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Claude, Jean, 1619-1687.

An essay on the compositio
of a sermon

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A N
E S S A Y
O N T H E
C O M P O S I T I O N
O F A
S E R M O N.

Translated from the original FRENCH of

The Rev^d. JOHN CLAUDE,

MINISTER OF THE FRENCH REFORMED CHURCH AT
CHARENTON.

W I T H N O T E S.

By ROBERT ROBINSON.

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A
WORKMAN THAT NEEDETH NOT TO BE ASHAMED,
RIGHTLY DIVIDING THE WORD OF TRUTH.

S. Paul.

I N T W O V O L U M E S.

V O L U M E T H E F I R S T.

C A M B R I D G E,

Printed by FRANCIS HODSONS:

Sold by J. BUCKLAND, Paternoster-Row, London;
and T. FLETCHER, Cambridge.

M D C C L X X I X.

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THE following essay is published in its present form for the use of those studious ministers in our protestant dissenting churches, who have not enjoyed the advantage of a regular academical education. Whatever end it may answer, our churches will allow me the honour of having taken some pains to endeavour to serve them.

One, of the many invaluable privileges, which our congregations enjoy, is that of choosing their own ministers. The principal object of attention among our people in choosing their ministers is the *piety* of candidates; consequently, the choice often falls on a man, whose religious principles are his whole qualification: The far greater part of these ministers, however, are men of good natural abilities, and sincere piety; they have a thorough knowledge of the practical part of scripture, just notions of civil and religious liberty, an unblemished moral deportment, an honest and good heart, and an extensive usefulness among the people of their charge. They are the ministers of the people's own choice, and therefore highly esteemed by them.

The most learned of their brethren, who know the true interest of the whole
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body of non-conformists, and the true ground of non-conformity, encourage and esteem these worthy characters, and approve their ministerial conduct—because the choice of them is constitutional, and agrees with the maxims of our popular church polity—because they submit to inconveniencies, suffer hardships, and carry principles of piety and non-conformity into places, where ministers more delicate and refined either cannot go, or could not be understood, were they to go—because these brethren not unfrequently break up fallow ground, found churches, and prepare the people for a succession of learned ministers—because there are now, and always have been so many other learned men of the party, ready to defend the out-works of christianity, that want of literature may well be dispensed with in these useful men—and because also, the churches, that chose them, always retain a right of dismissing them from their own service, and assume no right of imposing them on other churches. Religion and good policy unite to patronize these good men.

When we allow, that some of our ministers, are *illiterate*, we do not mean to allow that any of them are *ignorant*.
Our

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Our churches would not choose him for a minister, who was ignorant of *religion*, that only science, which they elect him to teach. I will venture to affirm, in spite of Lord Clarendon and Dr. Burn, that we have not a brother so ignorant and so impudent as to dare to preach to seven old women in a hogstye, what Doctors and Bishops have preached before universities and kings. *

The very high encomiums, which I had always heard passed on episcopalian sermons, and the very shocking ideas, that I had been taught to entertain of a sermon preached in a barn by a dissenter, naturally led me to suppose, when I first read the following essay, that the first sort would exemplify Mr. Claude's rules, which I perceived were rules of good sense, and that the last would exemplify the vices, which he censures: but I soon found myself greatly deceived. It was natural then to inquire, how one sort acquired the reputation of being learned, orthodox, pious standards of pulpit-excellence; while the others were deemed

* See the Preface to the Non-conformists memorial, written by my worthy friend, the Rev. Mr. Palmer, of Hackney, page vi.—Then look in the indexes of these volumes for the names — Gauden — Andrews — Brett — Bisse — Byam — Sarcroft — Wood — Langford — Beveridge — Clarendon — Nichols — &c. &c.

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deemed ignorant, illiterate, contemptible schismaticks and hereticks, whose very reputation is scandal, when their enemies are forced to give it. I have neither secrets nor fears in religion, and, as I have indulged a freedom of inquiry all through the following notes, I think it needless to enlarge here.

Twelve years ago I first met with this essay, and I immediately translated it for my own edification, adding a few critical notes from various authors. Six years after, I added several more quotations, intending them for small exercises for one of my sons. About three years ago, I was persuaded by many worthy ministers of my acquaintance, who had occasionally seen the work, to enlarge the notes for the use of our brethren abovementioned, and to publish it. In May 1776, I had the misfortune, by a fall from a coach, to sprain my ankle. This laid me long aside from my publick labours, and deprived me of what above all things in the world I loved, frequent preaching of lectures in villages, where members of my congregation lived. I endeavoured to console myself, and assist my brethren by revising, enlarging, and publishing this essay. To this several gentlemen advised me,

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me, and at the same time Christopher Anstey, Esq; of Bath, generously offered me the use of the large library of his good father, the late Dr. Anstey; and my good friends Mrs. and Miss Calwell, both generous benefactors to our education society at Bristol, where pious young men, recommended by our churches, are prepared for the ministry, liberally furnished me with every accommodation, hoping, as the excellent tutors of that society have been pleased to think, that the Essay might be of great advantage also to their pupils. This plain tale is the best account I can give of a work, which it might appear arrogant in me to publish, and of a collection of notes, which must seem an odd farrago, unless the different views of the compiler at different times be considered.

I see many faults in the two books. I wish the work had been better executed: but such as it is I commit it to the candour of my brethren, and the blessing of God.

R. R.

CHESTERTON,
November 7, 1778.



T H E

L I F E

O F

MONSIEUR CLAUDE.

THE great and good Mr. John Claude, author of the following Effay, is in general so well known, that it may seem needless to relate his history. I cannot, however, deny myself the pleasure of recounting a few of the memorable actions of this eminent servant of God. In them, I flatter myself, my readers will find an apology sufficient at least to excuse the following short sketch of the man and his conversation. Encomiums given him by divines are innumerable: but such men as he merit more than human applause hath to bestow. (1)

Calvin and Beza, both natives of France, had introduced the reformation into their country in the sixteenth century; and the doctrines of calvinism,

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nism,

(1) Dubito, an recentiori ætate aliquem majori omnes prosequuti sint veneratione quam JOANNEM CLAUDIUM. *Buddens.* Vid. etiam. *Bayle—Mosheim—Act. Lips.—Vie de Claude—Cum multis aliis.*

nism, along with the discipline of presbyterianism, were generally embraced by the French protestants. It is somewhat remarkable, that the reformed church in France was the most powerfully supported of any, and yet of all others the most barbarously persecuted; for, during five successive reigns, the protestant religion was professed by many of the royal family, and by numbers of the nobility, and yet all its just claims were consumed with an inextinguishable rage of persecution.

It was in the year 1598, soon after the accession of Henry IV. that the reformed obtained, by an edict drawn up at Nantz, entire liberty of conscience, a free admission to all employments of trust, honour and profit, the use of churches, and universities, the liberty of holding synods, and whatever else was then thought necessary to the security of their civil and religious rights.

While the churches enjoyed these privileges, the Rev. Francis Claude, father of our Author, was successively pastor of several reformed congregations in Lower Guienne, and was universally esteemed for the pious and honourable manner, in which he discharged his office. John was born at Sauvetat in 1618; his father, who was a lover of polite literature, took care of his education during his youth; and at a proper time sent him to Montauban to finish his studies. Having accomplished his course of philosophy, he applied himself to the study of divinity under professors Garrisoles, and Charles. The fire of his imagination, the acuteness of his judgment, the sincere piety of his life, and particularly the modesty and affability of his manners, obtained him as many friends as tutors. In him, from his earliest years, were

were united the gravity of a divine, and the easy politeness of a courtier.

Claude, the father, happy beyond expression in his son, was eager to see him in the sanctuary. The son, whose whole soul was bent on the ministry, and who could deny such a parent nothing, sunk his own desire of visiting other universities in the superior pleasure of gratifying the good old man. He had set his heart on ordaining his son, and the synod of Upper Languedoc, after they had examined, and fully approved of young Claude, 1645. nominated his father to ordain him to the church at La Treyne. He performed this office with unspeakable satisfaction, being now at the summit of his ambition; and died soon after, in the seventy fourth year of his age.

Mr. Claude served this church only one year; for the Synod appointed him to succeed Mr. Martel, in the church of St. Afrique in Rovergue. 1646. Here he devoted much of his time to study, (for the church was not large.) and his profiting appeared to all. It was soon observed, that he preached with great facility. His genius quickly collected materials, his judgment presently assorted and arranged them, his language was fluent, easy, just and manly, and his auditors declared, they could not distinguish in hearing him what he spoke extempore from what he had written.

About two years after he had resided at St. Afrique, he was desired to preach an occasional sermon at Castres. This church had the honour of possessing the officers of the chamber of the Edict of Nantz, and a great number of other persons of quality and learning. The whole auditory was filled with admiration of his sermon, and so deep

an impression did it make on them, that, as they wanted a minister, they endeavoured to obtain Mr. Claude: but providence had designed him for another place. The church, however, acquired a kind of right in Mr. Claude, by giving him one of the most amiable of their members for a wife.

1648.

Here he married Miss Elizabeth de Malecare, whose father was an advocate in parliament. By her he had one son, born 1653, and named Isaac. Eight years Mr. Claude served the church of St. Afrique, greatly esteemed by his people, known and sought after by several other churches, and very much honoured by the Synod of Upper Languedoc, at which he was annually present.

1654.

The church of Nismes, which was one of the most conspicuous in France, being in want of a minister, applied to Mr. Claude, who, agreeably to the advice of his brethren, complied with their request, and was appointed pastor of this large congregation by the Synod of Upper Languedoc. The service of this church was very great. Preaching every day, visiting a great number of sick people, attending consistories, and church-business, required much labour: but Mr. Claude loved this kind of employment, and so discharged his office as to give the highest satisfaction to his flock. He found time, moreover, to give divinity-lectures to a great number of students, who were admitted to make probationary sermons; and from this private school proceeded disciples of great merit, who accredited the master, from whom they received their instructions.

Mr. Claude's great reputation excited the envy and jealousy of the episcopal clergy, whose hatred of him grew with the growth of his usefulness, and

at

at length outgrew all decency. They watched for an opportunity to get rid of him, and they soon found one, that served their purpose. But, before we relate the removal of Mr. Claude, it will be proper to describe the then present general posture of affairs.

When the first reformers claimed a right of private judgment in matters of religion, they claimed it of domineering prelates, who both denied the equity of the claim, and held the murdering of the claimants to be a part of religion. Above a hundred years after, the clergy of France employed Professor Quintin, (who had formerly professed himself a Protestant; but had apostatized since to Popery.) to harangue in their name the assembly of the states of Orleans, and to give lessons of cruelty to the King and Queen-mother, in the presence of the three estates of the kingdom. This *humble and devout orator for the clergy*, as he styles himself, was pleased to say, “This, may it please your Majesty, is what your clergy of France proposes with all imaginable simplicity, obedience, humility, submission and correction, with regard to the honour and service of God in your kingdom, that all the inhabitants of the kingdom shall be obliged to turn Roman Catholics; that the non-Christians shall not be admitted into the conversation and society of Christian subjects; and that hence-forward all hereticks shall be prohibited to trade in any merchandize, whether books or other goods. Our request is just, reasonable, holy and catholic, and grounded on the express command of God, who enjoins your Majesty to grant it to us. Hereticks among Christians are reputed as Gentiles, and God says, Never contract a friendship with them, never
associate

1530.

Dec. 1560.

associate or marry among them, suffer them not to inhabit the earth, have not the least compassion for them, beat them and kill them. The whole is amply and circumstantially discussed in the memorial of the clergy, to which we expect an answer." The humane hearts of laymen revolt at the open avowal of such cruelty; and though these execrable maxims had been long allowed the force of law, yet the wits of France posted up so many satirical pieces against the clergy's *humble orator*, that they literally *mortified* him, and actually joked him into his grave. (2)

1598.

Quintin's jurisprudence prevailed thirty eight years after his death, and persecution, a sort of church polity, was adopted by the state. When the reformed church obtained liberty by the edict of Nantz, it acquired also a form of civil polity as a security for the maintenance of its religious liberty. The preservation of the peace of the kingdom was impossible without the protection of the reformed. The state, therefore, protected them: but the implacable souls of the state clergy never gave up the idea of blood-shedding; tigers they were created, tigers they continued: but for three and twenty years tigers in chains. The god at Rome, that made them, created them in his own image, *the image*, said an inspired prophet, of a *beast!*

1621.

REV. XIII.

During this necessary cessation of ecclesiastical arms, that very bad man Cardinal Richlieu first invented a new mode of attacking the reformed. He thought—pacifick operations became christians —that

(2) *Beza, Hist. Eccl.—La Place, de l'estat de la relig. ez repub.—Varillas Char. ix.*

—that it was high time to put a period to dissension—yea that an *union* of protestants and catholics was very practicable—Why could it not be effected? They were all children of the same parent, and brethren in Christ Jesus—their differences in opinion were less considerable than the over zealous on either side imagined—their systems indeed had some apparent inconsistencies: but, however, cool and candid explications might reconcile them. In this sophistical manner did this first-born of deceit attack the reformed; and although he persuaded his master, or rather his slave, the deluded Lewis XIII. to deprive his protestant subjects of first one civil privilege, and then another, till he had stripped them of all, by reducing Rochelle, and had brought them to an absolute dependence on the mere clemency of the crown, yet he kept preaching concord and union all the time, and beguiled many protestants into the snare.

1628.

Whether it were want of capacity, ignorance of regal courts, unacquaintedness with the true ground of separation from a papal hierarchy, love of the world, or whatever were the cause, it is certain, many pious persons were duped by this ecclesiastical artifice; and, surprizing to tell! gave episcopal hirelings credit for religious liberty, and actually concerted measures for a projected union. Three sorts of persons were concerned in this ruinous enterprize. The first were *bad* men; a bribe did their business. The second were *credulous pietists*; specious pretences, soft words and silken nooses caught these wood-cocks. The third were *wise and good* men: but prejudiced in prospect of seeming usefulness, and dazzled with the splendor of the great names of such as patronized the plan.

Drury,



Dury, Ferri, Amyraut, and Beaulieu, were all too deep in this scheme. (3) It was an observation of this usual flexibility, which induced a great statesman to affirm, that every man was purchasable, if his price were bid.

Richlieu and Lewis XIII. went each to his own place, while Claude was a student at Montauban : but their polity survived them, and fell into the hands of Lewis XIV. : that is to say, into the hands of cardinals, confessors, jesuits, queens, and prostitutes. It is a manifest solecism in history to affirm that all kings *reign*. Their majesties are slandered; one great soul now and then reigns, the rest allow their names to authorize the imperious passions of those, who gull them and govern their kingdoms.

1662.

In this state of affairs, while coalition was all the cry, the disinterested Claude, as wise a politician as any of them all, now pastor of the church of Nismes, was chosen Moderator of the Synod of Lower Languedoc. He was a man eminently qualified to preside in such assemblies. He knew the world, as able physicians know poisons ; the insidious artifices of bad men were transparent before the penetrating eye of his judgment, and he knew how to counteract them. He esteemed all good men : but he never thought of making their weaknesses maxims of church-government. He was absolutely master of his own temper, and dexterous at catching the happy moment, in which the most stubborn and boisterous declaimers are manageable. His abilities were so well known, that he was listened to with attention, and his upright attachment to the reformed religion obtained a general confidence

(3) See Bayle. *Amyraut I—Beaulieu C—Ferry D*;

confide in all he said. He visited the nobility, dined with Messieurs the Intendants, paid pretty compliments to my lords, the prelates : but in matters of religion and conscience, he was ever known to be the inflexible, invariable, inconvertible John Claude.

In this Synod he broke all court-measures of coalition, and dismounted the machine of re-union in this province. This rendered him obnoxious to some, less upright than himself; and presently came a decree of council prohibiting the exercise of his ministry throughout the whole province of Languedoc. Supported by a good conscience, he forbore preaching, and went to court; where, after prosecuting his cause for six months, he was given to understand, that the decree was irrevocable, and that reformed ministers not agreeable to the governors of the provinces must be removed. We shall have occasion again to call over the project of re-union, and we defer a justification of Mr. Claude's conduct till then.

(4) During Mr. Claude's residence in Paris, several persons of the first quality, and of exemplary piety informed him, that Marshal Turenne, who had resolved to quit the reformed religion, pretended to do so on conviction that the doctrine of transubstantiation had always been held by professing christians, into which persuasion he had been led by a book written either by Dr. Arnaud, or Dr. Nicolle, entitled *The Perpetuity of the Faith:*

1662:

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(4) I follow the dates of the Rev. Abel Rotolp de la Deveze, the biographer of Claude. They do not agree exactly with those of Bayle. See Arnaud. Rem. O. But as it is not a matter of great consequence, I shall not attempt to reconcile them.

Had Mr. Claude acted on his own principles, he would have declined all attempts to fix a man of the Marshal's character. He knew mankind too well to waste his theological treasure on men susceptible of the stronger impressions of character, fortune, and worldly glory. However, he yielded to the solicitations of his noble friends, and published a complete answer to *The Perpetuity*, in thirty anonymous pages. He traced the Sophister through all his doublings, maintained the arguments brought by Blondell and Aubertine, and vigorously pursued the fox, till he seemed to expire on the spot. The Jansenists were ready to go mad, so were all the Parisian Catholics; for, could they have found out the author, their friends the Jesuits would soon have prevailed with *the head of their party* to have answered his arguments. (5)

Mr. Claude, not being able to get his prohibition taken off, left Paris, and repaired to Montauban, entirely resigned to the providence of God. He could not but be happy, wherever he went, for he carried along with him a mind, that could reflect with approbation on the past, a will submissive to the supreme will of God, a conscience unstained with guilt, a heart free from tormenting passions, and an undaunted confidence in the future protection of his Lord.

He arrived at Montauban on the Saturday, and the church insisted on his preaching next day.

Contrary

(5) Lewis XIV. told the Duke of Orleans, he was displeas'd with him, because he took the part of Cardinal de Noailles, and spoke against the Jesuits: *that, said the king, is declaring against a party, at the head of which I myself am.* What a glorious thing is it, exclaims Bayle, for a king to own himself at the head of a party!

Contrary to his expectation, this people offered to employ him, the synod confirmed their choice, and he was again restored to his beloved pastoral labours. Here, the worthy man often said, he spent the four happiest years of his life. He loved Montauban, it was the place of his education. He lived in the most perfect union with his colleagues. There was a mutual esteem between himself and the whole church; and here, could he have enjoyed his wish, here would he have spent the residue of his days: but providence had greater work for Claude to do.

1662.

Marshal Turenne pretended, at first, to be satisfied with Mr. Claude's *answer* to *The Perpetuity*: but, about three years after, his doubts were all revived, yea strengthened by reading an *answer* to it, published by one of his old friends, the author of *The Perpetuity*. Claude was not so silly as to imagine that such men as the Marshal troubled themselves with comparing quotations from Greek and Latin fathers. The price of the next blue riband was a question of more consequence to them. However, as the Papists filled all France with shouts of victory obtained by this book, and as the Protestant interest was affected by this popular clamour, Mr. Claude set about answering this paltry piece. The episcopal party understood, that some reformed minister was preparing an answer, they endeavoured to find out whence the news came, and who he was, that dare tarnish the glory of those, who were in vogue for the most learned and polite writers of France. At length, it was supposed, the hardy animal lived at Montauban, and the old setter, the bishop, was employed to find him out. This prelate affected great esteem for

1665.

Mr. Claude, and endeavoured by familiar interviews to diminish the distance, that seemed to be between the episcopal crozier and the pastoral staff. He wanted to know, whether Mr. Claude intended to answer Dr. Arnaud, and he wished to be indulged with a sight of the copy, if, as report said, there were such a thing. Mr. Claude, superior to concealment, shewed him a part of the copy; and although he despised the man for imagining he could impose on him, yet he informed him, that the other part of the copy was printing at Paris. I do not know who this bishop of Montauban was, nor will I look; for it does not signify, a bishop of France is a French bishop, and a French bishop is a bishop of France. Presently down came an order of council to prohibit the exercise of the ministry at Montauban to John Claude. Mr. Claude obeyed as before, resigned his charge, and went to Paris to get his suspension taken off.

1666.

No sooner was Mr. Claude arrived at Paris, than he was informed, that a stop was put to the impression of his book: however, next morning he was complimented with better tidings; for the Jesuits, having just then an occasion to lower the top-sail of the Janfenists, and supposing that Claude's book might very well serve that purpose, procured, without any affection for him, an imprimatur. How happy for good men, that bad ones sometimes fall out!

Nine months was Mr. Claude detained at Paris in fruitless endeavours to get leave to return to Montauban. Although he knew, his was what they called an episcopal case, and that these causes were so privileged, that every process was sure to be lost; yet his desire to return to his charge, or

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at least to acquit himself of the blame of negligence, induced him to try all means in his power. During his attendance here, the reformed church of Paris, which assembled at Charenton, determined to call him to the pastoral office among them, and they had influence enough at court to obtain leave to do so. It was a bold attempt, at first sight it should seem impracticable, to settle a preacher in the metropolis, who could not be borne with in a distant province: but the reformed nobility were politicians as well as christians, and they understood, as well as other men, the doctrine of lucky moments. One of these fell out at this time, and John Claude was associated at Charenton with Messieurs de L'Angle, Daille, and Allix, who, I think, were his colleagues.

1666.

Our pastor had not been long at Paris before he was obliged to take his pen a third time, to answer father Nouet. This Jesuit thoroughly understood that his own order neither intended to favour the reformed, nor to desert the papal cause in this important crisis, when one of the main pillars of popery was undermined, although they had held back the Jansenists from propping it up. Mr. Claude's answer to this famous disputant was his favourite book. All the reformed were extremely delighted with it, and particularly with the preface to it. This piece produced no bad consequences to Mr. Claude, as the former had done; for now Jesuits and Jansenists were formidable to each other, and their brangles were publick benefits.

1668.

Mr. Claude, as pastor of the church at Charenton, was placed on the pinnacle of the reformed church of France. Superiority in these churches was not obtained by patents and titles, and habits and

and hard words : but it was always allowed to sterling merit. Such Mr. Claude possessed, and that added to his situation, attracted the eyes of all France to him. Paris was the source of all the ecclesiastical mischiefs, that afflicted the provincial churches ; and Charenton was the place, to which they repaired for advice. Our sagacious pastor studied the advantages and disadvantages of his situation. He stood on an eminence, where he had the finest opportunity of reconnoitring the artful enemy : but this elevated station exposed himself at the same time to universal inspection. It required peculiar sagacity to distinguish his object of investigation from a thousand others, that surrounded it. It called for a singular dexterity and delicacy of action to avail himself of events as they turned up, and to improve them to the defeating of episcopal manœuvres, and to the confirmation of the reformed churches. Indefatigable attention, unremitting exertion, a frank deportment, and an impenetrable depth of thought, a clay-coldness toward secular things, a heart inflamed with holy zeal, a courage, that nothing could daunt, and a countenance alternately supple and severe, were all necessary at this critical conjuncture to the pastor of Charenton, and Mr. Claude possessed them all.

