, when their great account is to be given in the hour of death and the day of judgment, that they had been “*innocent of the blood of all men!*”

But the greatest mischief this accursed vice can effect is when any considerable portion of those whose labours are dedicated to the sacred

Ministry

Ministry should ever be overcome by its contagion. With all the dignity, the power, the energy and efficacy of professional character, the vice of Gaming is in every degree and in every mode utterly incompatible. To any of its encroachments the Catholic Church, through the whole current of pure and primitive antiquity, opposed a most dignified resistance : It turned with an awful and averted front from those of its degenerate children upon whom the slightest contamination rested ; it prohibited under the severest penalties even the presence of its Ministers at scenes where their virtue and fidelity were so deeply endangered. Neither has that sound and eminent part of it, our English Church, which both in its doctrines and discipline doth not want a true Apostolical seal, been backward in its censures. To the large portion of pious and exemplary Ecclesiastics, who really love those doctrines they teach, and the Master whom they serve, I am convinced that God in his Scriptures, and Christ in his Church, will not, cannot speak in vain. At all times for Dice, and such like diversions, even were they of a nature which did not derogate from the dignity of our high vocation and
ministry

ministry, we have, or ought to have very few intervals. We have in the best ages much vice to reform, much calamity to comfort, much ignorance to enlighten, much wilfulness to subdue—but, in these times, how is the arduous task increased, how are our best exertions called for—to recover from Atheism and Anarchy a perishing and sinking world, to counteract those seeds of revolt from God, which have shaken the foundations of civil society, and deluged Europe with seas of human blood—how intense should be our charity, how fervent our aspirations, how wakeful our conduct, how incessant our prayers ! But I will leave it to the consideration of every reflecting man, how by a perpetual devotion of our time to cards and amusements, we intercept those awful views of sin and calamity from ourselves and others, which alone can give energy to our labours. It becomes us to be well aware that our habits should be formed, our hearts prepared, our views enlarged, and our resolution strengthened, for all that we may be called upon to *do*, and all that Providence may destine us to *suffer*, in support of that faith we profess, and that Gospel which we preach.

In

In particular, let not THESE SACRED RE-TREATS, the monuments of antient piety and munificence, be degraded by an ill-judged and disgusting *affectation* of fashionable manners and fashionable vices, and peculiarly of “*that Sin which doth so easily beset us.*”—Prayer and meditation, study and retirement, charity and dignified hospitality, are *equally* excluded, by a constant round of cards and dissipation. May these ORNAMENTAL, these NOBLE, and when applied to their proper ends these USEFUL institutions never be brought into disrepute by the folly and fault of a few. Let me not seem in this “*as one*” “*that mocketh,*” for I cannot but think that every serious Minister of Christ must consider this awful passage of St. Paul as exhibiting a strong analogy to the present circumstances of himself and his brethren—“*for I think*” “*God hath set forth the Apostles last, as it*” “*were appointed to death. For we are made*” “*a spectacle unto the World, and to Angels,*” “*and to Men.*” I must suggest, that to such a situation even the *distracti*on of the generality of amusements is sufficiently uncongenial and indecorous—much more the prevalence of ONE, which I firmly believe

E

has

has contributed more in its consequences and dependencies to overwhelm the earth with confusion and bloodshed, than the united force of all the other powers of HELL and DARKNESS.

To conclude. Happy they who have escaped the pollutions of the world by sin in this important point! Happy they whom the powerful and controuling GRACE of God (without which all *moral precepts* are but a dead letter) has arrested in these courses, convincing them of “*the things appertaining unto their peace before they are hid from their eyes for ever!*”

But thrice happy they whom elevation of rank, splendour of station, and the possession of extended property, have enabled to contribute a powerful and decisive influence in checking this wretched career of guilt and woe! Who, in the service of God and of Mankind, have discountenanced habits, and sacrificed amusements, apparently innocent, to this great, this glorious, this benevolent purpose! THIS will give them unspeakable consolation and joy at those tremendous moments, when all earthly distinctions shall cease, and all earthly pleasures are for ever
passed

passed and gone. “ *They shall shine as the
 “ brightness of the firmament, and they that
 “ turn many to righteousness as the stars for
 “ ever and ever.*”

NOTES.

(A) Aristoteles in Ethicis Nicom. The sentiments of this illustrious sage are worthy of himself and of the attention of those who have prostituted their talents in the praise of Gamesters. Aristotle must have entertained very different opinions of the nature of *liberality* from those which are now current, for he utterly excludes all Gamesters from the *smallest* portion of it, even from that degree of it which other plunderers are not without.

“ Της μὲν γὰρ τὰ μεγάλα μὴ ὄφει δει λαμβανοντας μὴδὲ ἅ δει, ἔδει λεγομεν ΑΝΕΛΕΥΘΕΡΟΥΣ· οἰον τοὺς τυραννοὺς, πολεῖς πορθεύοντας, καὶ ἱερά συλῶντας, ἀλλὰ πονηροὺς μάλλον καὶ ἀσεβεῖς καὶ ἀδικεῖς. Ὁ μὲν τοὺς ΚΥΒΕΥΤΗΣ καὶ ὁ ΛΩΠΟΔΥΤΗΣ, καὶ ὁ ΛΗΣΤΗΣ, τῶν ΑΝΕΛΕΥΘΕΡΩΝ εἰσιν· αἰσχροκερδεῖς γὰρ. κερδὲς γὰρ ἕνεκα ἀμφοτεροὶ πραγματεύονται, καὶ οὐκ οὐκ ὑπομένουσι. καὶ οἱ μὲν κινδυνὸς τοὺς μεγιστοὺς ἕνεκα τοῦ λημματος· οἱ δὲ ἀπο τῶν ΦΙΛΩΝ κερδαινουσιν, οἷς δει δίδουαι. Ἀμφοτεροὶ δὲ ὄφει οὐ δει κερδαινειν βουλομενοὶ αἰσχροκερδεῖς· καὶ πασαι δὲ αἰ· τοιαυταὶ ληψεῖς ΑΝΕΛΕΥΘΕΡΟΙ.

(B) Define ab istis tuis, *furacissimis moribus*, —
Cyprianus de Aleá.

(c) The

(C) The friendship of Gamesters is described with great justice and animation by Cyprian—
 “Illic rabiosa amicitia, illic atrocissimi sceleris fraternitas discordans.”—*Cyprianus ibidem*.

(D) It was probably a conviction of the vileness and contented infamy of Gamesters, which induced some of the most esteemed commentators on the Roman law to assert the *inadmissibility of their Evidence* in a Court of Justice. This opinion is supported with great ability and force of reasoning by *Mascardus de Probationibus*, vol. 2. p. 262.

(E) Homo circumferens mortalitatem suam, circumferens testimonium peccati sui!—*Augustini Confessiones*.

(F) In the exquisite language of Basil—

“Το δακρυον τειτο οιονει σπερμα και δανεισμα της αιωνις χαρας.”—*Basilii Homilia de Gratiarum Actione*.

(G) The Connexion between the artifices of Gamesters, and the shifting depravity of Heretical subterfuge, is strongly marked by the Apostle—

—“περιφερομενοι παντι ανεμω της διδασκαλιας εν τη ΚΥΒΕΙΑ των ανθρωπων.”—*Ephes. iv. 14.*

This same Analogy was so striking as to attract the notice of various commentators on this passage

in the early ages of the Christian Church. Thus Oecumenius in cap. iv. ad Ephesios—

ΚΥΒΕΥΤΑΙ ΛΟΓΩΝ ΛΕΙΓΟΝΤΑΙ ΟΙ ΜΕΝ ΠΟΤΕ ΤΥΧΟ, ΠΟΤΕ ΔΕ
ΕΚΕΙΝΟ ΔΙΔΑΣΚΟΝΤΕΣ ΚΑΙ ΜΕΤΑΒΑΙΝΟΝΤΕΣ ΑΙΕΙ ΑΠΟ ΤΥΧΟ ΕΙΣ
ΤΥΧΟ ΠΑΝΕΡΓΩΣ. ΤΟΙΟΥΤΟΙ ΟΙ ΑΪΠΕΤΙΚΟΙ.

(H) Aleator quicunque es & Christianum te dicis?—*Cyprianus ibidem.*

(I) “Every Lustrum, *i. e.* at the end of every fifth year, the Senate was reviewed by one of the Censors, and if any one had rendered himself unworthy of that high rank, or *had sunk his fortune below that of a Senator*, his name was passed over by the Censor in reading the roll of Senators; and thus he was held to be excluded from the Senate.” *Vide Adams’s accurate and well digested System of Roman Antiquities, p. 6.—Vide also Æschines in Timarchum passim.*

(K) This sufficiently appears from the invaluable account which Sallust has transmitted to us of the Catilinarian conspiracy, many parts of which unfortunately appear to be rather a *description of present*, than a *history of past* events. “Quicunque impudicus, adulter, ganeo, ALEA manu, ventre bona patria laceraverat quique alienum æs grande conflaverat—Hi Catilinæ proximi familiaresque erant.”—*De Bello Catilinario.*

APPENDIX

TO THE

THIRD EDITION.

THE reception of this discourse, when it was first separately published, greatly exceeded the author's expectations. He can however assert with much truth and sincerity, that though he is *very far* from being indifferent to the public opinion, yet that a desire to preserve those who might be inclined to peruse it from a precipice of calamity and ruin was his leading and predominant motive. To have been instrumental in rescuing any *one* victim from the power and consequences of the habits of Gaming, to have awakened in any *one* instance, either conjugal, parental, or filial affection, in the arresting the progress of this deadly contagion, is of infinitely greater importance to him than any judgment

which may be passed on its merits as a composition.

Still, however, to the kind and candid construction of his readers, as well as to the judgment of some excellent and much esteemed friends, he owes some little explanation upon a point on which some objections, as he understands, have been made. He is supposed to have involved in one *common* and *undistinguishing* censure those innocent recreations which terminate merely in social amusement, and those atrocious practices by which the *formed Gamester* deals havock and ruin around him.—To this he can only answer, that he has been misunderstood—that nothing was farther from his intention. He meant not to assert that amusements of this nature where mere *recreation*, properly regulated, is the sole object, were to be universally proscribed; but that *extreme care* was to be taken that the slenderness of the partitions which *peculiarly* in the present times divide the *amusement* of cards from the *vice of Gaming*, might ~~be~~ be most distinctly and awfully discernible. He has advanced such leading PRINCIPLES upon this subject as he is assured are incontestible upon every ground
of

of Holy Scripture, natural humanity, and political exigency. With *nice* and *enervating* distinctions he thought it beyond his province to deal. If his PRINCIPLES are admitted, it is for the judgment and conscience of his readers to apply them to *particular usages and practices*, as that judgment and that conscience, aided by God's grace, may direct. That they *may* so apply them as the security and true interest of themselves and those who are nearest and dearest to them demand at their hand, is the author's honest, hearty, and exclusive wish! He is far from putting in any claim, as far forth as he himself is concerned, to advance religious truths of extraordinary rigor or severity. But *things and actions* must be represented as they *are*, and what was formerly said of *virtue* by an illustrious heathen, is equally applicable to christian courage and perfection: Non ex aliorum neque ex nostrâ fortasse mollitie sed ex ipsâ virtute de virtutis robore existimandum est."

DISCOURSE II.

PSALM lxxi. 9.

“ CAST ME NOT OFF IN THE TIME OF
“ OLD AGE, FORSAKE ME NOT WHEN
“ MY STRENGTH FAILETH ME.”

IN this short and affecting exclamation of the Psalmist, the minds of men are led into an immediate conviction of the most important of all truths, on the most important of all subjects; namely, that the only support of declining years, and all those various trials by which that period of our existence is rendered wretched to so many, and so comfortless to almost all, is a grounded confidence in the protection and providence of Almighty God, in the comforts of true and genuine Religion,

Religion, and in the certainty of a glorious immortality hereafter.

The means of alleviating the burthens of age have we know successively employed the attention of two of the most eminent, and I believe the soundest moralists in the Heathen world; one of whom has left us a professed and regular treatise on the subject, founded indeed upon, and considerably dilated from, the hints he received from the other (Δ). Every resource which human wisdom could suggest in order to enable men to anticipate Age with calmness, and to face the approach of death without terror, are abundantly ransacked and explored. All that mere reason, assisted by the most transcendent powers of genius and eloquence could effect, is effected; but still arguments even so enforced, and precepts so delivered, when called forth to real use and applied to mens' business and bosoms, on this, as on every other topic upon which the Pagan moralists have descanted, are, relatively speaking, but of small avail, being calculated as was confessed even by Cicero himself, (whose extensive knowledge of the principles of every sect enabled him to speak decisively) rather for the ostentation of Science,

ence,

ence, than for the practical uses of human life (B). To grapple with those real evils, or rather trials, with which Old Age even in its most prosperous state is generally accompanied, something far more substantial than heathen morality must be sought for. Our motives must be strong, our opinions decisive, and our prospects certain. That CHRISTIANITY alone will produce these most desirable effects for us in that period of our utmost need, to which we all hope to arrive, unless the Sun of Righteousness be risen upon us in vain, will I trust sufficiently appear if we pursue the train of awful reflection into which the words of my text are naturally calculated to lead us.

I shall then in the following discourse request your attention to the two following plain and important truths.

First, that to one forsaking Almighty God, or (what is nearly the same thing) forsaken by Him, and destitute of the supports of real heartfelt religion, every *other* support, every *other* expedient in their declining years is vain, empty, and ineffectual.

Secondly, I shall endeavour to set before you, as forcibly as I am able, those sure and substantial

substantial resources with which Christianity supplies us in this last and trying scene of our lives.

If the experience of every day and every place we are in did not contradict it, we could hardly be inclined to suppose that many men could be found who sought to alleviate the infirmities, the diseases, the dreariness of Age, by a pursuit of what is usually called pleasure and amusement. Without laying down the principles of a rigid and impracticable morality, we may safely assert, that from a consideration of the whole frame and structure of our nature, in no age, in no period of our existence, were we made for the exclusive purposes of sensual gratification. Even in Youth, amidst the turbulence and vigour of the passions, great sacrifices must be made of present gratification to prospects of a more substantial nature. A life devoted to indolence or pleasure in the earliest period, is thought an ill exchange even for the worldly views and advantages of ambition, riches, or temporal advancement. But if we have respect to the formation of a virtuous and religious character, the paths of pleasure will appear to this great and important undertaking

in the last degree dangerous and destructive. Pleasure, even in the season and soil which are most congenial to it, soon palls upon the appetite, and leaves the higher faculties of the human soul unsatisfied and uncultivated. If this be true of *Youth*, what can be said of those to whom *Age* hath brought neither Wisdom, Experience, or Self-government? What shall be said of those, whose sole resource at that time, lies in the grossness of sensuality or the frivolousness of dissipation? Whom neither infirmity, nor disease, nor decrepitude can prevent from clinging to pursuits and pleasures which their youth must have informed them are vain and unsatisfactory. Even *young men*, when they sacrifice their religion to pleasure, sacrifice it, God knows, to a shadow; but the *old*, if I may be allowed the expression, to the shadow of a shadow. *They* are dissipated without sprightliness, and vicious without temptation. An old age so spent, even heathen morality disclaimed. Few arguments are necessary to prove how far it is short of the perfection the Gospel requires, and of the comforts and hopes it proposes to our views. It is dishonorable—it is not attended with the
esteem.

esteem of those around us—which though an inferior, is nevertheless under *proper regulations and restrictions*, a laudable principle of action. And though a momentary and factitious popularity may sometimes be attained by the aged among younger men, by an affectation of gaiety, by mixing in their amusements, and by disclaiming that retiredness of manners, which alone constitutes the dignity of character so becoming in that period of life; yet this popularity is of a most fleeting and transitory nature, and is soon succeeded by different sentiments and opinions. As soon as reflection and reason assert their place, those only are viewed by the young with esteem and affection, by the mildness of whose manners they have been taught to love virtue and religion, and by the austerity and strictness of whose examples they have been shewn, that its ways are neither unpleasent, nor its precepts impracticable.

But upon such a subject to wave *opinion*. In that solemn interval which intervenes between age and death, it surely becomes men to reflect, that with this life they have, properly speaking, *done*; here nothing but dregs remain. Disease, infirmities, loss of faculties,

ties, render them dead to every thing, except to the mere affectation of pleasure. What answer did old Barzillai give to David, when invited by the King to partake of the festivity of his victory? *“The King said unto Barzillai, come over with me and I will feed thee with me in Jerusalem. And Barzillai said unto the King, How long have I to live that I should go up with the King unto Jerusalem; I am this day fourscore years old,”* (and permit me to say that we must apply this doctrine, if at all, long before fourscore years are arrived) *“and can I discern between good and evil, can thy servant taste what I eat or what I drink, can I hear any more the voice of singing men or singing women; wherefore then should thy servant be yet a burthen unto my Lord the King?”* Upon the simplicity and propriety of character displayed in this passage it is superfluous to dwell. I cannot but observe that it is a *neglect* of this salutary lesson, which makes old age so bitter to the luxurious and voluptuous; so that the very mention of the time of life they have arrived at, is intolerable to them, and it is

deemed a want of politeness to converse on any subject which may remind them of it.

If therefore, *such* be the melancholy close of a life devoted to *pleasure*, shall we any longer *live therein*? If *such* the prospects it proposes to our latter end, doth it not become us to reflect in time; to make some better provision for our exigence in that needful period, by the practice of piety and religion, by sobriety, by meditation, by prayer, by self-denial? Let such as have hitherto neglected all this, consult their own hearts. If they find that they have a real grounded satisfaction in those pleasures, amusements, and vices they have all their lives been pursuing, let them by all means adhere to them to the latest moment of their existence. But if they find themselves dejected, dissatisfied, ashamed to look back, afraid to look forward; such may upon reflection learn, that their recovery at the *latest* period, though difficult, is not impossible: that a *late* preparation for death, is better than no preparation at all. But not a moment is to be lost; “*the night is far spent, the day is at hand;*” wherefore let them “*put on the whole armour of light,*”
left

lest we be hurried into the world of spirits, unreflecting, unreformed, and reprobate.

But perhaps some who *agree* with me in rejecting pleasure and sensuality as a support of old age, may still think that there are *other* resources which, exclusively of religion, may enable men to anticipate it with cheerfulness, and pass through it with comfort. But what are these when we view them near? Will the pursuits of *Ambition* effect this? If at the close of an ambitious life we have been *successful* in its object, it is often found that that very object, sought through so much hazard and labour, is utterly unworthy of the anxiety bestowed upon it. We have instances in history of some few men who have had strength of mind enough to act upon this wise conclusion, and have quietly resigned that parade, power, and empire, which it had been the work of their whole lives to acquire. But supposing the object still to *retain* its power of pleasing; must not the reflection that we must so soon be separated from it, embitter all our enjoyment?—Add to this that competitors are perpetually starting up, who by the vigour of their youth are enabled to wrest from us that power, that

F 2

fame,

same, that rank, which constitutes our sole and exclusive happiness.

But what shall we say of the close of an ambitious life where we have missed of our object? We know that in this respect an earthly contention differs from an heavenly one, for many run, but one obtaineth the prize. Besides the perpetual agitation in which the mind is kept through the course of a long life spent in the pursuits of these objects, it acquires a certain sourness and anxiety, which renders it utterly incapable of repose, if a season of repose ever occurs. From an experience (and I suppose it falls in the way of most men conversant in public life to experience it) of the ingratitude of some, of the perfidy and desertion of others, of the selfishness of almost all, the ambitious man loving no one and beloved by none, loses all traces of benevolence, and descends friendless to the vale of years. Having been long habituated to consider religion as a mere *state engine*, he is, as all men must be from the moment they consider it in this light, utterly destitute of all those joys and comforts with which it can enlighten this dark period of our existence. If such be the end of the
ambitious

ambitious man, may we not say, “ *that he cometh in vanity and departeth in darkness, and his name shall be covered with darkness.*”

But others again, perhaps convinced of the vanity of *pleasure*, and the emptiness of *ambition*, have sought resources in *literary and scientific pursuits*. That these, when considered as *subsidiary* to the cause of virtue, and *subordinate* to the heavenly wisdom contained in Revelation, will conduce much to the purpose of lightening the burthens of age, and indeed many other of the calamities of human life, must certainly be allowed. But abstracted from these, I fear a mere literary old age, though less turbulent than an ambitious one, and less contemptible than a sensual and a dissipated one, is not attended with that satisfaction and comfort which it at first promises. Philosophy *at a distance* promises much: but when we view the habits of their professors nearer we find their age splenetic, peevish, avaricious, positive, envious, vain, and dogmatical. We see them as effeminate in facing the evils and infirmities which have overtaken them, as much alarmed by the terrors of approaching death, and as little able

to sustain the thoughts of it, as the most illiterate uninformed peasant. An experience of this perhaps prevailed on the wisest of heathens to give as his decisive opinion, that human wisdom is (in its moral effects I presume he meant) of very small import. And indeed, whoever is acquainted with the idle frivolous controversies, the bitter and endless contentions, with which every part of learning is confused and embarrassed, will in his old age be rather inclined to view it with disgust, than expect to reap from it any substantial support and consolation.

If then every *one* of those supports, which the perverted ingenuity of Man can devise, will ultimately end in misery and vexation, whither shall we fly when our age approacheth, “*when our eyes grow dim and our strength faileth?*” A safe and certain refuge is afforded us, if we do not forfeit it by our own folly and obstinacy. The great Father of Mercies hath not deserted us in this portion of our lives, he hath abundantly provided comfort and support for our age, as well as for every other trial, in the blessed Gospel of his Son. But remember, that in this instance,

stance, as in all the rest, “*other foundation can no man lay, than Jesus Christ.*”

To a CHRISTIAN then, we may safely and boldly assert, that OLD AGE is so far from being a burthen of misery, that it is the most happy and comfortable period in his whole existence here on earth; and if men ever shew or complain that it is otherwise, it is because they are destitute of real operative religion. In AGE a true CHRISTIAN considers that the danger of his trial is past; a seal is, as it were, set to his character, and his temptations have lost their force and danger; he has by the mercy of God, and through the merits of Christ, made his “*calling and election sure.*” Is he interdicted by his religion from sensuality and dissipation?—PLEASURES even yet await him; the exquisite pleasure of relieving the indigent, instructing the ignorant, comforting the afflicted.—AMBITION still remains to him, (if I may call so *great* a work by so *mean* a name) the GREAT AMBITION of furthering the kingdom of the Redeemer here on earth, of recommending the practice of piety and religion, by the comforts he demonstrably deriveth from them; the noble AMBITION of bearing a decisive testimony

against vice, infidelity, and all the refinement of modern profligacy, in the midst of an adulterous and sinful generation.—The most valuable of all KNOWLEDGE yet remains to him; the knowledge for which the great Apostle renounced all that human learning and human eloquence, for which he was so eminently distinguished; THE KNOWLEDGE OF CHRIST AND HIM CRUCIFIED. There remaineth to him, FIRM FAITH, VIGOROUS HOPE, and FERVENT CHARITY.—So far from looking upon Death as an evil, he longs “*to be dissolved and to be with Christ.*” Do the pressures of pain, poverty, and disease, combine their force and poignancy in this last trying scene? The Christian knows and rejoices that the moment is not far off, “*when he shall hunger no more, nor thirst any more, neither shall the sun lighten him, nor any heat; for the Lamb which is in the midst of the throne, shall feed and shall lead him unto living fountains of waters, and God shall wipe away all tears from his eyes for ever!*”

Such comforts, such supports, transcending all expression, and passing all understanding, are known to await the aged and dying Christian, by those whom chance or professional

duty have ever called to be witnesses of these edifying scenes. What to the adherents of luxury, dissipation, ambition, and worldly wisdom, closed by the flippant reprobacy of modern infidelity, is dreary and desolate, is to the CHRISTIAN matter of steady joy, and complacent triumph.. Let us leave then to the mercy of God, those who are resolved to persevere in worldly courses to the end ; but may we live the life, enjoy the age, and “ *die the death of the righteous, and may our latter end be like his !*”

And permit me to end with this important caution ; that these resources must be provided principally in our YOUTH ; the *only* period when they may be acquired with entire comfort, ease, and effect ; before ill habits are rooted in our frame, and the “ *God of this world hath blinded our eyes.*” And let me warn the young, that Age is at a much smaller *real* than *apparent* distance from every one of them ; that it steals on with imperceptible rapidity, like a “ *thief in the night,*” and comes upon the generality as little expecting it, or prepared for it, as death to those who are cut off in the fulness of their health and the vigour of their years.

Therefore

Therefore it is highly probable, that if your youth and maturer age, is licentious and dissipated, your old age will be dreary and destitute. Let me then leave impressed upon the minds of the young, this important admonition,—“*Remember thy Creator now in the days of thy youth, while the evil days come not, nor the years draw nigh, in which thou shalt say, I have no pleasure in them.*” And THEN, whether Providence intercept our course in the days of our youth; in the vigour of our strength, or whether he permits us to decline gradually into the vale of years, an entrance will be abundantly ministered to us, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

NOTES.

(A) Vid. Plato de Repub. lib. 1st. & Cicero De Senectute.

(B) Quotus enim quisque Philosophorum invenitur qui sit ita moratus ita animo ac vitâ constitutus ut ratio postulat? qui disciplinam suam non *ostentationem scientiæ sed legem vitæ putet.* Tullian. Disp. 1. 2.

REIGN OF

CHARLES

THE SECOND

BY JOHN BURNET

IN TWO VOLUMES

LONDON, Printed by J. Sturges, in the Strand, 1724.

THE SECOND VOLUME

CONTAINING THE HISTORY OF THE REIGN OF CHARLES THE SECOND, FROM HIS RETURN FROM EXILE, TO HIS DEATH.

IN TWO VOLUMES

THE SECOND VOLUME

CONTAINING THE HISTORY OF THE REIGN OF CHARLES THE SECOND, FROM HIS RETURN FROM EXILE, TO HIS DEATH.

DISCOURSE III.

JOHN xiii. 34.

“ A NEW COMMANDMENT GIVE I UNTO YOU, THAT YE LOVE ONE ANOTHER.”

AS far forth as human imbecility and blindness can discern the final causes of the various operations of Almighty God, they should appear *ultimately* resolvable into one simple extended principle, “ THE COMMUNICATION OF GOOD.” To *this* every divine dispensation, whether of justice or mercy, of reward or even PUNISHMENT, (A) when considered as affecting the *whole* system of created beings, evidently points. The natural world, as far as design reaches, exhibits and confirms this conclusion, to those whose views are not intercepted by those grand
obstacles

obstacles to all moral truth, pride and conceit. Whether the more obvious appearances of the objects which surround us are forced upon us by ordinary and almost involuntary observation, or whether we are enabled by the powers of science to discern the texture of the minutest, the structure of the most complicated and organical, the order, motions, and extent of the sublimest works of the creation, the display of benevolence appears to be *unequivocally* the intent of the great cause and architect. No other *conceivable* end of these his creatures can be traced; no other, where this has been daringly denied, has, in the licentiousness of the most unbridled speculation, been even *faintly conjectured* (B).

If then, in the subserviency of the inanimate parts of the universal system of nature, to the moral and rational part of it, we trace the beneficent designs of the Deity, the conclusion should appear to be inevitably *forced* upon us, that *man*, and all his nobler parts, were formed for the same gracious end;—that as the objects of nature appear clearly as *means* to the dispensation of good, to beings capable of participating it; so in the con-
templation

templation of causes and effects, it is much more powerfully to be inferred, that man is an instrument in the hands of God for the *good* of his fellow-creatures, at once the *recipient* and *communicator* of *divine beneficence*.

If such a process were as easy to those on whom the beams of the gospel never shone, as it appears to us on whom the “day-star hath arisen,” it might seem *strange* that our blessed Lord should have laid *his* claim to have been the FIRST and EXCLUSIVE teacher of benevolence and reciprocal love. But to those who have ever directed their studies to that most important part of the science of morality so unaccountably overlooked in *modern* systems of it, namely, its progress, variations, and extent, as they have been actually exhibited in the different stages of society, manners, and cultivation, *particularly* before the appearance of our Lord on earth, this his claim will not appear extravagant or unfounded; but strictly warranted by fact and experience. We are too well apprized how flattering it is to the pride of the human heart, to recur to the indefinite and shadowy regions of NATURAL RELIGION for those lights which Revelation only can supply,

ply. But had Christian benevolence, in its *specific motives* and principles been discoverable, either in that, or in any other human code or system *whatever*, our Lord could not with propriety have asserted, in so distinct and unambiguous a manner, “*a NEW commandment give I unto you, that ye LOVE one another.*”

To convince ourselves of the justice of this important declaration of our Blessed Lord, it may not be unexpedient, I trust, before this audience, to consider those other motives and grounds for mutual love and benevolence which may be supposed DISTINCT from those proposed in the Gospel.

And, secondly, to enquire *how far*, and *in what degree*, evangelical charity stands in a state of separation from all of them; peculiarly in regard to its motives and direction.

Lastly, and very briefly, to request on those *motives* and *principles* your kind assistance and support, in behalf of the benevolent institution whose cause I am delegated to plead.

Of those who would rest the doctrines of benevolence on what is commonly called *natural religion*, a term *used* by many, but *understood*

understood by few, we may with all deference be permitted to enquire, whether they distinctly understand the term itself. We have a legitimate claim to be informed, first, whether is meant by it such a knowledge of God and our relative duties resulting from it, as *might* have been, or actually *has* been, obtained in those countries and nations to which the knowledge and influence of revelation have never been extended. If the latter, I will boldly assert that no man who has taken an accurate, systematic, and extensive survey of the opinions and practices of the heathens concerning divine things, whether as exhibited in the opinions of their philosophers, or exhibited in that STATE ENGINE, their mythology, will be inclined to dispute the assertion of the great Apostle, that “*their foolish heart was darkened,*” any more than the consequences of this darkness upon their affections, namely, that they were “*full of envy, murder, debate, deceit, malignity.*” And yet to these must the advocates of natural religion refer us for that benevolence which they assert to be *superfluously* enjoyed in the Christian Revelation.

If it be asserted that their ignorance of the nature of true benevolence was *wilful*, and that juster views of it *might* have been reached than those which actually were obtained in the heathen world, such a position will bring natural religion to a *possible* system only; a state so very faint and precarious as to reduce it, in point of influence and energy, nearly to *non existence*. For we have no reason to suppose that the unassisted powers of the human mind, as exerted in the investigation of virtue and happiness, considered as resulting from our natural apprehensions of God, can at any time be carried to a greater pitch of perfection than among the two polished and knowing nations of Pagan antiquity. And yet, among the most savage hordes, a greater ferocity is hardly exhibited than in the triumphs, games, and gladiatorian sports of ancient Rome, and in the exposition of children, cruelty to slaves, and various similar practices among the Greeks.

However we may determine on either of these two suppositions, natural religion is surely nothing more than *natural* pride, sensuality, and disease, and a vain attempt to
 establish

establish such an intercourse between the CREATOR and CREATURE as is consistent with every earthly and malignant propensity. Man is therefore represented, under the Gospel, not as *reformed*, but *recreated*; not merely *different* from, but *contrasted* to, what he is from nature; by which infidelity itself is obliged to confess that “*man is the greatest enemy of man.*” (c).

It is not at all my present purpose or province to examine on what basis the *religion of nature* rests, in what region it is to be found, or to what objects it extends; or to pursue any of the corollaries arising out of a consideration of its precariousness and uncertainty. This would be indeed in the present times, and considering the tenor and tendency of some prevalent and popular opinions, a speculation of great importance in its issue; particularly if we could have the resolution to divest terms of their ambiguity, and to present the naked truth to the impartial view of those who seriously seek for it. We should then discern what *extreme* caution and reserve are to be used in founding any doctrinal conclusion on what is loosely and negligently called the connexion between *natural* and re-

vealed religion, and how extremely wary we should be in summoning the latter to the tribunal of the former. (D)

It is now simply my intention to assert, that, to Christian benevolence we find scarcely any habit, sentiment, or precept, which bears even a *distant analogy* in those systems which can, with any tolerable propriety, come under the name of *natural religion*; that is, “in any system of moral truth, derived from man’s natural conception of God and his attributes, and the deductions concerning his relative duties derived from them.” For we cannot admit any system to bear the name of natural religion, *strictly*, which has originated in countries where the truths of the Gospel are known and received, and where its strong and pervasive principles are transplanted into those very systems which too commonly supersede it. But in heathen antiquity, where natural religion is best investigated, how was it *possible* that so leading a duty as benevolence from man to man, founded on their mutual relation to the Creator, could exist, even in any well-founded theory? Of Almighty God, some denied even the existence; very many rejected all providential superintendance;

tendance; (E) and those whose opinions were foundest, built them on *mere conjecture*, which, when it had reached (as it sometimes did) any great or luminous principle, suffered it to escape in the gloom of the surrounding darkness. The importance of benevolence, in the ORDER of moral truths, was never discerned or acknowledged. Whenever it came under consideration, it was never held as the *end* of human action, but as a *means* to an *end*, and that generally mean and selfish. Beneficent exertion was recommended merely as a road to *political importance*, the *acquisition of friends*, or the attainment of more *extended reputation* in life, or what they peculiarly panted for, a fame surviving death. And this may very fairly be presumed to have been the case for this plain reason:—every religious duty, founded in an investigation of God and his attributes, cannot possibly reach a greater perfection than the *source* from whence it is derived.—If their knowledge of GOD, therefore, was *imperfect*, in the same exact proportion must have been their conception of those duties which were founded upon it.

The great Apostle did not very widely mistake when he declared “ *that the world by wisdom knew not God.*” To the heathens, knowing as they were on other subjects, it *must* have been a *new* proposition that “ *God is love,*” and a *new* commandment “ *that we should love one another as Christ has loved us.*”

But it *may* be, and *has* been asserted, that in order to know and practise the virtue of benevolence, we have very little need to have recourse to any opinions or speculations concerning the *divine nature*. Benevolence, we are told, is implanted in our breast by nature, discoverable by reason and philosophy, called for by public utility, enforced by interest, demanded by patriotism, the child of civilization and refinement, and the necessary consequence of well-ordered civil polity.

Without examining into the weakness of the position, “ *that any virtue can exist independent of God,*” or how far nature, which is in itself merely an *effect* can become a primary *cause*, we may fairly doubt; nay, I conceive we may *absolutely deny*, that the frame of man *naturally* conducts him to
sentiments

sentiments of benevolence. The tendency of human passions, as they are discoverable in instances where least alteration is made by artificial and superinduced habits, and by the occasional restraints of law and civil polity, certainly acts in an opposite direction.

Man is declared, with justice, by the profoundest thinker in Pagan antiquity, to be the *fiercest of all animals*. (F) It is well known that, as far as the records of history, or the intimations of tradition can carry us, legislators have recovered men from slaughtering and devouring each other, like the beasts of the field. The same disposition, among uncultivated hordes, is traced by modern discovery with almost uninterrupted uniformity. To men in this state, surely the command of mutual love is a “*new commandment*.”

But to reason and philosophy it will be asserted, that so obvious and self-evident a duty as benevolence can never be strange—can the guide of life, the medicine of the soul, that which lays open the universe to our view, with the bearings and dependencies of its various parts, leave us in ignorance of the

first and *noblest* principle of human action! This must be determined by an observation of those tendencies which, what is commonly called philosophy, has, in all ages of the world, been calculated to excite. The Stoics and Epicureans who were but representatives (as has been well observed) of every division of philosophy, (G) in every age of the world, founded themselves on two principles of corrupted nature, PRIDE and SENSUALITY—principles in as *high* a stage of contrast as can possibly be conceived to a principle of benevolence. By both of those sects was compassion formally disclaimed and reprobated—by the one it was *despised* as a *weakness*, by the other *discarded* as an *interruption*. Could HE, who presumed to call himself a mortal god, complete and consummate in himself; gifted with every perfection; victor over every calamity; who denied either pain, disease, captivity, or death to be evils; could HE have the humility to descend into the sorrows of another? could HE weep with those that weep? could HE be forward in relieving that anguish which he asserted the powers of the sufferer were sufficient not only to combat and overcome, but to annihilate and despise?

On

On the other hand, could the voluptuous Epicurean, relaxed by indolence, dissipated by gaiety, and surfeited by sensuality, could HE enter the house of mourning? could HE attend to the “*sorrowful crying of the prisoner?*” could HE take the gage of human woe?

Without either presumption or paradox, we may assert, that the doctrines of benevolence, as understood and felt by Christians, did not at all enter into any scheme of Pagan philosophy—and that for this obvious reason: that philosophy, in all its varieties and modifications, nourished those *very passions* which rendered men either necessary to the calamities of others, or at best indifferent to them.