Religious liberty was that to the episcopal clergy, which Mordecai had formerly been to stately Haman. It shared no prelatical honours : but prelates could not be happy while it sat all contented and poor, at the king's gate. Its destruction was determined. Bishops prepared poisons, which underling mountebanks dispersed through all the provinces, under the sanction of patents from the

crown.

crown. It is not imaginable, that vigorous religious freedom could expire without violent agonies: All the reformed church in France felt these dying pangs, and uttered lamentable groans. Claude, the meek and merciful Claude, whose tender soul dissolved at the sound of every human woe, was doomed to see his darling die, doomed to reside the last nineteen years of this convulsive scene at the mart of intelligence, Paris, that painful post of observation.

Would my limits allow it, I should have a melancholy pleasure in attending this noble soul, though all his various scenes; I should follow him in his private studies, his pastoral visits, his publick labours in churches and synods, and his attendance on great men. But I must content myself with relating only a few principal articles.

Dr. Arnaud, neither content with his own performances, nor with that of Nouet, once more attacked Mr. Claude on the old affair, *perpetuity*, and now changed the ground, and pretended to produce proofs innumerable that the *Greek* church had always held the doctrine of transubstantiation. Mr. Claude answered a fourth time; and, as before, the publick did him justice, and allowed his manifest superiority over these Port-royal champions. Dr. Arnaud had great advantages over Claude in procuring troops from the Greek pappas. Ambassadors, Consuls, Missionaries, all were employed to *hire* forces, and poor venal Greek bishops were glad to furnish what they wanted at a proper price. Claude had neither conscience, commission, treasure, nor inclination for this kind of traffick, and it was glorious to his cause to be superior to the want of it. Ye infallible, irrefragable, angelical, seraphical

raphical doctors! ye sons of the morning! Must your vanity bow down to an illiterate paltry Greek pappas! Shall he have the glory of selling syllogisms at so much a score, and you the shame of buying them! Why, this is a fanciful import of *ivory, apes, and peacocks!* (6)

1673. Dr. Nicolle proceeded to harrass the reformed again by another work, entitled, *Wellgrounded Prejudices against the Calvinists*. A base design of exciting a spirit of persecution, concealed under a crafty policy, and tending to ruin Christianity itself for the sake of involving the reformed in the catastrophe, distinguishes this bitter book. The Romanists, however, gained nothing by it; on the contrary, they lost much by Mr. Claude's answer, entitled, *A Defence of the Reformation*, allowed by all to be a master-piece, the best defence of our separation from Rome, that either he, or any other protestant minister had ever published.

1676. Mr. Claude's next work is entitled *The Parable of the Wedding-Feast*. It consists of five Sermons on Mat. xxii. 1, &c. which he had preached with great acceptance at Charenton the year before the publication. This work at this time proved, that our pastor was not so intent on defending the outworks of religion as to forget the interior glory of it, for the sake of which the outworks stand.

About this time, Mr. Claude's only son, Isaac, returned from studying in the best academies in France, to his father, under whose tuition he might be prepared for the pulpit. For this purpose Mr. Claude drew up the following essay, of which

(6) See Bayle, Arnaud, Rem. O. S.—*Spanheim Strict. in Expos. Episc. Condomens.*

which I shall say no more in this place, than that it answered all his wishes on his son. The synod at Sedan examined him in September 1678, and the following October, his father enjoyed the pleasure of ordaining him to the church of Clermont Beauvoisis about fourteen leagues from Paris.

Mr. Claude, in this year of singular pleasure met with some mortifying circumstances. He saw the court apply every imaginable artifice to weaken the reformed churches. He found some of his own flock either imposing on themselves the papal yoke, or submitting at a certain price to have it imposed on them by others. He was not surprized at their pretended conversions: but he was extremely affected at the impiety of conducting them under a shew of argument and rational conviction. One day Mademoiselle de Duras; a member of the church of Charenton, paying a visit to Mr. Claude, informed him, that she was under some scruples on account of her religion, and taking a paper out of her pocket, in which were contained some extracts from S. Augustine concerning the Eucharist, begged her pastor's assistance. Mr. Claude met this lady the next day at the Countess de Roye's, and was then informed, that she wished for a conference between her pastor and some divine of the church of Rome. Great pains were taken by Mr. Claude, and by several persons of quality, and piety, to dissuade Mademoiselle de Duras from desiring such a conference. Nothing could divert her from it.—She was sorry to say, she was deserted in her distress—this was what she had often been upbraided with,—the catholicks had frequently told her, the reformed ministers durst not

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shew their heads before the Roman doctors.—Her dear sister the Countess knew, as did the Marquis of Miremont, and Marshal de Lorge, the distress of her mind.—She had no doubt of the ability of her pastor,—and she had always found him a gentleman of finished complaisance and affectionate sympathy with the sorrows of his people.—Did he know what good a conference would do her, he would not deny her this great act of charity. Thus the young enchantress pleaded, shedding all the time abundance of tears. Mr. Claude, who knew her conversion was predetermined, and that the whole was intended only to give an air of plausibility to her return to popery, was case-hardened against all her compliments and all her tears. However, the tears of a young lady were irresistible arguments to the rest of the company, as they are to almost all mankind. Our pastor, therefore, was obliged to grant that to their joint opinions, which he had refused to the discourse of Miss Duras, and to agree to a conference. Were the conversion of souls to be effected by human power, juvenile female orators would be the proper missionaries. A delicate negligence of air, the soft suasion of a silver tongue bedewed with the insinuating eloquence of a fluent eye, carried away all this circle against their own judgments, the grave pastor himself was forced along with the stream.

Before we attend the conference between Claude and Bossuet (for the bishop of Condom was the papal champion.) it is absolutely necessary to investigate the then present state of religious liberty in four contending communions. Thus we shall come
clearly

clearly to the true springs of action, and be enabled to reprobate the favourite project of re-union, adopted by Bossuet, the pride of popery, and discover the inefficacy of those means, which Claude, the glory of presbyterian reformers, applied to destroy it. I should not hesitate, were Mr. Claude alive, humbly to lay the following thoughts at his feet; for, as Monsieur de Deveze rightly observes, this great man followed new discoveries, occasioned by new objections, which time enabled the christian world to make. Duration would be ill bestowed on the world, were the last of mankind to govern themselves wholly by the reveries of the first.

The union of all christian congregations in one grand corporate body is a godlike design. The author of Christianity professed to aim at making all his followers one fold under one shepherd; and, had officious human folly let divine wisdom alone, union had been effected long ago. The idea has struck all mankind. Princes and prelates, civilians and divines have all attempted to produce union. Not a soul of them has succeeded; and, we will venture to affirm, the man will never be born, who can succeed on their principles. They have retained the end: but lost sight of the original means of effecting it. All other means soft or sanguinary, papal, episcopal and synodical, controversial or pecuniary, all have divided christians more and more, and widened those breaches, which they pretended to heal. This rage of union was the soul of the seventeenth century, and it convulsed and distorted the body, as souls agitated by violent conflicting passions transform

the features of an incarnate angel into the face of a fiend. (7)

The true original remedy for all these ills is the restoration of that PRIMITIVE RELIGIOUS LIBERTY, which the Saviour of the world bestowed on his first followers. It was equal and universal. Church power was vested in the people, and the exercise of it limited to each congregation. So many congregations, so many little states, each governed by its own laws, and all independent on one another. Like confederate states they assembled by deputies in one large ecclesiastical body, and deliberated about the common interests of the whole. The whole was unconnected with secular affairs, and all their opinions amounted to no more than advice devoid of coercion. Here was an union. Liberty was the object, and love was the bond. (8) It was an evil day, when princes hired the church for a standing army, and everlasting shame must cover the faces of those ecclesiasticks, who, like Judas, made their master a marketable commodity. Princes affected to be wise as Solomon, and set lions to guard the steps of their thrones: but they had not penetration equal to the Jewish monarch; his lions could not bite: but theirs have devoured the creators of their being, elevation and form.

As long as church power is vested in any other hands than those, with whom our universal Lord Christ entrusted it, so long union of Christians is impossible;

(7) See *Mosheim*, cent. xvii. sect. ii. part 1. 12. &c. This celebrated historian has assembled here Roman, German, French, Dutch, and English peace-makers, and affirms the substance of what is said above.

(8) Vid. *Mosheim*, cent. i. ii.—*Buddei Eccles. Apostolica—cum multis aliis.*

impossible; yea, we venture to add, so long is every mode of church-government indefensible; nor is the reformation, or even christianity itself justifiable. Follow any plan of church-government to its source, trace the reformation to its genuine springs, or pursue a profession of christianity through all its meanders to its fountain, and all will be found to rise in a free voluntary exercise of judgment and will. This is not the union intended by many. I know it fast enough: but if it be the only practicable union; that of which alone the creator formed us capable; that for the sake of which our sovereign Lord undertook to officiate as prophet, priest and king in this world; that for the production of which his revelation, his doctrines, his ordinances, his officers, are all calculated; that, in a word, on which hangs all intellectual felicity; who are we, that we presume to sink the happiness of a world in a selfish ocean of rebellion against God!

Let us come to facts, as they stood at the time of this famous conference. Jesus Christ not having finished his church to the liking of the church of Rome, the doctors of this community had been obliged, through successive ages, to hold councils in order to complete the work. At length, fifteen hundred and sixty-three years after the birth of our divine architect, they came to a conclusion at Trent concerning the fashion of an everlasting door of entry into the building. An Italian priest of the family of Medicis, called Pope Pius the Fourth, issued out one bull to confirm the decrees Dec. 26, 1563. of the council of Trent; and the next year another, Nov. 13, 1564. in which all ecclesiasticks were commanded to be admitted into the Roman church, by taking a solemn

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solemn oath of obedience to the Pope, of faith in all the doctrines taught by the church, of absolute submission to all the positive institutes of councils, and particularly those of the council of Trent, and finally of perseverance to the last moment of life in this profession.—So help you God, and this holy gospel! (9) My hand trembles so at touching this *taurum Phalaridis*, that, if any ask, *Is it peace?* I can only reply, with our Dr. Ames, *What peace so long as the witchcrafts of Jezebel are so many?* or with Joseph Hall, *Behold! God will judge these fat cattle!* (1)

1678. Let us search for religious liberty in a second community, the episcopal church of England as it stood in this year. We say nothing of the then reigning prince, Charles II. His Majesty was a gentleman of more humane principles than any of his family. He was wholly devoted to gaiety and pleasure. As to religion he had none: but had he been left to himself he would have acted as other dissipated gentlemen act. He would have laughed at religion in every form, and have kept his hands clean from human blood. He hated to be tormented by the clergy to persecute the non-conformists. “You do nothing, said he to his bishops, and worse than nothing, and you want me to do every thing. If you had lived well, and taken pains to convince the non-conformists, the nation might have been settled: but you think of nothing but to get good benefices, and keep a good table. I had

(9) Voyez *Juricu Hist. de Concile de Trente—Reponse de Monsieur Claude. Prof. au L'Expos. de L'Eveque de Condom.*

(1) Vid. Lib. parvul. vere aureum, *Gul. Amessii*, cui tit. *Puritanismus Anglicanus*, 1610: cui add. *Jos. Halli Roma Irreconciliabilis,*

I had a very honest chaplain, to whom I gave a living in Suffolk : but he is a very great blockhead, and yet he has brought all his parish to church. I can't imagine what he could say to them ; for he is a very silly fellow : but he has been about from house to house, and I suppose his nonsense has suited their nonsense, and in reward of his diligence I have given him a bishoprick in Ireland." (2)

The episcopal church of England has a very pretty face, as many other ladies have ; for SHE (I use *her* own style) proposes to make the *scriptures* sole judge in matters of faith : but, remember, gentle reader, they are the scriptures not as Jesus Christ gave them : but *as explained* in certain subsidiary instruments called articles, creeds, homilies, liturgies and canons. If the scriptures speak not according to these, it is because there is no light in them. Between college and church lie several instruments essential to admission, all to be executed previous to the enjoyment of any of the religious benefits of the corporation. The object in all these is the church of England, *as by law established*. The episcopal clergy know the truth of what I affirm. I have authentick copies before me of testimonials, letters of orders, and so on, taken from modern practice in one of the first dioceses in England. A man, who would judge rightly, ought to distinguish between the kingdom of Great Britain and the episcopal church in the kingdom. Britons enjoy religious liberty now, which they did not enjoy in the time of Mr. Claude : but episcopalians remain in *statu quo*. Then episcopacy

(2) Burnet.

copacy rioted in the name of God and king Charles: now non-conformists rest happy beneath revolutionary shade.

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At the time of Claude's conference, cruel archbishop Sheldon was just dead. He had been a humble disciple of that great patron of persecuting power, Lord Clarendon, (3) and continued all his days a most inveterate enemy of the non-conformists, a tool of the prerogative, a man, who made a jest of religion, any farther than it was a political engine of state. (4) Him Sancroft succeeded, and now figured away at the head of affairs; that Sancroft, who went to Crete in search of episcopacy; (5) that Sancroft, who was frightened out of his wits at king James's assumption of arbitrary power, when it shook its black rod over episcopacy, and went to the Tower rather than submit to it: but who had contributed, with his associates, more than all the nation beside, to advance prerogative above law, when it might crush the non-conformists; that Sancroft, who like a mariner in a storm at sea, "prayed fervently to the God of peace for an universal blessed union of *all* reformed churches at *home* and abroad;" that archbishop of Canterbury, in a word, who was deprived for *Jacobitism* at the revolution; that was the man, who, with Compton, Gunning, and others like themselves, then managed the doctrine of authority so as to exclude christian liberty. (6)

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(3) *Burnet*.(4) *Neal's Hist. of Puritans*, ann. 1677.

(5) See Vol. 1. of this Essay, page 197, note.

(6) See *Burnet—Neal—Calamy—&c.* Mosheim, cent. xvii, ch. ii. f. 2. p. 255.

This very year the penal laws were in full force against non-conformists, and the execution of them in the hands of their avowed enemies. This year an insurrection, if not a massacre, was intended. In this blessed plan Pope Innocent XI. Cardinal Howard, and many other great men, were concerned. Churchmen were to kill dissenters, and papists them, the king was to be murdered, and the kingdom held in fee. (7) My God! what calamities has popery produced!

An anglican bishop wrote to Mr. Claude for advice, as he pretended, how to conduct himself toward the English non-conformists. Mr. Claude knew well enough, if he censured episcopacy too severely, his beloved refugees would suffer for it: and if he treated it too mildly, his letter would be paraded about England to serve a bad cause; the clergy of France would all rise up against him, for even they affected to hold a pacifick episcopacy; and all his own presbyterian churches in France would consider him as a man, who ignorantly or wickedly built in England what he had destroyed at home. In this delicate situation the eyes of all were upon him, and though he could not break the snare, which the wily priest had set, yet he avoided the mischief intended by it, with the utmost caution. He wrote: but finding the complaisance of his first letter abused, he wrote a second, and exceedingly blamed the rigour of the episcopal party in England. The priest, with true sacerdotical duplicity complimented Mr. Claude: but went no more to that foreign market to purchase praise for home consumption. He never printed Claude's last

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letter;

(7) Neal, Vol. II. chap. 10. ann. 1678.

letter : but Mr. Isaac Claude published it after his father's death. (8) Here then was no religious liberty. Let us enquire for it in Mr. Claude's own community.

The first French reformers were of various sentiments both in doctrine and discipline : but the vicinity of Geneva, Lausanne, and other cities, which adhered to Calvin's system, together with the incredible zeal of this eminent man, and his two colleagues, Beza and Farel, affected France so as to engage the far greater part to adopt the presbyterian discipline. Accordingly, they held in the course of one hundred years, twenty-nine national synods. The first was held at Paris, in 1559, where Francis de Morell, Lord of Callonges, was president, and the last at Loudon, Nov. 10, 1659. In that, which was held at Alez in 1620, the decisions of the council of Dort were adopted. The following oath was “ taken by all the synod, and ORDERED by them to be read in all provincial synods and universities, to be allowed, sworn to, and signed by pastors, elders, and professors of the universities, and by all, who pretended to be received into the ministry. If any one rejected the doctrines decreed by the canons of the council, either in whole or in *part*, and refused to make oath of his consent and approbation, the Synod *ordained*, that such refuser should not be admitted to any charge or employment ecclesiastical or scholastical whatsoever.” This is the form of the oath. —“ I, A. B. do swear and protest in the sight of God, and this holy assembly, that I do receive, approve of, and embrace *all the doctrine taught and agreed*

(8) *Oeuvres Posthumes, tom. vi*

agreed upon in the national synod of Dort, as entirely conformable to the word of God, and that confession of faith, which is professed in our churches. I do swear and promise, moreover, to persevere during life, in the profession of the said doctrine; and to maintain it to the utmost of my power, and that neither in pulpit, nor in schools, nor in writing will I depart from THAT RULE." . . . Then follow a few lines condemnatory of Arminianism, and the whole closes with these words . . . "So help me, God! and be merciful to me, as I swear all as above, without any equivocation or mental reservation." What a wide field of speculation opens here! but we only ask, by what authority Acts xv. 10. was this yoke put upon the necks of *another man's* Rom. xiv. 4. disciples? and can a church thus constituted be said to possess *religious* liberty? (9) Let me be allowed to say, liberty of dissembling, liberty of prevaricating, liberty of departing to seek redress elsewhere, none of these is liberty to be religious *in* such a community.

Sacred religious liberty! whither art thou fled! where shall I find thee! methinks I hear thy plaintive voice in the *wildernesses*. Rev. xii. 14. Lovely inhabitant of the desert! how beautiful are thy feet even on the rugged mountains! how enlivening thy voice! lift it up with strength, and say unto the *cities*, Peace, peace, behold your God. Isai. xl. 9.

Whether the fourth community, of which we now speak, came from the valleys of Piedmont, or whether it originated among those reformers, who, consistent with their own principles, made pure
 e 2 scripture

(9) *Quick's Synodicon.—Maimbourg's Peaceable method.—See Herport on oaths.*

scripture the rule of reformation, it is certain, some societies appeared, very early, advocates for congregational church-government. The churches included both baptists and independents. Some, as the Brownists, ran liberty into licentiousness; and others, as Robinson in Holland, and Jacob in England, sometimes explained, and arranged, and at other times rather cramped matters: but all held the grand principle of self-government, and the absolute independence of each congregation on any exterior jurisdiction. Here, as in all safe civil societies, the bases and principles of good government are held. *Individuals* are born free, each with liberty to dispose of himself. Several individuals congregated, carry together separate power, and deposit it in any degree, more or less, as *the whole* think fit, in one aggregate sum, in one or more hands for the publick good. Officers, chosen by *all* to hold and dispense this delegated power, are in trust only, consequently responsible to their constituents, and all their power is constitutionally revertible to the source, whence it came, on abuse of the trust, or at the demise of the trustee. As all this business is spiritual, power extends over only spiritualities. Life, liberty, property, credit, and so on, are all insured in another office, entrusted in other hands, under the care of civil governors. Here then is religious liberty. Various churches enjoy it in various degrees: but in those churches, where infants are excluded, and where all are volunteers, where each society pleaseth itself and injures nobody, where imposition is not known, and where blind submission cannot be borne; where each society is a separate family, and all together a regular confederacy, unpaid for believing,

believing, and far from the fear of suffering; there does religious liberty reign. We enjoy this liberty in Britain. It seems good to our civil governors to oblige us to purchase it by a resignation of some of our civil birth-rights. We think this hard. However, we pay the price, and enjoy the purchase.

This fort is more than tenable, it is invincible. Grant us *vox populi vox dei*; only allow the PEOPLE to be the source of power, and we have a wish equal to that of Archimedes, and as much more glorious as the dignity of directing the world of spirit is superior to that of guiding the motion of matter. Farewell popery, prelacy, presbytery, I have understanding as well as you. My Creator gave me ability to judge for myself. My Redeemer brought a charter from Heaven to confirm my right of doing so, and gave me a rule to guide the exercise of my right. In the exercise of this right I may be holy and happy. The universe can do no more for me.

This long digression will abbreviate a longer narration of the famous dispute between Bossuet and Claude, which set all pens a going through England, Holland, and France. James Benigne Bossuet, first bishop of Condom, and last bishop of Meaux, was one of the most formidable adversaries of his time. He was a man of fine natural abilities. His address was insinuating, though his pretended eloquence was vile bombast. He had the souplesse of a courtier along with as much learning and reading as usually fall to the share of a popish prelate. He was in the highest reputation and power, Privy counsellor, Bishop of a diocese, Tutor to the Dauphin, and Almoner to
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the Queen. He was master of all sorts of dissimulation, duplicity, and treachery. He had a heart cas'd with inhumanity, and a front covered with brass. Archbishop Wake in England, Claude in France, and numbers more, detected and expos'd his falshoods: but nothing stopp'd his career, he roll'd on, a mighty torrent of mischief, driving all before him; away went the reputable Fenelon along with the contemptible Claude. This finished instrument of wickedness disput'd with Claude at the Countess de Roye's, in the presence of several of the nobility. He had before published his famous *exposition of the catholick faith*, in which he had endeavour'd so to explain the doctrines of popery, as to prove them perfectly agreeable to those of the reformed churches. Even moderate papists blush'd for that shameful sacrifice of truth, which this audacious disputant made for the sake of gaining proselytes. Protestants have expos'd his absurdity, and refuted his sophistry a thousand times over: but, after all, there is one argument, and that the capital one, which was urg'd home by the prelate, and which lies unanswered to this day. The following is a true translation of his words. "The supreme authority of *the church* is so necessary to determine . . . the sense of scripture, that even our adversaries, after they have reprobated it as an intolerable tyranny among us, have been oblig'd to establish it among themselves. When independents openly declared, that every believer ought to follow the dictates of his own conscience, without submitting to the authority of any bodies, or ecclesiastical assemblies of men, and on this principle refus'd to submit to the synods, that, which was held at Charenton in 1644, censur'd
this

this doctrine for the same reasons, and on account of the same inconveniences, for which we reject it." He then goes on to shew that the synod entertained the same ideas of independency as the church of Rome embraced. He proves from the votes of the synod, that they allowed no right of *private* judgment: but insisted under pain of excommunication, that every religious dispute should be referred to conference, from thence to consistory, thence to a provincial synod, and finally to a national synod, from which supreme court there lay no appeal. "Now, adds he, is not this as absolute a submission as we demand? The independents agree to be determined by scripture, so do you, and so do we. Wherein then do we differ? They pretend to be determined by their own sense of scripture: but you and we by that sense, which THE CHURCH gives it." Next he proceeds to quote the form of those letters missive, which the synod held at Vitre in 1617, had ordered to be sent by the provincial synods, by the hands of their deputies, to the national synod, conceived in these terms, "We promise before God to submit to WHATSOEVER SHALL BE CONCLUDED and resolved on in your holy assembly (*a tout ce qui sera conclu.*) to obey and execute it to the utmost of our power, being persuaded that God will preside among you, and will guide you by his holy spirit into all truth and equity, according to his word." Exactly our state, exclaims the prelate. This is an engagement to admit what the next synod should appoint, not if it should appear to you agreeable to the word of God: but if it should appear so to the SYNOD. For your parts, you reserve no right of examination. You are previously persuaded the holy spirit *will* preside in the assembly.

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The doughty champion has not yet done, he gives one push more, a home thrust it is. "The national synod of St. Foi, held in 1578, made an attempt to unite Calvinists and Lutherans in one general confession of faith. The provincial synods were required to authorize deputies to treat of, agree, and decide all points of doctrine, and other articles concerning an union. The national synod empowered four experienced ministers to conduct this business. If it were practicable, the formulary was to be sent to each synod for examination: but if the said confession of faith could not be conveniently sent to be examined by all, then, confiding in the wisdom and prudence of their deputies, they empowered them to agree and *conclude* all matters under deliberation, both articles of doctrine, and all other things tending to the union of the two churches. Here now, says the prelate, here are four men furnished with full *power* to alter a confession of faith, which you offer to the world as a confession perfectly agreeable to the word of God, and for the maintenance of which you tell our kings, when you present it to them, an infinite multitude of you are willing to shed your blood. Pray, what does the catholick church require of her members more than the *pretended* reformed require of theirs?" (1)

Pretended reformed is a title always given by papists to protestants. The reformed in France were obliged to name themselves so. The national assembly held at Tonneins 1614, humbly entreated

(1) *Expos. de la doctrine de l'Eglis. Cathol. par Messire Jacques Ben. Bossuet. xx.*

entreated their Majesties to free them from this mortifying necessity. This old cant is not yet out of date; for non-conforming ministers in England are yet admitted to exercise their ministry under the description of persons in holy orders, or in *pretended* holy orders. But, in reality, who are *reformed*, and who are only *pretendedly* so; they who retain, or they who discard the main pillar of popery, the transferring of a personal concern with God to a proxy? Every thing habited in blue or black among us we salute **THE REVEREND**: not that we affect empty titles, or attach ideas of power to them: but because we mean to bear a publick testimony to the reality of a right claimed by **THE PEOPLE**, a right of electing their own religious officers, and of conferring on them all that validity of ordination to office, which daring men in other communities have transferred from the people to their priests. Pretended reformers change the name, and preserve the thing. Real reformers remove the thing and remain indifferent about the name.

It would be endless to recite the arguments, and describe the books, which flew about in this controversy. I will, therefore, take my leave of it, and only observe, that Bossuet declared, Mr. Claude said the most and the best, that could be said for a bad cause. He said all with the utmost sincerity: but prejudices of education, defects in a constitution of things, examples of parents and friends, all operated in this case on the humble and diffident Claude, who never pretended to infallibility. I may venture to add, his soul was superior to his system. A theory of tyranny lay in his books and creeds; but he never acted on it in real

life: but on the safer, because the more humane, liberal, and generous dispositions of his own good heart.

The episcopal clergy continued all this while invariably to pursue their favourite plan of extirpating the reformed: but it is not my design to attend these sanctimonious hypocrites through any other of their sanguinary measures than those, which affected Mr. Claude. It had long been a maxim of court-policy, as Voltaire expresses it, to kiss the Pope's feet and tie his hands. The clergy knew their interest, and as the crown had at this time a dispute with Rome concerning the *regale*, that is, a collation to benefices, the clergy in a body waited on his Majesty to express their surprize at the papal claim. They took care, however, to play their cards cunningly, by sending an abject apology to the Pope, assuring him, they were obliged to act as they did. In their address to the King, they lamented, that the pretended reformed took advantage of their dispute with Rome to strengthen themselves in schism and sedition. They opened their convocations with the most fullsome sermons and harangues, that the lowest degree of sordidness could utter. Bossuet, like his predecessor Balaam, spouted away in his sermon from Num. xxiv. 5. *How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!* A little change, soon made by a prelate of genius and erudition, metamorphos'd the text into, *How goodly is thy conclave, O Rome, and thy hierarchy, O Gallican church!* Consequently, how heretical, schismatical, and seditious is the pretended reformed conventicle! The man runs metaphor-mad, and inflames all the convocation with a specious but a fiery

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fiery zeal for extirpating heresy. At the end of the session they published instructions for the conversion of their dearly beloved brethren, the straying sheep of Christ, the pretended reformed. They dispersed circular letters through all the kingdom, and therein they insulted the miseries of a people, already harrassed to death by their cruelty. Crocodile cries and cant phrases, compliments and curses, the name of Christ and the spirit of Antichrist, the omnipotence of the throne and the nauseous titles of the prelates made up these horrible instruments of devastation, entitled, *Circular letters of the Assembly of the Clergy of France.* (2)

It was a bold attempt to expose the iniquity of these letters; however, Mr. Claude did so most effectually by printing a small piece, entitled, *Considerations on the circular letters of the Assembly of the clergy of France of the year 1682.* This anonymous book was known to be his, and it did him great honour. Several of the prelates were men of birth, family and fortune; and, viewing them in this point of light, the author paid them several compliments, and professed as much respect for them as was their due: but all of them were the unprincipled tools of a gloomy tyrant, and were carrying on infernal schemes of a bloody polity under the name of Jesus Christ. In this light he detested the men, assumed an air of true dignity, upbraided them with their affected mildness, exposed their tyranny over conscience, declared that he did not own them for his masters, and that he took his pen only to state the principles of the protestants

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(2) Voyez *Procez du Clerge du France—Affairs du Clerge*, 1680. 1, 2, &c.

in a fair light, and to vindicate that liberty of conscience, which God had given to all mankind.

These letters of the Assembly not producing such effects as the prelates hoped, they procured an order for the notification of them to all the protestants in the kingdom. The Intendant of each province had orders to convene the protestant consistories, to take with him the bishop's vicar, and some other attendants, and to go in person and read the circular letter to each consistory. All the reformed churches fixed their eyes on Charenton, and determined to act in this new and difficult case as Mr. Claude should set them an example. Happily, Charenton was the first consistory summoned, and Mr. Claude was chosen to answer. The consistory met. Claude was in the chair. Monsieur the Intendant entered with his train, and read the letter. Mr. Claude replied in a few words, well chosen and full of sense.—He owned the august character, with which Monsieur, the Intendant, was vested—he declared, that he and his church had a profound respect for civil magistracy—that, as a proof of their submission to it, they had assembled to hear him read a letter, which contained nothing but affliction for all the reformed—that my Lords the prelates challenged their respect on account of the rank, which his Majesty had thought proper to give them—but that, if they pretended in these letters to speak to them as from an ecclesiastical tribunal, he was bound in conscience to declare, that neither he nor his church did at all acknowledge their authority. This judicious answer was instantly printed, and it served for a model to all the other consistories through the kingdom.

Mr. Claude neglected no opportunity of doing good :

good: but employed the little remaining breathing time in writing and publishing a small practical book on preparation for the Lord's supper, from 1 Cor. xi. 28. In this admired piece the author develops the human heart, follows the sinner through all his windings, takes off his mask, shews his misery, and conducts him to our Lord Jesus Christ as his sovereign good. This book had a most rapid sale. The people would have exploded transubstantiation, had not the king and the prelates forbidden them.

About this time, the university of Groningen invited Mr. Claude to accept of a professorship of divinity there. The offer was made with all the due forms, and with all the inducements, that could be desired: but neither could the church at Charenton endure the thought of parting with their pastor, nor could the pastor bear to leave his flock at the approach of the heaviest storm, that had ever fallen on them. He therefore returned a handsome answer to the university: but begged leave to decline the honour intended him. The disinterested shepherd of the flock at Charenton saw the thief and the wolf coming to steal, and to kill, and to destroy: but, not being a hireling, he determined not to flee, but to abide, and to lay down, if it should be necessary, his life for the sheep.

The calamities of the protestants increased every day, and the established clergy seemed to single out Claude in all their publications as the ring-leader of the heresy. He, all placid and serene in his conscience, answered what wanted answering, and despised the rest. Aware of the worth of every moment, he became more indefatigable than ever. He preached very often, and very frankly; he advised and assisted other churches; he opened his
hand

hand liberally to all his brethren's necessities; and pressed home practical religion in private more than ever. His church was now a noble sight; the countenances and the tears of his crowded auditories produced tenderness and zeal in occasional preachers, and excited the idea of a shipwrecked people climbing up a rock of hope. Sleep, and whispering, and compliments, and all the disgraces of christian worship were banished these assemblies, while all acts of piety and benevolence supplied their place.

1685. At length the fatal year arrived, in which the long-laid plot of extirpating protestantism, begun and conducted by those infernal instruments of despotism called BISHOPS of France, was to be executed. In *May* the clergy held an Assembly at Versailles. Their deputies, as usual, harangued BAJAZET, (3) congratulated him for the success of his design to extirpate heresy, extolled the glory he had acquired by oppressing the reformed, above all the victories that he had ever obtained. In defiance of all the blood flowing in the Cevennes, and in all the distant provinces, and in spite of all the groans, that issued from galleys, banishments and dungeons, they assured the tyrant, he had raised
the

(3) I allude to Mr. Rowe's Tragedy of Tamerlane. Dr. Welwood says, In this play he aimed at a parallel between William III. and Tamerlane, and Bajazet and Lewis XIV. And, he adds, since nothing could be more calculated for raising in the minds of the audience a true passion for liberty, and a just abhorrence of slavery, he wonders how this play came to be discouraged next to a prohibition in the latter end of Q. Ann's reign. The Dr. did not think proper to assign the reason; indeed it was unnecessary, all the world knew it.

the church to the highest pitch of glory, and filled it with joy because he had done the great work without fire or sword. However, to make neat fashionable work they added eight and twenty little articles more, all despotick and penal, which were yet to be done to finish off the exploit. This kind of orators have a patent for lying, and death and the devil have a commission, the first from Lewis, and the last from the pope, to silence all, who dare contradict them.

The old Chancellor, Father Le Tellier, perceiving he should die before the session of parliament, obtained of the king by frequent importunities, that the grand affair, THE REVOCATION OF THE EDICT OF NANTZ, should be put off no longer; but that he might have the honour to put the seal to it before he expired. He was indulged, the edict was prepared, the seal was put to it Oct. 18th, and four days after it was registered in the chamber of vacations. This superannuated old sinner was so infatuated as to adopt Simeon's words, when he sealed the instrument. It was the last act of his chancellorship, and he died soon after with these words in his mouth, *I will sing of the mercies of the Lord for ever.* His panegyrist says, "*he went on singing the rest of the psalm when he got to heaven.*" I am not sure of that. I only know, all the bishops attended his funeral in their habits, and Archbishop Flechier, a very good man, when he was not ordered to be wicked, preached the funeral-oration, said all the fine things he could invent, and declared that to be a PIOUS edict, a triumph of RELIGION, a most glorious monument of the PIETY of the king, (4) that edict, I say, which condemned two millions

October.

Luke ii.
29, 30.

(4) *Ce pieux edit. Triomphe de la foi. La pieté du Roi: Flech. Orais. fun. pour Le Tellier.*

lions of rational beings to ruin for exercising their own reason in matters of religion, and did so in direct violation of oaths, and publick instruments, and all the ties, that usually bind mankind.

The edict was not yet *published* under the seal, and the church at Charenton obtained an order of council for the continuance of their publick worship, till it should be so. They obtained the favour, and spent their time in fasting, praying, preaching, settling their affairs, as well as they could, and deliberating whither to flee, and what to do. What oceans of sorrow for Claude at Paris, while Le Tellier was singing the eighty-ninth psalm in heaven!

The merciless bishops, loth to do the devil's work by halves, artfully set one snare more for Mr. Claude. They procured a *publication* of the edict under the seal on Thursday Dec. 18th, and they took care to give the consistory at Charenton legal notice of it. They knew the edict could not be *registered* in parliament till the next week, and they hoped the protestants would meet on the intervening Lord's day for publick worship. In such a case, they intended to come into the church, speak to the people, and embroil them with the civil powers. Between the king and the parliament, prerogative and law, they intended, as between two millstones, to grind the reformed to powder. The better to succeed, they concealed their treachery; and, as they took no steps on the publication of the edict toward seizing the church, the good people supposed, compassion had for once entered the heart of a bishop, and that the small consolation of one, last, farewell Lord's-day worship, was a favour intended them. Mr. Claude

knew

knew the men too well not to distrust a favour coming from such suspected hands. He, therefore, dissuaded the ministers from preaching, and the people from assembling; they agreed, and the church at Charenton was shut on the Lord's day. Some thought, Mr. Claude took a hasty step: but others better informed said, it was a masterly stroke. It was a turn given to the rudder of a great ship, that was going to be wrecked; it came from the hand of a skilful pilot, whom God enabled to save the passengers, when he could not prevent the wreck of the vessel.

The ecclesiasticks, seeing their design defeated, and knowing by long experience that Claude must be the man, who had rendered their scheme abortive, were enraged beyond their usual measure; and declared, with true episcopal heroism, they would prevent his future over officious care of his flock, and spare him the pain of seeing their dispersion. They made their threatening good. On Monday, Dec. 22, the edict was registered in parliament. Fifteen days were allowed the ministers to depart the kingdom. The bishops found means to abridge this time in regard to Mr. Claude, and at ten o'clock on Monday forenoon he received orders to quit the kingdom within twenty-four hours. One of the king's footmen was appointed to attend him to the frontiers of France. Mr. Claude was prepared for the event, and received the order as became a christian.

When God created John Claude, he laid him under the fatal necessity of committing the unpardonable sin in the account of those despotick hypocrites, popish prelates. These men never forgive the man, who has penetration enough to discover

the true springs of their actions, and rectitude and benevolence enough to abhor and expose them. Such men as Claude are not made up to their mind. An ignorant monk, who does not know the world, a needy spendthrift in distress for fear of his creditors, a dastardly cringing creature, who dare not call his soul his own, a lover of ease, a slave to praise, these, and others like them, are formed for fervitude, and lick the feet of their lords the prelates, who, in great wisdom and piety, in pure love to their souls, and in a primitive laudable zeal for the glory of God, condescend to lead them through life in episcopal chains.

On Tuesday morning, Dec. 23, the Man of God took coach at Paris for Brussels, intending to go and reside with his only son, who was then pastor of the Walloon church at the Hague. The king's footman treated him with all possible civility, his merit commanding the man's respect. At every stage he was complimented by persons of distinction. He slept one night at Cambray. The father rector of the Jesuits did him the honour of a visit, and the house presented him with what was in season. At length he arrived at the Hague, and, in receiving and returning the embraces of his family, for that evening, forgot his perils, and the remains of a fit of sickness, which he had before he left Paris.

A few days after his arrival, he had the honour of paying his respects to the prince and princess of Orange, and to the chief persons of the state. He was received in a manner, that overwhelmed his soul with joy; and he often declared, he could not sufficiently admire the magnanimity of those illustrious men, who, the moment they quit an assembly, where they have appeared vested with the
majesty

majesty of a sovereign state, converse with other men as if they thought them fellow-citizens. The contrast between this court and that of France may well be supposed to strike our exile. Dignity here must seem the soft majesty of angels: but dignity there the ferocious swell of devils.

The Elector of Brandenburg endeavoured to prevail with Mr. Claude to settle in his territories: but for particular reasons he declined it. The states provided for him at the Hague in a manner, which shewed their great opinion of his merit. The prince of Orange too settled a considerable pension on him. Here, then, he enjoyed all imaginable quiet. His house was the atylum of all the dispersed, and many a long night and day did he sit to hear their lamentable tales, soothing their sorrows, quieting their fears, reconciling their minds to a wise providence, and justifying the ways of God to men. Here he collected authentick materials for his last work, *The complaints of the Protestants of France*. He understood, that Bossuet, and the other French prelates, had the consummate impudence to affirm, that the government had used no force toward the protestants, that the bishops had converted them by reason, and argument, and gentle measures. Shocked at the accumulated impiety of the men, he stated the facts, painted the bishops in their own colours, published the book, and appealed to all Europe. All Europe (except the Pope, and our James II. who caused the book to be burnt by the hands of the common hangman.) all Europe echoed, Everlasting infamy cover the bishops of France!

1686.

Mr. Claude's course of life at the Hague was, in general, this. He rose early, worshipped God

in private, and afterward with his family. The forenoon he spent in study, afternoons he devoted to visitors, for the people, who sought to converse with him, were innumerable: He ate a light and early supper, and received after it his intimate friends. “Here, says one of them, in those hours of freedom, in those easy conversations, we saw the very Mr. Claude. His serious openness of heart, his wise and affable conversation, his penetrating genius and sweet temper, afforded us the highest delight. These conversations always ended with the usual exercises of piety in his family. The company departed, and he retired to bed.”

There was, at this time, no regular preaching in the Walloon church. Mr. Claude, however, preached there occasionally in his son's stead, and at other times elsewhere. Going to pay his respects to the Elector of Brandenburg at Cieve, the Duke desired him to preach in his palace at two in the afternoon. Mr. Claude did so from these 2 Cor. v. 17. words, *If any man be in Christ, he is a new creature*, and so on. His highness was extremely pleased with the sermon, and he expressed his satisfaction to Mr. Claude in the most ample manner. The prince and princess of Orange often required him to preach before them. Mr. Claude had not a fine voice: but his auditors were always charmed with his sermons; and it was a smart saying of a gentleman, who was asked after sermon, how he liked the preacher. *Every voice will be for him*, said he, *except his own*.

It was on December the 25th, 1686, that Mr. Claude preached one of his noblest sermons before their royal highnesses, from Luke i. 30, &c. The auditors were all extremely affected with this discourse,

course, and passed the highest encomiums on it: All thought the preacher excelled himself: but little did they think, that, while he uttered himself with great eagerness, and was heated in his work, he was catching that illness, which would bring him to the grave.

In the evening he found himself uncommonly weary. In the night he had a fever, with violent pains all over him. Each following day he became worse and worse, and all perceived his dissolution approaching.

On Monday, Jan. 6, he sent for the senior pastor of the church, to whom in the presence of all his family he expressed himself thus. *Sir, I was desirous to see you, and to make my dying declaration before you. I am a miserable sinner before God. I most heartily beseech him to shew me mercy for the sake of our Lord Jesus Christ. I hope he will hear my prayer. He has promised to hear the cries of repenting sinners. I adore him for blessing my ministry. It has not been fruitless in his church; it is an effect of God's grace, and I adore his providence for it.*

1687.

After pausing awhile he added. *I have carefully examined all religions. None appear to me worthy of the wisdom of God, and capable of leading man to happiness, but the christian religion. I have diligently studied popery and the reformation. The protestant religion, I think, is the only good religion. It is all found in the holy scriptures, the word of God. From this as from a fountain all religion must be drawn. Scripture is the root, the protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it.* The pastor told him, he was not surprized to hear him express himself so, after what he had preached and printed in books, which had so greatly edified

edified the church. . . *Ab! break off*, said he, interrupting him, *let us not speak of praises at a time when moments are so precious, and when they ought to be employed to a better use.* Here, being fatigued, he asked to be put to bed.

He frequently spoke of the happiness of those, who had left France for religion, and besought his family and friends to prize liberty of conscience. Mrs. Claude asked him one day, whether he was not sorry to leave her? *No*, replied he, *I am going to my God, and I leave you in his hands in a free country. What can I desire more either for you or myself?*

Not being able to sit up, he desired a friend to write, as he dictated, a letter to the prince of Orange. It was short, gratulatory, and pathetick. With some trouble he signed it. His highness received it with great condescension; and, all hero as he was, he perceived, as he perused it, that he was a man as well as the writer. He blessed, and wept for the departing Claude.

A week before he died, with true patriarchal dignity, he sat up in his bed, and asked to speak with his son, and family. *Son*, said he, tenderly embracing him, *I am leaving you. The time of my departure is at hand.* Silence, and sobs, and floods of tears followed, each clasped in the others arms. The family all came, and asked his blessing. *Most willingly*, replied he, *will I give it you.* Mrs. Claude kneeled down by the bed-side. *My wife*, said he, *I have always tenderly loved you. Be not afflicted at my death. The death of the saints is precious in the sight of God. In you I have seen a sincere piety. I bless God for it. Be constant in serving him with your whole heart. He will bless you. I recommend my son*
and

and his family to you, and I beseech the Lord to bless you. To his son, who, with an old servant, was kneeling by his mother, he said, among other things, *Son, you have chosen the good part. Perform your office as a good pastor, and God will bless you. Love and respect your mother. Be mindful of this domestick. Take care she want nothing as long as she lives. I give you all my blessing.* The afflicted family had not the power of making any answer, their tears and their silence spoke for them. The pastor being present, Mr. Claude desired him to pray, adding, *Be short, . . . I am so oppressed, that I can only attend to two of the great truths of religion, the mercy of God, and the gracious aids of his holy spirit.*

After this a delirium seized him. He had, however, his senses at times, and always employed those moments in edifying his attendants. Mons. Du Vivie visiting him in a lucid interval, and asking him of the state of his mind, he said with a deliberate composure, *I know whom I have believed, and I am persuaded he is able to keep that, which I have committed unto him against that day.* Another time the senior pastor asked him, *Do you know me, Sir?* *Yes,* replied he, *you are my pastor . . . My whole recourse is to the mercy of God . . . I expect a better life than this . . . help to fortify my meditations by your prayers.* Speaking at another time, to his son, he said, *Son, our Lord Jesus Christ is my only righteousness, I need no other, he is all sufficient.*

When Mons. Arbuffe desired from the pulpit before prayer the prayers of the congregation for one of their brethren extremely ill, who deserved to be lamented by all good people, the congregation looked and listened: but when he added the sick person was *Mr. Claude*, the whole assembly burst into a flood

= Tim. i.
12.

flood of tears. Publick prayer was repeatedly offered for him: but the time of his departure was come, and on January 13, in the sixty eighth year of his age, he resigned his soul into the hands of God, who gave it.

Thus lived, and thus died the inestimable John Claude. Forty two years he served the church of God *with all humility of mind, and with many tears, and temptations, which beset him by the lying in wait of men worse than Jews, though called christians.* In France he was in the highest reputation. His friends loved him, and his adversaries feared him. His banishment completed his credit abroad. His name has passed with lustre into other countries, and he yet lives and speaks among us by his excellent works.

Mr. Isaac Claude, after the decease of his father, published five octavo volumes, his posthumous works. The following treatise is part of the first volume. The second and third volumes contain a body of christian divinity. The fourth consists of theses, expositions of passages of scripture, and so on. The fifth contains letters on religion, and on various subjects. As three of these letters clear up an article in our church-history, which regards Mr. Claude, I cannot persuade myself to put a period to this account without endeavouring to place it in its true light.