But it may be said, that what *antient* wisdom never could reach, the progress of reason in these later times may effect, by improved and enlarged views of the moral state of man, by refinement in arts, by softness and polish of manners, by the perfection of civil polity, modified and regulated by the light of philosophical research.

First, that moral truth (independent of the light of revelation) *has* been progressive,
 may

may be fairly questioned. For we need not hesitate to assert, that none of the received systems of moral philosophy, either in our own times, or those immediately preceding them, are, either in depth of research, symmetry of parts, comprehension of views, deep insight into human motives and passions, energy and dignity of style, at all comparable to those delivered down to us from the most eminent of the Pagan moralists. We may hazard the assertion, that they will not for a moment stand the test of such a competition (H). If therefore, the doctrines of *benevolence* seem in certain respects laid in sounder principles in modern systems than in those of old, it is a superseded, neglected gospel, from whence every sound principle is covertly transferred, to which such improvement is owing.

Much is now, I know, expected from that ideal perfection of government, and that extension of political liberty, which is founded on the natural and civil equality of man. But I know not that equality, could its existence be proved, is the source of peace or benevolence. If it is productive of pride and contention, it surely acts in a direction totally
opposite

opposite to those blessed ends. But “*by its fruits it is known.*”—After the oceans of blood shed in pursuit of this factitious principle of mock social philanthropy, it is now abandoned by its wretched martyrs themselves.

But further—to the slightest observer it is evident that no refinement whatever of civil government, laws, or policy, can reach the seat of benevolence—the HEART OF MAN. *Laws* depend much more on *morals*, than *morals* on *laws*; a sentiment which the philosophy of antiquity did not think it prudent to overlook or despise. To expect, therefore, that degree of melioration, in the human affections, which is now so fondly expected from any theoretical perfection of civil polity, is an expectation which experience, to this very day visible and palpable, warrants not.

Must then the pride of philosophy, the dignity of our rational nature, the sagacity of the politician, resort to the doctrines of a crucified, rejected Saviour for so *plain* a doctrine as that of mutual love and benevolence? It is my hearty wish that calm reflection on the arguments proposed, aided by matured experience,

perience, may be the arbiter of this important question to those who have it still to determine. But those by whom the authority of the sacred oracles is admitted, cannot but acknowledge that Christian benevolence is so far different even from the most specious substitutes for it, as to exhibit nearly a contrast to any other tendency bearing the same appellation. “*As is the earthy so also are they that are earthy, and as is the heavenly, so also are they that are heavenly.*” It is most striking and peculiar that throughout all the New Testament every injunction to benevolence and reciprocal love is founded on reasons drawn from the very *essence of Christianity*. The exhortations of our blessed Lord himself to these duties, are derived uniformly from considerations arising out of his *own mission and character*. Any argument of an extraneous nature we trace not, I believe, in any single instance. “*This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that he lay down his life for another.*” Again, and strictly to the same effect, we read, “*If I, who am your Lord and Master, have washed your feet, how ought ye to wash*
“*one*

“ *one another’s feet.*” On these principles are the same duties EXCLUSIVELY enforced by apostolical authority. Their affection to their crucified Lord was of too high and heroic a nature to lose sight, for a moment, of the Author and Finisher of every good and perfect gift. St. Paul exhorts the Ephesians to “ *walk in love as Christ hath loved us, and hath given himself for us an offering, and a sacrifice to God as a sweet-smelling savour.*” We will, then, most powerfully infer, that in benevolence, of which every Christian virtue is but a modification, “ *other foundation can no man lay than Jesus Christ.*” Far from that inflated and empty boast of the dignity of human nature, Christian charity takes its origin in humility. “ *It is sown in weakness, it is raised in power; it is sown in dishonour, it is raised in glory.*” Instead of vain, empty, metaphysical abstractions, it presents to us the person of a suffering Saviour. Therefore, as charity is the peculiar and appropriate end of the commandment, so the ONLY basis of charity is faith in Christ. In whatever view we contemplate his person and character, whether DIVINE or HUMAN, SACERDOTAL or MEDIATORIAL; whether

we

we adore him as our God, repose in him as our intercessor, fly to him as the great object of our hope and confidence, from HIM, as from a CENTRAL POINT, every ray of charity that warms our hearts and expands our affections must necessarily emanate. Let our conceptions be directed for a moment to that state of glory in which our Lord was enthroned with his Father before the existence of the highest created being—let us view him in his humiliation, contempt, and poverty, here below, bearing the concentered poignancy of every human trespass on the accursed tree—see him, in the ultimate issue of this awful process, victorious over death, sin, and hell—once more exalted above “*all principalities*” “*and powers, and might and dominion, and every name that is named, not only in this world but in that which is to come.*”

Turn we *then* our eyes to the earth—look we upon the beggar at our gates: worn with sickness, penury, and woe, in squalor and nakedness, in anguish and dereliction, loathsome, shunned, and destitute! *Recollect*, that for this poor, neglected, abject brother, the eternal Son of God was incarnate; that even for HIM the tremendous sacrifice upon the cross

cross was consummated, when, amidst the pangs and groans of an expiring Saviour, the rocks were rent, the earth quaked, the graves were opened, and the veil of the temple was divided in twain. Think we of the ties of a COMMON REDEMPTION and a COMMON REDEEMER, and then resort we, if we *can*, to so *poor* a source as philosophy for motives of love and tenderness towards him!

In the name, then, of that divine Saviour, without whose merits and atoning blood none, however high in rank, affluent in riches, or profound in science, can hope to see light or life; in the name of that Redeemer who has declared himself ready to accept, as done personally to *himself*, every act of beneficence done to the least of those whom he, in the unutterable depth of his condescension, has called his brethren, even in HIS name, we implore the continuance of your generous contributions to the benevolent Institution we are this day met to support; an institution of which it would be superfluous to report in detail the nature and usefulness. Many are the afflictions the poor endure, even in the days of their health and vigour; but on the bed of sickness, except the
the

the hand of Charity interferes, anguish and despair is their inevitable portion. Their diseases are not the effect of luxurious and bloated living, of unbridled licence, or of drowsish and enervating indolence, but either of unforeseen accident, the consequence of exhausting labour, or the scantiness of poor, and perhaps unwholesome, diet. We ask your assistance for the POOR VILLAGE PEASANTRY, (of which the objects of this Institution principally consist) *the most deserving and least corrupted of any description of men in this age of wickedness and apostacy*, by whose honest natures every artful incitement to the principles of revolt, plunder, and violence, have been resisted and rejected in a manner that must for ever endear them to every friend to his King and Country. We are persuaded that, by this most judicious exercise of your charity, you will continue to demonstrate to them that it is not to the *atrocious codes of anarchy*,⁽¹⁾ which are so industriously recommended, that they can hope for relief from the pressures of calamity, but from the energy and efficacy of that Gospel, which it is the unvaried tendency of such lessons to vilify and
and

and eradicate. I am persuaded that they are, and ever will be, convinced, that every attempt to tear up the foundations of property and social order, is to destroy their own best resources in the time of their utmost need.

But, above all, may a consideration of the general calamities of human life soften down your hearts to the meekness of Christian wisdom! How soon may Providence visit *you* with sickness, pain, and agony! How soon may the *youngest man who hears me*, lie down in that bed from whence he shall rise no more till the general resurrection! In these tremendous moments, when neither rank, affluence, or reputation for the highest intellectual endowments, can afford the smallest hope or refuge, it will *then* be a treasure of unspeakable consolation to you, that you have visited the poor in his sickness, and the prisoner in his calamity. Let then neither the conceit of any thing that is great, nor the confidence of any thing that is wise or strong in you, intercept your serious meditation on these words: “ *Blessed is he that considereth
“ the poor and needy, the Lord will deliver
“ him in the time of trouble; the Lord will
H “ strengthen*

“ *strengthen him upon the bed of languishing ;*
 “ *the Lord will make all his bed in his sick-*
 “ *ness.*”

I trust that, in these days of calamitous defection, all who wear the badge, and bear the reproach, of Christ, will shew themselves *his* disciples by that sign of *mutual love* by which *alone* HIS CHURCH and HIS DISCIPLES are, according to his OWN EXPRESS DECLARATION, known and distinguished; and without which *all other* marks of apostolical mission in the ministry, and of Christian profession in the laity, are “ *but as sounding brass, or tinkling cymbals.*”

I trust this FAMOUS and ANCIENT UNIVERSITY, eminent as it is for the cultivation of every useful and ornamental art, for the profoundest investigation of truth and science, for the long and UNRIVALLED list of illustrious Names which it has added to the annals of learning in this most civilised portion of the globe, will not look upon this humble but Christian Institution as the meanest of its well-earned triumphs. I am confident that what its munificence planted, its fostering hand has nourished, and its care and prudence so steadily superintended, will ever continue

to

to be the object of its anxious and parental affection; that, having brought every thought into the captivity of Christ, it will consider this, though the least splendid, yet the most permanent of all its distinctions; that it will, in the depth of Christian humiliation, prefer the exercise of CHARITY to all mysteries and all knowledge—anticipating that blessed state where faith shall be lost in vision, and hope in fruition; but CHARITY, LIKE ITS GREAT AUTHOR AND FOUNDER, SHALL BE ETERNAL!

NOTES.

(A) The process of Divine Benevolence, with regard to the *individuals* upon whom punishment is inflicted, is investigated in the Gorgias of Plato with a depth and comprehension of thought, and with an awful insight into the moral laws of the creation, which seem to predominate over the scantiness of the materials with which natural religion supplied him. This, however, placed an insurmountable barrier to his progress in this important speculation. The necessary connection between *crime* and *punishment* he clearly saw; he asserts, and *perhaps* with justice, that even *pardon* itself could not relieve the offender, from what he emphatically calls the “*εμμνη του κακου.*” Therefore, in his laudable attempt to “vindicate the ways of God to Man,” he considers *all* punishment as medicinal to the sufferer. To assume this, however, as a *general principle*, applicable to every *degree* of punishment, would be, I fear, to go farther than fact and experience will warrant. It however brings us, as the philosophy of Plato generally does, to the very *threshold* of revelation: to the acknowledgement not only of the necessity of that GREAT VICTIM who “*bare our sins on his*
own

own body on the tree," but also of that moral and medicinal purification, which his grace alone can effect in the human heart.

(B) Mr. Hume, in his Posthumous Dialogues on Natural Religion, exhibits a very different spectacle from that of the illustrious heathen just adverted to. We perceive the latter through the dimness of natural light and the wilderness of conjecture, labouring by every painful effort, to reach and communicate the consolations of divine benevolence. The former we find endeavouring, with the calmest determination, to smother that full conviction of it, which the providential system of Almighty God, when unfolded and illustrated by evangelical truth, so undeniably exhibits. And, when *benevolent design* is excluded, with what are we presented in its stead? Let the insulted reader judge, and let all ingenuous young men be early aware to what poor speculations they sacrifice their confidence in God, and the hope of their Christian calling. "*Man is able, perhaps, to assert, or conjecture, that the universe, sometime, arose from something like design: but beyond that position he cannot ascertain one single circumstance; and is left afterwards to fix every point of his theology by the utmost licence of fancy and hypothesis. This world, for aught he knows, is very faulty and imperfect, compared to a superior standard; and was only the first rude essay of some infant deity, who afterwards*

wards abandoned it, ashamed of his lame performance: it is the work only of some dependent inferior deity; and is the object of derision to his superiors: it is the production of old age and dotage in some superannuated deity; and, ever since his death, has run on at adventures, from the first impulse and active force which it received from him." See Dialogues concerning Natural Religion, p. 111.—Surely such conjectures are, in the emphatical language of Cicero, "*vix digna lucubratione anicularum.*" And yet they are the best which the ablest of all the adversaries of Christianity could substitute for that vilified, rejected Gospel, which hath brought "life and immortality to light."

(c) "Man is the greatest enemy of man."—*Hume's Dialogues on Natural Religion*, p. 179.

(D) If the province, limits, and defects of *natural religion*, were to be ascertained not from speculation but fact, its best conclusions would appear to be not unfrequently *negative*. And therefore justly did Cicero, that most accurate *historian* of philosophical opinions in the most polished age of Paganism, after a full and distinct enumeration of the sentiments of *all* the preceding teachers of wisdom in antiquity concerning the nature of the Gods, justly did HE call them "*non philosophorum judicia, sed delirantium somnia.*"

somnia.” And very rationally, after recounting the ravings of the stoical Spinofists, and the absurdities of the Epicurean Anthropomorphites, did HE profess himself unable to find refuge except in total scepticism and suspense. *Tum demum mihi procax academia videbitur si aut consenserint omnes, aut erit inventus aliquis qui quid sit verum invenerit.*” De Nat. Deor. lib. I. If experience then is to guide us, inevitably must CHRISTIANS infer that the “*things of God knoweth no man, but the spirit of God;*” and therefore if NATURAL RELIGION be the religion of the NATURAL MAN, it “*receiveth not the things of the spirit of God;*” and we may safely admit Mr. Hume’s principle as founded in *fact*, however distorted and malignantly misapplied by him, “**THAT RELIGIOUS FAITH IS TO BE ERECTED ON PHILOSOPHICAL SCEPTICISM;**” or on an honest and fair statement of the question, “**THAT MAN’S IGNORANCE CAN ONLY BE ENLIGHTENED BY THE WISDOM OF GOD.**”—The author of the “*Age of Reason*” is pleased to assert, that “the Bible of the Creation is inexhaustible in texts.” Yet so ill was it understood by Cicero who *knew not*, and Mr. Hume who *rejected*, the Gospel, that they both confessed that utter doubt and uncertainty was the result of the best philosophy.

(E) Of the Divine Nature, Cicero asserts, “*Res nulla est de qua tantopere non solum INDOCTI,*

sed etiam DOCTI dissentiant ;” and a little before, “ *Qui Deos esse dixerunt tantà sunt in varietate et dissentione, ut eorum molestum sit dinumerare sententias.*” De Nat. Deor. This citation will enable the most superficial reader to discern the broad, vulgar, and elementary ignorance of the following positions of Mr. T. PAINE in the above-mentioned tract :—“ Deism, then, teaches us, without the *possibility of being deceived*, ALL that is necessary and possible to be known. The creation is the *Bible* of the Deist.” “ Instead of studying theology, as is now done, out of the Bible and Testament, it is necessary that we refer to the *Bible of the Creation*. *The principles we discover there are eternal and of divine origin ; they are the foundation of all the science that exists in the world, and must be the foundation of theology.*” Assertions so grossly ignorant may be *exposed*, but scarcely *need confutation*. Nothing can give them a momentary importance or currency but the growing neglect of ancient learning, and the popish indolence of the age. But let it be remembered, that if men of HIGH RANK *will* embalm the memory, and spread the posthumous sneers of GIBBON, the vulgar, corrupted by their example, will swallow the atrocious blasphemies of PAINE. LET THEM, therefore, look to the consequences.

(F) Aristotle justly enough considers a *state of nature*, prior to the sanction of laws, and the restriction

restriction of social subordination, to be a state of the utmost depravation, and therefore asserts, ὡςπερ γὰρ τελεωθεν, βελτιστον των ζων ανθρωπος εστιν· ετω και χωρισθεν νομου και δικης, χειριστον παντων.—διο ανοσιωτατον και ΑΓΓΡΙΩΤΑΤΟΝ ανευ αρετης.—He then shrewdly adds, Η ΔΕ ΔΙΚΑΙΟΣΤΗΝΗ ΠΟΛΙΤΙΚΟΝ. Polit. l. 1.

(G) Mr. Hume.

(H) If the Memorabilia of Xenophon, the Offices of Cicero, the Enchiridion of Epictetus, the writings of Antoninus and Hierocles, Arrian and Simplicius, are not thought sufficient to warrant this assertion, the *Nicomachean Ethics* of Aristotle will, above all, present an overbearing proof of it. These last afford not only the most perfect specimen of scientific morality, but exhibit also the powers of the most compact and best constructed system which the human intellect ever produced upon any subject; enlivening occasionally great severity of method, and strict precision of terms, by the sublimest, though soberest, splendor of diction. Aristotle had the singular art of infusing eloquence even into a definition—of this his definition of *happiness* affords a marvellous instance: “ΕΣΤΙΝ ΕΥΔΑΙΜΟΝΙΑ ΚΑΤ’ ΑΡΕΤΗΝ ΕΝΕΡΓΕΙΑ.” The sixth and seventh chapters of the last book of this great work are unrivalled in grandeur either of language or conception. If
moral

moral philosophy, I mean *specifically* and *properly* so called, without an incongruous mixture of *theology* and *politics*, (from either of which it is entirely distinct,) is to be studied as a science, in such sources it is to be sought. Thence will be formed a manly intellectual vigour, an ingenuous modesty and dignity of habit, an energy of thought and diction, and a reach of comprehensive knowledge, which distinguishes the true English scholar. On the contrary, it is to be feared that the feeble speculation which almost all MODERN SYSTEMS of morality (such I fairly and frankly own as Dr. PALEY'S PRINCIPLES OF MORAL PHILOSOPHY) encourage, and the superficial information they afford, superseding the necessity of all active and real employment of the faculties, have operated more fatally upon the mental habits of the rising generation than *total ignorance* could possibly have done. What renders men superficial, renders them *pert*; and I hardly ever knew an instance, either in men or communities, where benevolence is not annihilated by *pertness*. Let it be remembered, as an important document, that the most superficial and foppish nation of Europe has, in every change and modification of its habits, whether of SUPERSTITION or Atheism, of tyranny or licentiousness, been uniformly and notoriously the most cruel and relentless.

(1) So the French have at last been obliged to call every preceding system of Equality and the Rights of Men, except only the last precious modification of them, under which they now groan. (This was preached in the year 1795.)

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

DISCOURSE IV.

2 COR. viii. 23, 24.

“ THEY ARE THE MESSENGERS OF THE
“ CHURCHES, AND THE GLORY OF
“ CHRIST: WHEREFORE SHEW YE TO
“ THEM, AND BEFORE THE CHURCHES,
“ THE PROOF OF YOUR LOVE.”

THE reciprocal love which existed between the Ministers of the Gospel and their recent converts, constituted one of the prominent features of the Apostolic age. The spirit of social religion seems to have been never so well understood, nor its practice so generally diffused. Mutual dangers and mutual distresses were, perhaps happily for them, the only portion they could expect in the kingdom of Christ upon earth! They proved beyond all controversy, how necessary the spirit of Christianity is to a right understanding

standing of its nature, principles and polity. The construction of the component parts of the Church, the gradation of its orders, the objects and limits of its discipline, the duty and regard attaching to its Ministers, the reciprocal charities between all its members, seem both from the sacred records, and those nearly co-eval with them (scanty as they are) in those early times to have been most clearly understood. Without those cumbrous volumes upon Ecclesiastical regimen, without the exasperation of dispute, without the prolix decrees of Synods or Councils, without the solemn decisions of Canon Law, without the tedious process and uncertain issue of metaphysical abstractions, which the worldly wisdom and ambitious craft of succeeding ages produced, the primitive Christians well knew both how to command, and how to obey. The absolute necessity of religious order and subordination, as arising out of the very nature and essence of Church communion, they abundantly felt and acknowledged. Not only between the members of each separate Church did there exist a principle of affection and concord, but between distinct and independent Churches the kindest communication

munication and correspondence. An insolated Christian was a character unknown among them, and of whom they recognized not even the existence. Their love to their crucified Lord was combined with a love of "his body the Church." It appears uniformly, that its authority was strenuously insisted upon, and obligations of obedience to its rulers eagerly inculcated. And yet by us it may be thought sufficiently singular, that though in the Apostles and their successors we find no recession from the high claim of authority, no mitigation in the rigid performance of duty, no personal fear or partiality in the infliction of those *spiritual* censures which the Church so boldly and yet so charitably denounced against offenders, yet the principal excess which they had to controul and contend with, was the exuberance of the affection which their children and converts bore them. They feared lest the overwhelming instances of affection they experienced should too much soften down their resolution for those stern trials of their faith and constancy which they knew ultimately awaited them. This was the *complaint* of a Paul, this was the *apprehension* of an Ignatius.

Ignatius. (A) Correspondent to this reciprocal love were the liberal contributions by which the common cause in those times was supported both in the supply of the wants of the Ministry, and the relief of the necessities of the poor Saints. For we find there
*“ was not among them any that lacked, for as
 “ many as were possessors of lands or houses,
 “ sold them, and brought the prices of the
 “ things that were sold, and laid them at the
 “ Apostles’ feet.”* Nor was the return to these and similar instances of unbounded confidence, less conspicuous or exemplary. The great Apostle, after his ready abandonment of every worldly interest, of all those envied distinctions to which his exuberant eloquence, his comprehensive mind, and his masculine understanding, aided by the adventitious privilege of Roman citizenship, might justly have entitled him in that knowing and civilized age; after having sacrificed what to him, perhaps, was a more precious offering, all that renown to which his conscious superiority, and (as far as we can trace it) his natural temperament so strongly inclined him; after, I say, laying down all this at the foot of the cross, and taking up in its stead poverty, reproach,

reproach, ignominy, and persecution; after all his watchings and fastings, his journeyings and imprisonments, his labours and conflicts, his tears and prayers for his beloved children, even HE utterly declined to avail himself of the common bounty, but tells us, that “ his own hands ministered unto his necessities, because he would not be chargeable to any of those to whom he preached the Gospel of God !”

But in recurring to these early ages for examples of these, or any other precedents for our Christian conduct, we need a steady, discreet, and temperate judgment, equally preserving us from two extremes. On the one hand, some from comparing past with present practice and principle, from indifference, from indolence, from affectation, and more from the mere effeminacy of the times, maintain an absolute and perfect exemption from proposing such patterns to their imitation. They seem to think that the laborious exertions in those times made, the magnanimous resolution then displayed, the fraternal intercourse and communication of benefits then interchanged, are in the present day perfectly visionary and impracticable. That not

only such principles may be abandoned, but in many important instances those directly *contrasted* to them may be adopted. The few, I trust the very few, among the Clergy, who are degraded by such opinions, may hold themselves justifiable in thinking that the public provision for their maintenance may be disposed of and employed like all other property, to which no specific discharge of duty is attached; and in return the Laity whose sentiments are similar, may esteem themselves justified in considering a Church establishment as a burthensome though necessary appendage to a State Police, and its most faithful Ministers entitled for all their labours, to no other return of regard and liberality than services merely stipendiary demand.

How opposite such a judgment is to all the duties, all the consolations, all the influence of the Gospel, as well as to the purpose of this day's labour of Love, it scarcely need be proved, or that the very end of an established Church is not to alter or enervate; but to preserve, to cherish, and to continue the vital principle of Christian Faith, Hope, and Charity.

The

The other extreme alluded to, is that of speculative and sometimes spleenetic observers, who take into no consideration *whatever* the necessary consequences of the civil establishment of Christianity; who in reading of the high and heroic zeal which animated the apostolical age, are apt to imagine that all exertions *short* of these are mean and insignificant. These men picture to themselves depravity which exists not, and overlook instances of virtue and piety which are immediately before them. They peevishly, passionately, and sometimes malignantly indulge themselves in trite and vague declamation against civil establishments as the grand obstacles and hindrances of all Christian influence in the heart of man; they *cannot* or *will* not discern that it was as much in the intention of the Divine Founder of our religion, that at a stated period of its growth it should be incorporated with the civil government of Christian nations, giving and receiving reciprocal support, as it was that it should, before such a period, found and maintain itself without such support; and who presumptuously, by so perverse a train of reasoning, restrict Infinite Wisdom in producing the

same end by different instruments. If men of this cast ever refer to Christian antiquity, it is with a view of invidious and malignant contrast; it is more with an intention to indispose the minds of men to the Clergy of the establishment, than with a view of regulating the practice of themselves and others, by the bright and shining lights which primitive ages exhibit.

Upon principles equally remote from either of these extremes it is, that men of candid, calm, and charitable minds, will derive their measures of thinking and acting with regard to the Christian Church, and the members of whom it is composed. In estimating the services rendered, and the return of liberality and kindness expected, they will consider the nature of the various trials to which they are called forth. They will take into their view the diversified circumstances either of prosperity or adversity in which the Church may be placed. They will reflect upon the varied consequences which necessarily arise from the commercial, the literary, the social relations and bearings of the nation in which the Providence of God has planted it. They will combine the degree of the *efforts exerted*, with
the

the *obstacles* opposed to them; the proportion of personal virtue, with the peculiar temptations and trials to which it stands exposed. In tracing the faults of individuals; in marking the imperfections of discipline, they will not shut their eyes to the result of the good obtained, not only in the times which are *immediately before* them, but in those which are *past*. Above all they will remember, whenever inclined to too great a severity of animadversion, *that our great High Priest himself is touched with a sense of human infirmity.*

It is to men of a judgement so balanced, of an understanding so informed, of affections so combined with a love for the blessed Gospel of Christ, and the common country in which we live, that the CHURCH OF ENGLAND with a firm, but she trusts a modest confidence, prefers her petition for the continuance of the kindness and generosity of this ancient, great, and renowned nation, in behalf of Those, who in a peculiar sense are near and dear unto her. The CHURCH OF ENGLAND implores it in consideration of her own dignity, rank, and importance, in the order of Protestant and Christian Churches; of the faithful discharge of duty, of a close

13

fellowship

fellowship of interests and benefits, both spiritual and temporal, with the Laity of these kingdoms; she implores it in behalf of Those, who in the efficacy of their labours are not a whit behind the chiefest of any who “are the Messengers of the Churches and the glory of Christ.” Concerning the grounds upon which she requests the continuance of your liberality *on her own account* who asks, and the merits of Those *for whom* she implores it, she prays that by the unworthiest of her Sons and Ministers it may be permitted her *to speak for herself*.

And first, the rank and dignity she has ever held among *reformed Churches*, may well entitle her to this mark of your regard. When Almighty God, in the depth of his merciful decrees, was pleased to dissipate the long dark night of Papal Superstition, to burst those bonds of cruelty, persecution, ignorance, and imposture, which had for so long a succession of ages triumphed over learning, piety, and even the common feelings of natural humanity; when in order to accomplish that his gracious design, he had given his chosen instruments LUTHER (B) and CALVIN with an intrepidity, an energy,
a manly

a manly decision of character, a contempt of ease, danger, and interest, proportioned to the high task he had assigned them—then it was that amidst the goodliest of the Structures which were founded on the ruins of the Roman domination, the CHURCH OF ENGLAND arose. Her original was truly primitive, it was watered by the blood of her Fathers. Their faith and firmness were very early called forth by the Papists to a sharp and fiery persecution. To her first Bishops, among whom was her venerable Primate, *their* pre-eminence was a pre-eminence of *suffering*, and their high dignity, a crown of martyrdom! They prophesied in the midst of the flames by which they were consumed, that their sufferings would not be forgotten by the English nation, but that a light would be kindled which the darkness of Antichrist would never again extinguish or overcome.

The origin of this Church then has the impression of a seal and character truly primitive, both in the rank, the courage, and the constancy of its Martyrs. From them was transmitted to us, by the Providence of God, and to this day is preserved to us a

Church founded on the Apostles and Martyrs, Jesus Christ himself being the Corner Stone.

Nor doth this Church come recommended to us by its *foundation* only, but by its *superstructure* also. ITS DOCTRINES ARE EVANGELICAL, AND ITS DISCIPLINE APOSTOLICAL. Firm temper, true moderation, great skill in the word of God, extensive views of primitive antiquity, gave a most beneficial direction to that fervent piety by which the first reformers were animated. In consequence of their provident labours, we may boast a profession of faith founded on the Holy Scriptures, to which alone our Church appeals for the truth of every principle she asserts, and every conclusion she has deduced. Her Theology she has laid in the deepest and firmest foundations, the majesty of the Creator and the humiliation of the creature. In her sublime, simple, and animated Liturgy, she has collected and diffused all that is strong and *spiritual* in Religion, carrying to the hearts and bosoms of men every Evangelical grace and consolation, in the daily service of her Temple.

And

And be it permitted us to say, that not only in its *origin* and *superstructure*, but in its *actual exertions* may it justly urge its title to your attachment.

First, as I have before observed, as the Church of England was raised in opposition to Papal power, craft and cruelty, so has it ever since been a firm bulwark against their return into these kingdoms. So far is it from there being the smallest ground for that *malicious* and *idle* calumny of its approximation in any principle or practice to Popery, (c) that the Church of Rome is *known* by those who have either by reading or conversation an opportunity of learning the sentiments of its leading agents, to consider the existence, the prosperity, and the stability of the English Church, as the *only* impregnable barrier to its revival in this kingdom. The Papists well remember that it was not the SECTARIES, but the CHURCH OF ENGLAND, which stood in the gap, near the close of the last century; nor will the honourable testimony of the first House of Commons which assembled after the grand Revolution, recording in a solemn vote of thanks the grateful sense of the nation, for the exertions of the English Clergy

in

in the time of danger and calamity, ever be erased from their recollection. (D) Of course the antipathy of either *native* or *foreign* Papists, while Popery is what it is essentially, and what it ever has been, cannot be (E) *softened by any benefits*, or disarmed by an extension of immunities, (as we have recent, wide, and UNDENIABLE experience). The subversion of the Church of England is their first, their darling object; and till this can be accomplished, an invincible obstacle is opposed to every design they can form, and every effort they can make. Nor will this opposition be the less, we trust, from the charity, the temper, the humanity, the unexampled Christian munificence which our Church has exhibited to these her radical and inveterate foes. That without ever suffering her *zeal* to degenerate into *violence*, or, what in these times is more to be apprehended, her *moderation* to be lulled into *indifference*, the Church of England will continue to act up vigilantly to this high destination of Providence, in controuling the power, and counteracting the wiles of Antichrist, we may confidently anticipate. On the ground then of this *invaluable* service rendered to the Protestant cause, with
 which

which the charitable institution we are met to support bears a close connection, may be rested one of our most just claims to your favour and bounty.

But not only in her *opposition* to *Popery* is the praise of our common Parent conspicuous in every stage of her progress, but also in a firm adherence and constancy to those Evangelical doctrines which the venerable reformers delivered as their best legacy to her guardian care. Those same doctrines which were to CRANMER, LATIMER, RIDLEY, HOOPER, JEWEL, their glory, their joy and their crown of rejoicing, still are (we are ready to submit to the reproach) to this *very* day the doctrines of this Church. No seductions of worldly wisdom, no taunts of her adversaries, no artifices and insinuations on the one hand, or menaces on the other, has shaken the constancy of the Church of England to the orthodox doctrine of the Gospel. To her it is owing that the energies of Christianity have not been abated, nor its consolations enervated by ARIAN or SOCINIAN refinement. (F) If this is indeed a reproach, it is the reproach of THE CROSS, and long may it remain with her! Her conflicts with her
adversaries

adversaries in this great cause, a large majority of the English *Laity* have witnessed and approved. Nor need we recur to former times for examples of this same prudence, vigilance, and constancy. We find no age in which peevish, petulant, and precipitate innovation in these great and essential points, has been more firmly and more charitably opposed, than by the present Governors and Fathers of the Church. Nor has this been an opposition of *steadiness* only, but of *argument*, *learning*, and *conviction*. Polemical skill and erudition, which would have done honor to the best ages of the Church, have been displayed on these subjects by Those who have been called to its highest stations. And we cannot but glory, and this glorying can no man make void, that in no Church has Scriptural learning in every branch, critical or explanatory, elegant or didactic, been pursued with more unremitting activity, or cultivated with more signal success. And, *above all*, I believe that in investigating, in illustrating, in arranging the various evidences of our common faith, in opposition to the multifarious and versatile cavils and sophistry of Infidelity, which for this last century

century has been in unwearied activity in different parts of Europe, the writers of the Church of England stand unrivalled by modern or even ancient apologists. I think we may hazard the assertion that in establishing the proofs of revelation, whatever is just in statement, orderly in method, perspicuous in illustration, copious in discussion, powerful in inference, has in the immortal writings of the Clergy, and with peculiar satisfaction we add, the LAITY of the established Church, been so exhibited as not to be equalled by the collective labours of the *whole Christian Church* since the Apostolic age. (G) And happy are we that the latest defenders, whom God has raised among us, have displayed an ability, spirit, and activity which proves, that even in *these days* he hath not left himself without witnesses.

Neither among the direct services done to the society in which she is planted can we, or ought we, to overlook the conscientious obedience to the constitutional government of this country, which the Ministers of the Church of England have both preached and enforced. Knowing that the wisdom from above is first peaceable, then gentle, they have *scorned* to court a momentary popularity
by

by flattering and fomenting the licentious passions of men, to their mutual destruction, confusion, and devastation. To the constitutional and limited monarchy of the country, they have felt it their duty to promote a warm attachment at all times, and in none more than in those of its greatest calamity and depression. Theirs, we trust, is not the friendship and adherence of *prosperity* only: in the most turbulent and tempestuous seasons they enjoined, and we trust will boldly continue to enjoin, fear to God and honor to the King. Their lessons ill accord with those delusive prospects of perfection in civil government, which while they pretend to secure the rights and to advance the liberties of mankind, promote that spirit of ferocious contention and proud turbulency, which threaten utterly to annihilate both. While therefore the blessings of order and security are felt and acknowledged, while the miserable effects of uncontrouled passions, and licentious theories, are visible and palpable; while the English constitution diffuses protection, plenty, and security, the uniform conduct of the English Clergy in founding the duty to Kings on the word of Him by whom *Kings reign,*
will

will be thought by all good men a beneficial discharge of duty both to God, their country, and to posterity; a duty never more called for than by the awful exigency of the times in which we are thrown! Of this Church then we may surely say, “for our Brethren and companions sake we will wish Thee prosperity.”

To close all, it might be added, though upon a subject on which the Church of England from every principle is least inclined to glory, it might be added, I say, that in no province of learning or science, by which the national character has been raised in every country in Europe, have advances been made, but that the English Clergy have been in the *very foremost* ranks. Nay, farther, by the eloquence of her preachers the standard of the English language has been raised and fixed. From the majestic circumscription, and overwhelming pathos of a BARROW; the vehement, eager, artless impetuosity of a TILLOTSON; the ornamental, copious, flowing elegance of an ATTERBURY; from the masculine precision, and the nervous gravity of a SHERLOCK, the beauty, the variety, and the resources of our native tongue have been

most transcendently exhibited and explored. These, and such like illustrious models both the Senate and the Bar have, we well know, not disdained to consider as the most exuberant sources of those streams by which they are enriched and fed. And we confidently hope, that not only the style and diction of these illustrious masters have been the object of their imitation, and the foundation of their eminence, but that also the principles these venerable men professed, and that nursing mother the Church, which bore them, will have their support, affection, and adherence, till time shall be no more.

But neither in this, or any other human acquisition, is she inclined to boast. "God forbid that she SHOULD GLORY SAVE IN THE CROSS OF OUR LORD JESUS CHRIST!" But at a time when her *enemies* are many, and her conflicts various; when invidious comparisons are instituted between her sister Protestant Church established in this island, (to whom, however, she is proud to profess her warmest veneration, not as a rival of her fame, but as a partner of her labours, and a helper of her joy, and a joint bulwark of the Protestant faith in these kingdoms); when
such

such comparisons are instituted in the *highest places*, and by men of exalted rank, she may reasonably claim to have, not her *panegyric*, but her *apology* heard ; (II) and that at this solemn season, when the tribes as it were go up in the center of this great metropolis, and when in the presence of so many of her venerable and apostolical Fathers, the national bounty is eagerly requested for those so nearly related to her ; at such a time, I say, it might be justly and reasonably permitted to her sons (in the beautiful language of one of her most able apologists, who lived to witness her sad downfall in these nations) “ to remember Jerusalem, and call
 “ to mind the pleasures of the Temple, the
 “ order of her services, the beauty of her
 “ buildings, the sweetness of her songs, the
 “ decency of her ministrations, the assiduity
 “ and economy of her Priests and Levites,
 “ the daily sacrifice, and that eternal fire of
 “ devotion that went not out by day or by
 “ night ; these were the pleasures of our
 “ peace, and there is a permanent felicity in
 “ the very memory of those spiritual de-
 “ lights which we then enjoyed as antepasts

“ of Heaven, and a consignment to immortality of joys*.”

If then the Church of Christ established in these kingdoms, has in the discharge of her duty in an eminent degree contributed to the welfare, the order, the temporal prosperity of her country; if in the formation of the national character her lessons have contributed to the growth of that integrity, good sense, good nature, and benevolence, which discriminate the habits of Englishmen; if by her means the everlasting Gospel has been preached pure and entire to you; if the galling yoke of ROMAN BONDAGE has by her means been *twice* averted from you; if in the bosom of her communion so many of our forefathers have died in the hope of Christ, then she requests to be heard in behalf of these poor orphan branches of her family, which are now presented to your pity and regard.