In the year 1680 Dr. Stillingfleet, who had made himself known by publishing an oily book with a *nasty title*, (5) and who afterward obtained the bishoprick of Worcester by another book affirming the right of bishops to vote in parliament in capital

(5) A weapon-*salve* for the church's wounds. 1695.

capital cases ; he who pleaded for that odious tyrant Laud, and who thought Locke's essay dangerous to the faith ; Stillingfleet, I say, preached a sermon before the Lord Mayor on *the mischief of seperation*, and became *a sower of discord* among brethren ! It was the price of perferment then. This was printed, and in it the dissenters were all condemned as schismatics, and gravely advised not to complain of persecution. Owen, Baxter, Alsop, Howe and others, answered this seditious libel with great clearness and spirit. The priest, driven to distress, got Compton, Bishop of London, to write to Claude, Le Moyne, and other French presbyterians, for their opinion of English presbyterianism. They gave complaisant : but wary answers. These letters of French non-conformists were published by Stillingfleet as suffrages for episcopacy, and against non-conformity, and they were tacked to a book of his own about schism. There could not be a more glaring absurdity ; for no art can make that a crime at Dover, which is at the same time a virtue at Calais. Episcopacy and non-conformity rest on the same arguments in both kingdoms, and a man, who does not know this, is not fit to write on the controversy between non-conformists and episcopalians. Mr. Claude complained bitterly of this ungenerous treatment : but the letters, that contained these complaints, were concealed till his death. Our historian, Neale, therefore, fell into the mistake of allowing, that the French presbyterians favoured English episcopacy : but very properly adds, their suffrages, supposing them to be given against us, were of no value in

an argument, which was not to be determined by a majority of votes. (6)

After Mr. Claude's decease, his son printed the letters. In one to a Lady, who had sent him the bishop's packet, dated at Paris, April 16, 1681, he declares—that he was astonished to see his letter printed—that he wished to see christians united: but that he had written on the subject with great caution—that his chief design was to remove that calumny, which some had cast on them, charging them with denying the possibility of being *sav'd* in the episcopal church—that he had freely taxed the bishops with their severity—and that he had only expressed his desire of union in the form of a wish. All this is very different from a *justification* of episcopal tyranny. In another letter to Compton of the same date, he tells him—that he had received the book and his own letter: but that he did not understand English enough to judge of them—that he never intended to have his letter printed—that, had Stillingfleet consulted him, he would not have agreed to the publication of it. “I am persuaded, adds he, you will not take it ill, if I say, on your side, you ought to contribute all you can to an union with the non-conformists without a party spirit, and with all prudence and moderation. You, my lords the bishops, are blamed for your eagerness to persecute others by penal laws as if they were enemies. You are blamed for your church-government, which, it is said, is as arbitrary and despotic over ministers as that of the popish prelates. You are complained of for not admitting any person to the ministry without making oath that episcopacy is of divine right, which is a cruel rack

rack for conscience. You are complained of for requiring the ministers of other protestant churches to be re-ordained, when they come among you, while you admit others, ordained by popish prelates, to exercise their ministry without re-ordination. Your bishops are blamed for their rigid attachment to offensive ceremonies, for which they contend *tanquam pro aris et focis*. In the name of God, my Lord, endeavour to remove these grounds of complaint, if they be true; or, if they be not, clear yourselves, and let all Europe know, that there is nothing, which the glory of God, and the good of his church require of you, that you are not ready to do; for, allow me to tell you, it is not enough for your justification to affirm, that your own ministry is lawful, and that they, who separate from you, are guilty of schism; you must go on, and prove that you give no cause, no pretext for separation—that on the contrary you do all in your power to prevent it—and that, far from chafing and irritating people's minds, you endeavour by all gentle methods to conciliate them. I beg pardon, my Lord, if I have given too freely into the emotions of my own zeal, &c."

The case, then, is this. Episcopalians, not being able to maintain their cause by argument, endeavoured to do it by majority of votes. In order to procure these, they sent a false state of the case to the French protestants. The French, as soon as they understood the true state of the case, complained of having been treated with duplicity, and declared against the bishops, and against the cause, which they were endeavouring to support.

Had Mr. Claude lived a hundred years longer, he would have seen now and then a Burnet and a Hoadley making a few feeble efforts to relieve conscience: but generally suspected, often abused, and always carried along the stream by a succession of Stillingfleets and Comptons. He would have seen a modest petition for freedom from penal laws, unaccompanied with any request for establishment, incorporation, preferment, or even the crumbs that fall from rectorial tables, rejected by English bishops. He would have been convinced, that it would be doing such men too much honour ever hereafter to ask their votes in favour of religious liberty, either in the dastardly fawning style of *free and candid disquisitions*, or in the nervous language of petitioning non-conformists, habituated to free inquiry at home, and frankness of expression abroad. In a word, he would have been more non-conformable than ever; he would have laid with one of old, (7) I WILL WALK AT LIBERTY, FOR I SEEK THY PRECEPTS, I WILL SPEAK OF THY TESTIMONIES ALSO BEFORE KINGS, AND WILL NOT BE ASHAMED. REMOVE FROM ME THE WAY OF LYING, AND GRACIOUSLY GRANT ME THY LAW!

(7) Pfal. cxix. 45. 46. 29.

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End of the Contents of the First Volume.

A N
E S S A Y
O N T H E
C O M P O S I T I O N o f a S E R M O N.

C H A P. I.
O n t h e C h o i c e o f T e x t s. (1)

TH E R E are in general *five* parts of a sermon; the exordium, the connection, the division, the discussion, and the application : but, as connection and division are parts which ought to be extremely

(1) The present custom of reading a *text* of scripture, to serve for the ground of a discourse, is derived from the time of Ezra. Before that time the prophets, and before them the patriarchs, delivered in public assemblies sometimes prophecies, and sometimes moral instructions for the edification of the people. Noah was a *preacher of righteousness*; and Enoch, the seventh from

V O L. I.

Adam, *prophesied*. At the return of the Jews from the Babylonish captivity, Ezra made, as he ought, the writings of Moses the rule of his reformation of the church : But, as the people in the seventy years of their captivity had almost lost the language in which their pentateuch was written, it became necessary to explain, as well as to read the scriptures to them. Accordingly

B

extremely short, we can properly reckon only *three* parts; exordium, discussion, and application. However, we will just take notice of connection and division after we have spoken a little on the choice of texts, and on a few general rules of discussing them. (2)

1. *Never*

cordingly we are told, that Ezra, accompanied by several Levites, in a public congregation of men and women, ascended a pulpit, opened the book of the law, (the people all rising from their seats on his opening the book.) addressed a prayer to God, to which the people said Amen, and *read in the law of God distinctly, and gave the sense, and caused them to understand the reading;* Neh. viii. 6, 7, 8. In later times *Moses* was *read in the synagogues every sabbath-day,* Acts xv. 21. To this laudable custom our Saviour conformed, and, in the synagogue at Nazareth, read a passage in Isaiah, closed the book, after he had read it, returned it to the minister, sat down, and preached from the text. Luke iv. 16, &c. The apostles followed his example, Acts xviii. 4. the primitive fathers theirs, and the custom prevails over all the christian world at this day. This practice, however, was interrupted in the dark times of popery; and the *ethics of Aristotle* were read in many churches on Sundays, instead of the holy scriptures, as Melancthon and others tes-

tify. See Bayle's *gen. dict. Aristotle, rem. U.*

(2) Bishop Wilkin says, "Preaching should have its rules and canons, whereby men may be directed to the easiest and readiest way for the practice of it. Besides all academical studies of languages, sciences, divinity, &c. besides all these, there is a particular *art of preaching* --- Two abilities are requisite in every one; a right understanding of sound doctrine, and an ability to propound, confirm, and apply it to others. The first may be without the other; and, as a man may be a good *lawyer*, and yet not a good *pleader*; so he may be a good *divine*, and yet not a good *preacher*. One reason why men of eminent parts are so slow and unskillful herein is, because they have not been versed in this study, and are therefore unacquainted with those proper rules and directions by which they should be guided in the attaining and exercise of this gift. It hath been the usual course at the university, to venture upon this calling in an abrupt, overhasty manner. When scholars have passed over their philosophical studies,

1. *Never choose such texts as have not a complete sense*; for only impertinent and foolish people will attempt to preach from one or two words, which signify nothing.

2. Not only *words* which have a complete sense of themselves must be taken: but they *must* also include *the complete sense of the writer*, whose words they are; for it is his language, and they are his sentiments, which you explain. (3) For example,

dies, and made some little entrance on divinity, they presently think themselves fit for the pulpit, without any farther enquiry, as if the gift of preaching, and sacred oratory, was not a distinct art of itself. This would be counted very preposterous in other matters, if a man should presume of being an orator because he was a logician, or to practise physic because he had learned philosophy," &c.

Wilkin's Ecclesiastes.

(3) *The preacher must take the sense of the writer.* Offences against this obvious rule are numberless: but, instead of exemplifying the rule from the reveries of learned theologians, we will give an example of a similar effort of extraordinary genius, which

Σον δ' εἶπω τις, εχει κλον γεραις: αλλα εκηλος.

And no man, says the ghost of Anticlea to her son Ulysses, has yet got your reward, however, you may rest quietly: and

Πῆρος, Λαερτιος, Ανδρακας, Γαλλος, Υλιη.

That is to say, PETER LE LOYER, OF THE PROVINCE

will answer the same purpose. Peter le Loyer, counsellor in the presidial court of Angers, was one of the most learned men of his age, and at the same time one of the greatest visionaries in the world. He found in one single line in Homer, his christian name, his surname, the name of the village in which he was born, the name of the province in which that village is situated, and the name of the kingdom, of which that province is a part. He printed a work on the origin, migrations, &c. of divers nations, and that book thus he accredits: "After that great prophecy, which is owing entirely to me, Homer comes to say this verse directed to Ulysses,

what follows relates to another subject. In that long verse you may read distinctly,

OF ANJOU, A GAUL, BORN AT HUILLE. There is nei-

example, should you take these words of 2 Cor. i. 3. *Blessed be God, the father of our Lord Jesus Christ, the father of mercies and the God of all comfort,* and stop here, you would include a complete sense: but it would not be the apostle's sense. Should you go farther, and add, *who comforteth us in all our tribulation,* it would not then be the complete sense of St. Paul, nor would his meaning be wholly taken in, unless you went on to the end of the fourth verse. When the complete sense of the sacred writer is taken, you may stop; for there are few texts in scripture, which do not afford matter sufficient for a sermon; and it is equally inconvenient to take too much text, or too little; both extremes must be avoided.

When *too little* text is taken, you must digress from the subject to find something to say; flourishes of wit and imagination must be displayed, which are not of the genius of the pulpit; and, in one word, it will make the hearers think, that self
is

ther more nor less, let any one, who pleases, make the experiment, which is the *only argument* I offer to support my assertion. Homer gives that line to me, which accordingly must be mine, and not another's. There remain but three letters of that whole verse, which perhaps may be thought superfluous, and which yet are not so. They are the Greek numeral letters ε, χ, κ, which point out the time when the name hid in that line of Homer would be revealed, namely, the year of Christ 1620. I speak not this of myself, as though I

expected any reputation from it: but because I neither could nor ought to conceal what was *revealed to Homer* concerning me. This will add more weight to my work of the origin, &c. of divers nations, the clearing up of all which was designed for me." *Bayle art. Loyer, rem. C.*

Did ever learned etymologist hit a meaning more accurately? The mischief is, this was not *Homer's meaning*. But Homer ought not to complain, his betters, inspired writers, have had their Le Loyers.

is more preached than Jesus Christ, and that the preacher aims rather at appearing a wit, than at instructing and edifying his people.

When *too much* text is taken, either many important considerations, which belong to the passage, must be left out, or a tedious prolixity must follow. A proper measure, therefore, must be chosen, and neither too little, nor too much matter taken. Some say, preaching is designed only to make scripture understood, and therefore they take a great deal of text, and are content with giving the sense, and with making some principal reflections: but this is a mistake; for preaching is not only intended to give the sense of scripture, but also of theology in general; and, in short, to explain the whole of religion, which cannot be done, if too much matter be taken; so that, I think, the manner commonly used in our churches is the most reasonable, and the most conformable to the end of preaching. Every body can read scripture with notes and comments to obtain simply the sense: but we cannot instruct, solve difficulties, unfold mysteries, penetrate into the ways of divine wisdom, establish truth, refute error, comfort, correct, and censure, fill the hearers with an admiration of the wonderful works and ways of God, inflame their souls with zeal, powerfully incline them to piety and holiness, which are the ends of preaching, unless we go farther than barely enabling them to understand scripture. (4)

To

(4) The English preachers (says a very sensible writer) are, it is certain, more distinguished by their *justness of sentiment*, and *strength of reasoning*, than by their *oratorical powers*, or talents of *affecting the passions*. More solicitous to *convince* than *persuade*, they chöote to employ their abilities in endeavouring to impress the mind with a sense of the

To be more particular, regard must be paid to circumstances, times, places, and persons, and texts must be chosen relative to them. 1st, In regard to *times*. I do not, I cannot, approve of the custom of the late Mons. Daillé, who used to preach on the feast-days of the church of Rome, and to choose texts on the subjects of their feasts, turning them to censure superstition: I do not blame his zeal against superstition: but as for the Romish feasts, they are for the members of the church of Rome, and not for us; and, it is certain, our hearers will neither be instructed, nor encouraged by such sorts of subjects: methinks they should be preached seldom, and soberly. It is not so with particular times, which belong to ourselves, which are of two sorts, *ordinary*, which we call *stata tempora*, which every year return at the same seasons; or *extraordinary*, which fall out by accident, or, to speak more properly, when it pleases God. Of the first kind are Lord's supper-days; or days which are solemnized amongst us,

as

the truths they deliver, by the force of argumentation, instead of rousing the affections by the energy of their eloquence. --- We meet with no examples in their writings of those strokes of passion which *penetrate* and *cleave* the heart at once, or of that rapid overpowering eloquence, which carries every thing before it like a torrent. --- They seem to have considered mankind in the same light in which *Fchaire* regarded the celebrated *Dr. Clarke*, as MERE REASONING MACHINES: they seem to have considered

them as purely intellectual, void of passion and sensibility. This strange mistake may perhaps be supposed to be partly the effect of the philological spirit of the times, which, like all other prevailing modes, is subject to its deliriums; certain however it is, that, while man remains a compound being, consisting of reason and passion, his actions will always be prompted by the latter, in whatever degree his opinions may be influenced by the former. *Ej- say on genius, book 2. sect. 4. p. 230, 245.*

as Christmas day, Easter, Whitfuntide, Ascension-day, New-year's-day, and Good-friday, as it is called. On these days particular texts should be chosen, which suit the service of the day; for it would discover great negligence to take texts on such days, which have no relation to them. It is not to be questioned but on these days peculiar efforts ought to be made, because then the hearers come with raised expectations, which, if not satisfied, turn into contempt, and a kind of indignation against the preacher.

Particular days not fixed, but *occasional*, are fast-days, ordination-days, days on which the flock must be extraordinarily comforted, either on account of the falling out of some great scandal, the exercise of some great affliction, or the inflicting of some great censure. On fast-days, it is plain, particular texts must be expressly chosen for the purpose: but on other occasions it must rest on the preacher's judgment; for most texts may be used extraordinarily, to comfort, exhort, or censure; and, except the subject in hand be extremely important, the safest way is not to change the usual text. (5)

For

(5) I should think by *texte accoutumé*, Mr. Claude means such a text as would come in course in a precomposed *set of sermons*. This was the method of the excellent Matthew Henry. "In his more constant way of preaching, he fixed upon a certain *set of subjects*, fully ranged and methodized under general heads: but together with these there were intermixed many occasional discourses, suited to the

state of the people, or to any remarkable dispensations of providence, which he was always very careful to observe, and to record, and to improve by preaching, to the advantage of himself and others."

Life of Mat. Henry, p. 120.

Mr. Henry's arrangement of his subjects is both ingenious and solid. To give one example. The *subject* is sanctification. He first treated of the *sin*, that was to be mortified;

For ordination-days extraordinary texts and agreeable to the subject in hand must be taken, whether it regards the ordainer, or the ordained; for very often he, who is ordained in the morning, preaches in the afternoon.

I add one word touching sermons in strange churches. 1. Do not choose a *text, which appears odd*, or the choice of which vanity may be supposed to dictate. 2. Do not choose a *text of censure*; for a stranger has no business to censure a congregation, which he does not inspect: unless he have a particular call to it, being either sent by a synod, or intreated by the church itself. In such a case the censure must be conducted with wisdom, and tempered with sweetness. Nor 3. choose a *text leading to curious knotty questions*; then it would be said, the man meant to preach himself. But 4. Choose a text of ordinary doctrine, in discussing which, doctrine and morality may be mixed, and rather let moral things be said by way of exhortation and consolation than by way of censure: not

mortified; and then of the iv. 22, 24. *Put off the old man* contrary *grace*, that was to be — *put on the new*. The one exercised. He began with an is dying to sin; the other *introductory* sermon on Eph. living to righteousness.

In particular,

1. Put off *pride*, Jer. xiii. 15. — Put on *humility*, 1 Pet. v. 5.
2. Put off *passion*, Col. iii. 8. — Put on *meekness*, 1 Pet. iii. 4.
3. Put off *covetousness*, Heb. — Put on *contentment*, Heb. xiii. 5.
4. Put off *contention*, Gen. — Put on *peaceableness*, James iii. 7. &c. &c.

This set of sermons took him up near the space of two years, and he closed them with a recapitulation from Col. iii. 9, 10. *Ye have put off the old man with his deeds,* and put on the new man, which is renewed in knowledge, after the image of him that created him. There are many sets of this kind in his life, p. 121, &c.

not that the vicious should not be censured; for reproof is *essential* to preaching: but it must be given soberly, and in general terms, when we are not with our own flocks. (6)

CHAP.

(6) Mr. Claude does not mention funeral - sermons, which with us are sometimes just occasions of offence, but which might be well improved to the advantages of the living, if properly managed. Funeral honours have in all ages, by all nations, been paid to the dead. The Egyptians embalmed, the Greeks buried, the Romans burnt; all agreed in terminating the mournful ceremony with songs and shouts of victory, as the Canadian savages do at this day. Orations in praise of the dead were also spoke; and the several ceremonies were adapted to maintain the doctrine of the immortality of the soul in the people's minds. Superstition, which defiled every decent usage, defiled this also. The heathens magnified their ancestors into deities; and christians very early imitated them, canonizing and worshipping to this day. Hence, among the fathers anciently, and in the church of Rome still, those extravagant and blasphemous orations for the dead. Vossius mentions a modest saying (compared with some) of Nazianzen. Nazianzenus in mondia sive funebri oratione Basilii, quem

in plerisque prope æquiparet apostolis, ac prophetis, atque adeo quodammodo præfert uti eum ait, *non ab Hierosoly-ma tantum usque ad Illyricum (velut Paulus) sed majorem circulo evangelio complexum. Tantum distat inter διακονοια, κ' διδασκωια. Jo. Vossii theses theol. de invocat. sanct.*

A just reflection no doubt, perhaps no where more just than on these occasions, when so many things are usually said in ostentation, so few to edification. These abuses have driven some good men to lay aside all funeral services whatever: but methinks with much more reason may we retain and improve them to the benefit of the living.

It was the opinion of Vossius, that praying to saints owed its origin partly to the injudicious use of figurative language in funeral orations; to the apostrophes, and prosopeias of the panegyrists. Etiam oratorum non levis hic se culpa offert, non tantum, quia plerique eorum sanctos invocarent, sed etiam, quia floridam ac luxuriantem secuti dictionem seculi sui oratorum, modificata ac figurate mortuorum laudationi tantopere indulgerent. Nam non

raro inter hyperbolicas laudationes et *καμπίως* prolatas, non satis distinguebat imperitum vulgus: item apostrophas ad sanctos *κατὰ ἀποστολι-* *καίως* institutas, quæ votum tantummodo ecclesiasticæ erant, pro feria invocatione ducebat. *G. J. Vossii thes. de invoc. sanct. disp. 13. thes. 5.*

C H A P. II.

General Rules of Sermons.

ALTHOUGH the following general rules are well known, yet they are too little practised: they ought, however, to be constantly regarded.

1. A sermon should *clearly* and purely *explain a text*, make the sense easy to be comprehended, and place things before the people's eyes so that they may be understood without difficulty. This rule condemns embarrassment and *obscurity*, the most disagreeable thing in the world in a gospel-pulpit. It ought to be remembered, that the greatest part of the hearers are simple people, whose profit, however, must be aimed at in preaching: but it is impossible to edify them, unless you be very clear. As to learned hearers, it is certain, they will always prefer a clear before an obscure sermon; for, first, they will consider the simple, nor will their benevolence be content if the illiterate be not edified; and next, they will be loth to be driven to the necessity of giving too great an attention, which they cannot avoid, if the preacher be obscure. The minds of men, whether learned or ignorant, generally avoid pain; and the learned have fatigue enough in the study, without increasing it at church. (1)

2. A

(1) "That which generally to explain ourselves always occasions *obscurity* (says Mr. with brevity and conciseness. Rollin.) is our endeavouring One had better say too much than

2. A sermon must give *the entire sense of the whole* text, in order to which it must be considered in every view. This rule condemns *dry and barren*

res

than too little. A style like Sallust's or Tertullian's, every where sprightly and concise, may suit works which are not intended to be spoken, and which can be read over and over again : but it is improper for a *sermon*, which ought to be so clear, as to reach even the most inattentive ; like as the sun strikes our eyes without our thinking of it, and almost in spite of us. The supreme effect of this quality does not consist in making ourselves understood, but in speaking in such a manner that we cannot be misunderstood."——"'Tis a vicious taste in some orators (adds he from Quintilian.) to imagine they are very profound when much is required to comprehend them ; they don't consider, that every discourse which wants an interpreter is a very bad one. The supreme perfection of a preacher's style should be to please the unlearned, as well as the learned, by exhibiting an abundance of beauties for the latter, and being very perspicuous for the former. But, in case these advantages cannot be united, St. Austin would have us sacrifice the first to the second, and neglect ornaments, and even *parity of diction*, if it will contribute to make us more

intelligible ; because it is for that end we speak. This sort of neglect, which requires some genius and art, (as he observes after Cicero.) and which proceeds from our being more attentive to things than words, must not, however, be carried so far as to make the discourse low and groveling, but only clearer and more intelligible.—As obscurity is the fault, which the preacher should chiefly avoid, and as the auditors are not allowed to interrupt him, when they meet with any thing obscure, St. Austin advises him to read in the eyes and countenances of his auditors, whether they understand him or not ; and to repeat the same thing, by giving it different turns, till he perceives he is understood ; an advantage which those cannot have, who by a servile dependence on their memories learn their sermons by heart, and repeat them as so many lessons."

Belles lettres, vol. 2.