Expanded as our hearts must be with that holy flame of charity which the sight of this crowded and august assembly, met for such a purpose, must naturally excite, I will not suppose that any who hear me will be disinclined

* Bishop Jer. Taylor.

clined to further our blessed undertaking by any of those petulant and contracted objections which are urged against the inequality of rank and emolument in the Church of Christ established among us. Trials of various kinds must under every *possible* modification of Church revenue await the Ministers of Christ in this their militant and probationary state. Both prosperity and adversity may in the Clergy, as well as in *other* Christians, be the gauge of their fidelity to Christ, or the occasion of their falling from him. We feel no reluctance whatever in admitting that all ecclesiastical dignity, rank, revenue, and patronage, are not the instruments either of private luxury, selfishness, pomp, and consequence, but a *most solemn and sacred trust*, for which a strict account must be given when all our accounts are rendered up before the great Judge of all men, and from the abuse of which, effects of the most extended, lamentable, and malignant nature to learning, piety, and morals, must be felt by the whole flock of Christ. But as they afford (and what does not afford) grounds for abuse; so do they on the contrary open the fairest field for the exercise of every Christian grace and

virtue. Humility is brought forth by possession of rank, munificence by wealth, abstinence by plenty, meekness by exaltation, forbearance by power. *Caution*, we admit, is necessary, and a *penetrating* and *constant* conviction that for all these things “ God “ will call the possessors into judgment ;” but also that “ if they are faithful unto “ death, He will give them a crown of life.” However, in the most flourishing state of the Church, *few* can be called to this envied and dangerous superiority. It is through the safer, though sharper conflict of tribulations and afflictions that perhaps a *majority* of Christ’s Ministers *must* pass through the wilderness of this world, to “ *that rest which awaiteth the “ people of God.*”

Precious, therefore, in the sight of God, of their country, and of all good men, will be the labours and persons of those whom his providence has destined to what in this world only will be considered the *subordinate* offices of the Church of Christ. For be it well and constantly recollected,—that all external and apparently more magnificent parts of the ecclesiastical fabric,—all the gradations of its orders,—all the authority and dignity of its hierarchy,

hierarchy,—all the decent splendour of its ceremonies,—all the subsidiary exertions of the learning, the acuteness, and the ability of its advocates, are but as *means* to an *end*, to which if they contribute not, they are in truth the most insignificant things which can be conceived. The end and purpose of all is, THE ADVANCEMENT OF CHRIST'S SPIRITUAL INWARD KINGDOM IN THE HEARTS OF MAN; the effectual operative display of this elementary, constituent proposition, on which hang all the law and the prophets, the Church and the Gospel, namely, “ THAT GOD WAS “ IN CHRIST, RECONCILING THE WORLD “ UNTO HIMSELF, NOT IMPUTING THEIR “ TRESPASSES UNTO THEM.”

In the immediate exercise of this ministry of reconciliation, and an application of it to the hearts of men, were these holy persons, for whose orphan progeny we now request your bounty, *actively* employed. *Theirs* it was to preach the Gospel to the poor, to bind up the broken hearted, not so much to rejoice with those that rejoice, as to weep with those who weep; to be partakers of the *tribulations* of the Gospel; to carry the triumphant banners of the cross into the chilling penury and

defolation of a cottage ; *theirs* to bear the terrors of the Lord to rough, fullen and boisterous offenders ; to snatch the moment of pain or danger to persuade men ; *theirs* to open the well-spring of comfort to eager, anxious penitents, trembling between the two stages of existence in time and in eternity ; to intercept despair, and to repress presumption ; to support the dying, and to warn the living ; *theirs* in this work to face the inclemency of the seasons, to brave the contagion of pestilential maladies in prisons and lazar houses ; *theirs* to perform all this to the poor and *friendless*, and by the unremitting exertions of body and mind, soul and spirit, through the might of Christ, to abate the bitterness of the curse by which “ *Sin came into the world, and death by Sin.*” Still more, theirs it is, to discharge such duty in the midst of obscurity and retirement, where no observation of the Great follows, no earthly hope encourages, no human applause cheers or *debases* their labors. Their only witness is God, and their conscience, and their only return the prayers of those they comfort and serve, and the expectation of that recompence which awaits them at the resurrection of the just.

just. Surely such men “ are the MESSENGERS OF THE CHURCHES AND THE GLORY OF CHRIST.”

Of these men, lively must be the consolations in life, and when they themselves lie down on the bed of sickness or of death, great must be their hope in God, and unspeakable those supports which they have so often ministered to others: an anxiety still however remains with them; an anxiety connected with the most heavenly affections in the human frame. Surrounded as they are by their widowed partner and their weeping progeny, on them they cast their last earthly regards. They lament not that their lot, like that of their parent, is humble and obscure, but an agonizing thought intervenes, lest in this chequered world of woe and temptation, the pressures of want should bear too hard upon them, and that they should for any pains of poverty fall from God. They fear for the dangers of youth and destitution, and in the last parting look they cast upon them, they tremble for those nameless and numberless dangers to which the unprotected innocence, particularly of *female* orphans, stands exposed. Of such men, in such moments, recollect

every donation of yours must sooth the agonies. They will be encouraged in life, and comforted in death, by knowing that there is no decay in this charitable institution, and that after all their afflictions which still remain behind in the flesh are consummated in them, that they have left these their dearest legacy in the hands of a merciful God, pitying benefactors, and a grateful country,

May the protection of Almighty God be for ever with his Church, uniting all orders and degrees in these kingdoms in one common link of faith, hope, and charity; by his good providence may it be transmitted to the latest posterity; and when it is destined to pass from its militant to its triumphant state, may every soul who hears me, by their expanded charity bestowed on this occasion, through the GRACE, and in the NAME of the Saviour of the world, “*find mercy in that day.*”

NOTES.

(A) Τι ποιειτε κλαιουτες και συνθρυπτοτες με την καρδιαν· εγω γαρ ε μονον δεθηναι αλλα και αποθαινειν εις Ιερουσαλην ετοιμως εχω ὑπερ τε ονοματος πε Κυριε Ιησυ.
Acta Apost. c. 21. v. 13.

Φοβεμαι γαρ ὑμων ΑΓΑΠΗΝ μη αυτη με αδικηση.
Ἵμιν γαρ ευχερες εστιν ὁ θελετε ποιησαι, εμοι δε δυσκολον εστιν τε θεε επιτυχειν εαν περ ὑμεις φεισεθε με.
Ignatii Epistola ad Romanos.

(B) Of the first of these great men, MARTYN LUTHER, BISHOP ATTERBURY gives the following masterly character, for transcribing which few of my readers will think any apology necessary, particularly as the tract from whence it is taken is very scarce, and in few hands.

“ Martin Luther’s life was a continual warfare,
“ he was engaged against the united forces of the
“ Papal world, and he stood the shock of ’em
“ bravely, both with courage, and success. Af-
“ ter his death, one would have expected, that
“ generous adversaries should have put up their
“ pens and quitted at least so much of the quarrel
“ as was personal. But on the contrary, when
“ his doctrines grew too strong to be shook by
“ his

“ his enemies, they persecuted his reputation ;
 “ and by the venome of their tongues sufficiently
 “ convinc’d the world, that the religion they
 “ were of allowed not only *prayers* for the
 “ dead, but even *curfes* too.—He was a man
 “ certainly of high endowments of mind, and
 “ great virtues: he had a vast understanding,
 “ which rais’d him up to a pitch of learning un-
 “ known to the age he liv’d in: his knowledge
 “ in scriptures was admirable, his elocution
 “ manly, and his way of reasoning with all the
 “ subtilty that those honest plain truths, he deli-
 “ vered, would bear: His thoughts were bent al-
 “ ways on great designs, and he had a resolution
 “ fitted to go thro’ with ’em: The assurance of
 “ his mind was not to be shook, or surpriz’d; and
 “ that *παρρησια* of his (for I know not what else
 “ to call it) before the dyet at Worms, was such
 “ as might have become the days of the Apost-
 “ tles. His life was holy, and, when he had lei-
 “ sure for retirements, severe: his virtues active
 “ chiefly, and homilitical, not those lazy fullen
 “ ones of the Cloyster. He had no ambition but
 “ in the service of God: for other things, neither
 “ his enjoyment, nor wishes, ever went higher
 “ than the bare conveniencies of living. He was
 “ of a temper particularly averse to covetousness,
 “ or any base sin; and charitable even to a fault,
 “ without respect to his own occasions. If among

“ this *crowd of virtues* a *failing* crept in, we must
 “ remember that an Apostle himself has not
 “ been *irreprovable* : If in the *body* of his doc-
 “ trine, *one flaw* is to be seen ; yet the greatest
 “ lights of the Church, and the purest times of
 “ it, were, we know, not exact in all their opi-
 “ nions. Upon the whole, we have certainly
 “ great reason to break out in the phrase of the
 “ prophet, and say—*How beautiful upon the*
 “ *mountains are the feet of him that bringeth*
 “ *glad tidings !*”—Vide an answer to some con-
 siderations on the spirit of Martin Luther, printed
 at the Theatre, Oxford, 1687.

Such was the affectionate zeal which defended,
 and the matured eloquence which illustrated the
 character of the patriarch of the reformation,
 when ATTERBURY had not completed his twen-
 ty-fourth year ! It can only cease to interest us
 when the memory of the reformation *itself*, the
 principles on which it was effected, and the con-
 sequences which flowed from it, are, with every
 other valuable consideration, obliterated in our
 hearts, beyond the possibility of revival or re-
 covery.

(c) That any such reproach should have been
 ever cast upon the English Church, seems almost
 incredible to those who have considered the grand
 principles of its construction, or the general and
 almost

almost unvaried tenour of the sentiments of its most distinguished writers. Before we give up the *idolatry* and *antichristianism* of Popery, we must unlearn all the lessons we have been taught by TILLOTSON, STILLINGFLEET, H. MORE, MEDE, CLARKE, WARBURTON, HURD, TOWNSON, and above all the illustrious Sir ISAAC NEWTON. Nor indeed, (as it is vaguely and vainly asserted by some) has Popery undergone the *smallest* alteration either in its doctrines or temper, as might be sufficiently proved from the writings of the Papists of the *present day*, if any one has time and patience to examine them. And God knows that recent events mark as *distinctly* as those of *any* preceding period, the nature and consequences of a superstition, to which it is impossible not to trace the greatest part of all Europe now feels and fears. The cruelty, absurdity, bigotry and wide extent of POPERY, generated that ATHEISM to which, in the opinion of the great CHILLINGWORTH, it is constantly allied and perfectly congenial. These abuses disgusted superficial observers with that holy religion of which the Romish faith bears the *name* only, and to which it exhibits the most *complete* and *contrasted* opposition. Be it well and constantly remembered, that it was not the decay and downfall of Popery which produced the principles of the Infidel Philosophy and Jacobinical Anarchy, but that

that it was the absurdity and barbarity of Papal superstition which engendered that baleful and tremendous pestilence. Let the following observations of the PRESIDENT MONTESQUIEU, in his *singular* letter to BISHOP WARBURTON, be well weighed, and deeply considered. “ Je fais
 “ qu’un homme en Espagne, ou en Portugal,
 “ que l’on va bruler; ou qui craint d’être brûlé,
 “ parcequ’il ne croit pas de certains articles de-
 “ pendans ou non de la religion revelée, a un
 “ juste sujet de l’attaquer, parcequ’il peut avoir
 “ quelque esperance de pouvoir à sa defence
 “ naturelle.” Vide Bishop Warburton’s Works, by Hurd, 7th vol. If farther proof of this is required, let the reader turn to the article *Inquisition*, in the Encyclopedie of DIDEROT and D’ALEMBERT, and there let him observe what occasion was given to revile the faith of Christ, by its worst enemies to its artful and implacable opponents. The Abbé BARRUEL, in his late History of Jacobinism, has strongly and justly depicted the nature and consequences of the Atheistical System of Philosophy; but he has prudently declined pointing to its *causes*. Those who have carefully read any authentic History of the Massacre of ST. BARTHOLOMEW, the revocation of the Edict of NANTZ, and the long tissue of sharp and savage persecution of the Protestants in FRANCE, continued down to a period
 not

not far removed from the commencement of the Revolution—those who learn that this persecution was not only promoted in PRACTICE, but calmly and distinctly defended in PRINCIPLE, by the most distinguished of the Gallican Prelates in their writings, (and particularly by BOSSUET and the Bishop of Agen)—whoever is informed of all this, will not wonder that those to whom the blessed Gospel of Christ came only through the *medium* of Popery should lose all traces of humanity, “and shut the gates of mercy on mankind.” God be praised, what *we* receive is not from MAN, but from GOD; we read it in his *inspired* word, genuine and uncorrupted, enlightening the understanding, and softening the affections of man. Notwithstanding therefore the turbulence of the times, and the miserable delusion into which *part* of our nation has been seduced, I trust that the principles of firm loyalty, Christian mercy, and social benevolence, will never be eradicated from this PROTESTANT land.

It is a matter of singular satisfaction to every true Protestant, that a subject, from a variety of causes, too long out of view, has been recalled to our attention in an episcopal charge of uncommon ability, by the present Bishop of Lincoln, (Dr. PRETYMAN). His Lordship most justly attributes the cruel excesses of French Atheism to the genius of the antecedent superstition.

His

His Lordship observes, "There is one material
" difference between Popery and Protestantism,
" which I am willing to think furnishes some
" ground for hope, that Englishmen can never be
" guilty of such enormities as have been com-
" mitted in France. *It is among the maxims of*
" *Popery, by forbidding the reading of the Scrip-*
" *tures, and by performing the religious services in*
" *an unknown language, to keep the lower ranks*
" *of mankind in extreme ignorance: hence their*
" *minds, enslaved by a blind superstition, are pecu-*
" *liarly liable to receive any evil impressions; and*
" *they become, in the hands of ill-designing men,*
" *fit instruments for the worst of purposes.* But,
" can it be believed that persons, whose minds
" have been enlarged and improved by the mild
" and benevolent spirit of the Gospel, who have
" been accustomed to join in the truly devout
" prayers of our admirable Liturgy, and who
" have imbibed a just sense of their duty from
" the unerring Word of God; can it be believed,
" that men brought up in these habits, and bles-
" sed with these advantages, will ever divest
" themselves of the common feelings of huma-
" nity, set at defiance the Majesty of Heaven,
" and trample upon all the sacred obligations of
" morality and religion?"—These are indeed
sentiments truly becoming a Protestant Bishop,
and worthy of the singular penetration, the ma-
ture

ture judgment, and reflecting habits of that exemplary and highly esteemed Prelate.

(D) Two days after the Commons voted “That
 “ the thanks of the House should be given to
 “ the CLERGY OF THE CHURCH OF ENGLAND
 “ who had refused to read in the Churches the
 “ King’s declaration for toleration.”—*Rapin’s*
Hist. vol. 2. p. 786.

(E) The titular Bishop of Waterford, in Ireland, (Dr. HUSSEY) has lately published a pastoral letter, addressed to the Popish Clergy of his Diocese, (printed for Cogan, Duke-street, Grosvenor-square). I make *no* observations upon it, and only earnestly recommend it to general perusal. I leave the readers of it their own impartial and inevitable conclusions. *Political* men may learn *much* from it; and I think *Protestants* cannot but adopt the conclusion of the very learned, able, and pious Mr. R. CHURTON, in his preface to Archdeacon TOWNSON’S posthumous tracts. “In regard to ourselves, the
 “ singularly favoured inhabitants of these islands,
 “ few periods in our annals seem to have called
 “ for vigilance more loudly than the present;
 “ when exiles humanely fostered, and natives
 “ justly tolerated, the common sons of one and
 “ the same idolatrous, insidious, and sanguinary
 “ Church, are exerting, in support of a declin-
 “ ing

“ing cause, all their usual art, and more, if possible, than their usual industry. When the enemy is awake and active, those within the fortress ought not to slumber.”

(F) The system of modern Socinianism, as now refined and sublimated by Dr. PRIESTLEY, Messrs. LINDSEY, EVANS, &c. &c. consists merely of a train of whimsical paradoxes, which are in truth, (as I have once before had occasion to observe) mere abortions of the mind! strange without originality, dull without sobriety, flippant without wit; and contagious without allurements. Nothing perhaps, but its singular and almost invariable combination with the factious principles of a political party, could have prevented it from transmigrating quietly into professed Deism, or dying away by its own exility and decay.

(G) That this is no exaggerated statement will be fully admitted when we recollect the names of Bishops BUTLER, CHANDLER, SHERLOCK, CONY-BEAR,—of BENTLEY, CLARKE, SKELTON, ADDISON, WEST, LITTLETON, POWEL, S. JENYNS, &c. Nor will posterity forget the labours of the living defenders of Christianity, the Right Reverend and acute author of the *Criterion**, the *Horæ Paulinæ* of Dr. PALEY, and perhaps above all, the original vein of thought, and stupendous

* Dr. J. DOUGLAS, Lord Bishop of Salisbury.

erudition of the venerable JACOB BRYANT. This illustrious LAYMAN has in his ANALYSIS OF ANCIENT MYTHOLOGY exhibited such a conspiracy of evidence in confirmation of the Mosaick History, drawn from the most recondite recesses and most widely distant regions of antiquity, as I believe cannot be equalled in the best and most flourishing ages of sacred literature,

(H) I have no hesitation in acknowledging that some reflections cast by a noble Lord, (the Earl of LAUDERDALE) a short time before this Sermon was preached, in a very high assembly upon the professional exertions of the English Clergy, and the distribution of its revenues, as compared and contrasted with the Scotch Church, gave rise to this observation. But in truth such comparisons, at no time judicious or charitable, are peculiarly misplaced at the present moment, when the temper of these two Protestant Churches have long been growing to a perfect and mutual amity, esteem and affection. I am persuaded there are few (very few) Ministers of the English Church who are not most ready to express the most unqualified regard and respect for the established Church of Scotland. Upon *their own principles*, the English Clergy cannot but lament that the CHURCH OF SCOTLAND has receded from the episcopal regimen, a feature of Christian antiquity, so permanent, unvaried, and
uniform

uniform from the earliest apostolic times, down to the very dawning of the reformation. A feature which Dean Swift most admirably and *temperately* asserts to be “absolutely necessary to the perfection (*not to the existence*) of a Christian church.” But though we find not this, yet other strong marks of excellence we gladly discern, and freely acknowledge. The Church of Scotland is **PATIENS OPERUM PARVOQUE ASSUETA**. Primitive marks surely! And indeed when we consider the vigilant exertions, the constant residence of her laborious clergy, the effectual and general diffusion of religious knowledge among the lower ranks of the people, the regular institution, well directed course of study, and the public and solemn examination, and previous professional knowledge which is indispensibly required in those who are admitted to the sacred Ministry, we cannot but hold such a Church as worthy of the highest respect and veneration; we cannot but highly esteem and embrace our brethren in one common Lord, and hail them, in the language of the purest antiquity, *Ἀσπαζέσθαι ὑμᾶς ἡ Ἀγάπη τῶν ἀδελφῶν—Χαρὶς ὑμῖν εἰλεός, εἰρηνὴ ὑπομονὴ διὰ πάντος!*

CHAPTER I
THE EARLY HISTORY OF THE UNITED STATES

THE HISTORY OF THE UNITED STATES OF AMERICA
FROM THE DISCOVERY OF THE CONTINENT TO THE PRESENT

THE HISTORY OF THE UNITED STATES OF AMERICA
FROM THE DISCOVERY OF THE CONTINENT TO THE PRESENT

THE HISTORY OF THE UNITED STATES OF AMERICA
FROM THE DISCOVERY OF THE CONTINENT TO THE PRESENT

THE HISTORY OF THE UNITED STATES OF AMERICA
FROM THE DISCOVERY OF THE CONTINENT TO THE PRESENT

THE HISTORY OF THE UNITED STATES OF AMERICA
FROM THE DISCOVERY OF THE CONTINENT TO THE PRESENT

THE HISTORY OF THE UNITED STATES OF AMERICA
FROM THE DISCOVERY OF THE CONTINENT TO THE PRESENT

THE HISTORY OF THE UNITED STATES OF AMERICA
FROM THE DISCOVERY OF THE CONTINENT TO THE PRESENT

DISCOURSE V.

PSALM ii. 11.

“REJOICE WITH TREMBLING.”

IN the dispensations of Almighty God to the *national communities* of the earth, when compared with his dealings with *particular men*, although we find a sufficient degree of analogy to enable us to refer them to their genuine source, yet notwithstanding, circumstances of strong dissimilarity are to be traced. Undoubtedly the movements of God's Providence are steady, uniform, and consistent to man in his individual as well as in his collective capacity. No event can take place in either of these, but according to the operation of causes fixed and predetermined in the Divine counsels, and directed to ends of con-

summate wisdom, mercy, and goodness. It is superfluous to observe, that what is generally called *chance, accident, fortune, destiny*, can have no place *whatever* in the life and concerns of man. No chasm or space for them occurs even for a moment. The admission of these empty and unmeaning names, into the *language* rather than the *opinions* of various sects among the Heathen philosophers, was most justly exposed, and reprobated by one of the most animated and poignant of the satirists of antiquity (A). But in the infinite variety of circumstances in which individuals are placed, the secret hand of the Almighty, however easily traced by reflection and consideration, is often hid from the eyes of men. Not unfrequently indeed, by the intoxication of ambition, the delusion of passion, the flutter and debility of self-conceit, and above all, by the obduracy of guilt, the mercies and judgments of the great moral Governor of the Universe are entirely overlooked, *even* by those who actually experience them. The marks set by him upon private men, are with their bodies cast into the grave; and their crimes or virtues (even when they are so recorded) are written only in the memories

memories of those who lived with them, or registered in the "fleshly tables" of each man's conscience. But the great features of the Divine administration to *communities* are incomparably more distinct and prominent. It is not to the JEWISH nation alone, that the "arm of the Lord was revealed" in the TEMPORAL effects of obedience to his will, or revolt from his government. The whole course of history shews, the unbroken tenor of events demonstrates, all experience irresistibly evinces, that the effects of his justice or mercy, are as regular and determinate, as the movements and laws of the material system. Whether by the undisturbed progress of natural causes, or by the miraculous interpositions recorded in Holy Scripture, his purposes are equally fulfilled. In both these cases, in Almighty God there is "no variableness or shadow of change." One simple and universal law stretches through the widest expanse of his moral creation, "*all things work together for good, to those who love and fear Him.*"

The reasons of this diversity of the Divine dispensations to Nations and Individuals, would, I am persuaded, if we followed the

train of thought the subject suggests, appear to be founded in the deepest wisdom. It would be evident, among various other considerations, that without the visible and palpable exertions of his might, the frenzy of man, when augmented by concert, and inflamed by reciprocal example, would exceed all the bounds which the preservation of his creatures demands. “*At divers times,*” therefore, “*and in sundry manners,*” his power has observably interposed, that “*the nations of the earth may see, and know, and consider together, that the Lord hath done this, and the Holy One of Israel created it.*”

But we trust that the general investigation of this important subject is superfluous to those before whom I am now called to speak. By the very act of assembling themselves by public authority, they admit the general principle adverted to, and acknowledge the general duty founded upon it. It therefore appears expedient to endeavour (for I fear it can be only an endeavour) to consider the magnitude of that *particular* interference, which the mercy of the Almighty has shewn in behalf of these kingdoms, as a just foundation of national joy, and to mark the direction of it
which

which the Holy Psalmist (who had abundantly experienced both for himself and his people so many providential interpositions) points out to us, namely, that it should be exhibited “*in trembling.*”

The calamities and distractions, which the French Revolution has for many years past spread over the greatest part of Europe, have extended their operations, and consequences, far beyond the limits to which former experience could point, or ordinary sagacity could predict. It is true indeed, that very sanguine, though indefinite, hopes were raised in the breasts of those, who saw in the very germ of the plausible and metaphysical abstractions, by which this tremendous moral pestilence was ushered into open day, that it promised such a rich harvest of mischief, that its principles were at all hazards to be supported, and its practices, by every possible exertion and artifice, promoted and defended. Men of sharp wits and beggared fortunes early saw, that under the thin disguise of liberty and fraternity, such confusion would ensue, as might probably lead to their real and favourite project; that is, to *a repartition of property in every nation in Europe.* Add to this, that
the

relaxed and morbid state of morals throughout Europe, incalculably aided and accelerated the progress of the evil. The debility, the discord, the private and selfish views of many of those Continental Powers, who attempted to counteract this revolutionary system by force of arms, and the treachery of many of the instruments in whom they confided, so baffled and enfeebled every effort to oppose the common enemy, that a train of the most unprosperous events ensued; and in the issue of the contest, the most flourishing, fertile, and opulent countries, in very distant regions of the world, became in their turns the victims of insult, violence, and depredation. Of French principles, and of French force, it may feelingly be said, “*the land is as the garden of Eden before them, and behind them a desolate wilderness.*”

It is sufficiently observable, that those who begun their career by hypocritically disclaiming every design of increasing the territorial acquisitions of France, have projected, and in no small degree actually compassed, a plan and system of foreign subjugation, of which the dominion of ancient Rome, the incursion of the barbarous hordes upon its decaying
 empire,

empire, and even the wide sweep of Oriental conquest, exhibit but a faint idea, and a disproportionate resemblance. Convulsive force has been aided by the most refined artifice. The policy of Jesuits has been combined with the frenzy of Maniacs. From craft and violence so directed and exerted, effects have flowed most signally deplorable. The Scriptures *alone* can supply us with language adequate to a description of the condition of the wretched countries ravaged, subdued, and occupied by the French armies. “Behold the
 “tears of such as were oppressed, and they
 “had no comforter! and on the side of their
 “oppressors there was power, but they had
 “no comforter. Wherefore I praised the
 “dead which are already dead, more than the
 “living which are yet alive. Yea better is
 “he than both they, which hath not been,
 “who hath not seen the evil work which is
 “done under the sun!”

Let it not be forgotten, that by the *unprovoked* aggression of the enemy this country was originally involved in the present contest, the most strictly *justifiable* and *legitimate*, in the eyes of God and man, of any which history has recorded: and it has been marked

in its progress by an honourable and necessary endeavour to avert from herself, and the rest of the civilized world, the most disastrous evils, and to counteract the principles in which they originated.

To those who did not obstinately resist, or *affect* to resist, the strongest evidence of facts, the real character of the French Revolution must, from the moment it began to interpose in the concerns of other nations, have completely developed itself. This specific and precise form and shape, under which it now appears, it assumed at a very *early* period. Yet delusion upon this head was every where attempted, and even in this country was for a short period not without some proselytes. The effects of these events were represented to teem with the most kindly and beneficial consequences, extending to all nations, and languages, and people. Far other views of this unparalleled system were adopted even in its incipient stages, by the wisdom and foresight of the British legislature, and with some inconsiderable exceptions, very generally approved by that sound and strong sense, which characterises **THE GREAT BODY OF THE COMMONALTY OF THIS LAND.** It is now placed

placed by recent events, out of the power even of faction to controvert, that we have contended even from the beginning, for no less an object than OUR NATIONAL EXISTENCE; and that we have been discharging a high and indispensable duty to ourselves, our relatives, our posterity, and to the whole human race. If the world, in its most distant quarters, has been preserved from one overwhelming tyranny and ruin, it must be ascribed to the firmness, the magnanimity, and constancy, which it hath graciously pleased Almighty God (from whom alone is every good and perfect gift) to impart to the counsels of this nation, and to the courage, enterprize, and activity, with which he has so largely endowed those who have been called to defend it in arms. Our struggle hath assuredly been sharp, our perils imminent, and our sacrifices great and many. Yet amidst all we have sustained, and all which may still remain behind to be sustained by us, it cannot but be most legitimately grateful to an English heart to recollect, that amidst the humiliation and discomfiture of every Ally originally engaged in this contest, amidst the various reverses and overthrows which have

5

been

been experienced by most of the surrounding nations, however varied in their circumstances and diversified in their forms of government, that although this nation was left *singly* to support a contest to which the rest of Europe was found to be unequal; yet, that in *every* region of that element on which the power of Great Britain, its riches, and its greatness are founded and established, the victories wrought for us during the present conflict, should, in splendour, magnitude, and importance, exceed the most signal of those which preceded them in our annals. BUT if in giving scope to our thoughts, and carrying them forward to a contemplation of the *peculiar* circumstances which belong to *one* of the leading events we now devoutly commemorate; if in considering, that near that very region famed from the most remote antiquity—visited by the Patriarchs—the long sojourn of God's chosen people—the witness of his divine power, displayed in signs and wonders and an outstretched arm—and above all, HONOURED BY THE INFANT PRESENCE OF THE SAVIOUR OF THE WORLD—rendered venerable by the origin of letters, arts, and sciences—signalized by the most important

portant transactions and conflicts in Greek and Roman story ; if in recollecting that even *there*, within the view of THAT ANCIENT RIVER, THE RIVER NILE, the prowess of the British Navy should perhaps have decided (I hope I do not presume in saying) *the fate of the universe* ; that it should *there* have curbed the furiousness of an exulting Heathen, “ who imagined *a vain thing*,”—who had broached his commission in blasphemy, and, as usual, marked his way in blood (B)—who had visited cities, for centuries past embosomed in peace, with indiscriminate massacre and pillage—If, I say, if in contemplating of *all* this, we should be fondly inclined to glory, to use the language of the great Apostle, we should “ BE FOOLS IN GLORYING.” Let us carry our thoughts to the foot-stool of that throne, where the consummate CHRISTIAN HERO, who was the instrument of this great deliverance to his country and mankind, carried *his* aspirations. Nursed in hereditary piety, and trained by the early lessons of a venerable parent, whom God has graciously preserved to an extended period of life, to be the witness of his son’s atchievements, he has been found in the very flush of victory, to have
 fully

fully ascribed the glory unto God. Therefore
 “ *Let the Lord alone be exalted in this day.*”
 Let HIM whose God is *destiny*, and whose
 sword has made so many women childless,
 beware, lest “ the days of recompence should
 “ be come;” lest, in the language of the
 Prophet, “ EGYPT gather up his armies, and
 “ MEMPHIS bury them*.”

Nor can we, in grateful recollection, omit
 a consideration of the *other* great deliverance,
 which under the same kind and watchful
 Providence, Almighty God has operated, by
 the intrepid activity of our naval commanders
 and the valour of our seamen, upon the coast
 of IRELAND. . Into whatever quarter we di-
 rect our views, the British Navy presents it-
 self as our appropriate and appointed bulwark.
 Had not the unwearied vigilance of our fleets
 intercepted the succours, with which our fo-
 reign enemy had intended to aid the progress
 of revolt, our sister island must have experi-
 enced horrors to which all it has already pre-
 viously undergone, would have been but
 slight precursors. Scenes equal in extent and
 atrocity to those which our forefathers wit-
 nessed in that kingdom, in the middle of the
 last century. But I hope and trust, that it
 has

* Hosea ix. 6.

has pleased God to “ *shorten the tribulation* “ *of those days, without which no flesh could* “ *have been saved.*” Liberty must have been buried under stern republican despotism, and an insolent usurpation must have overwhelmed our laws, government, and religion.

Grateful then should we be, that Almighty God appears to have raised and compacted a confederacy of all good men, in defence of all that is dear to us ; that those who endeavoured to mislead, delude, and distract their fellow subjects, and to deliver them over, through the medium of anarchy, as a prey to foreign subjugation, have been baffled in all their efforts, and disconcerted in all their projects, by the wisdom of our counsel, aided by the discernment and fortitude of the people.

Grateful are we, that God has continued to us for so long a period, during these tremendous conflicts, a Sovereign who reigns BEYOND EXAMPLE, I believe, in the hearts of his people ; who, to a most merciful, mild, and paternal disposition, has united the firmness, courage, and magnanimity which could alone have preserved the liberty and independence of the British nation at this arduous conjuncture ; to whom the language of the

sacred Scriptures may without exaggeration be applied ; “ *like unto him there was no king before him, that (in an age of decay and apostacy) turned to the Lord with all his soul, and with all his might, according to all the law of his God.*”

In revolving all these, among various other mercies of the author of all good, for his mercies to us are on *every* side, it becomes us to beware, that this our sacrifice of praise be performed with seriousness and with trembling. The mercies of God, if duly reflected on, are the most awful of all his dispensations ; if *slighted*, or despised, or abused, they are converted into the most sharp and signal punishments. Great are the dangers we have still to encounter, and stupendous are the obstacles we have yet to surmount, calling for every resource of courage, sobriety, patience, energy, and activity. There is much awe which arises from a consideration, that the deliverance of our native land has not been effected without the loss of so many of our brave and beloved countrymen. It is our specific duty so “ *to rejoice with those that rejoice,*” that we “ *weep with those that weep.*” That the aged pa-

rents,

rents, the widows and orphans, who cannot joy in the general joy, do receive from us not only the casual consolation of the moment, but every kindly office in the general intercourse of social life. “*Our right hand should sooner forget its cunning,*” than that we should ever forget, that it is owing to the relatives of these poor widows and orphans that our wives are not widows, and our children *fatherless*, and that the progress of an insulting and pitiless foe, is not marked in this favoured Island by blood, rapine, and desolation.

Lastly, the virtues of such men, either of those who have fallen in the arms of victory, or those whom the providence of God has preserved for farther glorious exploits, should warn us in our respective stations, how high a duty we severally are called to fulfil. By considering the bravery and resolution of those “*who have resisted unto blood,*” who have CHEARFULLY sacrificed even their *lives* to the service of their country, we shall be surely inclined to sustain those burdens, and to make those meaner sacrifices which the country loudly demands at our hands. To promote and support with zeal, fearlessness, and ac-

M 2

tivity,

tivity, those PRINCIPLES by which alone the deliverance we now commemorate can be made beneficial to us; we shall surely engage in our Christian and civil warfare with equal zeal, courage, and constancy. But above all I trust, that neither the conceit of any thing that is wise, nor the confidence of any thing that is strong in us, will any way withdraw us from the most prostrate acknowledgement of God's goodness to us, and from a conviction that "all the inhabitants of the earth
 "are nothing" in his sight;—"from praising
 "and honouring HIM who liveth for ever and
 "ever, whose dominion is an everlasting do-
 "minion, and whose kingdom is from genera-
 "tion to generation;" who "doeth according
 "to his will in the army of Heaven, and
 "among the inhabitants of the earth."
 "BLESSED THEN," (in the name of the
 British nation) "BE THE LORD GOD OF
 "ISRAEL, FROM EVERLASTING TO EVER-
 "LASTING! MAY HE, THE GOD OF OUR
 "FOREFATHERS, BE OUR GUIDE UNTO
 "DEATH!"

NOTES.

(A) ΦΥΣΙΣ και ΕΙΜΑΡΜΕΝΗ ανυποστάτα, και
κενα πραγμάτων ονοματα, απο βλακων ανθρωπων
ΦΙΛΟΣΟΦΩΝ επινοηθεντα. Lucian Deorum.
Syned.

(B) Of the savage cruelties committed at Alex-
andria, without distinction of age or sex, the in-
tercepted dispatches exhibit most striking and im-
portant documents.

THE UNIVERSITY OF CHICAGO
LIBRARY

1911

1911

1911

1911

1911

1911

1911

1911

DISCOURSE VI.

2 ST. PETER ii. 17.

“ LOVE THE BROTHERHOOD, FEAR GOD,
HONOR THE KING.”

IT is very certain, that the only foundation of true benevolence, and all the long train of comforts connected with it, is to be found in the Gospel. Man is there bound to man by real, genuine, and substantial obligation. Other principles of brotherly love, which have been proposed by those who never heard of Jesus Christ, or having heard, nevertheless have rejected him, are shadowy, vague, and ineffective. This would be abundantly evident, if I were to lay before you the miserable artifices, and poor plausibilities, of those, who under a pretence of promoting sentiments

of benevolence, have only pandered to those wretched passions, and promoted that deplorable licentiousness, which has in its operation carried discord, havock, and misery among mankind. (A)

On the contrary, the INSPIRED APOSTLE when *he* speaks of brotherly love, lays it upon such foundations as cannot be moved. He connects it with SOCIAL SUBORDINATION and RELIGIOUS PRINCIPLE. “LOVE THE BROTHERHOOD—What follows; “FEAR GOD,” “HONOR THE KING?” A connexion which the present posture of affairs, and the artifices of wicked and designing men, render it the peculiar and most binding duty of every faithful Minister of Christ, to bring to the serious consideration of those committed to their charge.

When the peace and order, nay the existence of all legitimate government is menaced by Sedition, connected with and founded on Atheism; surely the Ministers of Christ have a duty to perform to God and their Consciences, their King and their Country. Great must be their condemnation, if, from profligate indifference, from sensual indolence, from fear of obloquy, of violence, or even death

death itself, they “*shun to declare to you the whole counsel of God.*”

That the voice of God in his revealed word is sufficiently decisive, both with regard to their duty and yours, I hope and trust you will recollect that I abundantly proved in the discourse which I felt it to be my duty to deliver to you soon after the issuing of his Majesty's gracious Proclamation. The unparalleled course of events which have since that period arisen, the designs and opinions to which they have given birth, persuade me that your best interests, both in time and eternity, are if possible more concerned in the sentiments you may adopt, and the measures you may follow at the present most awful crisis, than even at the period when I last addressed you. I am nevertheless persuaded, and the late public declaration of your sentiments gives me the comfortable assurance, that my task is rather to confirm the honest and the upright, than to confute the deluder, or to recal the deluded.

To point out then to you the necessary connexion of the duties of **LOVING THE BROTHERHOOD, FEARING GOD, and HONORING THE KING,** with an useful application

to

to the present times, is the purpose of the following Discourse.

That all Christians are bound, from the highest to the lowest, notwithstanding any distinction of rank or property, TO LOVE AS BROTHERN, is most certain. BROTHERHOOD is a term constantly used throughout the whole New Testament as expressive of the connexion subsisting between Christians. Thus St. Paul to the Romans. “*Be kindly affectioned one toward another with BROTHERLY LOVE.*” And to the Thessalonians, “*As touching BROTHERLY LOVE, ye need not that I write unto you, for ye yourselves are TAUGHT OF GOD TO LOVE ONE ANOTHER.*” The tenor of the Scriptures is so uniform, that it is useless to cite many particular texts to this purpose. But on what is this brotherly love founded? Let us CAREFULLY OBSERVE. It is founded on the following particulars.

THAT we are all equally the offspring of Almighty God: As St. Paul quotes to the Athenians from one of their own poets—“*For we are also his offspring.*” THAT we are all equally permitted by his unutterable condescension to call him “*Our Father which*

“*art*

“*art in Heaven.*” THAT we are all, whatever may be our station and condition, doomed to die, and to return again to our dust. THAT after death we are all, high and low, rich and poor, subject and magistrate, to “*stand before the judgement seat of Christ, to receive the things done in the body, whether they be good or whether they be evil.*” THAT we are all fellow travellers and pilgrims through a world of affliction, and a valley of tears, to an eternal repose and rest in Heaven. THAT the precious blood of the Redeemer was equally shed for ALL, without *favor* or *partiality*, (for in this respect God is truly no respecter of *persons*). THAT this redemption, and the sense of it, binds us to acts of unceasing, persevering, inflamed affection to the poorest, the meanest, and the lowest of our brethren.

On THESE particulars is founded the true Christian doctrine of Brotherhood; a doctrine productive of virtue, peace, order, benevolence, and comfort! BUT it becomes us most carefully to observe, that the very same Gospel which inculcates this kind and state of Brotherhood, rejects and condemns in the most pointed terms those extravagant notions

of Equality and Fraternity, which some men have attempted to diffuse and propagate among the inferior ranks of men in these kingdoms.

Respect to the persons of superiors, raised either by the dignity of Rank, or invested with the powers of Magistracy, was one of the FIRST PRINCIPLES which the Apostles taught their converts, and through them delivered down for the instruction of every succeeding age of the Church. These holy men would have rejected with abomination the title of APOSTLES OF LIBERTY, blasphemously bestowed on certain seditious preachers of the present day. On the contrary, under the firm safeguard of Religion, property and personal security was placed. *“ Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”* Farther, not only all fraud and violence with regard to property, but a conscientious submission and respect due to our BROTHERN in the higher ranks is most DISTINCTLY, most ABSOLUTELY, most REPEATEDLY enjoined. *“ Render therefore,”* says St. Paul to the Romans, *“ to all their*

“ *their due : tribute to whom tribute is due ;*
 “ *custom to whom custom ; fear to whom fear ;*
 “ HONOR to whom HONOR.”

Christians, in addition to a conviction of the civil advantages arising from this spirit of subordination, are strictly bound by positive religious precept and obligation. “ *Submit yourselves to every ordinance of Man,* “ *for the Lord's sake.*” A most remarkable and pointed instance of this submission we find in the example of the great Apostle: When the unjust and imperious High Priest had ordered him to be smitten on the mouth, Paul, with emotion, said, “ *God smite thee,* “ *thou whited wall.*” BUT, upon being admonished, “ *Revilest thou God's High Priest ?*” St. Paul, with the high recollected dignity of an inspired Apostle, banished all human passion ; and with an immediate correction of himself, said, “ *I wist not, brethren, that he* “ *was the High Priest ; for it is written,* “ *Thou shalt not speak evil of the Ruler of* “ *thy People.*”

Here let me appeal to your understandings and consciences, how different are SUCH precepts and SUCH examples from those wild and frantic doctrines of Modern Equality,
 calcu-

calculated to level all ranks, to annihilate all property!

The doctrine of Equality, which is now by some made the foundation of all civil government, is not only mischievous in its operations, but completely false in fact. At no time were men BORN equal, at no time did they BECOME, or if they were, could they CONTINUE equal. Even previous to the existence of civil government, this inequality existed. It is asserted, and with the utmost truth, by the profoundest reasoner and maturest thinker (B) in Pagan antiquity, that man BROUGHT not EQUALITY, but SUBORDINATION, to political society. The family distinctions of FATHER and CHILD, HUSBAND and WIFE, MASTER and SERVANT, existed BEFORE, and prepared the way for the civil relation of SUBJECT and MAGISTRATE. The same inequality which subsisted in the *origin*, is essentially necessary to the *continuance* of the political machine. The inequality of property is the foundation of all honest industry and exertion; the protection of property once acquired is the only preventive of never-ceasing bloodshed, violence, and confusion. The commonest sense must inform us, that
the

the contrary doctrine is equally destructive of *poor* as well as rich. Deprive the Merchant of his opulence, and where can the numerous manufacturers and their families find that plentiful and comfortable maintenance, which lies open to honest industry in every commercial town in these kingdoms? Take from the Landholder his estates, and where will the Farmer, and much more his Labourer, fly for refuge? Where will be those improvements and operations of agriculture, which suppose, and necessarily infer, a much larger portion of landed property than can come to any man's share upon an equal division?

But it may be asked, Do not these inequalities frequently bear hard upon the lower ranks of our brethren? Are not the means, even of the scantiest subsistence, in some cases inaccessible to the industrious and labouring part of the community? and is it not an unspeakable addition to their calamities that those, whose affections nature hath wound closest round their hearts, partake of them? These, alas! are the defects not so much of *civil government*, as of that imperfect stage of our existence, in which it hath pleased the
pro-

providence of Almighty God to place us. Against these, no form of government, however perfect, nor civil regulations, however well contrived, can provide. But Here (praised be God) *we have no abiding city, but we seek for one which is to come.* A Christian's perfect *Citizenship* (c) is properly *in Heaven.* There indeed (but there only) shall *men hunger no more, nor thirst any more*—there only shall there *be no more curse*—there, and there only, shall God wipe away all tears from your eyes—there only shall *there be no more death, nor sorrow, nor crying; for the former things shall have passed away.* But in a state when SIN entered into the world, and DEATH by SIN, a Christian, with the enlarged views which the Gospel alone can give him, will not, cannot expect a perfect system of civil polity here on earth.

Undoubtedly every protection which can be afforded to the lower ranks of our brethren, every preventive of their distresses, every alleviation of the calamities which may actually overtake them, ought to be, and will be an object of primary importance with every Christian community.

But

But after all misery MUST and will remain, which can be effectually lessened and alleviated, not by visionary schemes of civil equalization, and of unattainable perfection, but by a diffusion and cultivation of those Evangelical principles and habits, which it is the direct end of the modern friends of the people to ridicule, decry, and to subvert. Diminish or destroy the principles of genuine Christianity, and I will venture boldly to assert, that in the same degree you will diminish the resources of consolation to the poor, and the motives to benevolence in the rich. It is not the doctrine of the RIGHTS OF MAN, or absolute EQUALITY, but it is the PRECEPTS OF THE GOSPEL, it is the GRACE OF GOD, carrying those precepts into application and energy in the breasts of men, that can animate the Samaritan to bind up the wounds of his neighbour; that can arrest the luxurious, the dissipated and sensual; and that can constrain them with penitential tears and softened hearts to penetrate the recesses of misery, to enter the poor man's hut, and to administer comfort and relief to the dreariness and desolation of sinking humanity, under this irresistible conviction, “*That in as much as they*

N

“ have

“ have done it to the least of their brethren, “ they have done it unto Christ.” (D) It is from the influence of such habits and such doctrines, and not from the lessons of faction and civil disorder, that the poor can hope for substantial alleviation and help. How little the lower ranks have gained from the continued convulsions in FRANCE, is evident from the most authentic accounts daily brought us of the unpitied famine, nakedness, and distress which is the lot of the industrious poor in that devoted land.

Still LESS has been gained by the lower ranks of men in those miserable countries, into which the French armies have penetrated. LIBERTY, EQUALITY, BROTHERHOOD, was their profession; TYRANNY, PLUNDER, and MASSACRE their practice. Under a pretext of delivering the deluded people from the oppression of the nobles and the rich, these invaders have seized all the corn, and all the currency of these nations, and stopped even the clamour of hunger by the point of the bayonet. Their wives and daughters have been subject to the barbarous lust of strangers; and all who had the crime of possessing property, are condemned to exile, arbitrary imprisonment,

prisonment, and death itself. Like the Romans of old, where these plunderers and tyrants bring famine, the sword, and destruction, they insult the unhappy victims of their cruelty, by calling this *desolation* a state of *Liberty*. (E)

Wretched, indeed, those nations upon whom God, *who dispenseth sorrow in his anger*, has sent this dreadful scourge! Unutterable the guilt of those men who, from distress of circumstances, political enmity, or that MOST PROFLIGATE OF ALL PASSIONS, THE SPLEEN OF DISAPPOINTED AMBITION, would league with such invaders for the subversion of this happy government, or would at least misrepresent the designs and counteract the effect of those measures which are absolutely necessary to ward off such accumulated calamity from these kingdoms! Let it be well remembered the VERY EXISTENCE of what is now called Government in France, depends upon the furtherance of bloodshed and discord over the whole face of Europe. These men are formidable, not by their external efforts, but by their connexion with the factious and seditious among those nations who are the object of their enmity. Think

well, my brethren, on the probable consequences of such *fraternity!* Be convinced of the folly of sacrificing every political and every commercial blessing, which God has so richly showered down upon you, to such poor, such palpable, such destructive delusions, as are now disseminated. Reflect that the French, notwithstanding their vain and boasting exultation, are suffering a punishment, if possible, equal to their crimes: In their Metropolis, that center of Massacre, Atheism, and Anarchy, each recent event surpassing in horror all that have preceded, speaks loudly and awfully, “*that except the tribulation of these days shall be shortened, no flesh can be saved.*”

But this leads me to a consideration of the second precept contained in my text, namely, the FEAR OF GOD.

To a virtuous Heathen philosopher and historian it appeared perfectly INCREDIBLE, that a nation could exist in any stage of society, rude or civilized, without a sense of religion and the superintending Providence of Almighty God. Such a state he denied to be within the experience of the records of mankind. “It is easier to conceive, (says this
this

this grave and mature observer) (F) that a building can stand without foundation, than that a political society can receive coherence and durability, if a conviction of the existence of God is once removed." This great truth broke even through the gloom of Pagan superstition, and the glimmering faint light of what is commonly called Natural Religion. But if such a circumstance appeared UNNATURAL and incredible to an Heathen, with what feelings of horror and awe must we hear of those who, in full possession of the revealed will of God, notwithstanding have proceeded in regular and deliberate order from one gradation of impiety to another; of those who, after erecting statues, and decreeing funeral honors to the avowed authors of blasphemy and obscenity, have crowned the whole, by receiving, with unbounded applause, in the very bosom of the legislature, a proposal to make Atheism a part and principle of the *public education of youth!*

But I will not farther dwell upon a fact so shocking and revolting to every virtuous mind, than just to observe, that they have left this most momentous truth to succeeding generations: That where the fear of God is banished,

the love of man soon follows; and that the same moment which withdraws man from his allegiance to his Creator, turns him out a beast of prey, seeking whom he may devour. Then the licentious and depraved passions spurn and overwhelm every boundary which reason, humanity, and pity can oppose. Then it is that the principle of moral vitality is lost, and man becomes in every thing but the commission of sin, and the perception of misery, a dead and putrefying carcass! When at the creation of the world order and harmony arose, “ *the spirit of God moved on the face of the waters.*” To him ALONE is owing the same order and harmony in the civil concerns of men. “ *He openeth his hand, we are filled with good; he hideth his face, we are troubled; he taketh away our breath,* (and in a social as well as natural and religious view) *we die, and return again to our dust.*” It is therefore no matter of surprize to a Christian, that after this infatuated people had discarded all regard to the providence of Almighty God, that the dagger of the assassins was armed, not only against all virtuous and honest men, but also in a manner which it is impossible for language

guage to aggravate, against the unprotected state of women, venerable age, and the innocence of childhood! From a participation of such crimes and such calamities, may the *fear of God* protect us! May this truth remain as a principle indelibly engraven in the heart and affections of every Englishman—
 “*Verily there is a God which rewardeth the*
 “*righteous; doubtless there is a God who*
 “*judgeth the earth.*”

Lastly, by the joint result and effect of the two principles of the LOVE OF THE BROTHERHOOD, and the FEAR OF GOD, will be cherished and cultivated the indispensable duty of honoring the sacred Person and Office of the Monarch, in our free and excellent Constitution.

BRETHREN! our forefathers were esteemed men in their generation of great wisdom, piety, and virtue. They were distinguished among all the nations of the earth for an hatred of oppression, and for an unshaken love of sober and rational liberty. BRETHREN! they understood and possessed liberty, both civil and religious, while that conceited and unprincipled people, which modern reformers hold up as your guide and masters

in civil polity, lay under the bonds of the most abject slavery, and in the utter darkness of Romish superstition. BRETHREN! this liberty our forefathers, who had full and convincing experience of the tyrannical anarchy of a Republican government, wisely secured, by continuing and perpetuating the power and office of a revered, though limited Monarch; they wisely tempered the excesses by which liberty hath in all other countries destroyed itself, by the wisdom and prudence of an antient, venerable, and hereditary Aristocracy. Under this government, notwithstanding every slight defect necessarily incident to every fabric of human construction, the prosperity and happiness of this nation has been for the course of a century unparalleled in the records of mankind.

The defects of this noble system must bear a small proportion indeed to its excellencies, when they have not prevented this favoured island from becoming the central point where nearly the whole of the wealth, commerce, security, and true liberty, which exists throughout the world, have met. Let it not be forgotten that to these kingdoms the French Exiles fled for shelter from *Regal oppression and*
Papal

Papal persecution, on the revocation of the edict of Nantz, at the close of the last century. At the close of *this*, equal protection is afforded to those of the same nation, whom a vindictive, furious populace, the organ of relentless demagogues, has driven to seek a similar refuge on these hospitable shores! *Here*, as far as the imperfect condition of humanity will permit, (and may it be so till time shall be no more!) “ *here the wicked* “ *cease from troubling, here the weary are at* “ *rest!*” Here mild and equal laws render the cottage of the labourer as secure as the palace of the noble. Here justice is dispensed in a pure and unpolluted stream. And shall all these inestimable blessings, all these precious privileges, be endangered by schemes of visionary reform, projected by those whose sole refuge from the ruin in which their vices and debauchery have involved them, lies not in the reform, but in the *subversion* of the Constitution? Reform is in truth a specious word; but I trust every honest man, before he gives encouragement to such projectors, will reflect how much may be lost, and how little can be gained, by such innovation. BUT if this reform, (be it of what nature

nature it may) extends to the weakening the power and influence of the Monarch, directly or indirectly, will not all the advantages which arise from the NICE EQUIPOISE of our admirable Constitution be endangered with them? At least, before we trust the reform of the state with any projectors, we have a right to expect that they should have extended their zeal for reformation to their own morals and habits.

Surely then all those who LOVE THE BROTHERHOOD and FEAR GOD, will feel how much it is their interest as Citizens, and duty as Christians, to HONOR THE KING. I am farther persuaded that all honest men are fully convinced, that in addition to the value of a limited Monarchy, abstractedly considered, the Personal Virtues of our gracious Sovereign most powerfully claim the united attachment and duty of his subjects. His mild and merciful disposition, his warm and paternal love of his people, and above all his exemplary piety and holiness in the midst of an apostate and adulterous generation, have scarcely ever been equalled, and never exceeded, by the most virtuous of his predecessors on the throne of these kingdoms.

It

It is against such a Monarch, and against such a Government, that a scheme of the blackest and most extended treachery had certainly been laid. A decisive blow was nearly struck against our liberty, prosperity, and national existence! But thanks to Almighty God, the timely and judicious measures of his Majesty's Ministers, the united spirit of loyal Association, assisted by the unshaken courage, warm patriotism, and superior address of the Chief Magistrate (G) of this Metropolis, have for the present checked and defeated the designs of our foreign and domestic enemies. To the manly exertions of this last mentioned distinguished person it is greatly owing that your property is safe from plunder, the honor of your wives and daughters from brutal insolence, and your lives from the daggers of foreign assassins. It is a mean recompence to such merit, that it will certainly descend to posterity. Far more important to this excellent Magistrate I am persuaded is the warm gratitude of every honest citizen, the silent, strong testimony of conscience, and the hope of those rewards, endless in duration and unspeakable in value, which the Almighty has stored in Heaven for

the

the benefactors of mankind in their generation here on earth!

It remains then only for me to exhort you as ENGLISHMEN, resolved to preserve your liberty and property from domestic treachery and plunder, and your national independence from foreign insult and attack—as FATHERS and HUSBANDS, bound to protect your dearest relatives from misery and ruin—as CHRISTIANS, acknowledging the providence and adoring the majesty of Almighty God—to cherish and diffuse a love and veneration for the Laws, the Constitution, the Religion of this land; AND to request you to join me in hearty, fervent prayer, that if in vindication of the just rights of his allies, and the DEAREST INTERESTS of his subjects, our gracious Monarch should be engaged in a necessary contest with our antient and bitter foes, that the Omnipotent Protector of all who call on his name, may go forth as in former ages with our fleets and armies; and that the speedy issue of this contest may be, that peace, order, piety, and good government, may not only be perpetuated in these kingdoms, but become universal over the face of the earth!

NOTES,

NOTES.

(A) Of this tendency, above all others, are the writings of J. J. Rousseau. The mischief done to morality and religion by this man are beyond all calculation. The passions in their worst excesses are painted by him in the garb of virtue, and by this means the progress made in vice is most artfully rendered imperceptible to the unwary mind. Conscience is subverted, and mock principle, a thousand times worse than none, is substituted in its place. The purest philanthropy is the profession of this writer; but the *real* purpose and effect of his writings is to diffuse a principle of sentimental profligacy, and canting libertinism. And yet, notwithstanding the enervated languor of his style, and the meanness and poorness of his artifices, his influence over the minds and habits of the age has been stupendous. Those whose principles have been proof against the acuteness of HOBBS, the subtlety of HUME, the bombastic sarcasm of GIBBON, and the buffoonery of VOLTAIRE, have fallen before the effeminate and factitious tenderness of Rousseau.

Victique dolis LACRIMISQUE coacti
Quos neque Tydides nec Larissæus Achilles,
Non anni domuere decem non mille carinæ.

The late Mr. BURKE delineated the character of this writer with the truest moral and political discernment, aided by all the vivacity and splendor

dor of diction, which he so eminently possessed. The whole of his observations on the effects of Rousseau's doctrines, in his "Second Letter to a Member of the National Assembly," is superior to all praise.

(B) Εκ βασιλευομενων γαρ συνηλθον· πασα γαρ οικια βασιλευεται ὑπο τῶν πρεσβευτατων. *Arist. Polit.* l. 1. c. 1.

This important principle was asserted by ARISTOTLE, who has developed the origin of civil society, and traced it to its elementary principles, with an ability and reach of thought, which in my poor opinion has never been attained to since by any subsequent writer on these subjects. Having had opportunity of long and deep experience, from observing the practical effects of the different principles of civil government in the numerous free states of Greece; he tried Theory by Fact, and became the most able EXPERIMENTAL Politician either of ancient or modern times. Mr. Locke, on the contrary, in his Treatise of Government, is as scanty, defective, and confined in his references to historical fact, as the Greek Philosopher was copious, accurate, and extensive. This position is maintained with peculiar success by Dr. Gillies in his Introduction to the Aristotelic Philosophy, of which he has exhibited a most valuable abstract.—The very able, truly learned, and important work to which I allude,

is

is intitled “Aristotle’s Ethics and Politics, comprizing his Practical Philosophy, &c. &c. by J. GILLIES, LL.D.” in 2 vols. 4to. London, 1797.—The introduction of this book into our English Universities would be attended, I am convinced, with the most beneficial effects.

(c) Phillippians, c. .iii. v. 20. The word *πολιτεια* is weakly and erroneously translated in the common version *Conversation*; by which the nobleness and aptness of the metaphor are totally lost.

(D) Here, indeed, is the true principle of *love* and *brotherhood* which lighted up the holy flame of charity and fervour of eloquence among the primitive Christians. “Παντες γαρ εν εσμεν εν κυριω, ειτε πλουσιος, ειτε πεινης, ειτε δουλος ειτε ελευθουρος. Και μια κεφαλη παντων εξ ου τα παντα ΧΡΙΣΤΟΣ. Και οπερ εσιν αλληλοις τα μελη, τουτο εκασος εκασω, και πασιν απαντες.” *Gregor. Naz. Oratio de Pauperum amore.*

(E) Although I am unwilling to degrade the memory of the Roman people, by a comparison with the French, except in rapine and tyranny, yet I cannot help observing, how exactly the resemblance is in these circumstances as described by Tacitus. I have therefore cited the passage at full length.

“ Nos terrarum ac libertatis extremos, recessus ipse ac finus famæ in hunc diem defendit. Nunc terminus Britannix patet, atque *omne ignotum pro magnifico est*. Sed nulla jam ultra gens, nihil nisi fluctus: Et interiores Romani, quorum superbiam frustra, per obsequium & modestiam effugeris, *RAPTORES ORBIS*, postquam cuncta vastantibus defuere terræ, & mare serurantur: Si locuples hostis est, avari: si pauper, ambitiosi: quos non oriens, non occidens fatiaverit: Soli omnium opes atque inopiam pari affectu concupiscunt, auferre, trucidare, rapere falsis nominibus imperium, atque ubi solitudinem faciunt, pacem appellant. Liberos cuique ac propinquos suos natura carissimos esse voluit; hi per delectus alibi servituri auferuntur. Conjuges sororesque, etsi hostilem libidinem effugiant, nomine amicorum atque hospitem poluuntur. Bona fortunæque in tributum egerunt; in annonam frumentum.”—*Tacitus de Vitâ Agricolæ*.

(F) *Plutarchus adversus Colotem*. The whole passage is well worth referring to.

(G) This sermon was preached in the year 1792; when the exertions of the late Sir JAMES SANDERSON during his mayoralty were most eminent and exemplary, and gave him a just title to the gratitude of the present age, and the memory of posterity.

DISCOURSE VII.

EZEKIEL XXIV. 6. AND PART OF 7.

“ WHEREFORE THUS SAITH THE LORD GOD,
“ WOE TO THE BLOODY CITY! TO THE POT
“ WHOSE SCUM IS THEREIN; AND WHOSE
“ SCUM IS NOT GONE OUT OF IT!—BRING
“ IT OUT PIECE BY PIECE; LET NO LOT
“ FALL UPON IT. FOR HER BLOOD IS IN
“ THE MIDST OF HER; SHE SET IT UPON
“ THE TOP OF A ROCK.”

THE threatenings of God which we find directed against NATIONS in the Holy Scriptures, are if possible more awful and alarming even than those against INDIVIDUALS. INDIVIDUALS indeed, when once abandoned to their own ways, are not often recalled to righteousness; but Nations still more rarely. We have *some* instances in the Scriptures, in which *particular* men have been by God's
O grace

grace happily alarmed and arrested; but NINEVEH is almost the only instance of the warning of Almighty God operating upon a community so far as to bring it to repentance. BABYLON and TYRE among the Heathens persisted in their crimes 'till their punishment overtook them. Nay, God's own peculiar people and city, could be warned by no instructions, examples, or threatenings. They refused to edify a sinful world by their repentance; therefore their *utter destruction* vindicated the ways of GOD to MAN.

It is the peculiar duty of the Ministers of the Gospel, under the *severest penalties*, to bring, as often as occasion shall require, these threatenings home to the hearts of their hearers. Those that indeed love their flocks, those who seek not THEIRS but THEM, will find this sense of duty quickened by AFFECTION, in dangerous and difficult times. They will have no rest to their eye-lids while they have omitted to warn their hearers to "*flee from the wrath to come.*"

The present times, which are more awful than any since the destruction of Jerusalem, absolutely require, that watchfulness on their
part,

part, and attention on yours, should either avert those national calamities which hang over us, or if we should perish in them, that we so deport ourselves “*as to be found worthy to stand before the Son of Man.*”

Let us enquire then in the following Discourse into the nature of the sin of *Blood-guiltiness* in a *Nation* or *Community*, the Consequences which are attached to it, and the Principles and Doctrines from which it originates.

Man undoubtedly was created to love, cherish, and comfort his brethren. This he would undoubtedly have done, if he had not fallen from God—if our first parents had not rebelled against their kind Benefactor, in returning the rich bounty of the Almighty by an act of foul and direct rebellion. Had they and their posterity remained in the paradisiacal state, DEATH and SIN would never have had existence. The presence of God would have shed perpetual comfort, and the love of each other sprung spontaneous in every child of Adam. No human *Laws*, or *Magistrates*, or *Punishments* would have been necessary, had God been obeyed, and *his* law kept. But after man had fallen, his wicked

appetites broke loose, discord ensued, and the first crime upon the catalogue is *Murder*.

From this time the existence of Magistracy and Laws became necessary. It is upon *compulsion* only that man, *collectively* considered, is prevented from being the enemy of his kind.

But God Almighty even here did not desert him. Though by sin he was degraded, yet even this state of degradation was not meant to be a state of perpetual bloodshed and disorder. God instituted *Laws* and *Civil Government*. By HIM *Kings reign and Princes decree justice*. This ordinance whoever rashly resists, *resists the ordinance of God*. When men resist Civil Governors, I am bound to tell you, that they take a most AWFUL CHARGE upon themselves. That Government must be corrupt *indeed* which will warrant this; and should any motives of private interest, of *private* passion, of distress of circumstances, lead men to subvert law and order, these at the dread tribunal of God must stand under the deep die of *Blood-guiltiness*. And if the guilt of the blood of *one man* is enough to plunge us into irretrievable misery, what must be the state of those,

those, whose conduct, whose principles, and whose designs have led to the death of *thousands* and *tens of thousands*!

I am ready to admit that the very same awful caution extends to *Kings* and other *Civil Governors*, as well as to *Subjects*, and that in the sight of God the life of the poorest Peasant is equally precious with that of the proudest Monarch. By God's law Monarchs will be judged as well as the lowest of their subjects, before that dread tribunal, to which we must all be summoned.

But the sin of *Blood-guiltiness*, as we have most INSTANT and lamentable experience, may be likewise attached to *Subjects*. When men from indirect motives withstand a *just* and *equal* Government—when they spread groundless discontents—when they vilify the persons and misrepresent the motives of Kings, and those in authority, they then resist the powers that be, and shall receive unto themselves *damnation*. The word, in spite of every palliative, is strong and emphatical; but not more marked and distinct than the crimes of such men. To *absolute perfection* neither Civil Government or

Civil Governors can possibly be brought; and if the *imperfections* of these are to be the cause of tumult and insurrection, assuredly bloodshed and disorder must be universal and perpetual over the whole face of the earth. By God's blessing we live under a Government *nearer* to perfection, confessedly and avowedly, than any of which record has reached us. But yet perhaps a more perfect form of polity may be imagined by speculative men, although, if the experiment were tried, it would not practically be obtained.

To stimulate then men to acts of resistance to Magistrates, because *imperfections* remain in any form of Government, is surely to resist the ordinance of that God, who never *intended* to bestow *absolute perfection* on any systems of laws here below. So many circumstances must concur and conspire to render a substantial change salutary and beneficial to a community AT LARGE, that a wise man will *hesitate*, and a GOOD man *tremble*, in taking any part in the subversion of the Government under which the providence of Almighty God has placed him. A man who really fears God, and who esteems
himself

himself accountable to him, will, if he ever consents to measures of the slightest innovation, *take good heed to his ways*. Not only his actions, but even his WORDS will be guarded. He will consider, that for every step he takes, not only originating in passion and fraud, but even in precipitation and inadvertency, he stands accountable for every consequence which may result from them. His prayer to God will be, early and late, public and private, “*Deliver me from Blood-guiltiness, O Lord.*”

Nor will this caution and tenderness of conscience be exercised with regard to *himself* only, but likewise to *all* those with whom he communicates his actions and designs. He will most diligently watch, that neither Mendicancy, Malevolence, or Grasp of Power, constitute any part of THEIR motives, any more than his OWN. He will be little inclined to think, that profligacy, profaneness, and systematic libertinism, CAN work out political purity and reformation. He will recollect that *Rebellion is as the sin of Witchcraft*—that it comes in its first origin in very plausible
o 4 shapes,

shapes, but that its progress is marked in disorder, blood, and despair. He will never lose sight of this important truth, that the *Beginners* of these specious measures of reform and renovation are answerable for all those atrocities to which the worst men, who have intrenched themselves under their authority, character, and influence, may, in the usual and natural progress of such events, afterwards proceed.

But, alas! how widely different from such conscientious circumspection do we find the conduct of those who have been in all ages instrumental in projecting systems of innovation and change!

Pride and Petulance, Rancour and Spleen (A), Lust of Lucre, and Fear of Justice, the Pressures of Poverty and Restlessness of Guilt, have, to compass their ends, induced men to set at *nought* the groans, and tears, and agonies of the numerous victims of social discord and civil commotion. Such have been, I repeat it, in *all ages*, the scourges of mankind, scattering desolation and destruction over the moral creation of God,

If we may trust the uniform tenor of historical
torical

torical record, no description of men ever existed, in whom all pity for the sufferings of mankind, all fear of the retributive justice of ALMIGHTY GOD, have been more completely and invariably extinguished, than in those who have assumed the characters of popular leaders, and peculiar assertors of the rights and privileges of their fellow citizens. Who have been less scrupulous of the means by which they accomplished their ends? Who have waded through more blood, either to obtain or to preserve their booty, their power, their elevation? What Tyranny more implacable in the sacrifices with which it gorged itself, than the stern ferocity of MARIUS, the mock clemency of CÆSAR, the proscriptive libertinism of ANTONY, or the cool, digested, murderous determination of CROMWELL? Every one of these in their day pretended to be lovers of their country—they *duped*, they *plundered*, they *oppressed* it.

Let us then beware how the plausible pretences of any set of men so operate upon our passions, as to render us insensible of the stain of *Blood-Guiltiness*—of the crime of being accessory to a subversion of those laws and that order in this land, which are at this moment,

as for above a century past, our ornament, our distinction, and our safeguard. Nothing can surpass the *Guilt* of such an attempt, except the *Folly* of it.

The *Folly* of it is prominent indeed, but in none more than in the first authors of delusion and discord—because history proves, and recent experience most awfully confirms that proof, that in this system of crimes, the first *perpetrators*, by the just designation of Almighty God, are invariably the first and severest *sufferers* (B). *They* incur the *guilt*, but *others* reap the *fruit* of their machinations. Nor is it enough for the well-intentioned to answer, that they only intend a *Reformation* of the Government, and not its *Subversion*—from similar pretences all insurrections have originated.

The *Guilt* of it, permit me to say, is at the present crisis of a deeper and more aggravated complexion, than at any former period in the annals of mankind. To disclaim, with studied scorn, all reverence for the superintending Providence of Almighty God—to reject with mockery every apprehension of a judgment to come—to harden the murderer, by telling him by public authority, that after death his crimes and conscience will be buried

in

in eternal sleep—all this has not been the *accidental Consequence*, but the *Basis* and *essential Principle* of (what the *poverty* of language obliges me to call) the political system of those wretched regicides, who are alternately threatening mankind with the *contagion of their principles*, or appalling them by the horrors of their crimes.

God knows, that in this state of sin and misery, of change and calamity, the page of history shews how much man has *corrupted his ways before God*, and with what *violence the earth* has at all times *been filled*. But to the scenes which have been exhibited, and are still exhibiting in France, no parallel occurs to the astonished mind! Whether we view the extended scale on which this scheme of massacre was projected, the steady and relentless severity with which it has been pursued, the principles and passions from which it originated, or the spirit of calm *sportive* inventive barbarity, with which it has been in thousands of instances executed, experience, language, and even conception fail us! “*The Angel of God hath poured out his phial on the rivers and fountains of waters, and they have become BLOOD.*”

Surely

Surely these Horrors, however made familiar to us by recitals, to which for nearly four years we have been accustomed, received their ultimate consummation in the *last Act* of their atrocity, which has just reached us. As they before surpassed all former *Recorded Factors in Blood*, they have here outdone *themselves*. They have left their former guilt shrunk and contracted in its dimensions. The long avenues of misery, through which her persecutors conducted this defenceless Royal Sufferer, the successive gradations of misery she underwent, exceeding the former inflictions of it by nicely adjusted proportions—the SKILFUL barbarity with which in every stage of her conflict they contrived that the anguish of the mind should keep pace with that of the body—the use they made of those *blessed Natural Affections* which God has implanted in the breast of a *Wife* and a *Mother*, to give poignancy to every pang, by the spectacle of the lengthened sufferings of a murdered Husband, and Children torn from her to calamities ten thousand times worse than to death—the horrors of a dungeon, closed by a mock process, and an execution accompanied with the

basest

basest insults and indignities—above all, one unutterable instance of agonizing cruelty, which the records of her trial exhibit!—all these combined circumstances leave but one sentiment of consolation to an ENGLISHMAN and a CHRISTIAN—That her Afflictions ARE ENDED! That she is now arrived at that peaceful haven, “where *the wicked cease from troubling*, and where *the weary are at rest*, where *the prisoners rest together*, and *they hear not the voice of the oppressor*; where *God shall wipe away all tears from their eyes*, and *there shall be no more death*, *neither sorrow, nor crying*, neither shall *there be any more pain*; for the former *things are passed away.*”

But let it be well remembered, that it is not at ROYAL DIGNITY that this destruction ends; the same week, I believe the same day, which consummated the afflictions of this lamented victim, produced a decree from this same ruffian horde, for the razing to the ground of the second * city in France in population and commerce, and the destruction of man, woman, and child, under the direction of Commissioners deputed by the Convention

to

* Lyons.

to direct and regulate this scene of massacre. Surely of this nation we may say, “ *Her blood is in the midst of her ; she hath set it on the top of a rock.*”

May Almighty God protect this favoured land from such *Horrors*, and the *Principles* which lead to them ! Cherish this salutary truth !—That the cause we are now engaged in, is the cause of God and our Country, our Liberties and Property, our Wives and Children. It is the cause of the LOWEST, as much as the HIGHEST ; for upon the issue of the present contest it must depend, whether “ *strangers shall eat up thine harvest and thy bread which thy sons and daughters should eat—whether they shall eat up thy flocks and thine herds—whether they shall impoverish thy fenced cities wherein thou dwellest with the sword*”—whether bloodshed, fire, and sword shall be brought among us by a relentless, vindictive foreign foe, assisted by the most abandoned of our own countrymen, whose efforts have long been united for the reduction of this free and happy nation to a beggared, degraded, plundered province to these merciless enemies. Should they, (which God in his mercy avert !) succeed in this enterprize,

terprize, the voice of England would be like the “*voice of the daughter of Sion, which bewaileth herself, that spreadeth her hands, saying Woe is me now, for my soul is wearied because of murderers!*”

Be warned then in time my brethren and fellow-subjects—think of our common country, which holds forth its imploring arms to you! think of the dangers and horrors to which every stage of these detestable doctrines exposes those whose affection God has wound closest round your heart—think of the memory of your forefathers, who have delivered down to you the spirit of firm loyalty and rational liberty, as inseparably and essentially united—think of that HOLY RELIGION you profess, the sole refuge and consolation of desponding humanity, and the only cement of that mutual compassion and benevolence which can make this short and precarious life for a moment tolerable—think of that heavy anguish and guilt, which in the *Hour of Death and Day of Judgment* any participation of principles leading to a rejection of God, and the incalculable destruction of his creatures, must accumulate upon your heads—think of the *signal and speedy vengeance* with

with which Divine Justice hath most distinctly and successively visited most of the individuals who have been forwardly employed in this diabolical work—*Then*, if you can set these most awful objects in array before you, I doubt not your determination and conduct will be that of *Christians* and *Englishmen* ! I fear not *then* the artifices by which these pretended Apostles of Liberty, and Apologists of real Massacre, are endeavouring to pave their way to Plunder, Usurpation, and Atheism.