Mr. Rollin says, Obscurity is generally occasioned by a style too concise ; and others have observed *many other causes of obscurity*, among which they place a very common one, a jingling of words, a multitude of tinkling sounds, which one describes and

and

ren explications, wherein the preacher discovers neither study nor invention, and leaves unsaid a great number of beautiful things, with which his text would have furnished him. Preachments of this kind are extremely disgustful; the mind is neither elevated, nor informed, nor is the heart at all moved. In matters of religion and piety, not to edify much is to destroy much; and a sermon *cold* and *poor* will do more mischief in an hour, than a hundred rich sermons can do good. I do not mean, that a preacher should always use his utmost efforts, nor that he should always preach alike well, for that neither can nor ought to be. There are extraordinary occasions, for which all his vigour must be reserved. But I mean, that, in ordinary and usual sermons, a kind of plenitude should satisfy and content the hearers. The preacher must not always labour to carry the people beyond themselves, nor to ravish them into extacies: but he must always satisfy them, and maintain in them an esteem and an eagerness for practical piety. (2)

3. The

and reproves thus, “it is a *vein* of *vain* preaching, turning *sound* preaching into a *sound* of preaching; tickling men’s ears like a tinkling sycambal, feeding them *ηδυσμασι* η̄ *εν* *εδυσμασι*, spoiling the plain song with descant and division,” &c.

Bishop Burnet, after much on the same subject, says, “a preacher is to fancy himself as in the room of the *most unlearned man in the whole parish*, and must therefore put such parts of his discourses as he would have all understand, in so plain a form of words, that

it may not be beyond the *meanest* of them. This he will certainly study to do, if his desire is to edify them, rather than to make them admire himself as a learned and high-spoken man.” *Past. care*, chap. 9.

To the opinions of these great masters we add that of an ancient orator: *επιτομιμας* *μεν* *καλεμεν* *τους* *εν* *τω* *πληθει* *λεγειν* *δυναμους*; eloquentes dicimus eos qui ad populum verba facere possunt.

Isocrates orat. ad Nicoc. 3.

(2) It seems a very just remark of the editor of Massillon’s

3. The preacher must be *wise, sober, chaste*. I say *wise*, in opposition to those impertinent people, who utter jests, comical comparisons, quirks and extravagancies; and such are a great part of the preachers of the church of Rome. (3)

I say

Ion's sermons, that "the interest, which we have in what is spoken, can only render us attentive. All the truths, which the preacher declares, if we cannot personally apply them, are only heard with disgustful weariness, and we sigh for the close of a discourse, wherein we have no concern, and which is not even addressed to us." Perhaps this is the true reason of that almost universal dissatisfaction which appears in so many places under sermons. Whatever is not suited to my condition has a *coldness* and a *poverty*, in regard to me; nor can any thing warm my mind rationally, which does not illuminate it. If one minister address me as if I were possessed of angelic powers and purity, and another speak to me as he would to the trunk of a tree, expecting, I know not what, mechanism to move me; the latter forgets that I am a rational creature, the former does not remember that I am a depraved creature; both (whatever subjects they discuss) are *poor* and *cold* to me. Dean Prideaux says, "one good minister, by his weekly preaching, and daily good example, would set religion forwarder

than any two of the best justices of the peace, by their exactest diligence, could. It is not to be doubted (adds he.) but that if this method (of constant *practical* preaching.) were once dropped among us, the generality of the people, whatever else may be done to obviate it, would in seven years time relapse into as bad a state of barbarity as was ever in practice among the worst of our *Danish* or *Saxon* ancestors." *Prid. con. part 1. b. 6.*

(3) It is not worth while to exemplify this rule from the Romish church, nor indeed from any of our own communion; the best use we can make of such things, so contrary to the gravity and uncorrupt speech of every man of God, is to pass them over in silence. But I cannot help observing, that we ought not to charge whole communities with the extravagances of a few. The following passages are found in a sermon preached by a protestant clergyman, at Bow-church, before the society for reformation of manners: "As for those, that drop'd in by chance, or came out of custom or curiosity, or to *spy out our liberty, that we have in the Lord*, or it

I say *sober*, in opposition to these rash spirits, who would penetrate all, and curiously dive into mysteries beyond the bounds of modesty. Such are

it may be, they know not why themselves; they have the same freedom here as in the devil's chapel, to stay as few or as many acts as they please, and when they have heard as much as serves their turn, or something they do not like, or think it may be change, or dinner-time, they are free to be gone; and as they came unsent and unlooked for, so they may *depart not desired*; and the only remark I shall make is, that *they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us.*" — "Our new church-champion (if I do not mistake him) can see no reason why the scriptures should not be taken in an arminian sense: we are sorry for that, but can't help it, only we pray that *God would bless his eye-sight.*" —

"A great dueller frankly confess'd to me, that he never entered the devil's lists (which he had often done) but with this full persuasion, that if he lost his life, his soul was undone for ever; only confidence in his skill, and the fear of being pecked, (and as his expression was, piss'd on) perhaps with the help of brandy or opium, buoyed up his spirits from sinking." —

"Whether it be a civil or

sacred test I know not, and whether it requires constant, or but occasional conformity, I leave to the learned, to drink the church's health; and I suppose the rule is, as in other cases, fill as ye love her; and she says, *O friends, drink, yea drink abundantly*, Cant. v. 1. Now I must confess this is no rigid test, if the liquor be good; nay, I'll grant 'tis a pleasant and agreeable," &c. *Bisset's serm. plain English—preached Mar. 27, 1704.*

I beg pardon for transcribing this stuff; I only observe, that there are fools in other communities, as well as in that of Rome. Such things, however, have a very bad effect, as they destroy the gravity of sacred things in the same proportion in which they sanctify the levity of profane ones: yet let us not imagine, that every kind of smartness in preaching is to be avoided. Let no preacher, under a grave pretence of solemnizing our spirits, dully declaim us into the vapours: such preaching, like a passing-bell at a funeral, tolls us into the land of darkness and the shadow of death. If we had a term for every degree of pleasure in the mind, I should be able to explain my meaning; but see Quintilian's whole chapter de risu, lib. 6.

Pluribus

are those, who make no difficulty of delivering in the pulpit all the speculations of the schools, on the mystery of the trinity, the incarnation, the eternal repro-

Pluribus autem nominibus in eadem re vulgo utimur: quæ tamen si diducas suam propriam quandam vim ostendent. Nam et *urbanitas* dicitur; qua quidem significari video sermonem præ se ferentem in verbis, et sono, et usu proprium *quendam gustum urbis*, et sumptam ex conversatione doctorum tacitam eruditionem: denique cui con-

Nulla in tam magno est corpore mica falis:

Non hoc dicit nihil in corpore ejus esse ridiculum. Salsum igitur erit, quod non erit insulsum, velut quoddam simplex orationis condimentum: quod sentitur latente judicio velut palato, excitatque et a tædio defendit orationem. Sane tamen, ut ille in cibus

Molle atque facetum Virgilio.

Jocum vero accipimus, quod est contrarium serio. Nam et fingere, et terrere, et promittere, interim jocus est. *Dicacitas* -- proprie significat sermonem cum risu aliquos incessentem. Ideo Demosthenem urbanum fuisse dicunt, dicacem negant.

Now none of these is sinful or improper upon certain occasions; indeed in certain circumstances, and carried to certain degrees, they are insulting and highly disgusting. Hear the heathen: Longe que absit propositum illud, *potius amicum quam dictum per-*

traria sit rusticitas. *Venustum esse*, quod cum gratia quadam et venere dicatur, apparet. *Salsum* in consuetudine pro ridiculo tantum accipimus, natura non utique hoc est, quanquam et ridicula oporteat esse falsa. Nam et Cicero, omne quod falsum sit ait esse Atticorum; non quia sunt maxime ad risum compositi: et Catullus cum dicit,

corpore mica falis:

paulo liberalius aspersus, si tamen non sit immodicus, affert aliquid proprie voluptatis: ita hi quoque *in dicendo habent quiddam quod nobis faciat audiendi sitim*. *Facetum* quoque non tantum circa ridicula opinor committere.

didi, in hac quidem pugna forensi malim mihi lenibus (i. e. jocis) interdicerem. --- Primum itaque considerandum est, et quis, et qua causa, et apud quem, et in quem, et quid dicat. --- *Dicacitas* etiam scurrilis et scenica huic personæ alienissima est. Obscenitas vero non a verbis tantum abesse debet sed etiam a significatione. *Quint. instit. lib. vi. cap. 3.*

Μητε γελωτα προπετη σεργε,
μητε λογον μετα θρασεσ αποδεχεσ,
το μεν γαρ ανοητον, το δε μακικον.
Neque petulantem risum ama,
neque

reprobation of mankind; such as treat of questions beyond our knowledge;—what would have been if Adam had abode in innocence, what the state of souls after death; or what the resurrection; and our state of eternal glory in paradise. Such are they, who fill their sermons with the different interpretations of a term, or the different opinions of interpreters on any passage of scripture; who load their hearers with tedious recitals of ancient history; or an account of the divers heresies which have troubled the church upon any matter; all these are contrary to the sobriety of which we speak, and which is one of the most excellent pulpit virtues. (4)

I say

neque audacem orationem proba, nam alterum stultitiæ est, alterum infantiæ. *Isocrat. orat. ad Demon.*

Και φιλογελωτες (i. e. JUVENES) διο και ευτραπελοι. Η γαρ ευτραπελια πεπαιδευμενη υβρις εστι. — *Aristot. rhetor. lib. ii. cap. 14. Vide Dion. Halic. de struct. orat. f. 1.* — Et studiosi sunt risus: Quamobrem etiam sunt faceti. Nam facetiæ erudita contumelia sunt.

(4) Is this sober talking about the holy trinity? the father is placed first, and *really is the first person*, not as if he was *before* the other two, for they are *all co-eternal*, but because the other two *received their essence* from him; for the son was begotten of the father, and the holy Ghost proceedeth both from father and son; and therefore the father is termed by the primitive christians *the root and fountain of deity*. As in waters there

is the fountain or well-head, then there is the spring that boils up out of that fountain, and then there is the stream that flows both from the fountain and spring, and yet all these are but *one and the same water*; So here, God the father is the *fountain of deity*, the son the *spring* that boils up out of the fountain, and the holy Ghost that *flows from both*, and yet all three is but *one*, and the same God. The same may also be explained by another familiar instance: the sun *you know begets beams*, and from the sun and beams together proceed both light and heat; so God the father begets the son, and from the father and son together proceeds the spirit of knowledge and grace: but as the sun is not before the beams, nor the beams before the light and heat, but all are together; so neither is the father before

I say farther *chaste*, in opposition to those bold and impudent geniusses who are not ashamed of saying many things, which produce unclean ideas in the mind.

the son, nor father or son before the holy Ghost, but only in order, and relation to one another, &c. *Beveridge on the Trinity.*

(5) Much of the ancient school-divinity was of this filthy kind. The angelical doctor St. Thomas Aquinas, Albertus Magnus, and others, have handled the following irreverend and scandalous questions: *Utrum essent excrementa in paradiso? Utrum sancti resurgent cum intestinis? Quare Christus non fuerit hermaphroditus? Utrum si Dei para fuisset vir, potuisset esse naturalis parens Christi? Utrum verbum potuit hypostaticæ uniri naturæ irrationali, puta equi, asini, &c.* *Bayle, Aquinas, rem. E.*

I omit others more scandalous still, and these are related for the sake of justifying the reformation, and its true ground, liberty of conscience. Since the reformation, people have enjoyed the right of private judgment, and, in this country, the liberty of propagating their private opinions by public preaching; yet no one sect has ever pretended to maintain theses equal in absurdity to these. Individuals in all parties have run into extravagances: but it belongs to the *infallible* party

to dignify these extravagant individuals with the titles of *seraphical* doctors, *angelical* doctors, *irrefragable* doctors, &c. for inventing and maintaining such stuff.

It may not be improper to add an example or two. A certain friar, preaching at the church of Notre-Dame, in Paris, against the antipope, Peter De-Luna, in the year 1408, among many other indecent expressions, protested, *quod ANUM sordidissimæ Ouzariæ OSCULARI mallet quam os Petri De-Luna.* *Velly hist. de France, tom. xiii. p. 42.*

That farcical droll Dr. South, whose low jokes obtained the name of wit in complaisance to the political cause, for which he spouted, abounds with ludicrous and offensive puns. In speaking of "the delights of a soul *clarified* by grace, he says, no man, at the years and vigour of thirty, is either *fond of sugar-plumbs or rattles.*" A sage remark indeed! but the next is supremely nasty: "No man would preserve *the itch* on himself only for the pleasure of *scratching.*" I was going to make a reflection on this dirty doctor, but on casting my eye on the top of the page, I see the doctor has very wittily provided for transferring it

mind. (5) A preacher cannot be called chaste, who, speaking of the conception of Jesus Christ in the virgin's womb by the power of the holy Ghost without the intervention of man, is not careful of saying any thing, that may shock the modesty of some, and give occasion of discourse to the profanity of others. There are I know not how many subjects of this kind; as when the eternal *generation* of Jesus Christ the son of God is spoken of; when the term *regeneration* is explained, which scripture useth to express our conversion; or when we treat of that *seed* of God, of which, according to St. John, we are born; or when we enforce the *duties* of husbands to wives, or of wives to husbands; or when we speak of the *love* of Jesus Christ to his church, under the notion of a *conjugal* relation; or when eternal felicity is spoken of under the image of a *banquet*, or of a *marriage-feast*. On all such subjects, chastity should weigh the expressions,

and

it to the king — *A sermon preached at court! South's sermons. f. i. Prov. iii. 17.*

How superior to these is the pagan rhetorician's example: *Ego Romani pudoris more contentus, ut jam respondi talibus, verecundiam silentio vindicabo. Quint. inst. lib. viii. cap. 3.*

Et quidem jam non etiam obscena verba pro obscenis sunt, batuit, inquit, impudenter, depfit, multo impudentius, atqui neutrum est obscenum. Stultorum plena sunt omnia. *Cic. ad famil. lib. ix. epist. 22.*

I only add what Erasmus says of a preaching friar,

whom he names Merdardus, and who corpore vasto, buccis rubentibus, ventre prominente, lateribus gladiatorii, præter effrontem improbitatem et linguam effrenam nihil habebat. - - - Non est christiænæ mentis cuiquam impre cari male; illud potius optandum, ut clementissimus rerum formator et reformator (qui ex Nabuchodonosor homine fecit bovem, et rursus ex bove fecit hominem, qui asinæ Balaami dedit hominis linguam) omnes Merdardi similes, vertat in melius, detque illis et mentem et linguam viis evangelicis dignam. *Erasm. colloq. Concio, sive Merdardus.*

and make a judicious choice, in order to keep the hearers minds at the greatest distance from all sorts of carnal and terrestrial ideas. The likeliest way of succeeding in these cases is to beware of pressing metaphorical terms too far; to keep in general considerations, and if possible to explain the metaphorical terms in few words, and afterwards cleave entirely to the thing itself. (6)

4. A

(6) For what regards metaphorical language see the other note in this chapter, No. (6); at present let us exemplify this rule from Mr. Saurin. The subject is *regeneration*, the text John iii. first five verses. He observes, that the term is a trope, and must 1st be *restrained*, because, says he, it is impossible to understand a metaphor if we do not divest it of every thing foreign from the subject in question. 2. It must be *justified*, for the change spoken of under the emblem of a new birth, tho' expressed in figurative language, is yet a *real change*. 3. The idea which a new birth gives of this change is so perfect, that it might terrify timorous christians, it must therefore be *qualified*. 4. The qualifications, of which the subject is capable, are apt to lull some into security, who, under pretence of infirmities inseparable from the best of men, allow themselves in vices incompatible with a state of grace; this expression therefore must be *guarded*.

1. "This *restriction* (adds

he) is necessary, because there is no one author without exception, whose opinions may not be mistaken, if his comparisons be stretched beyond due bounds: and this, which is true of all authors, is incontestably true of the oriental writers; for as their imaginations were naturally more lively, their metaphors were more bold, and the bolder the metaphors, the more need of *restriction*." ——— This he instances in several things similar to Mr. Claude's observations, and closes this part by saying, "if you do not make these *restrictions*, you will push the metaphor too far, and consequently make indiscreet comparisons between this new birth and a birth *properly* so called: you would form notions of it not only unworthy of being received, but even of being refused in such a place as this."

Mr. Saurin then proceeds to guard against the opposite mistake, which many have fallen into, by observing that there is a real change actually required in order to salvation,
a change

4. A preacher must be *simple* and *grave*. *Simple*, speaking things full of good natural sense without metaphysical speculations; for none are more impertinent than they, who deliver in the pulpit abstract speculations, definitions in form, and scholastic questions, which they pretend to derive from their texts;—as on the manner of the existence of angels, the means whereby they communicate their ideas to each other; the manner in which ideas eternally subsist in the divine understanding; with many more of the same class, all certainly opposite to simplicity. To simple I add *grave*, because all sorts of mean thoughts and expressions, all sorts of vulgar and proverbial sayings, ought to be avoided. The pulpit is the seat of good natural sense; and the good sense of good men. On the one hand then you are not to philosophize too much, and refine your subject out of sight; nor on the other to abase yourself to the language and thoughts of the dregs of the people. (7)

5. The

a change of ideas, a change of will, a change of taste; a change of hope; a change, in short, of all false schemes of felicity for the one true one, &c. *Saur. ser. tom. 7. ser. onzieme.*

(7) *A preacher must be grave.* Bernard Ochin published 12 sermons on the Lord's-supper. The seventh sermon is intitled, *The tragedy of the mass, and first how she was conceived, born, and baptized.* The eighth is intitled, *How the mass was nursed and educated, and how,*

being adorned and enriched, she arrived at last to the highest dignity and pre-eminence. The title of the ninth is, *The mass's impeachment, and her answer, with the proceedings against her.* The tenth is intitled, *God's sentence against the mass.* This dramattick method of preaching is too much in the taste of the Italians. *Bayle, art. Ochin, rem. P.*

No doubt but to people of good education, Vida's is a good rule, as applicable to preaching as to poetry:

Rejice degenerem turbam *nil lucis habentem,*
Indecoreſque notas, ne fit non digna suppellex.

Vidæ ars poet. lib. iii. l. 183.

But

5. The understanding must be informed, but in a manner, however, which *affects the heart*; either to comfort the hearers, or to excite them to acts of piety,

But yet in compassion to the dregs of the people, who, with all their ignorance, have souls, it ought to be remembered, that their minds are accessible only by their own way of thinking and speaking, and theirs is a different language and a different habit of thinking from others in more cultivated life. Hence Aristotle wisely says, Το δε περιτον εξειηλεξις, εαν η παθητικη, τε και ηθικη, και τοις υποκειμενοις περιγρασαι αναλογω. ΗΘΙΚΗ δε αυτη η εκ των σημειων δειξει, οτι ακολουθει η αρμοδιον εναρω γενει και εξει. Λεγω δε, γενοσ μεν, καδ ηλικιαν' οισει παις, η ανηρ, η γερον' και γυνη, και ανηρ' και Λαπων, η Θετταλος' εξει; δε, καδ' ας ποιοσ τις το βιω' ε γαρ καδ απασαν εξιν οι βιοι ποιοι τιμει. Εαν ουν και τα ανοματα οικεια λεγη τη εξει, ποιησει το κηροσ' ου γαρ ταυτα, οιδ' ωσαυτωσ ΑΓΡΟΙΚΟσ αν και ΗΕΗΑΙΔΕΤΜΕΝΟσ ειπει. *Aristot. rhet. lib. iii. 7.*

To the same purpose speaks Dyonisius of Halicarnassus : Ομολογαμεισ δη παρα πασιν οτι περιτον εστι το τοις υποκειμενοις αρμουζον προσωποισ τε και περιγρασαι. *Dion. Halic. de struct. orat. f. 20.*

Luther's biographer, having related a saying of his on this subject, adds, by way of exposition, the practice of this reformer in diffusing know-

ledge at the reformation. *Tria faciunt theologum dixit, meditatio, oratio, et tentatio; et tria verbi ministro facienda, evolvere biblia, orare serio, et semper discipulum manere. Optimi ad vulgus hi sunt concionatores, qui pueriliter, populariter et simplissime docent. In visitatione Saxonica cum in pigo. rusticus symboli verba hac recitaret dialecto suo, Ich gloye in Gott den almochteigen, credo in Deum patrem omnipotentem; quaesivit ex eo quid almochteigen omnipotens significet: respondente rustico - ignoro, imo inquit Lutherus, et ego et omnes eruditi id ignoramus; tu id faltem crede, Deum esse tuum patrem, qui potest et vult te, tuo gnu, serbare. Rhythmis etiam delectatus fertur vernaculis, &c. Melch. Adam. vite Germ. Theol. in vita Lutheri.*

Mr. Adams inserts some of these homely country rhymes, for which beggarly ballads, perhaps Luther may receive a greater reward at the last day than he would for whole shelves of Greek and Latin folios. Vanity will make a man write learnedly; but piety only can prevail on a good scholar to rusticate his speech and manners for the sake of the poor. Truly, for a man who relishes polite literature, who

piety, repentance or holiness. There are two ways of doing this, one formal, in turning the subject to moral uses, and so applying it to the hearers; the other in the simple choice of the things spoken; for if they be good, solid, evangelic, and edifying of themselves, should no application be formally made, the auditors would make it themselves; because subjects of this kind are of such a nature, that they cannot enter the understanding without penetrating the heart. I do not blame the method of some preachers, who, when they have opened some point of doctrine, or made some important observation, immediately turn it into a brief moral application to the hearers; this Mr. Daillé frequently did: yet I think it should not be made a constant practice, because, 1st, what the hearer is used to, he will be prepared for, and so it will lose its effect; and 2dly, because you would thereby interrupt your explication, and consequently also the attention of the hearer, which is a great inconvenience. Nevertheless, when it is done but seldom, and seasonably, great advantage may be reaped.

But there is another way of turning doctrines to moral uses, which in my opinion is far more excellent, authoritative, grand, and effectual; that is, by
treating

who can spend his days in the company of Plato, Tully, Longinus, and such men; for him to turn his back two or three times a week on such illustrious familiars, condescend to lisp with children, and to stammer with the illiterate; for such a man, I say, such a conduct must needs be self-denying, and require a heart devoted to God: But

such a man humbly imitates his master, who, *being in the form of God, became a servant, and humbled himself to the death of the cross*; and such a preacher, however contemptible now, will one day have a name above every name, whether it be philosopher, poet, orator, or whatever is most revered among mankind.

treating the doctrine contained in the text, in a way of *perpetual application*. (8) This way produces excellent effects, for it pleases, instructs, and affects all together. (9) But neither must this be made habitual, for it would fatigue the hearer, nothing being more delicate, nor sooner discouraged than the human mind. There are fast-days, Lord's-supper-days, and many such seasonable times for this method. (1) This way, as I have said, is full of admirable fruits; but it must be well executed, with power and address, with choice of thoughts and expressions, otherwise the preacher will make himself ridiculous, and provoke the people to say,

Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes; nascetur ridiculus mus.