Brethren, let your intercession be frequent and fervent, that the great and tremendous God, whose Providence we acknowledge, whose Mercy we adore, whose judgments we dread, in whose Gospel we repose, may grant Success to those Councils, and Victory to those Arms, which have no other object in this *defensive* War, than to restore peace and order in France, and to secure and perpetuate the blessings and comforts of civil society to every nation in Europe.

NOTES.

(A) In the strong and pregnant language of Tacitus—"LIBIDO SANGUINIS ATQUE HIATUS PREMIIORUM."—Hist. l. 4.

(B) To this purpose it was pertinently observed by one who with great shrewdness and powers of genius detected and exposed the mock patriotism of his own times—"The experience of all ages might let them know, that they who trouble the waters first have seldom the benefit of the fishing: as they who began the late rebellion enjoyed not the fruit of their undertaking, but were crushed themselves by the usurpation of their own instrument." DRYDEN.

[illegible]

DISCOURSE VIII.

GALATIANS i. 4.

“ WHO GAVE HIMSELF FOR OUR SINS,
“ THAT HE MIGHT DELIVER US FROM
“ THE PRESENT EVIL WORLD.”

NOTHING is more striking to a man of observation and reflection, than the simple, distinct, and intelligible manner in which the sublimest truths of Religion are unfolded in the Holy Scriptures. The nature, the end, the efficacy of the sufferings of the Redeemer, are in the words of my text so clearly set forth, that one would imagine it to be almost impossible for the sophistry even of modern metaphysics, to embarrass or perplex the meaning of them. However mysterious the *grounds* and *reasons* of the great doctrine of

Redemption through Christ, may, and must for ever remain to us, while we are tabernacled in flesh, yet as far as our *practice* and *affections* are concerned, nothing can be more clear and determinate. But neither the unspeakable and awful importance of it, nor the plainness with which it is revealed, has prevented various attempts to elude its force, or distort the direct language in which it is conveyed. In *all* ages of the Church there have not been wanting those “who have denied “the Lord who bought them.”—In none more, than in those unfortunate times into which the providence of God has thrown us: whether such suppose that mere affectation of paradox raises them from insignificancy, or that they cannot bear to face those truths of the Gospel, which stand in so awful a contrast to the habits of a luxurious, frivolous and apostate age, is not for me to determine. To endeavour to state to you the TRUE SCRIPTURAL doctrines of the Redemption purchased for us by the death and sufferings of Him “*who gave himself for us, that he might “deliver us from the present evil world,*” shall be the design of the following discourse.

To

To those who have considered the effects of Sin and Transgression, either from the nature of things themselves, or from the disorder and misery flowing from them, which daily experience points out to us, in various events of human life which happen within our notice ; some *strong* interposition will appear necessary to relieve us from the *guilt* of Sin, the *power* of Sin, and the *practice* of Sin. If we view Sin abstractedly, and consider it as a violation of the commands of the great Author of Nature, the benevolent Source of Order and Happiness diffused over infinite systems of created Beings, the giver of every faculty both of soul and body, “ *in whom we live, and move, and have our being;*” we cannot but think that every act of disobedience to such a Lord and Governor leaves the soul of man in a most degraded, corrupted, and diseased condition : It reduces the sinner to a state of alienation from the Creator, and hostility to the Creature. Benevolence to *Man*, and enmity to *God*, are totally irreconcilable to, and destructive of each other. The end and design of God is order and happiness ; that of the Sinner, confusion and misery. Add to this, that the

contagious nature of transgression, spreading ruin and desolation by various channels through the moral creation of God, calls upon him, as the great Governor of the Universe, to prevent the progress of offences. If we admit and apply the grand luminous doctrine of analogy between every part of God's government, whether in his natural, moral, or revealed system, this will appear to us in the strongest and most distinct point of view. We all know the sanctity and reverence which necessarily attaches itself to LAW and ORDER in every well-regulated government. How essential it is for every *civil Magistrate* carefully to guard the observance of laws once laid down, by the strictest and severest penalties; how rarely can those penalties be dispensed with, consistently with the ends of government, even in *slight* and *inconsiderable* instances of disobedience. But where *obstinate, habitual, flagrant* transgression appears, not only *justice*, but even *mercy* to the innocent, requires an *exaction* of the penalty in its sharpest rigour and utmost extent. Even the severest and most sincere repentance will not justify the pardon of offenders in numberless instances of transgression. The *mischief* done
can

can only be remedied by the *punishment* to be endured, and the sole question with the Magistrate is, whether the pangs of the suffering criminal can be dispensed with, at the hazard of the dissolution of all law and order, and its baneful effects upon the sound and unoffending portion of his subjects. It will not be difficult for us to apply this, with due reverence and abatement, to the moral government of Almighty God; who seems to bear to the *whole system* of his created beings a relation analogous to that which a Magistrate bears to those over whom he is invested with authority. The effects of an *unpunished* transgression of the divine laws, may extend in their consequences far beyond the limits of our narrow and bounded imaginations, and spread the seeds of misery and disorder, as widely in proportion to the *universe*, as vice evidently doth over corrupted civil communities on this our earth.

What then must be, by nature, the helpless and desperate state of those who have exposed themselves to these severe penalties of the righteous judgements of God!—who have rendered it inconsistent with his *justice* to extend his *mercy*, or to state the question more

clearly, have rendered *mercy* to us inconsistent with mercy to the rest of his moral creation. When we reflect upon the corruption and the canker with which SIN overspreads the heart, the deep despair to which, by the law of Nature, or of Moses, the offender is left; when we anticipate the extended effects of God's wrath against habitual finners in *another world*, by comparing them with the baneful consequences even of those sins, which our loose casuistry represents to us to be of a lighter nature in the *present state*; when we consider all this, may we not well exclaim in the abrupt and eager language of the Apostle, “ *Wretched man that I am, who shall deliver me from the body of this death!*”

It is to those who have brought their condition home to themselves by reflection, that the Christian doctrine of Redemption opens all its glorious and vivifying prospects. When we consider how abject, how desperate, the condition is of those who have subjected themselves to suffer temporal death by a breach of the laws of their country; how even their friends and nearest relations shrink from them in those trying moments which intervene between their sentence and the execution

cution of it; we shall then attain a faint and distant idea of his love “*who while we were sinners yet loved us.*” Let us suppose to one in this deserted state, the doors of the prison were opened, a free pardon proclaimed upon condition of future amendment; what would be the sentiment of gratitude towards the person by whom it had been procured! But still farther, if such an offender could be informed that HE who had procured this remission had done it upon the condition of suffering the sentence of the law in his *own person* in its fullest extent and sharpest rigor, in the *place* and in the *stead* of the offender, could the tongues of men and angels express *his* gratitude!—As sure as the word of God is true, as sure as there is meaning in language, this is the situation in which every soul who hears me is represented to be placed. Thus St. Paul in his epistle to the Romans tells us; that “*death had passed upon all men, for that all have sinned.*”—“*That as in Adam all die, even so in Christ shall all be made alive.*” Temporal death was entailed on us by the consequences of the sin of our first progenitor, *eternal death* by our own actual transgressions, and by our giving way

to those corrupted tendencies we derived from him. To heal the *one*, and to atone for the *other*, was the great end of the mission of the Son of God. *Both* these purposes were necessarily connected in the Gospel dispensation. Without the *one*, the *other* would have been of small efficacy. Little would it have availed to the sinner that a right spirit could have been renewed within him, while he remained obnoxious to the guilt of his former trespasses; little would this stupendous scheme of mercy and redemption have served the gracious purposes of its benevolent Author, unless it had supplied us with such dispositions and motives, as might, unless through our own perverseness, prevent us from a *relapse* into sin and misery.—To give then full satisfaction to the majesty of an offended God, and to reconcile the honor of his laws in the pardon of repenting sinners, was the *primary* design of the incarnation and suffering of the Son of God. It is not enough to say that he suffered *for* us, he suffered *in our stead*. A distinction not of a *metaphysical*, but of a most important and *practical* nature; a distinction the more necessary to be insisted upon, as the great doctrine of vicarious suffering

fering has been attempted by this means to be evaded and explained away by the ablest and threwest of the Arian writers of our days. (A) But an attention to the various expressions in which this doctrine is conveyed to us in the Scriptures, will abundantly frustrate this attempt, which is indeed in the original language of the New Testament, marked by terms more distinct and precise, if possible, than even in the common translation. If it were admitted that Christ only lost his life in the cause of virtue and benevolence, this would scarcely distinguish His death and sufferings, from that of the Apostles and Martyrs: a distinction which the great Apostle insisted upon with an eagerness adequate to its importance. "*Was Paul,*" said he, "*crucified for you?*" so fearful was he that an over attachment to himself should make his converts lose sight of the merits of *that* Saviour, whose servant and instrument he took every opportunity, in all the depth of self-humiliation, to confess and proclaim himself.

As our VICTIM then, and our SUBSTITUTE, Christ suffered: to HIM, all the train of sacrifices pointed, from the earliest patriarchal

archal times, all through the Mosaic dispensation, down to that awful moment, in which the redemption of Man was completed, in which, amidst the agonies and torments of an INCARNATE GOD, “*the sun was darkened, and the veil of the temple was rent in twain.*” Glimpses of this great deliverance broke in even upon the dark night of Pagan antiquity, among whom the Providence of God kept alive the doctrine of vicarious suffering (B), by those expiatory rites of which Natural religion, *truly* so called, exhibited a faint shadow and type, in the various attempts to substitute victims, which men poorly imagined of sufficient worth to avert the merited vengeance of their offended deities. The power of Sin upon their consciences the heathens fully felt; nor could their best philosophy devise any sufficient means of purification or deliverance. However (says CICERO) the stains of the Body may be cleared, the pollutions of the Mind by guilt, can be cleansed by no ablution, nor obliterated by the longest succession of ages (C). Deeply therefore founded, and strongly evinced, is the doctrine of the necessity of a Victim, a Redeemer, and a Sanctifier, first, by the confession of the best Philo-

Philosophers, who acknowledged and lamented the dearth of their resources for the recovery of man from the abandoned and desolate state into which Sin had plunged him; and secondly, by the frivolous attempts which the vulgar had recourse to for the purposes of expiation and deliverance.

When then we reflect upon the transcendency of that VICTIM which was offered for us,—of the dignity of the Great HIGH PRIEST which offered it, of the infinite price of the RANSOM paid; when we consider, how things in their own nature seemingly incompatible are reconciled, infinite Justice with infinite Mercy—the pardon of Sin with the promotion of Virtue,—how is our pride and self-conceit abased, and gratitude, love, and veneration towards the Author and Finisher of this stupendous scheme lightened and inflamed!—how is every thought brought into the captivity of Christ!—how comfortable the doctrine of that redemption whereby we appear with boldness before the throne of grace, “*not having our own righteousness, but that which is of faith in the Redeemer.*” God forbid then that the pride of understand-
ing,

ing, the soppishness of an apostate age, confidence in our own short-sighted reason, (which I cannot but observe is seldom weaker than in those who affect the largest portion and coolest exercise of it) should incline the Ministers of the Gospel to derogate from the dignity, and explain away the efficacy of that tremendous sacrifice which the Redeemer offered. God forbid that "WE *should glory*
" *save in the cross of our LORD JESUS*
" *CHRIST.*"

NOTES.

NOTES.

(A) The late Mr. *H. Taylor*, Rector of *Crawley*, in *Hants*, in his *Apology of B. B. Mordecai*, is here alluded to.—I know of no system which stands less supported by Scripture than that mode of Arianism adopted by him. The texture of his Theology is sufficiently amusing and plausible, but his views of Christianity are, in the language of Cicero, *tota commentitia*.

(B) This sentiment was too *strong* to be overcome by the cavils of their philosophers.—“*Tu autem etiam DECIORUM devotionibus placatos Deos esse censes—Quæ fuit eorum tanta iniquitas ut placari populo Romano non possent nisi viri tales occidissent.*” The *grounds* of this impossibility are to be looked for in the subsequent citation.

(C) “*Incestum vel aspersione aquæ vel dierum numero tollitum: ANIMI labes nec diuturnitate evanescere nec annibus ullis clui potest.*”—Cicero de *Naturâ Deorum*. l. II.

DISCOURSE IX.

2 TIMOTHY IV. 5.

“ DO THE WORK OF AN EVANGELIST;
MAKE FULL PROOF OF THY MINISTRY.”

THESE words are part of that awful and affectionate charge which St. Paul gave to Timothy, when he sent him forth to preach the Gospel of Christ. Throughout the two epistles which were directed to this his beloved Son, the leading features of the mind and character of the great Apostle every where appear most prominently and distinctly. In PAUL OF TARSUS were combined tempers and dispositions which we seldom find compatible with each other, all conspiring by their very *contrast* to give efficacy to his efforts in the great cause he was called to support. An

Q

exube-

exuberancy of affection joined to a masculine understanding,—a splendid eloquence aided by the most vigorous argumentative powers,—an heroic zeal directed rather than bounded by the nicest discretion,—a conscious and commanding dignity softened by the meekest and most profound humility,—a severity and even sharpness of reproof in which the tenderest regard to the object of it was clearly discernible,—a pure, fixed, and apostolical serenity, joined to a fervid and even impetuous temperament, despising every danger and bearing down every obstacle;—all these rare gifts and graces, as they rendered this chosen vessel the great instrument of the conversion of the Gentiles in that *his* day, so do they exhibit to all those who are dedicated to the same ministry, the most sublime and captivating pattern for their imitation, and the most pregnant documents for their instruction.

It would be very presumptuous in me to suppose that those whom I am now called upon to address myself, have not made them the object of their long and serious contemplation, and from thence derived awful views of the unspeakable importance of the character which they have taken upon them.

themselves, and of the duties they are appointed to discharge. To do the work of Evangelists, to give full proof of our Ministry, let it be said with the strictest truth and sincerity, we have not wanted either encouragement, direction, or example. Concerning therefore the nature of the office we bear, the obligations attached to it, and the consequences resulting from the fidelity with which we discharge it to ourselves and our flocks, it is not my intention to offer any *general observations* farther than as they are applicable to the very peculiar and unparalleled complexion of the times in which we live.

Though the virtues we are bound to cultivate and the doctrines we are enjoined to deliver are of a permanent and unvarying nature, though the Gospel of Jesus Christ be indeed the same yesterday and to-day and for ever, yet the *mode* and *direction* of our exertions must have a reference to the peculiar circumstances in which the providence of God has placed us. In one grand point of view *all* times and *all* situations upon which the Ministers of the Gospel can be thrown, resemble each other; namely, that they are

all a “warfare.” Labour to be undergone, afflictions to be borne, contradictions to be endured, danger to be braved, interest to be despised in the best and most flourishing ages of the Church, are the perpetual badges of far the greater part of those who take up their cross and follow Christ. Even where the least caution *seems* necessary, the greatest is required of us. It is perhaps in the most prosperous times that those seeds of destruction are sown, which in further stages of their progress perpetuate and diffuse the deadly poison of profligacy, heresy, and apostacy.— But, God knows, the present times do not admit the smallest palliation for inadvertency or negligence. The signs of them (as displaying the anger of the Almighty) are unequivocal, and their dangers most instant and menacing. It is surely then not foreign to the occasion and purpose of this meeting to consider the duties incumbent upon the Ministers of the Gospel, both with regard to their *doctrines*, their *manners*, and their *morals* at the day in which they live, and the circumstances in which they are placed.

We live in an age in which the ferment of political distractions, originating in principles,

ples, and attended by events, completely unanalogous to any which has hitherto been traced in history, has produced a restless and fretful eagerness in the minds of men. That strange predilection for paradox, which seems to have disturbed the *civil* tranquillity of almost every country in Europe, has extended itself to their reasonings and speculations upon every subject which is at all connected with *religion*. So far is it from being true, according to assertions which are now every day rashly made, and as rashly received, that *religion* and *politics* are subjects perfectly *dissimilar* and *unconnected*; so far is this from truth and fact, that I am firmly persuaded that no instance of *religious* innovation can be found which did not communicate its influence to social order, nor any change in the *political* principles of men, which has not in some degree affected their measures of thinking and acting in the concerns of religion. Whatever field for speculation this might open with regard to present events, it is not my intention to enter upon, being contented with pointing simply to that duty which we are called to discharge, in arresting the progress of those errors which either the artifice of some may

covertly introduce, or the direct and open violence of others may boisterously obtrude. Of these some are entirely new and appropriate to the times, others are only different stages of opinions long ago existing.

To those who are versed in the history of the various controversies agitated between the Church of England and its Protestant adversaries, from the time it first resisted the claims and reformed the errors of Papal Rome, it is sufficiently *curious* and not entirely *unsatisfactory* to mark, that they are now reduced to a most *simple issue*. The question is not between Calvinists and Arminians—it is not between Episcopalians and Presbyterians,—it is not between the supporters of Liturgical forms and the advocates of free and extemporaneous worship,—from all these controversies men have in a great measure retreated, either from indifference, weariness, or satiety. With regard to these, the differences which remain among Protestants are unaccompanied with either the eagerness or exacerbation which generally attend upon religious dispute. Upon all these differences true Christians, both within and without the establishment, are much nearer a recon-

reconciling view of these subjects, than they have ever been at any former period. The *only* boundary which separates the Church from those Protestant adversaries that retain any virulence in their opposition to her, is the *persevering, distinct, resolute* avowal of the proper Deity of the eternal Son of God, conceived in such terms, and fenced by such bulwarks, as neither violence can overthrow, sophistry undermine, or equivocation explain away. The only question therefore which is now agitated between us and our opponents, to the absorption of all others, is simply THIS: “ Shall we discard those doctrines which our articles assert relative to the person of the Redeemer, and the union of the three persons in the divine nature, as expressly laid down in the *Baptismal form* enjoined by our *Lord himself*, by the unequivocal testimony of the whole current of antiquity, and hitherto preserved in common by *every established Church in Christendom*, or shall we give up this depositum, and admit the tenets of *modern Socinians* in their stead ?”—Whatever *other* proposals of innovation are made, from whatever quarter they may arise, either more openly or covertly, lead to THIS: and accord-

ingly as we may be inclined to determine *this* question, we shall give or refuse countenance and concurrence to them. The patrons of these doctrines are not entirely unaware of the repugnance of their system both to the plain declarations of Scripture, and to the genuine native Christian disposition of the English nation. Various opinions therefore have been started, and various artifices used to make an opening, by oblique and indirect means, for the introduction of these tenets into the national creed. Liberality of sentiment, the unobstructed course of free enquiry, the rights of private judgment, have been pretexts by which attempts have been made to seduce the fidelity of the Ministers of the establishment, and the affections of the Laity, from the sincerity of that faith of which every genuine Church of Christ is the appointed guardian and repository. Strange as it may appear, in the violent furtherance of this design *scepticism* has become *dogmatical* and *licentiousness* arbitrary (A). But I am persuaded that no true Son and Minister of the establishment will be deterred by an invidious application of high sounding and opprobrious epithets, from asserting the principles of that Church, to
which

which he has solemnly and voluntarily dedicated his talents and exertions. I am convinced that we shall well weigh the meaning of words, under a conviction of the mischief which in all ages has accrued from the designed or precipitate abuse of them, to the best interest of mankind, civil and religious. Thus in what is called *Liberality of sentiment*, we too often discover either a *mean compromise of all religious principle*, or a stale pretext to lull the vigilance of those whose duty it is to contend for “the faith once delivered to the saints.”—In a pretended regard to the *rights of private judgment*, we trace a contempt of very solemn and sacred obligations,—under the guise of *free enquiry*, dispositions to idle and mischievous paradox, which is much more frequently the effect of *spleen* and *peevishness*, than of a *refinement of genius*, or *exuberance of imagination*. As we are confident that the discernment of the established Clergy will easily detect and steadily withstand such pretences, so may we be assured that they will be as little inclined to countenance that invidious and indeed groundless opposition, which has been attempted to be held forth between the *Church of England* and
and

and the *Church of Christ*, (B)—that they will disdain those malignant insinuations that a warm affection for the *one*, was irreconcilable with the more extended obligation due to the *other*. But of what is the Church of Christ composed, unless of a collection of particular Churches professing each of them the fundamental verities of the everlasting Gospel, each of them directing the judgments and regulating the practices of *individuals*, by the *united* wisdom and prudence of the *whole community*? By every such community the right of interpreting Scripture may be most justly and reasonably claimed, and that right which no religious society *can* be without, of prescribing to its members the terms of admission into its pale. Than such a claim nothing can be more consistent with true Protestantism, or the designs of the primitive reformers, who never meant by their resolute and meritorious resistance to Papal encroachments, to leave the distinct integral branches of Christ's flock a prey to internal anarchy, distraction and confusion.

If either the temper, the doctrines, or the discipline of any *particular church*, be of such a nature as to interfere with the temper
and

and spirit, and consequently the interests and progress of Christianity at large, in such a case no one will assert that a regard for a *part* is to supersede a regard for the *whole*. But what will be the conduct to which conscience and integrity point on such an occasion? Not most assuredly to countenance such corruptions by a longer continuance in that Church which retains them, much less to sanction them by a discharge of the ministerial office in a community so degenerate and depraved, *least of all* to confound all the rules of sincerity hitherto admitted among men, by holding and retaining *high stations* and *large emoluments*, to which a profession of those exceptionable and unscriptural doctrines is decidedly attached: but to choose some other community where a greater purity of doctrine may make your *real* and *formal* creed one and the same; to which your adhesion is neither *unfincere* or *stipendiary*. This would be *indeed* to exercise duly and nobly the right of private judgment, and however ill founded the objections to the tenets of the Church from which such a seceder departed might be, yet the praise of consistency and integrity could never be justly withheld from

him. Even the society which he left must say of him, with that reverence and affection which no truly conscientious difference of religious opinion should impair,

“ Talis cum sis utinam noster esses !”

But to remain a *member* or *minister* of a Christian Church, is not only to declare (while actions have meaning) that this society proposes no *sinful* terms of communion, but that of *all* the various communities which exist around, you give it a *sincere, decided* and *unqualified preference*.

Rejecting then the palpable sophistry of the opinions before adverted to, we may safely conclude, that a temperate and decided zeal for the peculiar and distinguishing doctrines of the Church to which we belong, is not only *reconcilable* to our duty as Christians, but *inseparable* from it in this its hour of *danger* and *difficulty*. Well may this chaste spouse of Christ exclaim with affection to her true sons in these days, “ *Ye have continued with me in my tribulations.*”

But as I have made mention of some of the opinions which by *distant approaches* and *indirect* paths lead towards *Socinianism*, it may

may not be improper just to advert to proposals for various innovations, the generality of which have, when we view them carefully, the same tendency and design.

To the views of men who are attached either secretly or avowedly, to the Socinian hypothesis, and willing to further these opinions by the *sanction of national* forms, we all know the Liturgy of our English Church opposes an INSURMOUNTABLE BARRIER. The spirit of primitive piety which animates every part and portion of it, that beautiful and most affecting simplicity which renders it at the same time intelligible to the rudest, and acceptable to the highest capacity—the natural and inspiring sublimity by which it raises our hearts to God—the sober fervor with which it mounts our aspirations to the footstool of his throne—and the admirable manner in which the distinguishing doctrines of the Gospel are intimately interwoven with its texture, all conspire to produce that *high veneration* in which the bulk of the LAITY of all ranks and professions hold this most perfect of all human compositions, as the sacred legacy of the primitive Reformers of our Church. It is surely a stronger mark of an elevated

elevated mind, a pious intention, and a sound judgment, to acknowledge and admire its perfections, than with a captious, pragmatical and peevish minuteness to investigate its smaller errors and inconsiderable flaws. BUT, it is not either inaccuracy of expression, or what such scrupulous judges may be pleased to call obsolescences of language, or lesser mistakes, which excite the industry and attract the notice of the generality of objectors.—The DOCTRINES which are incorporated with it, and from which its tone and spirit are derived, are the real cause of complaint and aversion.

The prayers occasionally directed to the Redeemer of mankind, the confidence raised in his merits, the devout prostrations before the high majesty of his transcendent nature, communicating a principle of pious and Christian vitality to the whole, are the strong bulwarks which it is the real purpose of these affected, feeble, and sophistical cavils to undermine and destroy. The same spirit and the same views have given rise to those various proposals for either the *bold* project of a *new translation*, or the more *specious* one of a *revisal* of the present version of the Holy Scriptures.

Scriptures. From either of these schemes there CAN be so *little gained*, and MAY be so *much hazarded*, that the probable good bears no manner of proportion to the threatened danger. We have indeed specimens of new *versions* both of the whole, and various parts of the Old and New Testaments. Some of them, particularly of the *Old Testament*, clearly intended as a vehicle for loose and licentious speculation. (c) The language of the *New Testament* (D) is distorted in violation of all analogy of sense and diction, to speak the opinions of Socinus. But even the BEST of these specimens, executed by men of acknowledged talents and soundness of opinion, recommend most strongly by their avowed *inferiority* in every essential point, an adherence to that we are already in possession of. With regard to a REVISION, it is of little importance that a few particles be adjusted, a few phrases polished, if the whole fabrick of that faith which was once delivered to the saints is thereby shaken to its foundations. For the *extent* and *progress* of such a revision, or the objects it may embrace, no man who is acquainted with the ordinary course of theological proceedings can at ALL calculate.

With

With regard to the *New Testament* I am sure we may confidently affirm, that in a (E) well known instance the industry, learning, and abilities which have been sedulously exerted in collecting the mistakes and inaccuracies which are said to exist in the received version, have scarcely been able to produce a SINGLE ERROR by which any *material fact* or *doctrine* is affected. Add to this, that the grandeur, dignity, and simplicity of it, is confessed even by those who wish eagerly to promote a revision, and by the most eminent critics and masters of style it is allowed to exhibit a more perfect specimen of the INTEGRITY of the English language, than any other writing which that language can boast (F). But the *grounds* on which these projects are to be resisted, are much more serious and important. For when we see men of the most latitudinarian principles UNIFORMLY pressing forward this dangerous proposal, when we see the most unbounded panegyrics bestowed on those who have converted the Mosaic history into allegory, and the New Testament into Socinianism, when we see these attempts studiously fostered and applauded by the *advocates* for this projected revision, we must conjecture

conjecture that something more is meant than a correction of mistakes, or an improvement of diction. Those *doctrines*, the demolition of which we know to be, in late instances, the grand object of such innovators when they propose alterations in articles of faith, or correction of Liturgical forms, are surely in still greater danger when attempted by the same men under the distant approaches of a *revision* of our English Bible (G).

But I fear I have too long trespassed on your patience, not to hasten to a consideration of those duties which the exigency of the times most awfully demands in the forming of our *manners*, and the regulation of our *morals*.

To those who have considered with due attention, the progress of real religion and the causes which contributed to check or promote its influence, nothing appears of greater importance than the regulation of the *manners* of the Clergy. By manners I would be understood to mark those habits and usages, which in social life, though not perhaps strictly virtuous or vicious, yet have a powerful *indirect* influence to further virtue or promote vice. These, however, in other professions may be, comparatively speaking, an

R

object

object of less attention, they are in the Clergy, of incalculable importance: Though I am persuaded that *even* among the *Laity*, between *manners* and *morals* there is in general a much nearer connexion than is by superficial observers supposed. I would not be understood to recommend either formality or preciseness, in asserting that to the energy, and efficacy of our professional character, a participation of the uncommon levity of the age is very unfavourable. A marked contempt of forms, an indolent affectation of politeness, and an *ungovernable* appetite for amusements, constitute some of the predominant features of the times. Hence a lightness and flippancy of manners has been spread, too nearly resembling the habits of that *wretched nation* which has almost buried the whole moral world in its fall and ruins. These habits, however uncongenial to the sobriety and seriousness of the native English character, have been diffused by a perpetual round of pleasures, in which for a long time, we degraded ourselves by an **AMBITIOUS** imitation of that frivolous, conceited, and abandoned people. *Their* misery was preceded and accompanied in every stage of it
by

by a perpetual succession of public diversions. The most soppish levity and the most appalling cruelty went hand in hand. From the last I trust we are, and ever shall be far, very far removed.—But if a spectator were to come into this metropolis unacquainted with the actual circumstances in which we are at this moment placed, would he suppose that we were in a just alarm for a continuance of the very existence of civil order?—Could he conjecture that we had so lately been called together by a most pious and religious Prince to a public national act of the deepest and most contrite humiliation, to deprecate the impending judgments of Almighty God? Would he not see day turned into night, and night into day, the opulent and gay rolling about in reckless unconcern, societies of desperate gamblers plying their nocturnal trade, new theatres arising from the ruins of old ones, and with a *stupendous* and *infamous* magnificence, towering above the *temples* of God himself, as if pleasure and profaneness were to be our future and eternal idols. Surely, however *such* a stranger might judge of these spectacles, he would be little inclined to think that a participation of them

suitèd either the *general character*, or *present situation* of those, whose profession it is in the midst of every variety of human woe, folly, frenzy, and misery, to awaken the minds of men to a conviction of this most awful truth, “ *that sin came into the world, and death by sin!*” In the present day it is perhaps a want of abstinence from amusements, (which as far as my observation can carry me) has contributed more to diminish the power and effect of our labours; and to lower the dignity of our character, than it is possible to conceive or calculate. Nor doth it rest here—Levity of manners *must* affect our *doctrines*. These, it will be necessary for us in mere self-defence, to lower down to the standard of our PRACTICE. But to be drowned in fashionable amusements, to go down the full tide of pleasure and dissipation, is not to discharge our duty to our Flocks, our King, and our Country, in this moment of their greatest need. It is surely to *cheat* mankind of those exertions, by which alone peace, virtue, subordination, and happiness can be restored and perpetuated among us. At a time when the soldier is undergoing his temporal warfare, courageously struggling
against

against the fatigue of his labours and the anguish of his wounds, it ill becomes us soldiers of Christ to slacken our activity, resolution, and fidelity in this our spiritual career.

Men in such circumstances should be aware, that every approximation to the MANNERS of the world, sets us nearer to the *morals* of it. And woe be to that Minister of the Gospel who by a flagrant act of known profligacy, at *any* time, adds by his conduct to the triumph of the wicked, to the affliction of the virtuous, to the seduction of the innocent, to the perverseness of the captious, and to the general furtherance of the powers of Hell and of Darkness! But at THIS tremendous crisis, what can be said of such a conduct! It is to tear open those wounds which we should be binding up with the tenderest affection,—it is to strike a deep and deadly blow at the vitals of our fainting country,—it is to dispense *poison* instead of medicine to a languishing and confiding patient,—it is to stifle all natural affection for those of our nearest relatives, who must partake of the temporal effects which our example occasions! If such there be, not I trust

many in number, well may the Apostle exclaim, "*Wretched men that they are, who shall deliver them from the body of this death*"?

From the edification I have received from most of my brethren who are employed in the ministerial office in this metropolis, than whom I believe no body of Clergy in these latter times have exhibited a more steady, sincere, and conspicuous piety,—from the personal knowledge I have of some, who by the purity of their conduct, and the fervor of their zeal, would have been an ornament to the best and most primitive ages of the Church; from the eminent virtue, zeal, and piety, of that excellent PRELATE whom God has called to the government of this Diocese, I am convinced that in these sentiments I shall meet with the cordial concurrence and agreement of those who now hear me. All in this venerable assembly will join me in fervent aspirations to the great Shepherd of the Sheep, that he will give his heavenly protection to his faithful expecting Church, and that after all our trials, struggles, anxieties, temptations, and afflictions are ended, we may have so fought that good fight, and so finished our course in this our
earthly

earthly and militant state, that we may be thought worthy to be admitted to that triumphant Church above, where, in the presence of God and of his Christ, "the tears shall be for ever wiped from every eye."

NOTES.

(A) Those who are acquainted with the tone and temper in which the CONFSSIONAL is written, and who are conversant with the various publications which support the same opinions to this very day, will recognize the justice of this observation.

(B) In this opposition it is sufficiently singular that both POPY and SOCINIANISM agree; and contrasted as they may appear, this is not the *only* point of similarity, which is to be traced between them.

(C) Vide DR. GEDDES'S New Translation of the Pentateuch.

(D) Vide WAKEFIELD'S Translation of the New Testament.

(E) Vide "Observations on the English Version of the Gospels and Epistles," by JOHN SYMONDS, LL. D. Professor of Modern History in the University of CAMBRIDGE. For this learned and excellent person, I am proud to profess the greatest public respect, and private regard. But I must be permitted to say, that if *his* talents and acuteness could

could find so very few material errors or defects in the common version of the New Testament, there is small occasion to resort to a new translation or a revision of the old.

(F) Those who indulge themselves in precipitate objections to the *language*, and what *they* term the *obsolete* phraseology, both of our translation of the Scriptures, and our English Liturgy, will do well to attend to the sentiments of DEAN SWIFT, in his Letter to the EARL OF OXFORD, then Lord High Treasurer.

“ It is your Lordship’s observation, that if it
 “ were not for the Bible and Common Prayer
 “ book in the vulgar tongue, we should hardly
 “ be able to understand any thing that was writ-
 “ ten among us an hundred years ago; which is
 “ certainly true: for those books being perpe-
 “ tually read in churches, have proved a kind of
 “ standard for language, especially to the com-
 “ mon people. And I doubt whether the altera-
 “ tions since introduced, have added much to the
 “ beauty or strength of the English tongue,
 “ though they have taken off a great deal from
 “ that *simplicity*, which is one of the greatest
 “ perfections in any language. You, my Lord,
 “ who are so conversant in the sacred writings,
 “ and so great a judge of them in their originals,
 “ will agree, that no translation our country ever
 “ yet

“ yet produced, hath come up to that of the Old
 “ and New Testament: and by the many beau-
 “ tiful passages which I have often had the honour
 “ to hear your Lordship cite from thence, I am
 “ persuaded that the translators of the Bible were
 “ masters of an English style *much fitter* for that
 “ work, than any we see in our *present writings*,
 “ which I take to be owing to the *simplicity* that
 “ runs through the whole. Then, as to the
 “ greatest part of our Liturgy, compiled long be-
 “ fore the translation of the Bible now in use, and
 “ little altered since; there seem to be in it as
 “ great strains of true sublime eloquence, as are
 “ any where to be found in our language, which
 “ every man of good taste will observe in the
 “ Communion Service, that of Burial, and other
 “ parts.”

With this opinion the late LORD MONBODDO,
 whose eminent and profound critical skill in an-
 cient languages rendered him a consummate judge
 of the structure and beauties of our own, entirely
 coincides — “ I hold (says he) the *English Bible* to
 “ be the *best standard* of the English language we
 “ have at this day.” Vide “ Origin and Progress
 of Language.” Vol. II. p. 141.

(G) Having both in this discourse, and that
 before the Sons of the Clergy, unreservedly de-
 clared my sentiments of the principles of various
 proposed

proposed innovations of our Liturgy and Articles, I trust it will not be improper here incidentally to advert to a mode of objection, not unfrequent with those who have been trained in the school of the *Confessional*.

It is frequently demanded, with an air of much triumph, whether the primitive Reformers of the English Church have delivered to us so perfect a system of doctrine, and so faultless a liturgical form, as that no subsequent improvement can be made by men of judgment and ability fraught with the accumulated advantages which the progressive advancement of learning and science affords. That such a period may never arrive, or that such was the infallibility of our first Reformers, it is very far from our intention to assert. But whether the present *time* is the properest for the work of farther amendment and correction, and whether those who so confidently and loudly call for it are the properest *persons* to undertake it, may be fairly doubted. Our liturgy and articles were framed by men in whom religious principle existed in its full vigour—in an age of dignified simplicity both of thought and language—in times when the exertions and sufferings concomitant to the reformation had given an elastic activity to the human mind—times surely far more favorable to such undertakings than the *present*, when indolence, refinement, and luxury,
and

and that sophistry which arises from them, is so generally prevalent. However fashionable it may be to decry the labours, to depreciate the talents, and forget the services of our first REFORMERS, yet from the truly eminent in piety and learning they have received, and ever will receive, that tribute of praise and veneration to which they are justly entitled. To those who inconsiderately and confidently pronounce that our articles impose upon us the doctrines of *dark* and *ignorant* ages, the late acute and learned Dr. THOMAS BALGUY directs the following poignant and just reproof: "One might be tempted to ask such objectors, of what ages they speak, I hope they do *not* speak of the times of the Reformation. The age of RIDLEY, and JEWEL, and HOOKER, will be revered by the latest posterity."—Vide "Charge delivered, in 1772, by T. BALGUY, Archdeacon of Winchester."

DISCOURSE X.

PSALM XXIV. 2.