6. One of the most important precepts for the discussion of a text, and the composition of a sermon,

(8) This subject is fully handled in Chap. VII. for which reason I omit one page of Mr. Claude here, because its substance is repeated in the chapter referred to.

(9) Docente te in ecclesia non clamor populi sed gemitus suscitetur; lachrymæ auditorum laudes tuæ sint. Sermo presbyteri scripturarum sale conditus sit. Nolo te declamatorem, et rabulam, garrulumque sine ratione, seu mysteriorum peritum, et sacramentorum Dei tui eruditissimum. Verba volvere et celeritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est. Nihil tam facile quam vilem plebeculam et indoctam

concione linguæque volubilitate decipere, quia *quicquid non intelligit plus miratur.*

Jerom. ad Nepot.

Optimus est enim orator qui dicendo animos audientium et docet, et delectat, et permovet. Docere debitum est, delectare honorarium, permovere necessarium. Cic. de orat.

(1) Equidem id maxime præcipiam, *ac repetens iterumque iterumque monebo.* Res duas in omni actu spectet orator, *quid deceat, quid expediat.* Expedit autem sæpe mutare ex illo constituto traditoque ordine aliqua; et interim decet; ut in statuis atque picturis videmus, variari habitus, vultus, status, &c. *Quint. inst. lib. ii. c. 14.*

mon, is, above all things, to avoid excess: *Ne quid nimis*.

1. There must not be too much *genius*, I mean not too many brilliant, sparkling, and striking things, for they would produce very bad effects. The auditor will never fail to say, The man preaches himself, aims to display his genius, and is not animated by the spirit of God: but by that of the world. Beside, the hearer would be overcharged; the mind of man has its bounds and measures, and as the eye is dazzled with too strong a light, so is the mind offended with the glare of too great an assemblage of beauties. Farther, it would destroy the principal end of preaching, which is to sanctify the conscience; for when the mind is overloaded with too many agreeable ideas, it has not leisure to reflect on the objects, and without reflection the heart is unaffected. Moreover, ideas which divert the mind, are not very proper to move the conscience; they flatter the imagination, and that is all. Such a preacher will oblige people to say of him, He has genius, a lively and fruitful imagination: but he is not solid. In fine, it is not possible for a man, who piques himself on filling his sermons with vivacities of imagination, to maintain the spirit all along; he will therefore become a tiresome tautologist: nor is it hard in such sermons to discover many false brilliances, as we see daily. (2)

2. A

(2) In order to render the productions of genius regular and just, as well as elegant and ingenious, the discerning and coercive power of *judgment* should mark and restrain the excursions of a wanton imagination; in other words,

the austerity of reason should blend itself with the gaiety of the graces.—The proper office of *judgment* in composition, is to compare the ideas which imagination collects; to observe their agreement or disagreement, their relations

2. A sermon must not be *overcharged with doctrine*, because the hearers memories cannot retain it all, and by aiming to keep all, they will lose all; and because you will be obliged either to be excessively tedious, or to propose the doctrine in a dry, barren, scholastic manner, which will deprive it of all its beauty and efficacy. A sermon should instruct, please, and affect; that is, it should always do these as much as possible. As the doctrinal part, which is instructive, should always be proposed in an agreeable and *affecting* manner; so the agreeable parts should be proposed in an *instructive* manner; and even in the conclusion, which is designed wholly to affect, agreeableness must not be neglected, nor altogether instruction. Take care then

and resemblances; to point out such as are of a homogeneous nature; to mark and reject such as are discordant; and finally, to determine the truth and utility of the inventions or discoveries which are produced by the powers of imagination. This faculty is, in all its operations, cool, attentive, and considerate. It canvasses the design, ponders the sentiments, examines their propriety and connexion, and reviews the whole composition with severe impartiality. Thus it appears to be in every respect a proper counterbalance to the *rambling* and *volatile* power of imagination.

Essay on genius, b. i. s. 1.

See Rollin on *shining thoughts*, Belles lettres, vol. ii. He remarks, from Quintilian,

that Seneca introduced this vicious taste at Rome. *Abundat dulcibus vitiis*. These *shining thoughts*, says he, resemble not a luminous flame: but sparks flying through smoke. In Montagne's opinion, "the *tardy* genius makes the better *preacher*, and the *quick* genius the abler *lawyer*; because the former may take what time he pleases to prepare himself, and the thread of his discourse is carried on without the least interruption: but the pleader is obliged to be ready every moment to enter the lists, and the unforeseen answers of his antagonist either confound his arguments, or oblige him to strike into a new course of reasoning." *Essays, book i. chap. 10.*

then not to charge your sermon with too much matter. (3)

3. Care must also be taken *never to strain any particular part*, either in attempting to exhaust it, or to penetrate too far into it. If you aim at exhausting a subject, you will be obliged to heap up a number of common things without choice or discernment; if at penetrating, you cannot avoid falling into many curious questions, and unedifying subtilties; and frequently in attempting it you will distil the subject till it evaporates. (4)

4. *Figures*

(3) To be overcharged with doctrine is the great fault of Dr. Owen's, and Dr. Goodwin's sermons; and it is attended with all the inconveniences mentioned by Mr. Claude. It was common at that time of day to make thirty or forty remarks before the immediate consideration of the text came; these suddenly pop up their heads, and instantly disappear. Indeed, had each of them been discussed, each would have afforded matter enough for a whole sermon. There is no fault more common among a certain order of preachers than this.

(4) The futility of such a method is thus exposed by the Abbè Pluchè: "A carpenter who understood his trade, and was in tolerable circumstances, had given his son a good education, that is, had made him pass through a course of liberal studies and philosophy. We know no

other method. The father dying just as the son had gone through his public disputations, and leaving some undertakings unfinished, the young man took a liking to work, and followed his father's profession. But he bethought himself of recalling his art to certain principles, and subjecting it to a methodical order. He treated the whole in his head as he had seen his masters treat the art of reasoning. At length he got together a number of journeymen of the trade, and promised to lead them by a new way to the quintessence of carpentry.

"Our new doctor, after a long preamble on mechanicks, which he promised to treat on by genus and species, came to the first question, and very seriously examined whether there was a principle of force in man. He long discussed the reasons pro and con, and at last enabled his disciples,

4. *Figures must not be overstrained.* This is done by stretching metaphor into allegory, or by carrying a parallel too far. A metaphor is changed into an allegory, when a number of things are heaped up, which agree to the subject, in keeping close to the metaphor. As in explaining this text, *God is a sun and shield*; it would be stretching the metaphor into an allegory to make a great collection

knowingly, and without any apprehension of mistake, to affirm, that man was capable of a certain degree of strength, and able to communicate motion, for instance, to an ax, or to a stone, if not too great. He was contented with this modest assertion, being persuaded, that, with this small strength multiplied, he might, towards the end of his treatise, come to transporting the largest pieces of rough marble, and to heaving of mountains. He next proceeded to examine the place where this force resided; and after many disputations on the brains, the glandula pinealis, the spirits, and the muscles, he out of œconomy, and for brevity's sake, determined, that the arm was the chief agent, and the instrument of human strength.

“ In a third paragraph, (for you would have wondered how well he divided and put his matter in order) the strength residing in the arm gave him occasion to examine all the constituent pieces of the arm, and to make an exact anatomy of it. He made

long dissertations on the nerves, muscles, fibres, and descended to the minutest filaments. He multiplied the lengths of the muscles by their breadths, and the product of these by the sum of the fibres. From one calculation to another he came to determine the strength of each degree of tension, and by means of these determinations, made himself able to fix the strength of percussion. Thus he weighed a cuff, and joining the strength of the fist to the sum of the blow of a hammer, he shewed you the exact weight with which this percussion was in equal proportion. Finally, to sum up his matters, and for the conveniency of the young carpenters, he reduced the whole into algebraic expressions.”

The author's conclusion on this whole work is, “ *that not only in point of religion, but also in natural philosophy we ought to be contented with the certainty of experience, and the simplicity of revelation.*” Pluchè hist. of the heavens, vol. ii. b. 4.

lection of what God is in himself; what to us; what he does in the understanding and conscience of the believer; what he operates on the wicked; what his absence causeth; and all these under terms, which had a perpetual relation to the *sun*. (5) Allegories may be sometimes used very agreeably: but they must not be strained, that is, all, that can be said on them, must not be said. A parallel is run too far, when a great number of conformities between the figure, and the thing represented by the figure, are heaped together. This is almost the perpetual vice of mean and low preachers; for when they catch a figurative word, or a metaphor, as when God's word is called a *fire*, or a *sword*; or the church a *house*, or a *dove*; or Jesus Christ a *light*, a *sun*, a *vine*, or a *door*; they never fail making a long detail of conformities between the figures and the subjects themselves; and frequently say ridiculous things. This vice must be avoided, and you must be content to explain the metaphor in a few words, and to mark the principal agreements, in order afterward to cleave to the thing itself. (6)

5. Reasoning

(5) Corruptas aliquando et vitiosas orationes, quas tamen plerique *judiciorum pravitate* mirantur, legi palam pueris, ostendique in his, quam multa impropria, obscura, tumida, humilia, sordida, lascivia, effeminata sint; quæ non laudantur modo a plerisque, sed (quod pejus est) propter hoc ipsum, *quod sunt prava, laudantur*. Nam sermo rectus, et secundum naturam enunciatus, nihil habere ex ingenio videtur. Illa vero, quæ utcumque deflexæ

sunt, tanquam exquisitiora miramur. Non aliter quam distortis, et quocumque modo prodigiosis corporibus apud quosdam majus est pretium, quam iis quæ nihil ex communis habitus bonis perdidērunt, &c. *Quint. lib. ii. cap. 5.*

See to this purpose Dr. Gibbon's rhet. p. 45, &c.

(6) Mr. Rollin, from Tully observes, that the surest and easiest way to represent the beauty of a metaphor, and, in general, to explain the beautiful passages in authors with justness,

5. *Reasoning must not be carried too far.* This may be done many ways; either by long trains of reasons composed of a quantity of propositions chained together, or principles and consequences; this way of reasoning is embarrassing and painful to the auditor: Or by making many branches of reasons, and establishing them one after another; this is tiresome and languishing to the mind. The mind of man loves to be conducted in a more smooth and easy way; all must not be proved at once; but, supposing

justness, is to substitute natural expressions instead of figurative, and to divest a very bright phrase of all its ornaments, by reducing it to a simple proposition. *Belles lettres, vol. ii.*

Sir Isaac Newton, with that grandeur of mind peculiar to himself, says, "For understanding the prophecies, we are in the first place, to acquaint ourselves with the *figurative* language of the prophets. This language is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic.

"Accordingly, the whole natural world consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the prophecy: and the things in that world signify the analogous things in this. For the heavens and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with

the things thereon, the inferior people. — Whence ascending towards heaven, and descending to the earth, are put for rising and falling in power and honour. — A new dignity is signified by a new name; moral and civil qualifications by garments; honour and glory by splendid apparel; royal dignity by purple or scarlet, or by a crown; righteousness by white and clean robes; wickedness by spotted and filthy garments," &c.

On Dan. chap. ii.

The use, and abuse of figurative language in christianity are most judiciously described by Le Clerc. *Ars crit. p. 11. f. i. c. 15, 16.*

Ut vestis frigoris depellendi causa reperta primo, post adhiberi cepta est ad ornatum etiam corporis et dignitatem: sic verbi translatio instituta est inopie causa, frequentata delectationis. *Nam gemmare vites, luxuriam esse in herbis, lætas jegetes etiam rustici dicunt.* Cic. de oratore, lib. iii. 38.

posing principles, which are true and plain, and which you are capable of proving and supporting, when it is necessary, you must be content with using them to prove what you have in hand. Yet I do not mean, that in reasoning, arguments should be so short and dry, and proposed in so brief a manner, as to divest the truth of half its force, as many authors leave them. I only mean, that a due medium should be preserved; that is, that without fatiguing the mind and attention of the hearer, reasons should be placed in just as much force and clearness, as are necessary to produce the effect.

Reasoning also may be overtrained by heaping great numbers of proofs on the same subject. Numerous proofs are intolerable, except in a principal matter, which is like to be much questioned or controverted by the hearers. In such a case you would be obliged to treat the subject fully and *ex professo*, otherwise the hearers would consider your attempt to prove the matter as an useless digression.

(7) But when you are obliged to treat a subject fully, when that subject is very important, when it is doubted and controverted, then a great number of proofs are proper. In such a case you must propose to convince and bear down the opponent's judgment, by making truth triumph in many different manners. In such a case, many proofs associated together to produce one effect, are like many rays of light, which naturally strengthen each other, and which all together form a body of brightness, which is irresistible. (8)

6. You

(7) Bad and multifarious reasoners resemble Homer's giants:

Ὅσσαν ἐπ' Οὐλίμπῳ μέμωσαν δέμην' αὐτὰς ἐπ' Ὀσση
Πήλιον ἐνοσίφυλλον, ἦν ἕρανος ἀμειψτός εἶη.

Οὐλίμπῳ.

(8) Mr. Saurin in his sermon on holiness, after observing how difficult it is to form an adequate idea of it, says,

“ Perhaps

6. You must as much as possible abstain from *all sorts of observations foreign from theology*. In this class I place, 1. *Grammatical observations* of every kind, which not being within the people's knowledge can only weary and disgust them. They may nevertheless be used when they furnish an agreeable sense of the word, or open some important observation on the subject itself, provided it be done very seldom and very pertinently. (9)

2. *Critical*

“ Perhaps one of the principal causes of its obscurity, is its *clearness*. For it is a truth, which we teach those, whom we form to the art of reasoning, that when an idea is carried to a certain degree of evidence and simplicity, all, that is added to clear, only serves to obscure and confound it. Is not this the cause of many difficulties on the nature of just and unjust ?” *Ser. sur la sainteté, tom. iv.*

(9) I take the liberty of subjoining an example taken from a funeral sermon of one Humfrey, page 191. “ Gen. v. 5. *and he died*. We are met on this solemn occasion to do our last office to a friend, to bring him to his long home, to wait on him to his bed-chamber, there to take our last leave and good-night for ever; draw to the curtains and put out the lights. It cannot be expected I should say any thing of the deceased; being a stranger, I know nothing of his conversation, nothing of his life: but this I

know, he was a son of Adam, he has followed his forefather, as we must all do him — *and he died*.

“ We are discoursing over the dead, and dying stories should be sad stories; such a one I have to tell you; a tragedy, the saddest under heaven, never such a killing tragedy, where the world is slain in one act; Adam's tragedy, which we have acted in the chapters before: the persons, Adam, Eve, and serpent: the stage at first strewed with flowers, paradise, now with blacks. The plot, a most devilish plot, the most confounding plot, was sin; the catastrophe, the end of all, is the text, Adam's exit; exit Adam carrying off the dead — *and he died*.

“ In the text are three particulars set out by three little words, and those several parts of speech not unbefitting the various *cases* and *declensions* of man's mortality. The first *and*, a *conjunction*, notes the coherence; the second *he*, a *pronoun*, that's the subject of the

the

2. *Critical observations* about different readings, different punctuations, &c. must be avoided. Make all the use you can of critical knowledge yourself: but spare the people the account, for it must needs be very disagreeable to them. (1)

I add

the text; and the third a *verb*, the matter and business we are now about, *he died*.

“ For the coherence, this little *et, and*, is a tack that holds together the whole life of Adam, summed up in the beginning of the verse. *All the days Adam lived were nine hundred and thirty years, and he died*. For the subject *he, and he died*, this *he* is a *pronoun* I said, a *relative*, it has relation to us, *he*, that is, man; not a man, but mankind, the *universal* of man; he that was the fore-door, and back-door to the world, that let all in, and let all out; he that stood, stood, nay, fell, for us all; he that has killed thee, and me, and him, he that has killed our brother here — *and he died*. *He died*, that includes he lived once. He was once immortal. — Adam’s first state of immortality consisted on a basis and four props,” &c. One would wish to reverence, for his hoary head’s-sake, a man, who says in the dedication of the above sermon, that he was annos jam natus octoginta tres et circiter dimidium; especially as he adds, that the printer could not read his hand: but really the sermon would have

edified, and diverted the friends of the deceased, full as much, methinks, had he simply said, that Adam and this neighbour had kicked up their heels.

(1) The following criticism on Mat. xxviii. 19. is a burlesque on Persian and Syriac, English and Arabic, Greek and Latin, more proper to render critics contemptible than venerable. *Go ye therefore and teach*, Πορευθητες εν μαθηλευσατε, which more properly may be rendered, *go ye therefore and disciple all nations, or make the persons of all nations my disciples*, that is, *christians*. That this is the true meaning of the words is plain, and clear, from the right notion of the word here used, μαθηλευω, which coming from μαθητης, a *disciple*, it always signifieth either to be, or to make disciples, whereforever it occurs in all the scriptures; as μαθητευθεις, Mat. xiii. 52. which is *instructed* say we; the Syriac better, וימתחלמך, that is, *made a disciple*, אמתלמך, that is, not only a *scholar* or *learner*, but a *follower* or *professor* of the gospel, here called the kingdom of heaven. Another place where this word occurs is Mat. xxvii. 57. εμαθη-

I add 3dly. *Avoid philosophical and historical observations*, and all such as belong to *rhetoric*, or if you do use them, do not insist on them, and choose only those, which give either some light to the *text*, or heighten its pathos and beauty; all others must be rejected. (2)

Lastly.

ΤΕΥΣΕ ΤΩ ΙΗΣΟΥ, where we rightly translate it *was Jesus' disciple*. Another place is Acts xiv. 21. κ) μαθητευσαστες πολλους, which we improperly render, *having taught many*, the Syriac and Arabic, more properly, *having made many disciples*. And these are all the places in the new testament where this word is used, except those I am now considering, where all the eastern languages render it according to its notation, *disciple*. The Persian paraphratically expounds it, *go ye and reduce all nations to my faith and religion*. So that whosoever pleads for any other meaning of these words, do but betray their ignorance in the original languages, &c.

Beveridge on the Trinity.

I believe it would puzzle a whole conclave of jesuits to make a *disciple* of Christ, or a *christian*, without *teaching*. It is a wonder the good bishop did not render it, *go and make all nations mathematicians*; from μαθηματικός, from μαθημα — from ———. How much more eligible is Mr. Pool: “The Greek is μαθητευσασι, *make disciples*, but that must be first by preaching and instructing them in the christ-

tian faith. — But it doth not therefore follow that children of such professors are not to be baptized, for the apostles were commanded to *baptize all nations*.” — *Pool's annot. on the place*. This is honestly rejecting a childish witticism, and placing the argument between the baptists and pædo-baptists, on its right base.

The baptists answer, that παντα τα εθνη being of the neuter gender, *αυτες*, which is of the masculine, cannot agree with εθνη, but with μαθητας supposed and contained in the word μαθητευσασι. *Dr. Gill on the place*.

(2) Instead of giving light to the subject, what a veil of ignorance in the following passage is thrown over what David calls a *curious work in the lowest parts of the earth*, That is, curious though secret, becoming the great author and preserver of nature. “*I said to corruption, Thou art my father*. This, with a little *logick*, we may make good in a literal sense. Nutrition (that is, the act of nourishment we speak of) is a kind of generation. 'Tis so, for there is *motus a termino a quo, ad terminum ad quem*; and 'tis under

Lastly. I say the same of passages from *Profane Authors*, or *Rabbies*, or *Fathers*, with which many think they enrich their sermons. This farrago is only a vain ostentation of learning, and very often they, who fill their sermons with such quotations, know them only by relation of others. (3) However, I would not blame a man who should use them discreetly. A quotation not common, and properly made, has a very good effect.

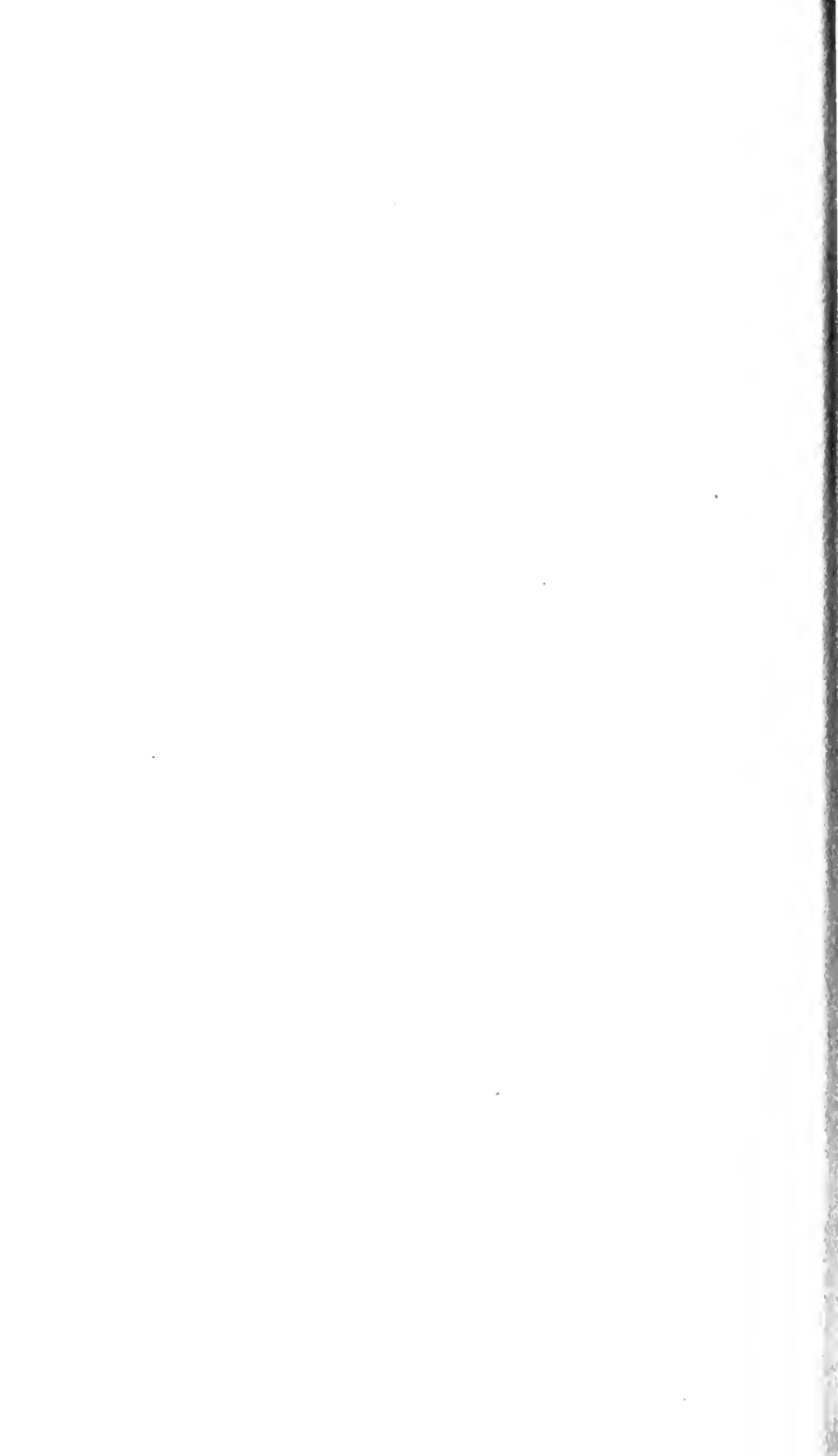
under no other species of *motus*, but *generatio*, and therefore *secundum partem*, 'tis generation indeed. Well, nutrition is a generation, and consequently concoction is corruption, and 'tis so; the meat we eat goes into the stomach and liver, there it chylifies and sanguifies, loses its form, and that is corruption, and out of this our bodies receive flesh, and grow in bulk and stature; so then out of nutrition, as one parent; and concoction, that is corruption, the other, we are *born every day in lumps*, and *begotten by piece-meals*, and we may really say to corruption, *Thou art my father*," &c.