“FOR HE HATH FOUNDED IT UPON THE
SEAS, AND ESTABLISHED IT UPON
THE FLOODS.”

WHAT was formerly said of moral philosophy, is more justly applicable to our holy religion: namely, that there is no situation in which man can be placed, no relation in which he stands connected either with the works of the creation around him, or with individuals or communities of his own species, to which its duties, its principles, and its obligations, do not extend.

Without reference to the Great Author and Architect, all the sublime objects by which we are surrounded lose their splendor and
relish.

relish. Those, therefore, who have abandoned the idea of an all-wise, powerful, and benevolent, First Cause, as the primary punishment of this depravation of their *will* (A) (for never yet was it a mistake of the *understanding*) are deprived of all those blessed and lively emotions which the consolatory conviction of a superintending Providence inevitably inspires. Neither the order, motions, and magnitude, of the heavenly bodies, the earth on which we live, or the wide and vast ocean by which it is environed, if ascribed to a blind fatality or a necessary series of causes and effects, strike an observer by their magnificence, beauty, and sublimity. A disavowal of the connection between the creature and the CREATOR is the DEATH OF THE MORAL MAN, and of all those satisfactions and delights which are, by the moral sense, alone perceptible. An Atheist, therefore, either speculative or practical, must view the objects of the creation around him with a dreary fullness and stupor which differs from that of the beasts that perish, *only* by the *malignity* which is invariably attached to it.

But the moment the greatness, the goodness, the mercy, the bounty, of Almighty
 God

God breaks in upon the mind, *then* it is that a sense of beauty, proportion, and coherence, is suggested by a contemplation of final causes. Hence, in that school by which alone the heart of man can be regulated or its movements directed to a moral end, the *works* of God are constantly connected with their *author*; and the beneficial effects flowing from them, are ascribed to Him, and the operations of his hands. “ *Who hath hardened*
 “ *himself against him (says holy Job) and*
 “ *prospered—which alone spreadeth out the*
 “ *heavens, and treadeth upon the waves of the*
 “ *sea; which maketh Arcturus, Orion, and*
 “ *Pleiades, and the chambers of the south;*
 “ *which doeth great things, past finding out;*
 “ *yea, and wonders without number (B).”*

Nor is this observable only with regard to these his creatures, by which the individual necessities of men are supplied, but also to those blessings by which civil communities are cemented and upheld. All the variety of benefits which, by the different proportions and modifications of external and adventitious circumstances are distributed to different nations of the globe, are referred, in the holy Scriptures, to God alone: “ *God, that made*
 “ *the*

“ *the world and all things therein, is Lord of*
 “ *heaven and earth, and hath made, of one*
 “ *blood, all nations of men, for to dwell on all*
 “ *the face of the earth; and hath determined*
 “ *the times before appointed, and the bounds*
 “ *of their habitations.*”

I have a comfortable assurance that, upon an occasion so connected with our national prosperity and welfare as that which now assembles us, we shall be inclined to follow this train of thought; that we shall, for an interval, suspend those contracted views which a consideration of meaner and secondary causes suggests, and that we shall, with expanded thoughts and purified affections, acknowledge the blessings which arise, and the duties which result, from the singular circumstances in which the providence of God hath placed us.

That it hath pleased the Supreme Dispenser of national as well as individual benefits to allot to Great Britain so *high a pre-eminence* in the order of *commercial nations*, not only above those which exist in our days, but even those recorded in history, is surely a token of his peculiar bounty and favour. Neither *Tyre, Carthage, or Alexandria*, in ancient times,

times, or in more recent ones, *Venice*, *Holland*, or the *American States*, have either in extent, activity, or enterprize, if taken at their most flourishing periods, equalled, *collectively*, the strength and growth of our present power and exertions, even amidst the turbulent interruptions and wild casualties of a most arduous and extended conflict.

Great are the *real* blessings, if rightly applied, which arise out of this his gracious dispensation towards us. And surely that commerce is ultimately conducive to individual and national happiness can scarcely be denied, except where reason is outweighed by spleen, and truth by paradox. By this means not only are the necessities and conveniencies of life amply supplied, not only many of the various medical aids, without which human nature must sink under hopeless diseases and agony, are distributed among widely distant nations, but an elasticity is communicated to the mind, and an enlargement to its views, which, if rightly regulated and directed, must be highly conducive to the progress of virtue and humanity. I know of *no* situation more unfavourable to morals, and consequently to religion, than that torpor and stagnation, that

selfish pride and sullen ferocity, which a state of national seclusion necessarily generates, and which an extended commercial intercourse with other nations, is best calculated to prevent, or to correct.

To be insensible, therefore, of such a blessing, or, from a view of the *abuses* only, of an extended commerce, (and which of God's blessings may not be abused?) to depreciate its beneficial influence, is to reject the bounty of the Almighty with a malignant fullness and ingratitude. I should not have thought it necessary to have made this observation, had I not been aware that *declamatory statements* of the incidental inconveniencies to which a commercial system, like every *other* human good, is necessarily subject, are frequently among the topics by which an attempt is made to intercept the views of the happiness and prosperity of this nation from those upon whom the goodness of God has bestowed it. From the formation of the globe on which we live, from the nature and properties of the ocean by which it is encompassed, opening a ready and rapid communication between the different and distant communities of its inhabitants, and (for which communication it seems

to have been *specifically* formed) a *commercial intercourse* between nations, appears to have been in the direct *design* of God's wise and gracious decrees. And surely, in this order of his providence, "*the Lord loveth the gates of Zion more than all the dwellings of Jacob.*" For whatever advantages the extended traffic of the English nation has produced, these he has made permanent by its impregnable insular situation. "*He hath founded it upon the seas, and established it upon the floods;*" a gift of which it is scarcely possible to calculate the magnitude, or express the importance! Through the surrounding waves God speaks to each hostile invader, "*Hitherto shalt thou come, and no farther.*" Hence it is that, even amidst the raging of war, *our* native land is unstained with blood—hence it is that those disastrous events which affect continental states, are, by this providential destination, warded from us. Even while the thunder of the battle is within our hearing, our wives and our children are in security, and our fields bring forth their increase.—This, surely, is a source of gratitude to Him who hath "*founded*"

this favoured land “ *upon the seas, and established it upon the floods.*”

But not only in our *plenty and security*, but in that unrivalled form of *civil polity*, under which we live, do we stand distinguished above even the *happiest* nations now existing, or recorded in history. Whatever benefits are dispensed by our maritime and commercial system, whatever proportion of them is severally divided among the *lower* as well as higher orders among us, the free and undisturbed enjoyment of them is secured and ascertained by the most equal laws and the freest government with which God, in the utmost *prodigality* of his bounty, ever blessed any people. So constructed is civil society among *us*, that the great masses of wealth and property operate as the HEART doth in the human frame, conveying the sources of vitality and vigour in efficient circulation to the most distant and remote ramifications of the political body. So that, according to the apt metaphor of the apostle, “ *the whole fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body.*”

But

But to all blessings, national as well as individual, corresponding *cautions* and *duties* are annexed, lest, in the awful language of holy writ, “*the things which should have been for the wealth*” of the possessors, “*be unto them an occasion of falling.*”

When, then, we expand our thoughts to a sober reflection on the majestic scenes of opulence and power which this day’s spectacle has exhibited—when the vast resources which brace the sinews of the British arm arise in contemplation before us, we shall surely not *think scorn of this pleasant land*—we shall, doubtless, kneel in humble gratitude before that Almighty Protector who hath hitherto frustrated all the efforts, and defeated all the artifices, of our enemies, foreign and *domestic*, to prostrate her glory in the dust. If, when we contrast our present strength, however assailed, our present security, however threatened, with the lot of many of the surrounding nations in Europe, groaning under the savage insurrection and relentless despotism of a plundering and insulting foe, by whose *plausible* and *hypocritical professions* they were lulled into a state of fatal inactivity and torpor—when, I say, we find them wakened in the

midst of blood, ruin, pillage, and famine, with fetters rivetted upon them, and, perhaps, their posterity, how ought WE to bless God that a discerning spirit inclined a large majority of our people to an early insight into the motives and designs of the French nation, and the tremendous operation of the principles they had adopted!—*Our ships, our ports, our arsenals, our merchandise, and the majestic river on which we have this day passed, are ALL, through the might of Him who hath founded this island “on the seas, and established it on the floods,” STILL OUR OWN.* We have not, like *Carthage* of old, or our former allies the *Dutch* in the present moment, been reduced to the sharp humiliation of delivering up all the inheritance of our ancestors, and the rich acquisitions of our own valour and industry.

But we must remember—that “*Jerusalem is as a city which is at unity with itself:*” what no *external* effort can compass, *internal* treachery, discord, and revolt, may effect. To *ourselves* we must be true; true to our God, our consciences, our King, and our posterity!

Whenever, therefore, we think upon the
mighty

mighty and *equal* stake we all of us, high and low, rich and poor, manufacturers and merchants, peasants and nobles, have in the termination of the present arduous conflict; if we recollect that the wars preceding the present were for *dominion* and *empire*, but this for our very *national existence*, for “*our wives, our children, and the cities of our God*”—if we reflect upon the steady perseverance with which the favourite object of ENGLAND’S ruin is pursued by our vindictive ferocious foe, whose hatred to this honest and generous people seems to be an hereditary principle of action under every variety through which they pass, either of ROYALTY or DEMOCRACY, of DESPOTISM or ANARCHY, of ATHEISM or SUPERSTITION—an enmity which no benefits can soften, and no time obliterate—who, whether opposed by our arms or FED BY OUR BOUNTY, uniformly exclaim of this nation, DOWN WITH HER, DOWN WITH HER, EVEN TO THE GROUND—then shall we learn to appreciate the worth of that *order of Men* to whose exertions and services we owe, under Providence, all we possess, and deliverance from all we fear. By the manly intrepidity of the SEAMEN OF ENGLAND,

LAND, by *their* active enterprising spirit, by *their* contempt of death and danger, the menaces of our foes have invariably recoiled upon them—by *their* means, amidst every other vicissitude, our naval superiority is at this moment conspicuous and complete beyond all former precedent—by *these* men “*the Lord hath caused our enemies that rose up against us to be smitten before our face*”—by *their* instrumentality He hath made us high above all nations IN PRAISE, IN NAME, AND IN HONOUR. In *them* (and perhaps in *them alone*) the virtues of our forefathers have undergone no diminution or abatement. *Their* hardy courage, melting humanity, and victorious prowess, is as in the days of old and the years that are past (c).

Being assembled, I trust, with one heart and one mind, in ardent affection for our King and Country, you are prepared to venerate the memory of our forefathers, who have delivered down to your guardian care this ANCIENT ESTABLISHMENT for the relief and refuge of these meritorious men, bulwarks of our strength and pride of our glory! A Foundation so connected with national gratitude to its illustrious defenders, so calculated

to

to promote skill, to encourage enterprize, and to animate the courage of British Seamen, and to secure and perpetuate our naval superiority and dominion, well deserves the sollicitude and superintendance of the highest characters in this kingdom. Such it hath hitherto gloried in as its patrons and protectors; and we trust that, as it has grown with our growth and strengthened with our strength, so that it will be coeval with the British name and nation till time shall be no more. We are confidently assured, that at a period when in different parts of Europe Peace can scarcely find room for the sole of her foot, the spectacle of so many objects of the national munificence and gratitude as are here before us, provided with a calm retreat for their declining years, and with support for their dearest relatives, will soften down our hearts with love to our common country, and piety to the Author of every good and perfect gift. I stand assured that neither dangers or reverses will deter us from a manly adherence to those principles, and a cultivation of those Christian virtues, which are the birthright and distinction of Englishmen—that our souls will never come into counsel with the *hidden* workers

workers of confusion and revolt, or with the *avowed* enemies of our strength, wealth, and commerce. BUT we *will* entertain a consolatory anticipation that BRITISH courage, loyalty, humanity, and generosity, will be fixed on that same impregnable fortress which the arm of Almighty God has “FOUNDED
“UPON THE SEAS, AND ESTABLISHED
“ON THE FLOODS.” In HIM our forefathers trusted; they hoped in HIM, and were never *yet* confounded. May HE defend the heritage which he hath chosen, and send us help from his holy place!

AMEN! AMEN!

NOTES.

(A) The words of St. Peter are emphatically descriptive of the philosophy, and the calamities, of the present times—“ *For this they WILLINGLY are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed by water, perished.*” 2 Pet. iii. 5, 6,

(B) Job ix. 8, 9, 10.

(C) This Sermon was preached *before* the victories obtained by EARL ST. VINCENT, LORD DUNCAN and LORD NELSON. *Such* an accession of national strength and security as these heroes have earned for their country within so short a space of time, even the most sanguine enthusiasm could not have anticipated. May the glory be ascribed unto God!

DISCOURSE XI.

HOSEA iv. 6.

“ MY PEOPLE ARE DESTROYED FOR LACK
OF KNOWLEDGE.”

THE misery of ignorance and the benefits of knowledge all mankind agree in confessing, and therefore on this head it should seem we have no need to have recourse to Prophetical illumination. But in many obvious conclusions, difficulties occur, or questions involving difficulty in a proximate stage of enquiry. When our blessed Lord declared unto Pilate, “*for this cause came I into the world, that I should bear witness of the truth,*” Pilate proposed a question sufficiently embarrassing to one not instructed in the wisdom which the Redeemer of Mankind came from heaven
to

to teach—" *What is truth?*" A question certainly not put captiously or sophistically, but with such a desire of information as the state of opinions at that time rendered highly rational and justifiable in the Roman governor. Thus, with regard to a subject so congenial to *truth as knowledge*, if a similar question were put, before an answer could be returned, much thought would be requisite, even among those who are habituated to reflection and discussion. Those possibly *least* qualified to return an answer, would be most forward and precipitate in attempting it. Surely, without any desire to descend to the meanest employment of the understanding, a cavil upon the definition of a word, it might be asked, whether the nature of knowledge, *general* or *particular*, *primary* or *subordinate*, was enquired into? If the existence of a knowledge, to which all other is instrumental and subservient, which points to the end, which regulates the acquisition, which ascertains the boundaries of all other branches of learning and science, can be proved, and is admitted, what is it, and where is it to be found? I can hardly bring myself to imagine that in the most informed assembly, the resolution of this question

tion would be either immediate or uniform—Farther, if there *is* a knowledge, on which not only the improvements, and the refinements, but the very being of society depends, the state of this must be in its nature most deeply awful and interesting. It was the language of Pagan Philosophy that such a knowledge *did* exist (A). The transcendent powers of natural genius, which the Almighty, for purposes infinitely wise, vouchsafed to some of the high architects of heathen wisdom, enabled them to discern, that all science, as exercised in its inferior provinces, required some principle of a sublimer nature, which might afford cement, consistence, and basis to every subordinate effort and exertion of the human intellect. In exploring this principle, they however failed—and instead of substantial truth, were lost in the delusive twilight of a magnificent though ineffectual and perpetually baffled metaphysical speculation. But those upon whom the “*Day-star*” of revelation, either Patriarchal, Mosaick, or Evangelical arose, found in the distinct discovery of a moral Governor of the universe, and the full and unequivocal display of his attributes, that knowledge which marks the origin, the

limits,

limits, and destination of every faculty, talent, and acquisition.

When then we are instructed by Almighty God that there is a knowledge, "*for the lack of which a people is destroyed,*" we must infer both from the reason of the thing, and the concurring testimony of revelation, that it is the knowledge of himself, his nature, his providence, and his power. There are very few instances where a people possessing this knowledge is destroyed, even by external violence, none I believe by internal causes of convulsion and ruin. When therefore the state of man is disordered, not only in one nation, but "*as the lightning that lighteneth out of one part of the earth shineth even to the other,*" so a shock and conflagration is communicated to every civilized nation under the Sun; when, in some, Ruin has had its perfect work in its most hideous forms, and in almost every other the tempest seems ripe for bursting,—to search for this in any other than in the divine counsels, is to be blind indeed to the operations of Him whose working is from everlasting to everlasting. If it be true that "*knowledge and wisdom are the stability of prosperous times,*" the converse will equally claim

claim our attention, that “*for lack of knowledge a people is destroyed.*” To enquire, with as much conciseness as possible, into the moral causes in both these scriptural propositions, as they appear to exist in our own country, to mark their operation and effects in the events taking place within our observation, cannot be in times of common danger and alarm, alien either to the occasion on which we are assembled, or unsuited to the attention of those to whom it is my immediate province to address myself.

I am extremely aware that strong exception be made to a statement which represents any deficiency in Wisdom in an age calling itself knowing and enlightened beyond all former example. That such is the character of the present times in any branch of learning might fairly be doubted. But it is not my intention, to institute a regular comparison between the various acquisitions and exertions of ourselves and our predecessors. In compass and command of language, in simplicity and energy of diction, in orderly and comprehensive thought, in profoundness of learning, and in the detail of accurate and patient investigation, I cannot help thinking that we should

T

be

be unwise in contesting the superiority. But it is more to my purpose to mark those intellectual habits which interfere with the cultivation of that knowledge which directs, superintends, and sanctifies every portion of wisdom we can acquire. The language of the ancient Theology of the English Church is, that (B) “ we are capable of God both by Understanding and by Will : by Understanding, as he is that sovereign truth which comprehends the rich treasures of all wisdom ; by Will, as he is that Sea of Goodness whereof who so tasteth shall thirst no more.” With *such* principles of wisdom predominating in their intellect, and reigning in their affections, did our predecessors in these seats of learning, for a long course of time subsequent to the Reformation, proceed in their literary career. Whatever was the region of science which they explored, whatever branch of learning they cultivated, they steadily kept in view the Great Source of every good and perfect gift, in whom, by whom, through whom, for whom are all things. Not only in treatises where Theology was the professed object, was divine knowledge diffused, but in those where the connections were less visible and direct.

The

'The divine administration was perpetually pointed to by the Historian; the passions of men were considered by him as mean and subordinate instruments to the steady dispensation of justice or mercy, of reward or punishment, to communities of men either acknowledging the hand of the Almighty, or presumptuously opposing his counsels and commands. In examining the moral system of man, and his powers, inclinations, and habits in the attainment of happiness, Religion was considered as the polar star of morality. With still greater diligence in Natural Philosophy was the finger of God, whether in the structure of the human body, the laws of the material world, and the motions of the heavenly bodies perpetually pointed out and designated. Every work was in some measure a school of *divine* knowledge; and yet no man alive will, if conversant in the works of these men, presume to say that their efforts were cramped or confined by their piety. Was the political sagacity of a HOOKER the less conspicuous for the perpetual eagerness he expressed to found every maxim, and the soundness of all regimen, on the love and admiration of Almighty God? Was the wisdom

of a BACON, in discerning the provinces, in marking the limits, and in pointing to the advancement of moral and scientific truth, the less sublime for his reverential awe of the Deity, and his zealous and orthodox profession of the faith of Christ, in all the magnanimous humility of Christian abasement? Is the history of a CLARENDON less grave, splendid, instructive, and dignified, for that spirit of constant piety which pervades and upholds every sentiment and reflection? Are the researches of these men *less* profound, their intellect *less* penetrating, their knowledge *less* exuberant, their genius *less* lighted, and their eloquence *less* enflamed, than that of those who are now employed in the same provinces of learning and science? Be this as it may—certain it is, that the channels by which the knowledge of religion was communicated, are neither so numerous or abundant as in the days of our fathers; and rarely it is indeed that, except in works directly treating of Theology, any pious reference, even when the subject most points to it, is made to the dispensation and moral government of Almighty God. In a variety of causes will this be traced: in none more than

in

in PRIDE, or in its abortion, VANITY. The obstructions which these have interposed to the general acceptance of the Gospel, are greater than expression can reach. There is a knowledge “*for the lack of which a people*” “*is destroyed;*” and there is, on the contrary, a knowledge by which “*every man is brutish,*” “*every founder is confounded by his graven*” “*image, for his molten image is falsehood, and*” “*there is no breath in them. They are va-*” “*nity, and the works of errors, and in the*” “*time of their visitation they shall perish.*”

Such idols are the high prerogatives of human nature and human reason, which modern philosophy call upon its-disciples to assert. This engenders a fondness for PARADOX, than which nothing can be a greater obstruction to *all* knowledge, and *particularly* to the knowledge of God and his dispensations. All PARADOX, even in its most ingenious forms, is mere debility, and in no instance a mark of energy or strength of mind. And it is observable that in proportion to the love for this, the intellectual appetite is palled and vitiated for the perception and investigation of genuine truth. Hence those mischievous ab-

gion, Morals and Politics, have from causes comparatively mean, produced the most extended and tremendous effects. It is a truth, to which I believe very few exceptions occur, that paradoxes are but the panders and faterlites to the passions. Rarely indeed do we find a paradox which is *friendly* to virtue or moral obligation. All of them, by different modes, tend to enflame this principle, which expelled our first parents from Paradise, “*ye shall be as Gods.*” They tend to disincline man to what an eminent Theologian (c) called, with a pregnancy of wisdom and piety, “a creature state.” From this source a certain strange compound of fierceness and petulance is generated: Modesty, and the offspring of Modesty, patient Industry, is annihilated. Man “by his knowledge becomes truly *brutish* ;” he is inclined to overbear the humble, annoy the simple, and oppress the weak. But when to this strong predisponent principle, the indolence of an effeminate, and the luxury and dissipation of a sensual age is added, the evil becomes radical and inveterate. In a short time there will (we have reason to fear) remain but two kinds of persons among us, either those who think not at all,

or those whose imaginations are active indeed, but “*continually evil.*” In the former, the fountains of knowledge are choaked up by indolence, sensuality, and stupor; in the latter, the inebriation of pride, and the incentives of ambition, have entirely intercepted a view of the dependencies of Laws, human and divine, and those connected relations by which *man* is bound to *man*, and the *creature* to the CREATOR. Their “*foolish heart,*” in the language of the Apostle, “*is darkened.*” They are “*wilfully ignorant*” of the necessary imperfections of that polity which embraces a very limited portion of our existence; which imperfections, in truth, a reference to the civil records of all ages and countries, and a consideration of the very nature of the government of a Being disordered by guilt, distracted by passion, and darkened by ignorance, point out as inevitable and invincible. If man *had* that knowledge of his own nature, which can never be understood without a discernment of his dependency upon the CAUSE of his existence, his deductions and conclusions in moral and political truth, would exempt him from the operation of that dupery, to which the frenzy of the passions,

and the artifices of those who are skilled to turn that frenzy and that dupery to their own base purposes, renders men in the early stages of life, and in the rude shoot and strong exuberance of the faculties, peculiarly liable. Of the *principles*, I do not say of the *detail*, of political science, A SOUND THEOLOGY is the only sure and steady basis (D).

Having in a manner, perhaps somewhat too general, though I trust not inapplicable to the opinions, events, and circumstances of the present times, adverted to the causes of that “*lack of knowledge*,” by which “*a people is destroyed*,” I proceed to trace the operations, by which a destruction so extended in its consequences, has been effected.

It has been already asserted that the master-spring of every principle which can permanently secure the stability of a people, is the fear and knowledge of Almighty God. I am greatly inclined to think that had the different *foreign* Potentates in Europe sufficiently discerned the value of this knowledge, the events we now deplore would have never taken place. The first operation of a principle of ATHEISM, and perhaps one of the most formidable in its consequences, is that which leads *political*
men

men to conceive of CHRISTIANITY, not as of a system deeply involving the personal and individual interest of mankind here and hereafter, but as of a mere auxiliary of the state (E). This was, I fear, a very prevalent opinion in various nations upon the Continent, even to that *very day* when the flood-gates of desolation were opened upon them. But no *such* views of the Gospel will either be beneficial to man, or acceptable to God. Religion was not instituted (in the divine counsel I mean) for the purpose of *society* and *government*, but *society* and *government* for the purposes of *religion*. That *without* religion, government cannot permanently exist, is sufficiently evident: but we shall do well to observe, it is not only the cement and basis of social order and regimen, but its FINAL CAUSE. This sublime view the scripture exhibits to us in the “*Lamb that was slain from the foundation of the world.*” This is that “*determined counsel and foreknowledge of God,*” which directs and adjusts the various revolutions of civil affairs, the rise and fall of empires, the progress, maturity, and decay of arts and learning, the impetuosity of human
passions,

passions, the refinement of politicians, and every movement of the national communities of the earth, to the ultimate advancement of the Gospel of his Son. Had a solicitude to profess Christianity in its purity, and to disseminate it with zeal by various channels among the different orders of those committed to their charge, been more prevalent among the civil governors of Europe, all the doctrines of anarchy, all the absurd opinions, which have caused this accumulated destruction and ruin, would have shrunk from the lustre of divine truth, as the stars from the rising sun. When men admit or embrace the doctrines of the *Sovereignty of the People*, of the *Duty of Insurrection*, the *Natural Equality of Man*, his *imprescriptible and unalienable Right to be his own Legislator*, it is not that their understanding is deceived, but their passions enflamed. These shallow sophisms are in no degree believed by those who disseminate them, whose meaning is to found upon them the severest and most relentless tyranny under which the human race ever yet groaned (G). From such miserable artificers of fraud, CHRISTIAN principles can
alone

alone protect us. They, by referring all government to its *heavenly* original, enlarge the views, purify the passions, and by combining conscience with expediency, derive the measures of obedience from their true and genuine motives. How strong an obstacle true Religion interposes to the designs of the factious, and the partisans of anarchy, is sufficiently evident from the inveterate malice which they uniformly bear to the smallest approximation to its genuine principles or practice. And wise are they in their generation. When a principle of dependency upon God is removed, there is no longer room for the operation of beneficial laws, equal justice, or social subordination. It is impossible to erect genuine rational liberty on the ruins of conscience, or to rest conscience on any other basis than the word and the superintendance of a moral Governor. All the boasted liberty, founded on maxims of litigious pride, is palpably and undeniably found to be nothing more than **THE DOMINATION OF PASSION OPERATING BY PHYSICAL FORCE.** To the plausible delusions of fraternity and equality, which were exhibited and propagated in **FRANCE**, had counsel been taken of God,

other

other nations would not have lent a willing ear, but would have in time discerned, in the extravagant doctrines of unmeasurable licentiousness, that germ of PIRATICAL DEPREDATION from without, and severe INTERNAL DESPOTISM, which that ferocious and devoted nation is inflicting and suffering.

^ But in other effects of the want of divine knowledge are we to trace the origin of the calamities which have overspread the earth, and specifically those which have lately menaced the stability and unity of the British empire. From an inadvertence, amounting nearly to JUDICIAL STUPOR, there has of late prevailed an obstinate repugnance to trace and acknowledge the similar sources and congenial effects of Atheism and Superstition. Great surely is the ignorance of moral causes, which can suppose that the *one* of these controuls or counteracts the *other*. As *Atheism* presumptuously attempts to discard a moral government, in order to open a fearless unrestrained indulgence for the impetuosity of passion, so *Superstition* administers, upon a principle of commutation, to those same indulgences. It is utterly subversive of the two grand pillars of the divine administration, his
Justice

Justice and his Mercy. It neither supposes unrighteousness to render men obnoxious to the former, nor that real contrite reformation will, through the mediatorial covenant in CHRIST, place us within the abundant extent of the latter. *Without* an abject veneration for priests, and a punctual and a mechanical performance of idle ceremonies, the view of the placability of God is precluded and intercepted by Superstition: and *with* them, unlimited confidence and security to every excess is fraudulently exhibited. Thus are both *Atheism* and *Superstition* instruments of the general adversary of mankind. Their *origin* is in the wilful ignorance of God, and their *operation* in the merciless destruction of his creatures. So closely are they joined, that they act reciprocally as *cause* and *effect*: the *one*, in the order of divine justice, is frequently inflicted as a punishment of the *other*. That this connection should not be more clearly and generally discerned, sufficiently evinces, that however men may pride themselves upon their sagacity, there is a great lack of that knowledge which is the “stability” of a people. Pagan wisdom has in this instance far surpassed us, who might borrow light from bet-

ter

ter sources, and has considered, in one of its most masterly treatises, the origination of the one of these principles from the other, with a soundness of judgment, and a depth of observation, which even modern experience could have scarcely improved (H). Surely therefore we may conclude that where *Atheism* abounds, *Superstition* is not far removed, and that the *converse* is equally true. Those who have duly and maturely weighed these important truths, whose philosophy has been tempered with a reverential awe of the dispensations of Providence, will not be at all surpris'd that after the wide ravages which *Atheism* and *Anarchy* have committed in various parts of Europe, when *they*, as it were, seem'd tired, though not fatiated with carnage and desolation, that in a Sister Kingdom, **POPISH SUPERSTITION** should have started up, as an organ and auxiliary, in completing the work of confusion and devastation. It will not in the least startle the experience of *thoughtful* men, that after a severe conflict begun in France between Infidelity and Popery, after the complete devastation of the property, and the most savage cruelty inflicted upon the persons of the Romish Ecclesiastics, that un-
moved

moved by all this, Popery should in IRELAND join its machinations with those of its furious antagonist against that Protestant establishment, which had so tolerant a spirit to that religion, and had in *this* kingdom exhibited such unbounded liberality and kindness to its exiled and distressed ministers, the victims of Atheistical ferocity—this, I say, will not at all startle those whose sentiments of Popery are derived from its authentic records, the essential principles of its construction, the invariable tenor of its conduct, and from the lessons of the most penetrating, profound, and judicious of our Theological predecessors. Neither, on the *other hand*, will those who have studied the springs of human action, be surprised that in both these kingdoms the most turbulent demagogues, and the loudest assertors of unbridled liberty, should lend every assistance, and hold forth every incentive, to extirpate the Protestant religion, and rivet the most abject system of moral and intellectual slavery on the Irish nation. We, however, shall not, I trust, be so far deceived, as not to be aware that the *power* and *predominancy* of Popery, (for this is the true meaning of Catholic Emancipation) in *any part* of the empire,

pire, is utterly inconsistent with the quiet, order, and security of the whole (1), and perfectly irreconcilable to the principles of that Revolution, of which it was the *united* glory to deliver us from **POPERY** and arbitrary Power. To the principles of *that* Revolution they can surely lay small claim, who are labouring to further the very project which the virtue of our Protestant ancestors rendered abortive, in the hands of the infatuated James the Second, and by the assistance of that *very nation* which co-operated with him in his unwarrantable designs.—From *such* assertors of civil and religious liberty, may Almighty God in his mercy defend us and our posterity!

Of these calamities, the true and permanent remedy will not be found in farther extension of civil privileges to the Papists, which *experience* has shown to be of so small avail; a continued series of concession, conferred even to a blind and precipitate prodigality, unknown to the *wisdom* of our ancestors, seems to have instigated revolt, rather than produced conciliation, gratitude, or obedience. Neither can the application of *force*, solely I mean and ultimately, produce this desirable effect. *Force* cannot reach *opinion*: while
the

the principles of the *superstition* which had so large a share in this revolt continue to be widely extended in Ireland, while they are encouraged by *public sanction*, and perpetuated by the ERECTION AND EVEN PARLIAMENTARY ENDOWMENT OF POPISH SEMINARIES, the embers will for ever, under all circumstances, be ready to burst forth into wide and destructive ruin and conflagration. The *true* and radical remedy is to be sought in the vigilant exertions, *constant residence*, and pious zeal of the PROTESTANT CLERGY, in the recovery of the lower ranks among the Irish from that ignorance and barbarism in which they are designedly kept by the Romish Ecclesiastics; in the careful, persevering, and zealous dissemination of that scriptural and protestant light, for “*the lack of which a people is destroyed* (κ).”

To conclude.—If the present disastrous state of human affairs, in all its extent and in all its bearings, and if the various foes by which civil security and social order is beset, are brought into review before us, we can ascribe it but to one source, a corruption of *morals*, produced by a previous depravation of the *opinions* of mankind. Under every external

U

semblance

semblance of civilization, amidst the highest refinement of every ornamental art, a gross ignorance of Almighty God, of his dispensations, of the foundations of his revealed word, as laid in our own nature and corruption, and even in the moral history of man, has widely prevailed. And what surely constitutes a great, and *perhaps* remediless aggravation of this ignorance, is, that it has been associated in the superior ranks of the various countries of Europe, with the affectation of worldly wisdom, and the high boast of intellectual light; it was not the pitiable ignorance of poor uncultivated savages, but a wilful ignorance generated by calm presumption, solemn mockery, and contemptuous pride. Politicians, in the hardened refinement of their hearts, were weak enough to suppose that the civil purposes of *religion* would be answered by *Superstition*; and with an external reverence, and an internal contempt, closed in with all the corruptions, idolatry, and bigotry of the Roman Church. But this superstition was a broken reed; it interposed not a single obstacle to this ruin and convulsion, but incalculably in many instances accelerated its progress. It rendered the minds
of

of its poor senseless votaries a proper receptacle for the doctrines of Anarchy and Atheism. It is utterly false to say, that RELIGION was destroyed in France and Italy by the success of revolutionary arms and principles. That very Revolution was effected by the PREVIOUS destruction of all real Religion. Upon the ruins caused by political refinement and Romish fraud and tyranny, was founded that fierce, superficial, and contemptuous system of Infidelity, dignified by the name of Philosophy. Hence have flowed those effects which have carried with them unexampled havock, and threaten little short of universal extermination to the most flourishing and civilized communities of the world.

But I am persuaded that it will be the wisdom of this and similar ancient institutions, to discern the seat of the disease, and to apply with immediate industry what I firmly believe the only effectual remedy. If the events we deplore and deprecate arise from ignorance, error, and false opinion, it is only in an early knowledge and correction of those errors that this pestilential malady *can* be counteracted. If this destructive ignorance is *specifically* the ignorance of Almighty God

and his dispensations, to revive and disseminate with activity the principles of a sound, Christian, and orthodox theology, will, I am convinced, be thought our best interest, as it is our bounden duty. This cannot be done without rendering Theology, in its *grand leading* principles (I do not say in its *detail*) a substantial, integrant, and indispensable part of education in this and other great preparatory seminaries. And indeed, in addition to the obligation we are under to God and our country to discharge this duty, I have no hesitation in asserting, that without combining the study of the sacred records with our other pursuits, we shall very imperfectly fulfil our office in the general promotion of learning and science. With skill in the learned languages, with historical and chronological research, with the study of the moral and metaphysical philosophy of Greece and Rome, and even the more elegant arts of poetry and eloquence, advancement in this study is closely connected; neither can any of these be carried to their *full* perfection, if this connection is broken and dissolved. I cannot but add, that to do this we have great encouragement, as the most eminent examples of masculine eloquence,

eloquence, profound thought, and vigorous argumentative powers, exhibited by our Theological writers, are such as to lay the foundation of eminence in *every* professional designation of the talents of the rising generation. I am persuaded that it will be needless for me to suggest to this venerable body, that it is our duty to direct these researches, not in the spirit of that floating scepticism which assumes the specious name of *free enquiry*, but according to the tried, found, and evangelical faith of the English Church, to which our most zealous adherence is solemnly, voluntarily, and personally pledged, and which, notwithstanding the deplorable decay and apostacy of the times, is still most dear to all that is virtuous and honourable in the English nation. Well may it be said of our ecclesiastical and academical establishments, as of Saul and Jonathan of old, "*in their lives they were lovely and pleasant, and in their deaths they will not be divided.*" It will be our wisdom likewise carefully to check those habits of indolent dissipation which are a most serious and insurmountable obstacle to the substantial and systematical acquisition of all knowledge, but peculiarly disqualify the mind:

for the cultivation and perception of divine truth. In these retreats it is a considerable point gained, if ignorance and indolence are here rendered uncomfortable. The manners of our venerable predecessors might be considerably removed from the artificial elegance and the feeble politeness of what is commonly called the *world*, but they were likewise removed from its follies, corruptions, and affectation. Though frequently impelled by duty to controul the licentiousness, and to enforce the industry of young men, even by an apparent sternness of discipline, yet they never lost their affections, for they never forfeited their esteem. Those committed to their charge looked up to them as their parents in religion, virtue, and wisdom, and retained a filial and reverential attachment, both to them and the institutions of which they were guardians, to the latest moment of their lives.

I should feel myself greatly deficient in the high respect which is due from me to those before whom I now speak, if I were to appeal to the meaner motives of the personal interest they all have in these establishments, nor would it be decorous in me to suppose an inadvertency to that maxim of ancient wisdom,

“ that

“ that all institutions are preserved only by an adherence to the principles and end for which they were instituted (L).” But we will anticipate that from a sense of sacred duty, the active exertions of this venerable body will correspond with the awful exigencies which demand them ; and that in the support of learning, religion, and loyalty, its conduct will be such as might be expected from its ancient character, its original institution, and its high dignity ; and that through your instrumentality, the torrent of *Superstition* and *Atheism*, *Faction* and *Anarchy*, will be effectually and maturely stemmed : that the clouds of ignorance will be dispelled, and the knowledge of God and his Christ will be once more the stability of our times. “ *Then shall OUR fields bring forth their increase,* “ *and God even our own God will give us his blessing.*”

NOTES.