Humfrey, serm. vii. p. 201.

What profound erudition! rather, what absurdity and impertinence!

(3) Bishop Burnet says, "The impertinent way of needless setting out of the originals and the vulgar version is worn out, the trifling shews of learning in many quotations of passages, that few could understand, do no more flat the auditory," &c. The bishop said this in 1692: but had his lordship lived till 1760 odd, he might have seen a sermon published in English with upwards of *sixty* such quotations.

A medley of literature was formerly much in fashion, and a French writer's remark is not inapplicable. "*It required a prodigious deal of learning then to preach ill; now-a-days it requires very little learning to preach well.*" *La Bruyere, charac. de siecle.*



C H A P. III.

Of C O N N E C T I O N .

THE connection is the relation of your text to foregoing or following verses. To find this consider the scope of the discourse, and consult commentators, particularly exercise your own good sense; for commentators frequently trifle, and give forced and far-fetched connections, all which ought to be avoided, for they are not natural, and sometimes good sense will discover the scope and design of a writer far better than this kind of writers. (1)

There

(1) Every author proposes some end in writing, this end must needs agree with his general character, peculiar circumstances, &c. To observe this *design* is no small help towards understanding the biblical writers. On the contrary, to consider the whole bible as we consider the book of Proverbs, and to ground enormous doctrines on detached sentences, are gross absurdities, manifest abuses of the word of God. The first verse of the eighth of Romans seems to have no connection with the last verse of the *seventh*: but with the last verse

of the *sixth* chapter. *There is therefore now no condemnation to them which are in Christ Jesus. Why? Because S. Paul himself with his mind served the law of God, but with his flesh the law of sin? no, but because though the demerit of sin was death, yet the gift of God was eternal life. Therefore there is now no condemnation. The whole seventh chapter is then a parenthesis. So in the third of Ephesians, from the beginning of the second to the end of the thirteenth verse is a parenthesis. Such parentheses are very common in scripture. Now*

in

There are texts, the connections of which (I own) it will be sometimes difficult to perceive. In such a case endeavour to discover them by frequent and

in order to enter into the ideas of a writer, Mr. Claude would have his preacher observe an author's scope as he would observe a plant rising out of the earth, expanding itself in leaves, diffusing itself in branches, adorning itself with flowers, enriching itself with fruits; all being, in a manner, the variegation of the stem.

Commentators frequently trifle. Witness St. Austin, who thought, the ten Egyptian plagues were punishments adapted to the breach of the ten commands. This saint had forgot, that the law was given to the *Jews*, and the plagues inflicted on the *Egyptians*. And what is more astonishing, he did not remember that the law was not given in the form of ten commands till *three months* after the plagues were sent. See Exod. xix. 1. But having conceived the *connection* of the two tens, he was determined to pursue it. "Primum præceptum in lege de colendo uno Deo. Prima plaga Ægyptiorum, aqua conversa in sanguinem. Compara primum præceptum primæ plagæ. Deum unum ex quo sunt omnia, in similitudine intellige aquæ, ex qua generantur omnia, &c. . . . Secundum præceptum. Non accipies nomen Domini Dei

tui in vanum . . . huic præcepto secundo contrariam videte secundam plagam. Quæ est secunda plaga? ranarum abundantia. Habes expressam significatam vanitatem, si attendas ranarum loquacitatem. . . . Quartum præceptum est, honora patrem tuum, et matrem tuam. Huic contraria quarta Ægyptiorum plaga *κυνωπιαι* est. Quid est *κυνωπιαι*? Canina musca. Græcum vocabulum est. Caninum est parentes non agnoscere. Nihil tam caninum quam cum illi qui genuerunt, non agnoscuntur. Merito ergo et catuli canum cæci nascuntur, &c. &c." *Augustini opera, tom. v. serm. 8. edit. Benedict.*

An expositor of our own trifles thus: "And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horses bridles by the space of *a thousand and six hundred furlongs*, Rev. xiv. 20. 1600 furlongs, that is, through the whole realm of England. 1600 furlongs make 200 English miles. Now the length of this realme from the furthest part of the south, to the longest reach of the north, is *more than this by a hundred miles*: but yet if we shall *take away* the vastness of the northren parts, where the country is more desert

and intense meditation, or take that, which commentators furnish; and among many, which they give, choose that, which appears most natural; and

desert and unmanured neere the borders, we shall see a *marvellous consent* even in this also." *Brightman on Revelation.*

Nor was Mr. Whiston much nigher the matter, when he dextrously applied a prophecy of St. John's, in the Revelations, to prince Eugene's wars. The general politely rewarded the expositor: but protested, he never knew before, that he had the honour of being known to St John.

Our best commentators sometimes trifle. Dr. Guyse does so on the baptism of John, Mat. iii. Mr. Henry is farcical on Judges ix. Dr. Gill is hardly in earnest, when he says the word *Abba*, read backwards or forwards, is the same pronunciation, and may teach us that God is the father of his people in adversity as well as in prosperity. *Expos. on Gal. iv. 6.*

Consult good sense, adds Mr. Claude. Very proper advice, for good natural sense will go far in understanding plain primitive christianity: and, indeed, will often take a hint from the most common incident on any subject.

A friend of mine, disgusted with the common representation of the devil carrying our Saviour in his claws, as a bird

of prey carries a dove through the air, and setting him on a pinnacle of the temple, tried Mr. Claude's experiment. He set a sensible little boy to read the fourth of Matthew, and, after he had read the fifth verse, *the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple*, he asked the little gentleman, How do you think, the devil took Jesus Christ, and set him on a pinnacle of the temple? Why, Sir, replied the little expositor, as you would take me up to the top of S. Paul's.

Sir Isaac Newton's sublime genius, set a going by the fall of an apple, never stopped till it had explained the laws of nature. To that excellent Swiss, Hofpinian, who wrote so successfully against the popish ceremonies, the necessity of such a work was first suggested by the talk of an ignorant landlord in a country ale-house, who thought that religious fraternities were as old as the creation, that Adam was a monk, and that Eve was a nun. Dr. Radcliff's library was a few phials, a skeleton, and an herbal: and the ingenious Mr. Bunyan's, a bible and the book of martyrs.

I know a minister, who has a high

and if you can find none likely, the best way will be to let the passage alone. The connection is a part, which must be very little insisted on, because the hearers almost always pass it over, and receive but little instruction from it. (2)

When

a high opinion of a little common sense, and of, I had almost said, its infallibility in expounding scripture, who has frequently employed a poor illiterate old man to read the scriptures to him, merely for the sake of finding what an ordinary understanding could make of scripture. The old man, who had more religion than manners, generally talked to himself about the sense as he went on. Read to me, John, said the minister one day, the fourth of Acts. He began. "*And as they spake unto the people—* Who spoke to the people? O! I see! Peter and John. The blessed apostles were not willing to eat their morsel alone, their master had said, Freely ye have received, freely give. *The priests, and the captain of the temple, and the sadducees came upon them—* Wicked priests always keep bad company. Soldiers and unbelievers they want to keep them in countenance. What has the captain to do with conscience? *Being grieved that they taught the people—* Poor narrow souls! would you keep the gospel to yourselves? *Grieved that they taught the people to turn from their ini-*

quities! Why, would not they make better servants, and better subjects? *And preached through Jesus the resurrection from the dead.* The apostles had too much love for the poor to puzzle them with words and disputes. They told the poor, they were to rise from the dead, and to be judged for the deeds done in the body; that not a proud priest, nor a blustering captain: but a compassionate Jesus was to be their judge, and that all this was proved by the resurrection of Jesus himself," &c. &c.

From this good, though illiterate old man's hints, the minister declares, he has often derived considerable light into the meaning of scripture.

(2) Possibly we may not perceive the coherence of some of S. Paul's discourses, particularly in his epistles: but that may be owing, either to our want of attending to the drift of the apostle, or to our ignorance of some opinions, customs, or other particulars to which he may refer, well known in the time when he wrote, on which account some passages in his letters may appear dark to us, which shone with a full light to those to whom

When the coherence will furnish any agreeable considerations for the illustration of the text, they must be put in the discussion, and this will very often happen. Sometimes also you may draw thence

whom they were directed. But for the most part the coherence and forcible reasoning of this apostle's discourses in his letters are plainly conspicuous to attentive readers. With what force of reasoning does he in some of his epistles shew the inability of the Mosaic law to justify men? What a chain of solid reasoning do we particularly find in his epistle to the Hebrews, about the insufficiency of the ancient sacrifices? With how great strength of reasoning does the apostle in his letter to the Romans, endeavour to convince the Jews, that God is the God of the gentiles as well as of the Jews? — This he does, as a late learned commentator (Locke) in his synopsis prefixed to this epistle shews, several ways, as, 1. By shewing that though the gentiles were very sinful, yet the Jews, who had the law, kept it not, could not upon the account of their having the law, (which being broken, aggravated their fault, and made them as far from righteousness as the gentiles themselves.) have a title to exclude the gentiles from being the people of God under the gospel. 2. That Abraham

was the father of all that believe, as well uncircumcised as circumcised; so that those that walk in the steps of the faith of Abraham, though uncircumcised, are the seed to which the promise is made, and shall receive the blessing.

3. That it was the purpose of God from the beginning, to take the gentiles to be his seed under the Messiah, in the place of the Jews, who had been so till that time, but were then nationally rejected, because they nationally rejected the Messiah, whom he sent to them to be their king and deliverer; but was received but by a very small number of them, which remnant was received into the kingdom of Christ, and so continued to be his people with the converted gentiles, who all together now made the church and people of God.

4. That the Jewish nation had no reason to complain of any unrighteousness in God, or hardship from him, in their being cast off for their unbelief, since they had been warned of it, and they might find it threatened in their ancient prophets. Besides, the raising or depreting of any

thence an exordium, in such a case, the exordium and connection will be confounded together.

nation is the prerogative of God's sovereignty . . . &c.

With no less coherence does the apostle argue other points

in his other epistles, however unperceived by the careless and inattentive reader. *Life of S. Paul, chap. iii. p. 54.*

C H A P.

C H A P. IV.

Of D I V I S I O N.

DIVISION, in general, ought to be restrained to a small number of parts, they should never exceed four or five at the most: the most admired sermons have only two or three parts. (1)

There

(1) Mr. Claude's direction to be sparing of divisions is worthy of regard by all, who would preach so as to be understood, or remembered by their hearers; for a multitude of particulars rather puzzle than instruct; instead of helping, they hurt the memory; and, by overloading, absolutely render it useless. A good sermon, like a good peach, is indeed a *composition* of rich materials, which the maker has properly associated to bring it to its present flavour: but which the eater may relish, and, from which he may derive nourishment, without being obliged to learn chymistry, or knowing how to decompound, and to reduce the whole to its parts. Bad sermons have many divisions;

good ones two or three: but the best none at all. It does not follow, however, that texts are never to be divided. Mons. Villaret, in his *histoire de France*, says, that, in the reign of Charles VI, John Petit endeavoured to prove assassination a virtue, by *twelve* reasons, in honour of the *twelve apostles*; at which time, adds he, it was common to divide by *four*, in honour of the *four evangelists*, or in reference to the *cardinal virtues*, &c. what we have of this kind now. (continues he.) is a remain of the Gothic eloquence of our ancestors, wholly unknown to the ancient Greek and Roman orators. *Velly Hist. de France, tom. x.*

If Mons. Villaret mean, that such *fanciful* and *unnatural*

There are two sorts of divisions, which we may very properly make; the first, which is the most common,

ral divisions were unknown to them, as those abovementioned, or as that of venerable Bishop Latimer, who, in a sermon preached at Cambridge, in 1529, at Christmas-time, from John i. 19. *Who art thou?* divided his sermon, in allusion to a pack of cards, into *four* parts, which he called, diamonds, hearts, spades, and clubs; the Pope was the king of clubs, and *heartes weere triumphes*. *Fox's acts and mon. fol. edit. 1497. page 1571.*

I say if Mons. Villaret mean such *fancies*, they were certainly unknown to the ancient orators: but *natural* and *needful* divisions were neither unknown to them, nor unpractised by them. Quintilian (who follows Cicero, Æschines, Demosthenes, &c.) says, *Qui rectè dividerit, nunquam poterit in rerum ordine errare. Certa sunt enim non solum in digerendis questionibus, sed etiam in exequendis, si modo rectè dicimus, prima, ac secunda, et deinceps: cohæretque omnis rerum copulatio, ut ei nihil nec subtrahi sine manifesto intellectu, nec inferi possit.* — *Quint. inst. lib. xi. cap. 7.* Ne illos quidem probaverim, qui partitionem vetant ultra tres propositiones extendere. Quæ sine dubio si nimium sit multiplex, fugiet memoriam judicis, et turbabit intentionem. Hoc ta-

men numero velut lege non est alliganda, cum *possit causa plures desiderare.* — *Lib. v. cap. 5. de partitione.*

Division is not unknown to Cicero. In one oration he says, *Ego sic intelligo, judices, cum de pecuniis repetundis nomen cujuspiam deferatur, si certamen inter aliquos sit, cui potissimum delatio detur, hæc duo in primis spectare oportere; quem maxime velint actorem esse, i, quibus factæ esse dicantur injuriæ: et quem minime velit is qui eas injurias fecisse arguatur.* *Ciceronis oratio in Cæcilium.*

In another, *Causa quæ sit videtis: nunc quid agendum sit considerate. Primum mihi videtur de genere belli; deinde de magnitudine; tum de imperatore deligendo esse dicendum. Primum bellum Asiaticum genere suo grave et necessarium esse.*

1. Quia agitur gloria pop. Rom. 2. Quia agitur salus sociorum. 3. Quia aguntur vectigalia maxima. 4. Quia aguntur fortunæ multorum civium. . . . *Tertium Pompeius est bonus imperator, quia in eo sunt quatuor virtutes, quæ bonum imperatorem commendant. 1. Scientia rei militaris. 2. Virtus. 3. Auctoritas. 4. Felicitas.*

Pro lege Manilia.

In another, *Intelligo, judices,*

common, is the division of the *text* into its parts ;
the

dices, *tres* totius accusationis *partes* fuisse, et earum *unam* in reprehensione vitæ, *alteram* in contentione dignitatis, *tertiam* in criminibus ambitus esse versatam. *Pro Muræna*.

It would be easy to increase the list : but these are sufficient to shew, that division is sometimes as proper as its omission is at other times preferable.

We should distinguish between the *composition* of a sermon in private, and the *delivery* of it in public. The composing, or the putting together of a sermon, implies a previous distinction of parts ; for to compose a sermon is to unite several ideas into one body ; sometimes it would be absurd to mention each component part ; and sometimes it would be absurd to omit the mention of it.

The sermons of many *practical* preachers are mere *essays* : and those of many *doctrinal* preachers, dry *numerations*, the figures and fractions of which frighten all but skilful arithmeticians. There is certainly a middle way, wherein a sermon, like a fine piece of history-painting, insensibly distinguishes objects, fastens the eye, dilates the heart, and fills us, I had almost said, with *joy unspeakable and full of glory*.

But allowing the necessity of a *natural* and easy division ;

it does by no means follow that these are to multiply into whole armies. A hundred years ago most sermons had thirty, forty, fifty, or sixty particulars. There is a sermon of Mr. Lye's on 1 Cor. vi. 17. the *terms of which*, says he, *I shall endeavour to explain clearly to explain*. This he does in thirty particulars, for the fixing of it on a right basis ; and then adds fifty-six more to explain the subject ; in all eighty-six. And what makes it the more astonishing is his introduction to all these, which is this : Having thus *beaten up and levelled* our way to the text, I shall not stand to *stred* the words into any *unnecessary* parts, but shall *extract* out of them such an *observation* as I conceive *strikes a full eighth* to the mind of the Spirit of God. *Morning exercise*.

If Mr. Lye is too prolific, what shall we say to Mr. Drake, whose sermon has (if I reckon rightly.) above 170 parts, besides queries and solutions ? and yet the good man says he *passed sundry useful points, pitching only on that which comprehended the marrow and substance*. *Morning exercise*.

The fashion of the age, in which they lived, is an excuse for these good men : but should any one imitate their method now, he would be considered

the other is of the *discourse* or sermon itself, which is made on the text. (2)

This last, that is to say, the *division of a discourse* is proper, when, to give light to a text, it is necessary to mention many things, which the text

considered as if he appeared in the dress of his ancestors. A goodly sight indeed! to dress like druids in seventeen hundred and seventy-six!

I am not unmindful of the

fes- Nothing is done in remembrance of itself:

ti- But the sacrament is used in the remembrance of Christ;

no. Therefore the sacrament is not Christ.

fe- Christ never devoured himself:

ri- Christ did eat the sacrament with his apostles;

son. Ergo the sacrament is not Christ himself.

And in this barbarous form, to publish them for the people's edification. *Fox, a7. & mon. p. 1263.*

I mention these because I have suspected that a thousand modern absurdities, remarkable enough among some, proceed from a blind veneration for all, that was said and done by some holy men, famous in their day for piety. Ancient divinity, maintained by modern reasoning, does very well: but there is no need, in admiring their beauties, to adopt their very defects.

(2) The following is an example of Mr. Claude's *two-fold* division, from Mr. Flavel: Luke xxiii. 43. *And Jesus said unto him, Verily I say unto thee, to day shalt thou be with me in paradise.* 1. 'The mat-

ter and spirituality of our ancestors: but certainly the *logic* of that age should be no rule for this. It was common then to form their arguments thus:

ter of the promise, *be with me in paradise.* 2. The *person* to whom it was made, said *unto him.* 3. The *time* set for performance, *to-day.* 4. The *confirmation*, *Verily I say unto thee.* Hence Mr. Flavel deduces three propositions, which are the divisions of the *discourse*, as the former are of the *text.* The propositions are, 1. That there is a future eternal state, into which souls pass at death. 2. All believers at their death are immediately received into a state of glory, and eternal happiness. 3. God may, though he seldom doth, prepare men for this glory, immediately before their dissolution by death. The discussion consists of many proofs of these propositions. *Flavel's fountain of life, ser. xxxii. s. 1.*

text supposes but does not formally express; and which must be collected elsewhere, in order to enable you to give in the end a just explication of the text. In such a case you may divide your *discourse* into two parts, the first containing some *general considerations*, necessary for understanding the text; and the second the *particular explication* of the text itself.

1. This method is proper when a *prophecy of the old testament* is handled; for, generally, the understanding of these prophecies depends on many general considerations, which, by exposing and refuting false senses, open a way to the true explication; as appears by what has been said on Gen. iii. 15. *I will put enmity between thee, and the woman; and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel*; and on the covenant made with Abraham, &c. &c. (3)

2. This

(3) This is sometimes Mr. Saurin's method, and sometimes when the prophecy is clear in its application, he 1. Fixes the *epoch* of its accomplishment. 2. Enquires the *causes* (if it predict heavy afflictions, as Amos viii. 11, 12. a famine of God's word.) 3. Describes its *horrors*. Hence he draws proper conclusions.

These general considerations appear better still in an *exordium*. See bishop Newton on the prophecies; the eighteenth dissertation of the second volume will explain my meaning.

A christian minister in studying prophecies will consider the *matter of the prophecy*,

the *place* where, and the *time* when it has been, or will be accomplished. Hence Le Clerc advises to study geography, chronology, customs, &c. *Ea cognitio (i. e. geographiæ) necessaria est priusquam ad seriam lectionem scriptoris ullius deveniatur, cum passim occurrant nomina gentium, populorum, regionum, ac urbium, &c. Plane necessarium est historiam summatim nosse ut sciamus tempora eorum quæ notatu dignissima humano generi evenerunt, &c. In omnibus scriptoribus innumeræ sunt allusiones ad consuetudines ac opiniones eorum temporum quibus scripsere, quas nisi in*
numerate.

2. This method is also proper on *a text taken from a dispute*, the understanding of which must depend on the state of the question, the hypotheses of adversaries, and the principles of the inspired writers. All these lights are previously necessary, and they can only be given by general considerations: For example, Rom. iii. 28. *We conclude that a man is justified by faith without the deeds of the law.* Some general considerations must precede, which clear up the *state of the question* between S. Paul and the Jews, touching justification; which mark *the hypothesis* of the Jews upon that subject, and which discover the *true principle* which S. Paul would establish; so that in the end the text may be clearly understood.

3. This method also is proper in a *conclusion drawn from a long preceding discourse*; as for example, Rom. v. 1. *Therefore being justified by faith we have peace with God, through our Lord Jesus Christ.* Some think that, to manage this text well, we ought not to speak of *justification* by faith; but only of that *peace*, which we have with God, through our Lord Jesus Christ. I grant, we ought not to make justification the chief part of the sermon: but the text is a conclusion drawn by the apostle from the preceding discourse, and we shall deceive ourselves, if we imagine this dispute between S. Paul and the Jews so well known to the people, that it is needless to speak of it; they are not

numerato habeamus, non intelligimus multestimam partem eorum que legimus, &c. &c. These are applicable to the study of the sacred writers in general, but I should think to *prophecies* in particular, that we may know *what is*

foretold, *when* its accomplishment takes place, and *where*. —Vide Clerici ars crit. tom. i. p. 1. c. 1. and also Sir Isaac Newton, on Dan. chaps. i. and ii. on the Apocalypse, chaps. i. and ii.

not, in general, so well acquainted with scripture. The *discourse* then must be divided into two parts, the first consisting of some *general considerations* on the doctrine of justification, which S. Paul establishes in the preceding chapters; and the second of his *conclusion*, that, being thus justified, *we have peace with God, &c.*

The same may be said of the first verse of the viiiith of Romans, *There is therefore now no condemnation to them, that are in Christ Jesus, who walk not after the flesh but after the Spirit*; for it is a consequence drawn from what he had been establishing before.