(A) This is marked out by Plato, in what he terms the “θεωρία πάντος μὲν χρόνου πάσης δὲ οὐσίας.” *De Repub.* lib. VI. Both he and the other great luminary of the Pagan world, Aristotle, were equally desirous, though with some difference of method, to carry up this sublime study into Theology. *Vide Aristot. Metaphis.* lib. IV, chap. III. An investigation of the final causes of the various dispensations of Almighty God in the moral world, is, if conducted with calmness and humility, one of the most useful employments of the human intellect. Extremes are certainly to be avoided, that of scepticism and inadvertence on the one hand, and of dogmatical presumption on the other. Under these principles I know of no subject so pregnant in important consequences as a consideration of the extremes of strength and weakness exhibited by the ancient Greek philosophers. At the very moment that the dawn of Divine Truth opens upon them, and the day seems bursting in full splendour, in that very moment (as those who are conversant in their writings well know) they are replunged into the profoundest abyss of intellectual night. This is particularly observable with regard to the three
foundest

foundest and noblest sects among them, the Stoicks, the Platonists, and the Pythagoreans. After discerning and laying down the noblest principles concerning the moral and providential dispensations of God, they generally closed their researches in a mere metaphysical abstraction, in which even the personality of the First Great Cause, and the obvious distinction between the creature and the Creator, was lost in what is now denominated Spinozism and Fatalism. Their philosophy resembles the course of the Rhine, which, after traversing in a full, wide, and noble current, the finest countries in Europe, empties itself into the Ocean, in an obscure rivulet, which can scarcely be distinctly or definitely traced. These circumstances, if duly weighed, will point out to the wisdom of this University the extreme importance of combining the study of the ancient Greek philosophy with our Theological researches. The foundations of the evidences of Revelation will be greatly strengthened by observing with accuracy the light the Pagans actually obtained, and in discerning the insurmountable boundary which interrupted their farther progress. I have ever considered the works of Plato, Aristotle, and the moral writings of Cicero and Plutarch, as an avenue and portico to Christianity. I am convinced, from some experience, that minds imbued with the precepts of these men, strengthened

ened with their wisdom, and elevated with their dignity, will be strongly *predisposed*, both from a review of their excellencies and defects, to close in with the evidences of that Gospel which brought life and immortality to light. The minds of our young men, so formed, would be inaccessible to the silly and ignorant sophisms of VOLTAIRE, ROUSSEAU, CONDORCET, D'ALEMBERT, and VOLNEY. They would consider them, not as seductions to their virtue, but as insults to their understanding. Their rejection would be accompanied with an honourable disdain of the shallowness of the imposture offered to them. If to the *other* studies pursued in this University, these were added, if an investigation of the laws of God in the *moral* world were combined with that of his wisdom in the *material* system, the course of our education would then be consummate. The writings of BUTLER, PLATO, BACON, and NEWTON, would *jointly* lead us to this inevitable conclusion, that "CHRIST IS THE WISDOM OF GOD
" AND THE POWER OF GOD."

(B) HOOKER.

(C) WICHCOTT.

(D) To the heavenly origin of laws and government we are directed by *Pagan* as well as *Spiritual* authority. As a necessary preliminary
to

to all legislation, Plato thus proposes and thus resolves this important question. ΘΕΟΣ, η τις ανθρωπων, ω ξινε, ειληφε την αιτιαν της των νομων διαθεσεως; ΘΕΟΣ, ω ξενε, ΘΕΟΣ.

Plato de Legibus, l. 1.

In this opinion Cicero concurs. “Hanc igitur vides sapientissimorum fuisse sententiam, legem neq; hominum ingeniis excogitatam nec scitum aliquod esse populorum, sed æternum quiddam quod universum mundum regeret imperandi prohibendiq; sapientiâ. Ita principem illam legem & ultimam mentem esse dicebant omnia ratione aut cogentis aut volentis Dei. EX QUA illa lex quam *Dii humano generi dederunt* rectè est laudata.” *Cicero de Leg. l. II.* In this assertion, therefore, I have ventured to make, we may think ourselves fully warranted, by very high authority, as well as by the reason of the thing.

(E) The reprobation of such sentiments is expressed by Cicero, in very remarkable terms, worthy of *peculiar* notice:—“Quid dii qui dixerunt totam de diis immortalibus opinionem fictam esse ab hominibus sapientibus *reipublicæ* causâ, ut quos *ratio* non possët, eos ad officium *religio* duceret, nonne omnem religionem *funditus* sustulerunt?”

Cicero, de Nat. Deor. l. I.

(F) Surely

(F) Surely a more palpable sophism was never attempted to be imposed upon mankind than that which is held forth in the expression of the SOVEREIGNTY OF THE PEOPLE. It is no principle of common sense, or what is the best sense reduced to practice, the English Constitution, as settled and defined at the Revolution. The English Laws call the King our SOVEREIGN LORD; if so, can any man obey *two* masters? can any man be at the same time the *Governed* and the *Governor*? The very purpose of civil government and of all laws, is to take the *sovereignty* out of the hands of those, who by the very nature of the thing can never exercise it, and in whom, even in the *smallest states*, the attempt to exercise it has terminated in the extremes of violence, murder, and confusion, ending in the tyranny of those who inculcated this precious maxim. We read in Holy Scripture of “*the madness of the people*,” but never, I believe, of *the sovereignty of the people*. The whole progress of demagogues to despotism, through such principles, as it was sensibly felt, so was it most eloquently described by the political writers of antiquity. Scholars would do well to attend to the full discussion of this subject in the eighth book of the Republic of PLATO, from which I have selected a few passages, in order to promote a perusal of the whole.

Ἡ γὰρ ἀγὰν ΕΛΕΥΘΕΡΙΑ εἴκειν οὐκ εἰς ἄλλο τι ἢ εἰς ἀγὰν ΔΟΥΛΕΙΑΝ μεταβαλλεῖν καὶ ἰδιώτη καὶ τῆ πόλει. Εἰκοτῶς τοίνυν, οὐκ ἐξ ἄλλης πολιτείας ΤΥΡΑΝΝΙΣ καθίσταται ἢ ἐκ ΔΗΜΟΚΡΑΤΙΑΣ. Ἐξ (οἶμαι) τῆς αἰροτατῆς ἐλευθερίας, δουλεῖα πλεῖστη τε καὶ ἀγριώτατη—εἰς δεγε, οἶμαι, τὰς ἀλλὰς περιυτεσ πόλεις, ξυλλεγοντες τους οχλους, καλὰς, φωνὰς καὶ μεγαλὰς καὶ πιθανὰς μισθωσάμενοι, εἰς τυραννίδας τε καὶ δημοκρατίας ἐλκουσι τὰς πολιτείας.—Μαυθάνω ὅτι ὁ δῆμος ὁ γεννησας του τυραννου, Θρεψει αυτου τε και εταιρους.—τουτο δη ομολογουμενη αν ηδη τυραννις εἴη, καὶ, το λεγομενον, ὁ δῆμος, φευγων αν καπνον δουλειας ἐλευθερων, εἰς πυρ δουλον δεσποτειας αν ἐμπεπτωκως εἴη, ἀντι τῆς πολλῆς ἐκείνης καὶ ἀκαιρου ἐλευθερίας τὴν χαλεπώτατην τε καὶ πικροτάτην δουλῶν δουλειαν μεταμπισχομενος.

Plato, de Rep. l. VIII, per Maffey.

(G) PLUTARCHUS. Περὶ δεισιδαιμονίας.—Concerning the connection and reciprocal action of *atheism* and *superstition*, the sentiments of the calmest and profoundest thinkers have been uniform and decisive. The supposition that the *one* was exclusive of the *other*, and that the prevalence of the *one* precludes the *danger* of the *other*, is one of those prominent instances of *lack of knowledge for which a people is destroyed*. The generation of ATHEISM by SUPERSTITION is thus strongly and emphatically marked by PLUTARCH, in the above-mentioned invaluable treatise.

treatise. Ἡ ΔΕΙΣΙΔΑΙΜΟΝΙΑ τῆ ΑΘΕΟΤΗΤΙ καὶ γενεσθαι παρεσχεν αρχην, καὶ γενομενη διδωσιν απολογιαν, οὐκ αληθη, οὐδε καλην· προφρασεως δε τινος οὐκ αμοιραν ουσαν.

CHILLINGWORTH asserts to the same purpose, that "Experience justifies that, when and where POPERY has most absolutely commanded, there and then *Atheism* hath most abounded."

Preface to Charity Maintained.

Of the reproduction of *Superstition* from *Atheism*, the following sentiments of BISHOP BUTLER may convey very *seasonable* admonition. "The danger of Superstition cannot but be *increased* by the prevalence of *irreligion*, and by its *general* prevalence, the evil be unavoidable. For the common people, wanting a religion, will take up with almost any Superstition which is thrown in their way: and in the process of time amidst the *infinite vicissitudes of the political world*, the *leaders of parties* will certainly be able to *ferce themselves* of that Superstition, whatever it be, which is getting ground, and will not fail to carry it to the utmost length their occasions require." *Bishop Butler's Sermons*, xli. p. 339, 340.— God grant that such oracles of wisdom, as I have just cited, may not be "Dei jussu non unquam credita Teucris!"

(H) How justly and sagaciously BISHOP SHERLOCK thought in *his day* upon this subject, appears from the following passage, which occurs in the 12th of his occasional discourses.

“ The *present* Government and the PROTESTANT
 “ Religion must stand or fall together; PAPISTS
 “ are *by Principle* enemies to both; the more
 “ *ignorant* they are, the more determined and
 “ desperate enemies they will be; as being free
 “ from the restraints of conscience and reflection,
 “ to yield blind obedience to their directors.—
 “ Whenever the public has been *distressed by*
 “ *internal commotions*, the strength of POPERY
 “ in Ireland has been fatally experienced. The
 “ situation of affairs in Charles the First’s time,
 “ brought them to take arms, and the *general*
 “ *massacre of the Protestants* is still fresh in me-
 “ mory, in which *thousands* perished by cruel-
 “ ties unknown even among barbarous nations.
 “ At the Revolution, the Popery of Ireland en-
 “ dangered the Protestantism of the three king-
 “ doms, by finding employment for the arms of
 “ England, when they were wanted *elsewhere*
 “ to support the cause of Liberty and Religion;
 “ and should we ever be so unhappy as to see
 “ our Religion and Liberty put again to the
 “ chance of War, there can be no doubt *which*
 “ *side* the Irish Papists would take.”

(I) How

(1) How large a share POPISH superstition had in producing the deplorable and sanguinary scenes, which lately laid IRELAND waste, it is impossible for those who are reluctant not to admit, and must by all impartial men be immediately discerned and acknowledged. The active part which so many of their ecclesiastics have taken, the oaths of Protestant extermination so generally administered, the exemption of Papists from the murders and ravages inflicted on the persons and properties of Protestants, the confessions of the leaders in the revolt, as reported by the Committee of both Houses of Parliament, leave it beyond a doubt, even to those who are ignorant of the practice, history, and principles of that superstition. The Reports of the SECRET COMMITTEE of the IRISH HOUSE of COMMONS distinctly state, "that the Catholic priests had ceased to be alarmed at the calumnies which had been propagated of French irreligion, and were all well affected to the cause." *Vid. Appendix to Irish Committee, No. 30, p. 229.* It is not denied that *other* causes might conspire with the Popish influence. I am ready to admit, that in the early stages of this insurrection, many among the Dissenters might, with a view of destroying the established Church, co-operate with the general enemy of Protestants. Atheists, and the patrons of French politics, strongly saw in the
pre-

predominance of superstition, fewer obstacles to their purposes, than in the sound scriptural and loyal religion of the established Church, and therefore heartily courted the alliance of the Romanists. But I am persuaded that the combined force of all the *other* causes could not have produced these deplorable events, unless it had been assisted by the strength, extent, and malignity of the Popish religion. The Dissenters in the North of IRELAND, I have been credibly informed, alarmed by the fears of extermination, which their new associates so liberally denounced against all Protestants, had the judgment to discern the precipice to which they were hurrying, and to withdraw themselves in time from this nefarious combination. It is greatly to be wished that this their discretion may lead them to discern their true interest in both kingdoms *better* than in times past! Those who are acquainted with the *authentic repositories* of Popish doctrines, which they themselves admit to be the *indisputable* and *irreversible* standard of their faith, will not want the instruction of present events to inform them how precarious, and I had almost said, how *chimerical* it is, to expect that Roman Catholics should be substantially or permanently loyal to a Protestant government. As a *body* I mean, for that there are *individuals* whose humanity and loyalty would be shocked at the barbarous practices to which their PRINCIPLES lead, I am fully ready to acknowledge.

ledge. But the enquiry is not what resistance a *few* minds endued with good nature and humanity will make to their *own* creed, but what will be the influence of the system upon the *majority* of its adherents.—The history of all ages demonstrates what it has actually been.—The tenor of events is uniform. The rebellion and massacre in Ireland in 1641, and that of St. Bartholomew in France, and the commotions in Ireland during the late rebellion, all exhibit the same features. SCIRES E SANGUINE NATOS! They are equally discernible in the ferocious decrees of the council of LATERAN or CONSTANCE; and in the overbearing and inflammatory menace in the Pastoral Letter published in the name of Dr. HUSSEY, titular Bishop of WATERFORD, or in the *discreet, evasive* Pastoral Instructions of Dr. TROY, printed in Dublin, and reprinted in London, in the year 1793.—It is greatly to be wished that our Theological students would read not what is written *against* Popery, but what the Papists write *themselves*. It is to be wished that they should search for their doctrines where the Papists *themselves* tell us they are to be found. “We wish (says Dr. TROY, the present titular Archbishop of DUBLIN, in his Pastoral Instructions, p. 103), that Protestants and others may judge of our civil and religious principles by our catechisms, by our books of devotion and religious instruction, by the Pastoral Letters of our Bishops, by the dogmatical
Insti-

Institutions of Popes, by THE DOCTRINAL DECISIONS OF OUR GENERAL COUNCILS, and by our uniform conduct." We agree perfectly with Dr. TROY, and wish that they were *well* known. I particularly recommend to those who have access to them, the BULLARIUM ROMANUM, and above all, because it is the *highest* authority known to the Roman Catholics, the CONCILIA GENERALIA. The decrees of a legitimate general council are infallible and irreverfible. In this ALL parties among the Papifts agree. I leave them to fpeak for themfelves, and request Proteftants to judge what degrees of mercy to their Proteftant fellow-fubjects, or loyalty to an *heretical* prince, is to be expected from them, when their powers or numbers enable them to act. I have made large extracts from the 3d chapter of the 4th council of Lateran, held under Innocent III. in 1215, one of the moft eſteemed, and *undeniably* formal and legitimate.

“ Excommunicamus et anathematizamus omnem hærefin, extollentem fe adverfus hanc ſanc-tam, orthodoxam, catholicam fidem, quam ſuperius expoſuimus; condemnantes *univerſos hæreticos*, quibuſcunque nominibus cenſeantur; facies quidem habentes diverſas, ſed caudas ad invicem colligatas, quia de vanitate conveniunt in idipſum.

“ Dammati verò ſæcularibus poteſtatibus præſentibus, aut eorum baillivis, relinquuntur *animadverſione debita puniendi*, clericis prius à ſuis ordi-

x. 2

nibus

nibus degradatis, ita quod bona hujusmodi damnatorum, si laici fuerint, confiscentur: si verò clerici applicentur ecclesiis à quibus stipendia perceperunt.

“ Qui autem inventi fuerint sola *suspicionem* notabiles, nisi juxta considerationes suspicionis, qualitatemque personæ, propriam innocentiam congrua purgatione monstraverint, *anathematis gladio feriantur*, et usque ad satisfactionem condignam ab omnibus evitentur; ita quod si per annum in excommunicatione persisterint, extunc velut hæretici condemnentur.

“ Moneantur autem et inducantur, et, si necesse fuerit, per censuram ecclesiasticam **COMPPELLANTUR** sæculares potestates, quibuscunque fungantur officiis, ut sicut reputari cupiunt et haberi fideles, ita pro defensione fidei præsent publicè juramentum, quòd de terris suæ jurisdictioni subjectis *universos hæreticos ab Ecclesia denotatos, bona fide pro viribus EXTERMINARE studebunt*, ita quòd amodo, quandocunque quis fuerit in potestatem sive spiritualem, sive temporalem assumptus, hoc teneatur capitulum juramento firmare.

“ Si verò dominus temporalis requisitus et monitus ab Ecclesia, terram suam *purgare* neglexerit ab hac *hæretica FÆDITATE*, per metropolitanum et cæteros comprovinciales Episcopos excommunicationis vinculo innodetur. Et, si satisfacere contempserit infra annum, significetur hoc summo Pontifici;

Pontifici; *ut extunc ipse vasallos ab ejus fidelitate denuntiet absolutos, et terram exponat catholicis occupandam, qui eam exterminatis hæreticis sine ulla contradictione possideant, et in fidei puritate conferrent, salvo jure domini principalis, dummodo super hoc ipse nullum præstet obstaculum, nec aliquod impedimentum opponat, eadem nihilominus lege servata circa eos, qui non habent dominos principales.*

“ Catholicis verò, qui crucis assumpto charactere ad hæreticorum *exterminium* se accinxerint, illa gaudeant indulgentia, illoque sancto privilegio sint muniti, quod accedentibus in Terræ sanctæ subsidium conceditur.

“ Credentes verò, prætereà *receptores, defensores et fautores* hæreticorum, excommunicationi decernimus subiacere, firmiter statuentes, ut postquam quis talium fuerit excommunicatione notatus, si satisfacere contempserit infra annum, extunc ipso jure fit factus infamis, nec ad publica officia seu consilia, nec ad eligendos aliquos ad hujusmodi, nec ad testimonium admittatur. Sit etiam intestabilis, ut nec testandi liberam habeat facultatem, nec ad hæreditatis successionem accedat. Nullus prætereà ipsi super quocunque negotio, sed ipse aliis respondere cogatur. Quòd si fortè judex extiterit, ejus sententia nullam obtineat firmitatem, nec causæ aliquæ ad ejus audientiam perferantur. Si fuerit advocatus, ejus patrocinium nullatenus admittatur. Si tabellio, ejus instrumenta confecta per ipsum nullius penitus sint momenti,

momenti, sed cum auctore damnato damnentur. Et in similibus idem præcipimus observari. Si verò clericus fuerit, ab omni officio et beneficio deponatur, ut in quo major est culpa gravior exerceatur vindicta.

“ Si qui autem tales, postquam ab Ecclesia denotati fuerint, evitare contempserint, excommunicationis sententia usque ad satisfactiorem idoneam percellantur. Sanè clerici non exhibeant hujusmodi pestilentibus ecclesiastica sacramenta, nec eos *Christiæ præsumant sepulturæ tradere, nec eleëmofynas aut oblationes eorum accipiant*. Alioquin suo priventur officio, ad quod nunquam restituantur absque indulto sedis Apostolicæ speciali.

“ Adjicimus insuper, ut quilibet Archiepiscopus vel Episcopus per se, aut per Archidiaconum suum, vel idoneas personas honestas, bis aut saltem semel in anno propriam parochiam, in qua fama fuerit hæreticos habitare, circumeat, et ibi tres vel plures boni testimonii viros, vel etiam, si expedire videbitur, totam viciniam jurare compellat, quod si quis ibidem hæreticos sciverit, vel aliquos occulta conventicula celebrantes, seu à communi conversatione fidelium vita et moribus dissidentes, eos Episcopo studeat indicare. Ipse autem Episcopus ad præsentiam suam convocet accusatos, qui nisi se ab objecto reatu purgaverint, vel si post purgationem exhibitam in pristinam fuerint relapsi perfidiam, canonicè puniantur. Si qui verò ex eis juramenti religionem obstinatione

tionē damnabili respuentes, jurare fortè noluerint, ex hoc ipso tanquàm hæretici reputentur.”

We see the *text*, and have not far to look for the *comment*. I leave them *both* to the judgment of my readers. What Popery *was*, it is—so they *themselves* tell us. Experience shews us that their doctrines are not antiquated. I need not observe, that my time would fail me if I were to cite all the passages to this effect from their COUNCILS and CANON LAW—*AB UNO DISCE OMNES*. “THE RELIGIOUS PRINCIPLES OF ROMAN CATHOLICS BEING UNCHANGEABLE, THEY ARE APPLICABLE TO ALL TIMES.” DR. TROY’S Pastoral Letter to the Catholics of IRELAND, 1798.

I cannot but observe that this subject has been treated with great force, courage, and perspicuity by Dr. PATRICK DUIGENAN, a member of the late Irish Parliament, in a most masterly address to H. Grattan, republished in London for Wright, Piccadilly. Dr. DUIGENAN deserves the thanks of every loyal Protestant throughout these kingdoms, who has the sense to discern and the virtue to vindicate that genuine state of civil and religious liberty which has been substantially secured by the establishment in church and state for above a century.—Many shallow and superficial notions are corrected in his most seasonable and manly productions, and the sagacity and vigilance of Protestants directed to objects which

from an unfortunate coincidence of circumstances have been too long out of view. His observations (in p. 127) upon the necessary connection of Popish supremacy in *Spirituals*, with its Tyranny in *Temporals*, are strong and convincing. And in controverting the ordinary and groundless notion, that the power and principles of the Roman Catholics are less operative and obnoxious from the downfall of the Pope's Sovereignty in Italy, even if such an event were ultimately to take place, we find a very popular and general, though a very radical error, most powerfully and ably combated. But in truth the hostility of Republicanism and Popery is not (nor was it ever) so great as some men represent it; for it appears every day that between the advocates for the *supremacy of the Pope* and the *sovereignty of the People*, a close alliance is forming. In our own country this is growing very conspicuous.

(κ) Imperium facile iis artibus retinetur quibus initio partum est. *Sallust. de Bello Cat.*

DISCOURSE XII.

1 COR. XV. 56, 57.

“ THE STING OF DEATH IS SIN; AND
“ THE STRENGTH OF SIN IS THE LAW.
“ BUT THANKS BE TO GOD, WHICH
“ GIVETH US THE VICTORY THROUGH
“ OUR LORD JESUS CHRIST.”

IN the words of my text, St. Paul combines and concentrates nearly the whole substance of the Christian doctrine, in a manner equally distinct, resolute, and decisive. The warm affection which he bore both to the master he served, and the cause which he was *called* to support, would not suffer him to take refuge in abatements and mitigations, which, however palatable to the inclinations, would have been deadly to the interests of his converts.

HE was little inclined to amuse the inhabitants of a voluptuary and opulent city, such

as

as CORINTH is from the earliest times recorded to have been, with that artificial display of rhetoric and sophistry to which their habits strongly disposed them, and to the relish of which their taste was early formed. Literature and Philosophy, as at that time cultivated in Greece, were rather subsidiary to, than corrective of licentiousness, vice, and luxury. The refined occupations of the intellect and the elegant exhibitions of art, offered to the jaded and exhausted senses of men a kind of pause and interval, from whence they might recruit themselves for the stated recurrence of debauchery and riot. With the inveteracy of such habits, rendered still more degenerate by the *feebleness* of the moral frame to which they adhered, the great Apostle well knew that nothing short of the full energy of Evangelical doctrine could enable him with any prospect of success to contend. He speaks therefore “ *with the demonstration of the spirit and with power.*” In discoursing upon the resurrection of our Lord from the dead, proved by the most irrefragable testimony, and illustrated in its principle by the strongest analogies of natural objects around us, he takes occasion to lead us into the in-

most

most recesses of Christian Theology. He points to all we feel, and all we fear. He opens to us with a steady and severe, but with a remedial hand, the true condition of human nature, and the strength of the malady by which it is beset. To represent this to be other than it is, hath ever been the darling and incessant effort of every system of false philosophy, and of plausible and accommodating morality. From a co-operation of these with the sensual and ambitious parts of our frame, in certain stages of society, and in certain casts of polished manners, Christianity stands blasted and stunted in all its influencing motives, and all its genuine and consolatory energies. It is changed from its *high* character of being a spiritual, personal, and predominant law, to a subordinate engine of civil polity, to a circumstance of external decency, or a subject of literary curiosity. Politicians, sciolists, sophists, and all those various tribes which swarm amidst the hurry, the sensuality, the dissipation, and the foppery of a luxurious metropolis, are sedulously endeavouring to bound it to the compass, the uses, and even to the amusement of this short and precarious state.

Against

Against conceptions of the Gospel of Jesus Christ, so derogatory to its dignity and so dangerous to those who entertain them, I know no means of fortifying ourselves more efficacious, than by giving full scope to our reflections in a connected consideration of the propositions advanced in the words of my text. They are every one of primary importance, and if planted in a strong theological soil, may, if God give the increase, have “*their fruit unto holiness, and the end everlasting life.*”

The propositions brought forward by the Apostle, are three :

1st, That the sting of death is sin.

2dly, That the strength, or efficacy imparted to it, is by the law.

3dly, That a victory both over the fear of the one, and the strength of the other, is supplied by the Christian dispensation *exclusively*.

In the first proposition, two points offer themselves to our consideration—that death has a *sting*, and that *that* sting is *sin*.

That the *fear*, or, in the emphatical language of the Apostle, the *sting* of death, is in some sense a *natural principle*, must be admitted,

admitted. No propensity so common to wise and foolish, to learned and ignorant, to the wretched and prosperous, to the rude and civilized, can be with justice considered in any other point of view. Nothing is more striking than the radical ignorance of the human frame, which the philosophers of old displayed upon this subject. Indeed, concerning the FINAL CAUSE of the various tendencies and dispositions of our common nature, they scarcely formed a conjecture. Hence the fear of death was falsely considered by one leading sect, as a feeling they were able to *evade*; and by another, as one they had *strength* to *annihilate*. But the power of God is as difficult to be grappled with in the movements of our moral frame, as in the flux and reflux of the tides. I am therefore *steadily* of opinion, that men can no more expect to subdue the fear of death by the sect of *philosophy* they may profess, than from the shape and fashion of the garments they wear. The Poets, Mythologists and Legislators among the ancients reasoned much more justly concerning death than their *Philosophers*. The *former* exhibited it invariably in gloomy and despondent colours. The first
great

great and consummate master and historian of human passions and affections, lived at a period far prior to all that we call Philosophy. HE represents the most abject and servile state here on earth, to be far preferable to the highest pre-eminence in the stage of our existence beyond the grave (A).—And here, I trust, I may be permitted *incidentally* to observe, that HIS works, above all others in the Pagan world, inform us of the real state, compass, and obligation of natural law, and natural religion. Of these they are, properly speaking, the region and depository; and with regard to the existence or prevalence of any particular opinions, they, in point of fact, exhibit most valuable and conclusive evidence (B). If therefore we resort to authority, to be informed that in the heathen world the fear of death was a predominant and *irresistible* principle, we might thence collect it. This great Patriarch of heathen morality admits, and even *inculcates*, that if we could escape this our last enemy, every object within the grasp of ambition, the strength of which he fully appreciated, and most graphically described, would be a cheap sacrifice for such an exemption and indemnity (C).

I wish

I wish here that my intention may not be mistaken. I am by no means attempting to fortify a christian sentiment by the obvious authority of an heathen poet; but to shew how exactly the doctrines of holy writ are coincident with the *unsophisticated* experience of man. When therefore the Apostle represents death to be armed with a sting, does he speak in unison with the best founded and most genuine observation of human nature? or are we to have recourse to the *Epicurean*, who supposes that that sting derives its efficacy from superstition, or to the *Stoick*, who ascribes it to the untutored weakness of our habits and dispositions? I speak not here of modern Philosophy, in any of its moral modifications. It is not sufficiently definite to admit even of a division into sects. It is in all its varied forms little more than a mere rejection of the Gospel, and frequently a denial of more or fewer of the truths of natural religion connected with it. It proposes neither a legitimate end to our actions, nor any distinct regulation of our motives. It neither informs us what we are—why we are—or whither we are destined to go. Its code is purely *negative*. And it is not with-

out confidence that we may ask any man who acts under its influence, or its *infection*, whether it has supplied him with a *single* moral truth to which he can trust, and by which he is determined to virtuous conduct. It is not then to be reasonably expected, that the Apostle's position should be very forcibly encountered by any principle which modern infidelity may oppose to it. For we cannot possibly think that mere blasphemy, sarcasm, and profaneness, or a few solitary instances of the hardened and unrelenting deaths of its leading professors, even if they were more credibly and less vainly attested than they have hitherto been, can in theory or practice sufficiently overcome the strong current of natural religion, the clear dictates of uniform experience, and the express declaration of the great Apostle.

Whatever sceptical doubts may, by our *own* co-operation, perplex and confound *other* articles of our Christian creed, *this* cannot be affected by them. Philosophy may lead us to deny *outwardly*, but the invincible feelings of our nature must oblige us *inwardly* to confess, that death has assuredly a venomous sting, that the *wound* is *deep*, and the anguish poignant.

poignant. Many of us in the early and protracted decays of our frame, feel *personally* that we have death in our members.—During the small point of time in which health and vigor may exempt us from immediate fear for *ourselves*, we must still participate of the bitterness of death by the suffering of those, whose pangs the affections of nature have made our own. Either by *sympathy* with others, or *anticipation* for ourselves, there is scarcely a moment in the lives of any of us in which it may not strictly be said, “*that in the midst of life we are in death.*”

But after having discerned and acknowledged that “Death has its sting,” it will, I trust, not be more difficult to ascribe it, as we proposed, to its true cause, and to conclude with the Apostle, “*that the sting of death is sin.*”

The sages of antiquity piqued themselves much upon their acuteness in investigating the causes of the various moral appearances around them. It was asserted, “that nothing was more degrading to a Philosopher than to admit an effect without assigning a cause.” But in the moral system of God’s government, how frequent was their humili-

Y

liation!

liation ! Of man's original designation to immortality they were not aware ;—of his fall from God they knew nothing definitely. Though tradition seemed to have preserved some distinct and incontestible vestiges of the Paradisaical state among the Gentiles, yet they brought none of those documents to bear upon their opinions and judgments concerning the state and destination of man. Human misery they sharply felt, and unreservedly confessed. To *some* of them, particularly upon occasions of personal sufferance, it appeared in such lively colours as to extort from them, amidst their loud wailings, impious and blasphemous impeachments of the justice and benevolence of the great Author of the Universe (D). The sorrows of life, and the pains of death, they drew to their last dregs. But this luminous principle, the foundation of all our reasonings, and the grand aphorism, which above all others enlarges the Christian's view, they knew not : namely, that “ *by one man's offence judgment came upon all men to condemnation.*” From this ignorance proceeded all their wanderings, mistakes, and false judgments ; all the prostrate panics of their superstition ; and all the poor groveling pride

pride of their philosophy. In the instance before us they erred *radically*, in representing death to be the mere natural termination of the existence of man, either in this present state, or in the whole of his being. They knew it not as a *forfeit*, or as a *punishment*. In the hours of their frolic, prosperity, and literary luxury, they vainly and fictitiously endeavoured to paint it as the last act of a drama—the concluding part of a banquet, from which a wise man might retire with satiety, cheerfulness, and tranquillity (E). These views may serve to amuse *us*, as they did *them*, when this our enemy is at a great imaginary distance; but those are grievously mistaken who flatter themselves that its approach will justify such conceptions of it. “*Bear with me, and indeed bear with me,*” if I repeat it, that Scripture declares death to be the INFLICTION OF A PENALTY, and that sound *experience*, by which Scripture is invariably corroborated, teaches the same momentous truth. It is not otherwise to be accounted for, that this our last period, under its most favorable circumstances, should be accompanied with so much bodily pain, and so much mental sinking and destitution.—

But, in fact, its true sting is easily discernible. The consequence of our forefather's trespass inevitably remains upon us. "*Sin hath reigned from Adam unto Moses, even to those who have not sinned, according to the similitude of Adam's transgression.*"

My subject doth not here call upon me to *prove*, but to *assert*, upon the authority of Scripture, the connection between death and sin, as between cause and effect. If the poverty and impotency of the cavils which are set up against it were the object of our present consideration, it would not be a difficult task to vindicate the dealings of God to our first parents, upon every principle of retributive justice which can attach itself to the idea of a moral Governor of the Universe. A moderate degree of reflection would convince us of the *goodness* and *bounty* against which they offended; of the exact adjustment of the instance of obedience required of them to the natural and moral circumstances in which they are recorded to have been placed; of the wickedness which suggests, and of the precipitate ignorance and inconsideration which adopts an *allegorical* interpretation of the Mosaic history of the fall, or of those modern
and

and still more profligate attempts of foreign infidels, to refer these awful events to the region of mythological fiction. Neither would it be matter of greater difficulty in the *depravation*, the *misery* and *mortality* of the posterity of Adam, entailed upon them by his primæval fall, to trace an evident and undeniable analogy with the dealings of God in the *ordinary* course and tenor of his providence here on earth. By what links *our personal* corruptions and sufferings are connected with and occasioned by those of our *forefather*, till we know our structure, natural and moral, as well as he that made us, we must at present be contented to remain ignorant:—but, that diseases, incapacities, poverty, infamy, malignity, are under the moral government of God every day entailed from father to son, we SEE, and KNOW.

Feeling then into what state the *effects* of the original sin of Adam has reduced us; that it hath given calamity its efficacy, and armed death with its sting, I presume that with regard to *actual sin*, our consciences do not suffer us *seriously* to doubt, that to every one of us, in *different degrees*, the “STING OF DEATH IS SIN.” I am well aware how

incessantly this truth is resisted, how bitter a draught it is for human pride and petulance to swallow—and if we suffer our observation to take a calm and steady course, we *may* also trace the evident marks which the contemners of this great doctrine exhibit, of the righteous judgments of God in their own persons, and in the speedier infliction and more aggravated poignancy which death, hastened, or precipitated by vicious habits, almost invariably occasions. To use the words of one of the most awful as well as profound of our English theologians, “THINGS ARE WHAT THEY ARE, AND THE CONSEQUENCES OF THEM WILL BE WHAT THEY WILL BE.” It is in vain for us to contend either against God, or his laws, in our moral frame. That death *has* its sting—that this sting is derived from *original*, and incalculably aggravated by *actual* sin, are TRUTHS which must be acknowledged and felt, before any alleviation can be afforded to that despondency and alarm which embitters life, and renders death intolerable. This will appear more clearly, if we proceed to a consideration of the second clause of the Apostle’s declaration, that “*the strength of sin is the law.*” But the extended

tended and important discussion into which this opens, inclines me to defer it to my next discourse. In the mean time I will leave you with this serious admonition of the same holy Apostle—

*“ Behold the goodness and the severity of
“ God ; on them which it fell, severity ; but
“ towards thee goodness, if thou continue in
“ his goodness ; otherwise, thou also shalt be
“ cut off.”*

DISCOURSE XIII.

1 COR. XV. 56, 57.

“ THE STING OF DEATH IS SIN; AND
“ THE STRENGTH OF SIN IS THE LAW.
“ BUT THANKS BE TO GOD, WHICH
“ GIVETH US THE VICTORY THROUGH
“ OUR LORD JESUS CHRIST.”

IN my last discourse upon these words I endeavoured to justify the Apostle in the first propositions contained in them; namely, “that death has its sting,” and “sin is that sting.” I attempted to consider how far the opinions of ancient wisdom coincided with his doctrine, and what *farther* corroboration an observation of the structure of man, and an attentive view of the *final causes* of human passions, and the course of events in human life, might suggest and afford.

The

The next clause which offers itself is, “*that the strength of sin is the law.*” In a consideration of this proposition, I am more than ordinarily fearful that what I shall advance may not reach its awful importance and its wide extent.

Various have been the grounds of moral obligation, which the ingenuity of metaphysicians has devised and inculcated. But admitting the existence of a Being, who has created all things by his power, and sustains them by his providence, who superintends the actions of men in this state, and will judge them in the next, in whose hands avowedly are the greatest benefits which infinite goodness can bestow, and the sharpest penalties which infinite justice can inflict, there can be no other motive of action *ultimately* resorted to, but HIS WILL sufficiently and distinctly promulgated and announced. All *human* legislation must be derived from something *extrinsic* to itself. The persons to whom it owes its earthly origin are themselves frail, blind, mortal, perishable: they are evidently in subjection to laws arising either (according to the impious jargon of some philosophers) from the necessity of nature,

ture,

ture, or a moral governing power, which always controuls, and frequently blasts and enervates their strongest efforts. THERE IS NO LAW THEREFORE BUT OF GOD, nor any that can be obligatory but in concurrence with, and in subordination to, his high and sovereign will and authority. From hence ALL LAW, moral and social, public and private, natural and revealed, derives its beneficial strength, its remedial strength, its dispensing strength, and its damnatory strength. Upon this principle, LAW, under all these circumstances, and modifications, becomes the *strength* of God, because in its ultimate origin it is the *ordinance* of God. Instead of this, to propose either the *beauty of virtue*, *public utility*, the *fitnesses of things*, or any such like *abstractions*, as a governing rule of action, is in fact to supplant that motive which sets before us the awfulness of our *probationary* state in the strongest point of view. It is to rebel against the sovereignty of our proper Lord, and to give *other* lords dominion over us—It is to set up feeble, slender systems of morals, depending not upon *sanction*, but *caprice*—It is to render virtue a matter of *taste*, of *feeling*, a factitious, variable, inconstant, debilitated

tated principle.—It is to change *reality* into *romance*—It is *fundamentally* to subvert the strong declaration of the Apostle now before us. For, according to my apprehension, in acknowledging that all *obligation*, or if you please, *all moral motive* arises out of LAW, and that of all legislation GOD is the source, we are enabled to discern the energy of this GREAT TRUTH. The WILL OF GOD can never be separated from any action, properly speaking, *moral*: and I know of no action in which individual or social happiness is concerned, which is not of a *moral* nature.

In bringing forward these positions, we trust that we not only illustrate the meaning of the proposition under consideration, but we convey a caution against that principle of SELF DEPENDENCY, which it is the perpetual struggle of the false philosophy of all ages to inculcate and establish. Whatever action, or *system* of action is in subordination to the will of God, and in obedience to his commands, approves itself to the unadulterated conscience of man. Whatever *other* motives we may adopt, however plausible and palatable they may appear, yet, when brought to the test of experience, “*we doubt not,*” (in
the

the strong and warranted language of the 13th article of our Church) “*that forasmuch as they are not done as God willed and commanded them to be done, that they have the nature of sin (r).*” When therefore *sin* is considered, not as a deviation from an *abstract* principle, but as a distinct act of revolt against an OMNIPOTENT LEGISLATOR, we then discern the true source of the *strength* imparted to it, the genuine atrocity of its nature, and the contagious malignancy of its effects. GOD is the source of all happiness, and all his righteous commands lead to the *benefit* of his creatures. Perhaps the most awful consideration which can arise in the human heart is, that even his *justice* is ultimately resolvable into *benevolence*. From the stupendous links, which every part of the MATERIAL world exhibits to our view, in which movements apparently inconsiderable are, upon closer observation, seen to be connected with the most important and sublime, each in its place contributing to the designated function of all the others; we must *inevitably* infer, that in the MORAL constitution of things, to which the *material* is clearly subservient, that ORDER is the *design* of its transcendant AUTHOR AND ARCHITECT.

To enquire why the perversity of the CREATURE frustrates the purpose of the CREATOR, is to endeavour to pierce through the “*clouds and darknefs,*” which God has spread around that “*throne,*” of which “*righteousness and judgment are the everlasting habitation.*” Sufficient is it to us to know, that from breaches of the divine law, disorder and death ensue, and that the main strength with which sin is endowed, arises from its being an offence against a law, which is not bounded by the confined compass of human legislation, but which embraces the universe (G); that it disturbs that order, and chokes up those channels, by which infinite Benevolence diffuses his benefits to his creatures. No man sins against his own soul *only*. In the consequence of our offences, our relatives, our neighbours, our country, are clearly involved. One sin gives rise to others, very different both in kind, degree and complexion, both in the offender and all around him, each in his turn multiplying and varying its deplorable effects. And in carrying on this consideration to the utmost bounds of the moral creation of God whatever systems it may comprehend in its awful expanse, we should,

should, I conceive, be fully warranted, by every conclusion which the fertile region of ANALOGY supplies.

I cannot therefore but suggest, that if SIN were seriously considered in *this* point of view, we should more justly appreciate the malignity of those dispositions from which it originates, and the enlargement and strength of which it is capable. Every act of sin is in different degrees an act of *cruelty*, as sober experience will sufficiently verify. Great part of those sins which we represent as merely terminating in the corruption of the individual are, if duly considered, acts of *extreme* cruelty to our fellow creatures. No transgressor therefore of the revealed law of God, can reasonably assume the character of that philanthropy, to which the modern political and philosophical infidels of the day are making the most disgusting and nauseous pretences. STRONG (if these views are warranted by experience) must be the power which counteracts such robust evil, severe the penalty to which it stands obnoxious, and just the judge which inflicts it. Hence SIN, if armed with a sting commensurate to its extent, must acquire a most *formidable* force.—And farther, when we consider the TREMENDOUS *capacity* for suffering,

suffering, with which the moral frame of man is endued, an estimate of the STRENGTH of sin must fill the stoutest heart with alarm and dismay.

If then such be *indeed* the strength of sin, imparted to it by the law, it may be asked *what* law the Apostle adverted to? To which I answer, the *natural* and *revealed* law of God, from *both* of which, that strength arises. Those persons can have but little information in the moral history of man, who do not discern amidst all the deficiencies and indistinctness of natural religion, (which no man is more ready than myself to admit) the predominancy of the same truth. Concerning *natural* religion, I need not inform my present audience of the different opinions that have been entertained. Some we know have, in the teeth of fact, and in utter ignorance of the confessions which the wisest heathens have left upon record of their blindness and uncertainty, asserted that its sufficiency and clearness supercedes the necessity of Revelation. Others, on the contrary, have precipitately denied its very existence. But surely God never left his creatures without a *law*. Without a law, communicated and promulgated,
 sin

sin could not have had strength, or even existence. To the sanctions of the law of nature, and to its obligatory force, St. Paul bears the most decisive unequivocal testimony. “*We have before proved*” (says he in his epistle to the Romans) “*both Jews and Gentiles to be under sin.*” He represents the heathens not as *originally* destitute, but as corrupters of divine knowledge, “*because that when they*”

“*KNEW God, they glorified him not as God,*”

“*neither were thankful, but became vain in*”

“*their imaginations, and their foolish heart*”

“*was darkened.*” Those who are conversant in their writings well know that they did, in the words of the same Apostle, “*shew the*”

“*work of the law in their hearts, their con-*”

“*science also bearing witness, and their*”

“*thoughts also the mean while accusing or*”

“*excusing one another.*” Of many of the relative duties they entertained very adequate notions, and conceived the vengeance of heaven to be directed against a flagrant violation of them. CONSCIENCE evidently exerted its high and imprescriptible prerogative over them; and an awful dread of its verdict was not overcome by the most refined voluptuary among them. Instances are not unfre-

quent where the anguish of their crimes drove them to frenzy, and where the severity of their pangs, in this stage of their existence, derived unutterable poignancy from a tremendous though indefinite anticipation of future judgment (H). Vain, therefore, are the efforts of those amongst *ourselves*, who, to avoid the strength of the revealed law of God, attempt to escape to the regions of NATURAL RELIGION as to a situation of refuge, protection, and amnesty. Mistaken and unhappy men! “*Whither can they go from God’s spirit, or whither can they fly from his presence? If they say, peradventure the darkness shall cover them, then shall they find their night turned into day.*” The heathen, who certainly deserved such a refuge better than modern apostates from Christ, found it not. The sanctions of divine law were not to be escaped by *them*, even in the indefinite gloom of natural religion. Even *they* found the strength of sin in the law.

If we turn our eyes to the law of Moses, it is to be observed, that though the compass of its sanctions is confined to temporal penalties, yet that its strength in exacting those penalties was conspicuously severe. Most
striking

striking doth the perversity of the Jewish nation appear, who in the face of benefits bestowed, of privileges conferred in the *immediate* presence of God, obstinately and repeatedly preferred the idolatrous corruptions of the surrounding nations to his pure worship, and his righteous commands. They despised and maltreated the long order of prophets whom he vouchsafed to send among them, and filled up the measure of all their rebellious iniquity, by the rejection and crucifixion of the promised Messiah. Against them therefore the law always was, and still *remains*, the strength of sin. Its sharpest penalties were inflicted, in the various natural calamities which beset them, in the signal judgments which were sent upon them, even to the slaughter of thousands and tens of thousands by pestilence and war, in their long banishment under the tyranny and insults of the Babylonian and Assyrian monarchs, and in the utter destruction of their city by the Romans, with circumstances of aggravated misery, (of which even the age we live in scarcely exhibits a parallel;) and lastly, in the total extermination and dispersion among all the nations of the earth, with a mark set

upon them, like Cain of old. Whoever collects and combines these circumstances, part of which are upon undoubted record, and part of which are now passing *immediately* within our own observation, will scarcely be of opinion that the privilege of the seed of Abraham has enervated the law, or afforded the smallest pretext to that imputation of partiality, which the petulance of infidels has at times presumed to charge upon the equal and common Lord and Father both of Jews and Gentiles. Indeed, the inconsistency of infidelity is, in this instance, sufficiently prominent: it at one time arraigns the *severity* with which the Jewish nation was treated, and at others profanely reprobates the bountiful hand which granted *unmerited* and *exclusive* benefits and favours to so obstinate and stiff-necked a people. Steady observation upon the history, condition and circumstances of that infatuated nation, would irresistibly evince that God is not in his dealings capricious or unequal. But the vindication of his righteous dealings in this particular, is not the immediate subject to be pursued. It is merely our purpose to shew, that God hath concluded *all men*, both Jew and Gentile, under *sin*—That his

1

laws,

laws, either under the light of nature, or the Mosaic dispensation, *distinctly* indicate that they are armed with penalties, the sharpness of which is inevitable and intolerable—that these penalties being connected with the order and happiness of the UNIVERSE, cannot, with regard to all that passes under our observation, in the common course of the moral government, be dispensed with; that without some interposition beyond our power to effect, or our wisdom to devise, *tribulation* and *anguish* is, without *exception* or *mitigation*, in the order of things destined to every soul that doeth evil, of the Jew first, and the Gentile afterwards.

If therefore a consideration of the state to which sin has reduced us, has its due influence,—if the *past* course of human affairs,—if the PRESENT AWFUL STATE OF THEM has ever been attended to by us,—if in the investigation of religious truth we have proceeded one single step beyond the beggarly elements of metaphysical speculation, of *political expediency*, or of external decorum,—if we spiritually discern that life is gloomy, that conscience is importunate, that calamity is imminent, and death desperate,—if we have

any moral apprehension of these things, either for ourselves, or our relatives, we shall have no small interest in inquiring what is that victory over the sting of sin, and the strength of the law, which God has given us through Jesus Christ our Lord.—But this will, by his blessing, be the subject of our closing discourse on the words of the text.

DISCOURSE XIV.

I COR. XV. 56, 57.

“ THE STING OF DEATH IS SIN; AND
“ THE STRENGTH OF SIN IS THE LAW.
“ BUT THANKS BE TO GOD, WHICH
“ GIVETH US THE VICTORY THROUGH
“ OUR LORD JESUS CHRIST.”

WHOEVER would judge completely and distinctly of Christianity, should frequently bring it to the test of *experience*. The Gospel professes to deliver us from *evils* of the greatest extent and malignity, and to confer *benefits* of the highest value and importance. These have both of them reference to a *presupposed* state of man, and to the whole of the moral condition in which we are represented to be placed. If therefore the scriptural descriptions of this state and condition, do *not* appear to be warranted by

an examination of what passes within our notice, both with regard to *ourselves* and *others*, we might be justified in concluding, that a system founded upon *false* and delusive views of human nature, could not proceed from him who *created*, and therefore *knew* what was in man. If, on the contrary, by descending into ourselves, by turning the eye of reflection on our frame, we *there* behold as in a faithful mirror all that the Gospel represents us to be;—if our fears and hopes, our happiness and misery are *there* appreciated with a truth and exactness, which can no where else be found, then are we bound to a strong *presumption* at least, that it is *proportionably* entitled to our confidence, when it exhibits to us “*the evidence of things NOT “seen, the substance of things hoped for.”*” To this safe and most rational test Christianity may assuredly be brought, and it is greatly to be wished by all who have its interests and influence at heart, that by this it may be calmly and fully tried. Thus, with regard to the subject before us, if the course of human life is such as to present but *moderate* sufferance or sorrow to our observation, if we discern in it but *slender* obstructions to our happiness,

pineness, if our anxiety in prospect, or pain in retrospect be *inconsiderable*, THEN indeed might men be less solicitous in providing such *resources* as the Gospel graciously offers to our acceptance. Or—if, in the language of ancient philosophy, the sum of what we are destined to “bear and forbear,” however great in itself, is not beyond the measure of our own *unassisted* efforts; even *then* might the rejection of such offers be supported, by a recurrence to our *own* powers and exertions.—BUT if what has been advanced in my two former discourses is in *any degree* supported by fact; if sin has its sting, and the law its strength; then will the grave also its victory, and the captivity and misery of man be consummated! If death be the penalty of sin, and human life merely an *entrance* and an *avenue* to it, then will its horrors poison every portion of satisfaction which any human success can offer to us. If death be an introduction to an infliction of misery, of which the *degree* is not to be calculated, and the *end* is not to be reached, even by the utmost stretch of imagination; if the universal feelings of mankind, even under the light of nature, *anticipated* this,
and

and revelation *confirms* it—THEN the first question to be determined by us is, whether we have any thing *ultimately* to stand by in a *rational* search after happiness and comfort but a vigorous effort, to avoid the penalties, and obtain the promises of the Gospel:

That a remedy for the pains of death, the guilt which occasions them, and the anxiety and misery by which they are preceded, can be supplied by *ourselves*, may in strict conformity with that EXPERIENCE to which we profess to appeal, be positively denied. That from disease, decay, and death there is no deliverance, either from *human* strength or wisdom, it is superfluous to assert. But as to their *influence* upon our peace and comfort, their *virulent operation* upon our moral frame, their *irruption* upon our most exulting moments, upon our most intrenched security, we are *equally* helpless, (however reluctant men may be to acknowledge it) either in sustaining or even alleviating them. The STOICK asserted, “ that man’s repose was disturbed not by things themselves, but by his “ *opinions* concerning them.” But what, in the name of common sense, is gained by this?

All

All human happiness we know depends upon *opinion*. But of our *opinions*, or the influence they have upon our happiness, we are no more masters than we are over *events* themselves. How poor a resource the highest heroism of ancient philosophy affords us, may be judged by the weakness of this vaunting aphorism, which merely asserts the fact of which we complain, instead of proposing a remedy against it. The true point of enquiry is, what can alleviate or counteract those *opinions* and *impressions*, which the consciousness of sin, and the approach of death make upon the human heart? The SENSUALIST, by his first principle, admits that *he* cannot. “*Eat and drink, for to-morrow we die.*” The very paraphrase of this is its confutation. These enjoyments to which I cling are of such a nature, that I cannot promise myself a day’s security in the possession of them. Nor (permit me to observe) do the higher and more apparently *dignified* objects of pursuit, confer upon us any right to gainsay this poor and justly despised Sensualist. Men *may* be strongly fortified in understanding, in fame, in wealth, in rank, in honor; they may fix the standard of ambition

on its highest eminence; they may *inherit*, or what is perhaps more intoxicating, they may *acquire* rank, power, and wealth by the exercise of superior talents; they may view their domains and dwellings with the same eye of unhallowed exultation, which brought on the subsequent humiliation of the Eastern Monarch—" IS NOT THIS GREAT BABYLON THAT I HAVE BUILT?" But I entreat you to consider, what atom of real sufficiency doth all this confer in allaying the apprehensions of death, and the state consequent to it? Is the tenure of men a whit more certain, in such acquisitions, than in the frivolous objects of mere sense? Disease may in a moment, or the still more painful sense of decay, gradually blight and blast every efficient effort of those intellectual powers, which were once the source of their consequence and distinction, and the pride and joy of their undisciplined hearts. If *sensuality* effeminates the mind in bearing the reverses which must occur, *ambition* renders its votaries still more miserable, by an irritating remembrance of the towering elevation from which they have fallen. It is to be feared, that the wise in their generation, and the long-sighted, in their views, have not
 even

even the *low* portion of wisdom of the Epicurean they despise. *They* do not go the length even of raising a *delusive* superstructure upon a *right* foundation. *Their* boasted wisdom does not carry *them* so far as to say, "Let us raise our consequence, heap up riches, accumulate honors, extend our influence, FOR "to-morrow we die." Poor, miserable man! whose very *wisdom* is weaker than his *folly*, and whose *captivity* is effected by his presumed *strength*!

If then "the lust of the eye, and the pride of life" will not bear us out in any resistance to the incumbent weight of our mortal and calamitous situation, much less will that *philosophy*, which is compounded of *both* of them. Even *before* God vouchsafed his revelation by Jesus Christ, the attempts of men to rescue themselves, were confessedly vain and impotent; they notoriously built upon *principles* which the course of human affairs would not warrant; they had recourse to *motives* as factitious as the *principles* on which they were founded. Some denied death or adversity to be evils. They grappled with truth and fact, and represented the general tendencies and sensations inseparable from

from the human frame, to be *incidental* weaknesses, which it was in the power of the wise man to conquer. If death took from him the dearest object of his affections, the suggestion of this philosophy was, that these his relatives never properly belonged to him,—that they were extrinsecal and adventitious possessions,—that his affection was attached to mere mortals (1),—and that reflection would perfectly relieve him from the pangs which such losses occasion in vulgar, uninitiated minds! From this specimen, we may conclude what victory over sin and death, the sternest and strongest system of ancient morals, could supply.

BUT whatever were the *errors*, the *vauntings*, and the *weaknesses* of Pagan philosophy, to God's righteous and merciful tribunal alone it stands amenable. We take not upon us to mark the degree of *guilt*, which was both the cause, and, in its turn, the consequence of their opinions. One high pitch of crime it certainly did *not* reach—that of resisting and rejecting the light of the REVEALED will of God. Concerning its utter impotency, and radical mistakes, we have a clear right, and it is our undoubted duty to determine.

determine. But we presume not to break in upon the hallowed and tremendous sanctuary of his dealings and decrees, satisfied that to those who were "*without,*" justice will be administered according to *consummate* mercy, by him who will judge men both according to their *deeds*, and the *light* vouchsafed to them.

But of modern infidel Philosophy, I know no conclusion that can administer a single ray of comfort. We must be *quite certain* that death is everlasting sleep, before the miserable refuge of insensibility and stupefaction can be resorted to. Even a *slight conjecture* that it may *not* be so, will utterly defeat our purpose. *Scepticism* cannot secure us, even though the arguments in favor of death being the final destruction of body and soul, had a real preponderance. Much less is the sinner sinking with morbid debility, amidst the nameless horrors and throes of approaching dissolution, enabled to appreciate such a supposed preponderance, or nicely to weigh the moral evidence by which it is counterbalanced. On the contrary, the horrors he *already* feels, will incline him to anticipate, still farther and more terrible degrees
of

of them, and to infer that what he now experiences, is but the beginning of sorrow. This I conceive to be the *least* aggravated statement of the destitution of an infidel death. We have reason to suppose, that misery seldom stops at *this point*; but that the light which we have during our whole lives obstinately rejected, bursts in upon us to our unutterable dismay in these tremendous moments. The despised long suffering of God, the sanctity and benevolence of his laws, the gracious mildness of their administration in Christ Jesus, the violated interests of our country, the mischief done to our nearest relatives by the example of our apostacy, will then overwhelm us with irresistible conviction and despair!

“ *Wretched men that we are! who shall deliver us from the body of this death?*” Doth it not become us, as reasonable and reflecting beings, “ *to lift up our eyes to the hills from whence cometh our help, for our help cometh even from the LORD, who hath made heaven and earth.*”

I believe that there is no evil with which human life is afflicted, but what is connected more *nearly* or *remotely* with the consciousness of unpardoned sin. Those chagrins, disappointments,

pointments, heartburnings, envyings, competitions, which seem *farthest* removed from this source, are in fact to be derived from it. Till we are reconciled to God, death must be the final close of all that our eyes can look after, or our hearts desire. The objects, therefore, which are now *present* with us, acquired an inconceivable value, and those are held our bitterest foes, who are competitors with us for them. Those fears and apprehensions, which render us so formidable to one another, are to be referred to the same origin. If death be the beginning of our misery, and the end of our joys, then must the favor of those, who can bestow all that is wished for in this short precarious state, become of *mighty* concern. We will not obey GOD, and therefore we are captive one to *another*: the opinions of men successful in their advancement, conspicuous for their talents, elevated in rank, powerful in influence, become a fearful and domineering tyranny. And why?—Because *this world* is our ALL, and they can obstruct our interests in it. Were our confidence strong in GOD, he would be equally our hope and refuge in every stage of our existence to which

his power might remove us. Whatever we dread, arises from our hostility to HIM. And how can we render ourselves acceptable to him, who for our sins is most justly displeas'd? Perfect innocence, I presume, *none* can offer. Different are the *degrees* of our offences; but if the sum of the *crimes* of men is to be estimated by their *miser*y, (and *collectively* it cannot be brought to a surer test) it must be great indeed! Few are those who have not made a tremendous addition to this mass of sin and sorrow. The favor and blessing of God is therefore withdrawn from us! Where then is our hope? By *nature*, penitence, even attested by reformation, cannot disarm the justice, or allay the anger of the great moral Governor of the universe. To beings thus circumstanced, Christianity opens its grand leading principle, drawing an EVER-LASTING boundary between natural and revealed religion. “*God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.*” This is our ROCK and FORTRESS,—This is the *badge* of our profession. Though the Gospel has indubitably brought life and immortality to light, yet before these can be looked to as a blessing,

the

the curse of the law, and the sting of sin must be removed. Otherwise, where would be the *benefit* and *privilege* of existence protracted under the wrath of God, and the infliction of the punishments denounced against transgression? By the SACRIFICE of himself on the cross, CHRIST has effected that remission of sins, which no *other* sacrifice was worthy to obtain. Here our anxiety and captivity ends,—Here our VICTORY commences. “HE hath borne our sorrows, and God hath laid upon HIM the iniquities of us ALL.” In this truth is contained the very ESSENCE of the Gospel. We must therefore, if we wish for deliverance from misery and thralldom, beware of every opinion which counteracts or enervates it. Its adaptation to our wants, its adjustment to our circumstances, is *conspicuous*. In contending therefore for this, we contend for all the *subsequent* triumphs of our faith, and privileges of our profession. If CHRIST IS OUR PEACE, then is our assurance of the mercy of God *unshaken*. This is a well-spring of HOPE, and without HOPE, the very name of RELIGION is nugatory. This well-grounded expectation of our acceptance

with God through Christ, will diffuse a *vivacity* of obedience over our whole moral conduct, which no *other* principle can supply.—Sin being thus conquered, and the hand-writing of ordinances against us abolished, all the subsequent actions of the Redeemer exhibit a continued course of victory. By an act of power, of greater sublimity than any which the human annals exhibit, attested by evidence stronger than any which they record, the barriers of the tomb were burst, and by the resurrection of our Lord from the grave, “DEATH WAS SWALLOWED UP
“ IN VICTORY.” By his glorious ascension into heaven, (an event to which our truly primitive and apostolick Church at this time directs our view) his triumphs and the evidences of his mission were completed, and consummated. By this event he is “*set down*
“ *at God’s right hand in heavenly places,*
“ *far above all principality, and power, and*
“ *might, and dominion, and every name that*
“ *is named, not only in this world, but also in*
“ *that which is to come.*” And it is with joy unspeakable that we reflect, that as these sufferings; and this humiliation of the Redeemer were not undergone on his own account, so
neither

neither do his victories and triumphs terminate in himself, but reach in their effects to the meanest and poorest of the sons of men. In him WE “*are more than conquerors.*” Through HIM our conscience is healed, and peace and comfort is restored,—sin hath no more dominion over us. Through HIM the prison of the tomb is opened,—through HIM we consign with affectionate confidence our dear and venerable relatives to the grave, and, in the inimitable and overwhelming language of the great Apostle, “*we sorrow not as men without hope for those that sleep in him.*” And when the valley of the shadow of death is to be trod personally by ourselves, we trust that through HIM our agonies will be softened, and our sinking spirits supported, and that he will not suffer us in our last hour for any pains and pangs of impending dissolution to fall from HIM. By HIM we expect (in the transcendent strain of our English liturgy) through the grave and gate of death to pass on to our joyful resurrection; we aspire to ascend with him to those blissful mansions, where in the midst of the spirits of just men made perfect, and those HOLY PERSONS whom we most tenderly LOVED here on earth, and in the presence

presence of God the judge of all, and this the Mediator of the new covenant, sin, sorrow, and death, shall be no more, and the tears shall be for ever wiped from every eye!

In recollecting therefore this *system* of benefits, this uninterrupted career of victory over our most cruel enemies, surely the *first* sentiments which occur, are those of deep humiliation on our parts, and exuberant gratitude to its great author and finisher. Here FAITH and PHILOSOPHY forever separate,— Here Christianity takes it stand—“ *We gain*
 “ *not this victory through our OWN sword,*
 “ *neither was it our OWN arm that helped us,*
 “ *but it is GOD’s right hand, HIS arm, and*
 “ *the light of HIS countenance, because he*
 “ *had a favor unto us.*” But to our exultation we are to add zeal, caution, energy, exertion. My *present* audience are, I trust, little inclined to forget, with the miserable enthusiasts of the day, (who every where swarm around us, disgracing and disfiguring the Gospel they *pretend* to honor) that after all the *unspeakable* extension of mercy which Christianity holds forth with overflowing beneficence, CHRIST still departs not from his HIGH LEGISLATIVE DIGNITY, AND JUDICIAL

JUDICIAL AUTHORITY.—WE shall not assuredly dismiss from *our* minds, that he has proposed LAWS to our obedience, and will still, for an obstinate contempt of them, condemn us inevitably and irretrievably. May the inference which the great Apostle immediately subjoins to the words of my text, be yours and mine—“*Wherefore, my beloved brethren, be steadfast, unmoveable, always abounding in the WORK of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*”

NOTES.

(A) The reply of Achilles in the shades below to Ulysses, who suggested to him the high pitch of honor he had attained while on earth, is one of the most *feeling* documents which could be offered to pride and ambition, under the *light of nature*.

Βελοϊμην κ' επαρουρος εων θηλευεμεν αλλω
 Ανδρι παρ' ακληρω, ω μη εϊσος πολυς εση
 Η πασιν νεκυεσσι καλαφθιμενοισιν ανασσειν.

Odyss. A.

(B) The works of Homer are in this *point of view* (in which I cannot help thinking that they are not sufficiently considered) invaluable. His Moral Philosophy is declared by no *mean judge* to be the best extant—

——— quid sit pulchrum, quid turpe, quid utile, quid non,
 Planius ac melius Chryssippo ac Crantore dixit.

And I own I conceive his *theological* sentiments, when divested of the thin integument of the mythology in which they were enveloped, are more just and true, and corresponding to reality and fact, than those which Zeno, Aristotle, or even
Plato

Plato himself have delivered down to us. Are there absurdities in Homer on these subjects?—What shall we say on the other hand of that Philosophy, which is declared by him who was best acquainted with all its varieties, (Cicero I mean) to exhibit, on subjects of Theology merely, the “*delirantium somnia?*” Are there, on the contrary, any strong and prominent theological truths, in the writings of these sages? I think we may produce passages from this great *poet*, which will considerably *surpass* them. On the derivation of all virtue from GOD as its foundation and cement, in the 1st Iliad;—on the strong effect of *prayer*, and the *placability* of the divine nature; in that most singular and arresting passage in the 9th, from the 492d to the 510th line;—on the *Origin of evil*, in the 31st, 32d and 33d verses of the 1st Odyss.—he leaves Philosophy *far* behind him.—Those who are desirous of seeing this subject fully illustrated and exemplified, will consult two excellent works, replete with very curious and valuable information,—Homeri Gnomologia, per Duport. Cantab. 1660. 4to. and Homerus ΕΒΡΑΙΖΩΝ, sive Comparatio Homericum Scriptoribus sacris, per Zach. Bogan. Oxon. 1658. 12mo. Any Scholar who might re-edit the *first* of these works, would render a *substantial* service to morals and theology.

(c) Vid.

(c) Vid. Iliad M. v. 322 to 325.

(D) How much upon a level in this deplorable destitution, their *wisest men* were placed with the meanest vulgar, the *two* following declarations of their greatest writers sufficiently indicate; to which it would be well if those who look for comfort in Philosophy would attend. TACITUS, in recollecting the misery of the calamitous events he relates, thus infers: “ Neque unquam atrocioribus populi Romani cladibus magisve justis indicium approbatum est non esse curæ DEIS securitatem nostram, esse ultionem.”

Tacit. Hist. L. I.

What consolation Paganism afforded, even to a *virtuous* mind, in the severe trial of the loss of near relatives, let the following well known citation decide; and may it convey awful reflection to every *scholar*!

“ Quis enim bonus parens mihi ignoscat, si
 “ studere amplius possum? ac non oderit hanc
 “ animi mei firmitatem, si quis in me est alius
 “ usus vocis quam ut *incusem Deos* superstes
 “ omnium meorum; nullam terras despiciere
 “ *Providentiam* tester? si non meo casu, cui
 “ tamen nihil objici, nisi quod *vivam*, potest, at
 “ *illorum* certè quos utique *immeritos* mors
 “ acerba damnavit.”

Quintilian de Inst. Orator. L. VI.

(E) “ Cur

(E) “Cur non ut plenus vitæ *conviva* recedis?”

Lucretius,

And after him his imitator:—

“Inde fit ut raro qui se vixisse beatum

“Dicat, et exacto contentus tempore, vitâ

“Cedat, uti *conviva satur*, reperire queamus,”

Hor.

(F) This position, among others in our 39 articles, has often been *precipitately* objected to—See the Bishop of Lincoln’s most *satisfactory* elucidation of it.—The Student in Divinity will find great advantage in investigating the genuine doctrines of our Church, in that eminent work of this Prelate, entitled, “*The Elements of Christian Theology* ;” where we find a rare union of perspicuity, judgment and *decision*, and of that Christian *calmness* and *charity*, which should accompany *all* Theological research,

(G) In the celebrated Hymn of CLEANTHES, the expressions of this philosophical Poet seem to indicate a similar cast of thought.

— Καλεθθενεις ΚΟΙΝΟΝ ΛΟΓΟΝ ἕς δια πάντων
Φοιῶ μινυμενος μεγαλοῖς μικροῖς τε φασσιν.

(H) Among various instances of this truth, which occur to the most *cursor*y reader, that of
NERO,

NERO, after the murder of his mother, stands most awefully prominent, as recorded by SÜETONIUS:—"Neque tamen Sceleris CONSCIENTIAM, quanquam et militum et senatûs populique gratulationibus confirmaretur, aut *statim* aut *unquam* postea ferre potuit; sæpe confessus exagitari se maternâ specie, verberibus furiarum, ac tædis ardentibus. Quin et factò per magos sacro, evocare manes et exorare tentavit. Peregrinatione quidem Græciæ, Eleusiniis sacris, quorum initiatione impii et scelerati voce præconis summoventur, interesse non ausus est."

Suetonius in vitâ Neronis.

It is extremely singular that the power of this internal judge and monitor was admitted even by the Epicureans and Atheists of *antiquity*.

Sed metus in vita pœnarum pro malefactis
 Est insignibus insignis, scelerisq; luela
 Carcer, et horribilis de faxo jactu', deorsum;
 Verbera; carnifices; robur; pix; lamina; tædæ:
 Quæ tamen et si absunt, *at mens sibi conscia facti*—
 Præmetuens adhibet stimulos torretque flagellis.
 Nec videt interea qui terminus esse malorum
 Possit; nec quæ sit pœnarum denique finis.
 Atque eadem metuit *magis hæc ne in morte graveſcant.*

Lucretius de Rer. Nat. Lib. III. v. 1027.

(1) The passage already cited from QUINTILIAN (in Note D) will throw irresistible light upon
 the

the folly of the Stoick precept. Εφ' εκασῶ τῶν
 ψυχαγωγῶν, ἢ σεργομενων, μεμνησο επιλεγειν ὁποιον
 εστιν——αν παιδιον σαυτε καταφιλης, ἢ γυναικα, ὅτι
 ΑΝΘΡΩΠΟΝ καταφιλης· αποθανούτος γαρ αυτε ου λαρα-
 χθηση!!!

Epidictus.

FINIS.

B O O K S

LATELY PUBLISHED

BY F. AND C. RIVINGTON,

No. 62, St. Paul's Church Yard.

1. **T**HE THEOLOGICAL, PHILOSOPHICAL, and MISCELLANEOUS WORKS of the Rev. WILLIAM JONES, M. A. F. R. S. To which is prefixed, a short Account of his Life and Writings. Handsomely printed in twelve Volumes 8vo. Price in Boards 5l. 8s.

2. REFLECTIONS on the Political and Moral STATE of SOCIETY, at the Clofe of the Eighteenth Century. With a Supplement, in which the Political State of Society is continued to the Month of June, 1801. By JOHN BOWLES, Esq. In one Volume 8vo. Price sewed 5s. 6d.

3. A PLAIN and PRACTICAL EXPOSITION of the COMMANDMENTS, in Ten short Discourses, with an Introduction: Adapted to general Use. By the Rev. S. GLASSE, D. D. Rector of Wanstead, Essex, and Chaplain in Ordinary to his Majesty. In one Volume, Price in boards 3s. 6d.

4. SERMONS on the PARABLES. By J. FARRER, M. A. late of Queen's College, Oxford. In one Volume 8vo. Price in Boards 7s.

* * * A second Volume, which will complete the Author's Plan, is preparing for Publication.

5. A

BOOKS printed for F. and C. RIVINGTON.

5. A Fourth Volume of SERMONS on PRACTICAL SUBJECTS. By the late Rev. SAMUEL CARR, D. D. Prebendary of St. Paul's; Rector of St. Andrew Under-shaft, London; and of Finchley, Middlesex. 8vo. Price in boards 8s.

6. SERMONS preached on several Occasions. To which are added, THREE CHARGES and a CIRCULAR ADDRESS to the Clergy of the Diocese of Offory, on the State of Ireland, in the Year 1797. By T. L. O'BEIRNE, D. D. Lord Bishop of Meath. In one Volume 8vo. Price in boards 6s.

7. EXTRACTS, Moral and Sacred, or a few HINTS selected from the Writings of the Wise and Good, in Support of the Cause of Religion and good Order. By the Rev. D. YONGE, M. A. Vicar of Cornwood, Devon. In one Volume 12mo. Price 3s.

8. The MEDITATIONS of a RECLUSE, chiefly on Religious Subjects. By JOHN BREWSTER, M. A. Vicar of Stockton upon Tees, and Greatham, Durham. Handsomely printed in one Volume, Price in boards 5s.

9. HISTORY the INTERPRETER of PROPHECY, or a View of Scriptural PROPHECIES and their ACCOMPLISHMENT in the PAST and PRESENT Occurrences of the World, with Conjectures respecting their future Completion. By HENRY KETT, B. D. Fellow of Trinity College, Oxford, and one of his Majesty's Preachers at Whitehall. The fourth Edition. In two Volumes 8vo. Price in boards 14s.

10. The DIVINE ORIGIN of PROPHECY, illustrated and defended in a Course of Sermons, preached before the University of Oxford, in the Year 1800, at the Bampton Lecture. By the Rev. GEORGE RICHARDS, M. A. Vicar of Bampton, and Rector of Lillingstone Lovell, Oxfordshire, and late Fellow of Oriel College. In one Volume 8vo. Price in boards 6s.

11. A

BOOKS printed for F. and C. RIVINGTON.

11. A COURSE of FAMILY SERMONS. By the Rev. E. W. WHITAKER, late of Christ Church, Oxford; now Rector of St. Mildred's, Canterbury.—It is proper to state, that this Work is not a Compilation from the Writings of various Divines, but an original Composition, consisting of Fifty-four Discourses, written and arranged with a particular View to domestic Instruction in the Faith and Duties of a Christian. The second Edition. In three Volumes 8vo. Price in boards 1l. 1s.

12. SERMONS to COUNTRY CONGREGATIONS. By the late Rev. GEORGE HAGGITT, M. A. Rector of Beachamwell, Norfolk. The fourth Edition. In two Volumes 8vo. Price in boards 14s.

13. SERMONS containing Answers to some popular Objections against the Necessity of the Credibility of the Christian Revelation, preached before the University of Oxford in the Year 1799, at the Bampton Lecture. By WILLIAM BARROW, of Queen's College, L. L. D. and F. S. A. In one Volume 8vo. Price in boards 7s.

14. The SCHOLAR ARMED against the ERRORS of the TIME; or, a Collection of Tracts on the Principles and Evidences of Christianity, the Constitution of the Church, and the Authority of Civil Government. The Whole intended for the Information and Assistance of young Students in our Schools and Universities; and published by a Society for the Reformation of Principles. The second Edition. In two large Volumes 8vo. Price in boards 16s.