4. The same method is proper for *texts*, which are *quoted* in the new testament *from the old*. You must prove by *general considerations*, that the text is properly produced, and then you may come clearly to its explication. Of this kind are Heb. i. 5, 6. *I will be to him a father and he shall be to me a son*: ii. 6. *One in a certain place testified, saying, What is man that thou art mindful of him?* iii. 7. *Wherefore as the holy Ghost saith, To day if ye will hear his voice harden not your hearts.* There are many passages of this kind in the new testament. (4)

5. In this class must be placed divisions into *different regards*, or *different views*. These, to speak properly, are not divisions of a text into its parts, but rather different applications, which are made

(4) Thus Mr. Saurin on Heb. x. 5, 6, 7. *Sacrifice and burnt-offering thou wouldst not—a body hast thou prepared me.* “We consider these words in relation to the Messiah; three things are, therefore, necessary. Our text is a quotation—it must be justified. It is a

difficult passage—it must be explained. It is one of the most essential truths of religion—it must be confirmed by solid proofs. These are the three parts,” &c. *Saur. ser. tom. xii. sur la subst. de Jesus Christ.*

made of the same text to divers subjects. *Typical texts* should be divided thus; and a great number of *passages in the Psalms*, which relate not only to David, but also to Jesus Christ; such should be considered first literally, as they relate to David; and then in their mystical sense, as they refer to the Lord Jesus.

There are also typical passages, which beside their literal senses have also figurative meanings, relating not only to Jesus Christ: but also to the church in general, and to every believer in particular; or which have different degrees of their mystical accomplishment. For example, Hag. ii. 9. *The glory of this latter house shall be greater than of the former.* This should be discussed in five different views: 1. In regard to the temple of the Jews rebuilt by Zerubbabel. 2. In regard to the second covenant, which succeeds the first. 3. In regard to Jesus Christ raised from the dead. 4. As it relates to every believer after the resurrection. And lastly, With a view to the church triumphant, which succeeds the church militant. (5)

So

(5) I confess I do not perceive what the text in Haggai has to do with most of the subjects, which Mr. Claude mentions. "The temple rebuilt by Zerubbabel was nothing in comparison of the first; it wanted, 1. The ark of the covenant, and mercy-seat. 2. The shechinah, or divine presence. 3. The urim and thummim. 4. The holy fire upon the altar. And 5. The spirit of prophecy. But all these defects were abundantly supplied when *the desire of all*

nations, the Lord whom they sought, came to this his temple, and Christ our saviour, who was the truest shechinah of the divine majesty, honoured it with his presence; in this respect *the glory of the latter house did far exceed the glory of the former.*" These are the words of Dean Prideaux, and they seem to include the prophet's meaning. *Prid. con. p. 1. book iii.*

I question if of any part of scripture there have been more fanciful interpretations than

of

So in this passage, *I will not any more eat of this passover until it be fulfilled in the kingdom of God*, Luke xxii. 16. I would divide by all the different *relations* which the pascal lamb had, as 1. To the passage of the Israelites through the Red-Sea, and the passage of the destroying angel over their houses, for it was a *memorial* of that. 2. To the passage of Jesus Christ from his state of humiliation to his state of exaltation, for it was a *figure* of that. 3. To our passage from the slavery of sin to righteousness. 4. To our passage from this life to a life of happiness when we die. 5. To the passing of the body from a state of death to a blessed

of the *typical* parts. The œconomy was grand of itself, and glorious, as it related to the Messiah, of whom it was a shadow: but how have men's whimsies debased it! Thus "the *snuffers* signified sound arguments, faithful admonitions, and dreadful excommunications. *The grate of net-work*, has shewn the rich usefulness of Jesus Christ for justification; the sad condition of people once enlightened, but now fallen away; Christ's presenting us pure to the father, having sifted away our weaknesses. *The tree thrown into the waters* to sweeten them, was Jesus Christ; and we are told, that, in countries where the waters are venomous, when the beasts come to drink, they all wait for the unicorn, that so he might first put in his horn, the virtue of which expels the venomous corruption, which was in the waters before, and then they

all drink of the same. O so should the Lord's people wait in the waters of affliction upon Christ their *spiritual unicorn*, who putteth down *his long horn of grace* to sweeten," &c. *Worden's types unveiled, chap's.* ix. xxiii. xxv.

This way of spiritualizing things evaporates them. They talk of the talmudists: but are not these (as one says.) talmudic camels, which no one in his wits can swallow? Many of the *fathers* were remarkable for this habit of spiritualizing; and on this account, I suppose, Mr. Addison said, whoever had read Mr. Bunyan's *Solomon's temple spiritualized*, had read as great a *father* as any of them. In short, *types* should be handled cautiously, and soberly, and always under the immediate direction of the new-testament writers. — A man is always safe when he follows these guides,

blessed immortality at the resurrection: For the passover *signified* all these. (6)

So

(6) The *three first* views of the passover seem scriptural, the last seem to be taken from the traditions of the elders. One of the Jewish talmuds says, "The Hallel, or last part of the passover psalms, recordeth five things: the coming out of Egypt, the dividing of the sea, the giving of the law, the resurrection of the dead, and the lot of the Messias (or the *sorrows of the Messias*, as some render the word חטל.)" Granting that the psalms, which they sang at the paschal supper, did record these five articles, yet, as the appointment of this ritual was by the scribes, and not by divine authority, it by no means proves, that the passover was *originally intended to signify* all these things. We should expound scripture by scripture, and not wander after the Rabbies, who of all men have trifled most, since they rejected the Messiah. The drinking of *four cups* of wine at this supper was also enjoined so strictly, that the poorest man in Israel, though he sold or pawned his coat, must procure *four cups*. "Whence is the ground of *four cups*? Rabbi Jochanan, in the name of Rabbi Benaiah, saith, in parallel to the *four words* that are used about Israel's re-

demption, * * * *, *bringing out—delivering—redeeming—and taking*. Rabbi Joshua, the son of Levi, saith, in parallel to the *four cups of Pharaoh* in these texts; Pharaoh's *cup* was in my hand.—I squeezed them into Pharaoh's *cup*.—I gave the *cup* into Pharaoh's hand.—And thou shalt give Pharaoh the *cup*. Rabbi Levi saith, in parallel to the *four monarchies*, Dan. viii. And our Rabbins say, in parallel to the *four cups of vengeance*, of which the wicked shall drink; for which there are these *four texts*: Take the wine *cup* of this fury.—Babylon is a golden *cup*.—In the Lord's hand there is a *cup*.—The portion of their *cup*. And, answerably, The Lord shall make Israel drink of *four cups* of consolation, in these *four texts*: The Lord is the portion of my *cup*.—My *cup* runneth over," &c. &c. *Dr. Lightfoot's temple service, chap. xii, xiii.*

I wish the Rabbies had been the only men, who had puzzled plain things, who had invented and ordained doctrines and duties of their own, and then had racked scripture to prove what it never asserted.

Mr. Claude's two last articles are capable of full proof,

So Dan. ix. 7. *O Lord, righteousness belongeth unto thee, but unto us confusion of face as at this day:* (which is a very proper text for a fast-day.) must be divided, not into *parts*: but considered in different *views*. 1. In regard to *all men* in general. 2. In regard to the *Jewish church in Daniel's time*. And 3. In regard to *ourselves at this present day*.

So again, Heb. iii. 7, 8. *To day if ye will hear his voice, harden not your hearts, as in the day of temptation in the wilderness,* (which is taken from the xcv Psal. and which also is very proper for a day of censure or fasting.) cannot be better divided than by referring it, 1. To David's time. 2. To S. Paul's. And lastly, To our own. (7)

As

proof, from plain, literal, sterling scripture: but when, under a mistaken notion of illustrating such truths, we pretend to draw them from *figurative* and *typical* texts, we weaken their authority, and render our own impartiality suspected.

(7) *Different regards*. Thus Mr. Saurin (from Luke xxiii. 29. *Behold the days come, &c. on the miseries of the Jews.*) considers their calamities, which every body knows, 1. As a *proof* of the divinity of the scriptures, which so often foretold their dispersion. 2. As a *ratification* of the execration denounced on themselves, *His blood be on us, &c.* 3. As a *scal* which God has put to Christ's mission. 4. As an instructive *lesson* to christians: — *If thou continuest in his goodness, otherwise thou*

also shalt be cut off. Saurin. vol. i.

So again on Rom. xi. 33. *O the depth both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!*

He says, “ We will open to you four abysses, by shewing you the Deity in four different points of view. 1. An idea of the Deity. 2. Of nature. 3. Of providence. 4. Of revelation. These are four paths, (if I may venture to say so) all shining with light: but at the same time, four abysses all covered with adorable darkness; four subjects on which you may exclaim with the apostle, *O the depth!*” Mr. Saurin's design is to shew, that we should act as foolishly in rejecting revealed truths, because we could not fully comprehend them, as if we denied

As to the *division of the text* itself, sometimes the order of the words is so clear and natural, that no division is necessary, you need only follow simply the order of the words. As for example, Eph. i. 3. *Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.* It is not necessary to divide this text, because the words divide themselves, and to explain them we need only follow them. Here is a grateful acknowledgment, *blessed be God.* The title, under which the apostle blesses God, *the father of our Lord Jesus Christ.* The reason, for which he blesses him, because *he hath blessed us.* (8) The plenitude of this blessing, *with all blessings.* The nature or kind, signified by the term, *spiritual.* (9) The place, where he hath blessed

denied the government of providence, the works of nature, or the being of a God; for all these are attended with the same difficulties. Whence he infers the necessity of a clear proof for what we believe; a firm belief of what is clearly proved; and a reigning affection for all fellow-Christians though they differ in their notions of this vast profound. *Ser. tom. xi. professeurs divine.*

Hinc maxima obscuritas in sermone, cum nesciamus qua mensura (ut ita dicam) utatur is qui ejusmodi vocibus utitur; quis autem non innumeris in locis eas adhibet, cujusve opinionis omnes tam accurate novimus ut ex iis possimus perspicue scire quænt illi mensura ejusmodi re-

lationum? &c. *Le Clerc ars crit. tom. i. p. 2. f. 2. cap. 4.*

(8) *Qui benedixit nobis, i. e. Dicitur nos (per metonymiam causæ) nullo discrimine habito inter Judæos et gentes. Evenit hic quod frequens est Paulo, ut eadem vox vix ullo intervallo in sensu diverso sumatur. Ευλογειν enim jam fuit laudare, nunc est benefacere, nimirum quia utrumque ex benigno animo proficiscitur, ut solent similia inter se nomen permutare. Grat.*

(9) *In omni benedictione spiritali.* Particula *et* redundat ex consuetudine Hebræorum, i. e. non sola carnali, et temporali, quam fere solam Judæi agnoscebant, et optabant, et quæ in V. T. promissa est; sed cælesti et æterna.

Poli synop.

blest us, *in heavenly places*. (1) In whom he hath blest us, *in Christ*. Remark, as you go on, that there is a manifest allusion to the first blessing, wherewith God blest his creatures, when he first created them, Gen. i. For as in the first creation he made all things for his own glory, Prov. xvi. 4. *The Lord hath made all things for himself*: So in this new creation, the end, and perpetual exercise of the believer ought to be to *blest and glorify God*. All things in nature blest God as their creator: but we blest him as *the father of our Lord Jesus Christ*. God blest the creation immediately because it was his own work: Here in like manner, he blest us, because we are his own new creation; *we are*, says the apostle, *his workmanship, created in Christ Jesus unto good works*, chap. ii. 10. There the Lord divided his blessing, giving to every creature a different blessing; he said *to the earth*, Bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit; *to the fishes* of the sea, and *to the fowls* of the air, Be fruitful and multiply; and *to man* he said, *Be fruitful and multiply and replenish the earth, and subdue it, and have dominion*: Here, believers have every one his whole blessing, for each possesseth it entirely. The creatures then received but an imperfect blessing: but we have received one as full and entire as God could communicate to creatures. Their blessing was in the order of nature a temporal blessing: ours in the order of grace a *spiritual* blessing.

There

(1) *In supercælestibus*. Subaudiendum est, vel *locis*, vel *rebus*, i. e. bonis, quæ ad cælestem beatitudinem, non ad vitam terrenam pertinent. *Poli synopsis. in loc.*

The French, with us, supply *lieux* celestes, heavenly places. The word *heavenlies* is used four times in this epistle, chap. i. 3. 20. ii. 6. iii. 10.

There upon earth; *here* in heavenly places. *There* in Adam; *here* in Christ.

It may also be remarked, that the apostle alludes to the blessing of Abraham, to whom God said, *In thy seed shall all the families of the earth be blessed*; and a comparison may very well be made of the temporal blessings of the Israelites, with those spiritual benefits, which we receive by Jesus Christ. (2)

Most

(2) This plain easy way of preaching without divisions is wonderfully adapted to the capacities, and inclinations too, of multitudes of hearers, and such a method purged of artificial logic will, one day or other, it is to be hoped, universally prevail. The Abbè Pluchè speaks well on this subject. "We need not, in order to inform man of his origin, obligations, and hopes, propose to him any intricate disputes, or profound meditations: this is the method of philosophers. Alas! how many have stiled themselves *divines*, who were no other than such philosophers. God leads man quite another course. The knowledge of a small number of facts is sufficient to let him into the right way of salvation. These facts manifest God and his divine will to him; he finds there in the objects of his belief, the rules of his conduct, and the motives to every virtue.—Infinite wisdom itself used the same method, when it came to instruct the man it had cre-

ated. Instead of always employing plain maxims, or cold generalities; it delights in making him discover the wholesome truths in a recital, and in the appearance of a matter of fact. Sometimes it is a *sower* who throws his corn into grounds differently prepared; sometimes the *father* of a family, who sends into his vineyard the labourers he finds upon the place at several hours of the day; sometimes a *child* reclaimed from the errors of his long misconduct; or any other the like event, intelligible to men of all capacities, and fit to invite them to unriddle the truth wrapt in it. The divine wisdom knew her work, and has taught man according to his natural dispositions." *Nat. displayed, vol. v. dial. 13.*

This universal logic (adds the same writer.) is not a science, which a few men teach, or acquire apart, and by themselves, and unknown to the rest of mankind. It is nothing more than reason itself, it is merely common sense

Most texts, however, ought to be formally divided, for which purpose you must principally have regard to the order of nature, and put that division, which naturally precedes, in the first place, and the rest must follow, each in its proper order. This may easily be done by reducing the text to a categorical proposition, beginning with the subject, passing to the attribute, and then to the other terms; your judgment will direct you how to place them. (3)

If,

sense more or less unfolded and exerted; nor is this unfolding of reason the result merely of a few abstruse meditations upon the procedure of the human mind, nor the effect of a set of general rules, scientifically connected in a book. The reading of such rules may, as well as that of any other treatise, that has truth for its basis, be of some utility: but reason may, with that help, still remain very raw and in a staggering condition. *Habitual exactness is obtained by acquiring general knowledge, and by discerning the connection between what we have, and what we have not the distinct knowledge of: such was the logic of all ages.* —Chap. xiii. as above.

(3) Allowing that texts are to be divided after reducing them to categorical, i. e. to single propositions, either simple, the subjects and predicates of which consist of single terms; or complex, the subjects and predicates of which are made up of complex terms:

allowing that the *subject* is to be considered first, then the *attributes*, which in logic are the same with predicates, or what may be affirmed or denied of any subject; allowing all this, yet it must not be forgot that this operation, and these terms belong to the laboratory, and should never appear in prescriptions to the people; especially as Mr. Claude's proposed end may be better answered without them. He aims to make divisions *natural*: here's an example.

Archbishop Flechier, on Saul's conversion, considers, first, *what Jesus Christ did for S. Paul.* 2. *What S. Paul did for Jesus Christ.* In the first part he opens divine compassion, as a spring whence flowed Paul's creation, preservation, conversion, gifts, graces, usefulness, &c. The second part relates the use that S. Paul made of all these out of gratitude, and to God's glory. *Flech. ser. tom. i.*

Again, In a sermon before
I Lewis

If, for example, I were to preach from Heb. x. 10. *By the which will we are sanctified, through the offering of the body of Jesus Christ, once for all;*
I should

Lewis XIV. when he was going to receive the sacrament, from John xiii. 15. *I have given you an example that ye should do, as I have done to you:* Having spoken in his exordium on the dignity and humility of Jesus Christ; and having reminded his majesty that it was a small thing to imitate Christ in his actions, if he did not enter into the spirit, sentiments, and views of the son of God; he divides his discourse into two parts: First, Persons elevated to dignity are obliged to be humble, after Christ's example. 2. Their true grandeur consists in this humility. *Tom. ii. serm. 1.*

The Archbishop of Cambridge (preaching to a religious order, some of whom had been employed in missions to the east, from Isa. lx. 1. *Arise, shine, thy light is come, &c.*) introduces his division thus: But I feel my heart moved within me; it is divided between joy and grief; the ministry of these apostolic men, and the call of these eastern people, are the triumphs of religion: but perhaps they may also be the effects of a secret reprobation, which hangs over us. Perhaps these people may rise upon our ruins, as the gentiles rose

upon the ruins of the Jews. Let us then *rejoice* in the Lord: but let us rejoice with *trembling*. These two exhortations divide my discourse. *Fenel. oeuvres philosoph. tom. ii.*

Bishop Massillon, preaching to his clergy, on Luke ii. 34. *This child is set for the fall and rising again of many in Israel,* after an agreeable exordium, says, Let us pass all other reasons of this mystery, and confine ourselves to one single truth, which regards ourselves. Methinks Jesus Christ entering on his priesthood to-day in the temple, is an example of every priest, when he comes to receive the holy unction, and for the first time appears in the church, vested with this terrible dignity; for on this solemn occasion it may be said of him, Behold! *this man is set for the fall, or rising again of many in Israel;* he comes to be an instrument of the *perdition*, or the *salvation* of many. On this terrible alternative runs the destiny of a minister, and it is literally true of every one of you, that you already are, or are about be established to build up, or to pull down; to rid the church of scandals, or to cause new ones; to save, or to destroy; in one word, to be a *savour*

I should not think it proper to speak first of the will of God, then of our sanctification, and lastly of the cause of our sanctification, which is, the oblation of the body of Jesus Christ; it would be much better to reduce the text to a categorical proposition; thus, *The offering of the body of Jesus Christ, once made, sanctifies us by the will of God*; for it is more natural to consider, 1. The nearer and more *immediate cause* of our acceptance, which is, *the oblation of the body of Jesus Christ*. 2. Its *effect*, our *sanctification*. 3. Its first and more *remote cause*, which makes it produce this effect, *the will of God*.

It remains to be observed, that there are two natural orders, one natural in regard to subjects themselves, the other natural in regard to us. The first considers every thing in its natural situation, as things are *in themselves*, without any regard to our knowledge of them; the other, which I call natural *in regard to us*, observes the situation, which things have as they appear in our minds, or enter into our thoughts. For example, in the last mentioned text, the natural order of *things* would require the proposition thus: By the will of God the offering of the body of Christ sanctifies us; for, 1. The will of God is the decree of his good pleasure to send his son into the world. 2. The oblation

of life unto life, or of death unto death, among the people; these are the two parts, &c. Massillon confer. tom. i.

I will not say that these gentlemen did not reduce their texts to categorical propositions in private in the study: but I may venture to say, if they did, they brought

them to a right issue in the pulpit. And this I think is Mr. Claude's meaning.

Μαλιστα σαθη γεν την λεξιν ειναι. Demet. Phal. de eloc. f. 195.

Oratio cujus summa virtus est perspicuitas, quam sit vitiosa si egeat interprete?

Quint. inst. lib. i. c. 4.

oblation of Jesus Christ is the first effect of this will. And, 3. Our sanctification is the last effect of his oblation by the will of God. On the contrary, the natural order in regard to us is, 1. The offering. 2. The sanctification, which it produces. And lastly, The will of God, which gives it this efficacy.

When in any text the natural order of things differs from that, which regards our knowledge of them, we may take that way, which we like best; however, I believe it would be best to follow that of our knowledge, because it is easiest, and clearest for the common people. (4)

There

(4) M. l'Abbé Batteux, dans son cours de belles-lettres distribué par exercices à la fin du tom. ii. parlant de l'inversion, prétend que les Latins ne renversent point, et que c'est nous que rever-

sons. Je ne voudrois pas avancer une pareille proposition généralement et sans distinction, parce que l'inversion, proprement dite, n'étant autre chose qu'un ordre dans les mots, contraire à l'ordre des idées, ce qui sera *inversion* pour l'un, souvent ne le sera pas pour l'autre; car, dans une suite d'idées, tout le monde n'est pas toujours également affecté de la même. Par exemple, si de ces deux idées, *serpentem fuge*, je vous demande quelle est la principale, vous me direz vous que c'est *le serpent*, mais un autre prétendra que c'est *la fuite*, et vous aurez tous deux

raison. L'homme peureux ne songe qu'au *serpent*, mais celui, que craint moins le *serpent* que ma perte, ne songe qu'à ma *fuite*; l'un s'effraie, l'autre m'avertit. D'ailleurs, dans une suite d'idées que nous avons à offrir aux autres, toutes les fois que l'idée principal qui doit les affecter n'est pas la même que celle qui nous affecte, eu égard à la disposition différente où nous sommes, nous et nos auditeurs, c'est cette idée qu'il faut d'abord leur présenter. Appliquons ces reflexions à la première période de l'oraison *pro Marcello*. *Diuturni silentii, patres conscripti, quo crambis temporibus usus - - - finem hodiernus dies attulit.*

Je me figure Cicéron montant à la tribune aux harangues, je vois que la première chose qui a dû frapper ses auditeurs, c'est qu'il a été long-temps sans y monter; ainsi *diuturni silentii*.

There are texts, which contain the end and the means ; the cause and the effect ; the principle and the consequence deduced from the principle ; the action and the principle of the action ; the occasion and the motive of the occasion : in these cases it is arbitrary either to begin with the means, and afterwards treat of the end ; with the effect, and proceed to the cause, and so on ; or to follow the contrary order. For instance, 2 Tim. ii. 10. *Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ with eternal glory.* It is plain, that the text has three parts ; the *sufferings* of the apostle ; the *end* he proposes ; and the *principle*, from which he proposes this end. The order is then arbitrary : you may either speak, first of S. Paul's *love* to the elect ; secondly of the *salvation*, which he desired they might

silentii. Le long silence qu'il a gardé, est la première idée qu'il doit leur présenter, quoique l'idée principale pour lui ne soit pas celle-là, mais *hodiernus dies finem attulit.* Car ce qui frappe le plus un orateur qui monte en chaire, c'est qu'il va parler, et non qu'il a gardé silence. Ce qui n'étoit pas une inversion pour les auditeurs de Cicéron, pouvoit, devoit même, en être un pour lui.

Je remarque encore une autre finesse dans le génétif *diuturni silentii.* Les auditeurs ne pouvoient penser au long silence de Cicéron, sans chercher en même temps, pourquoi il avoit gardé le silence, et pourquoi il se déterminoit à le rompre : or le génétif

étant un cas suspensif, leur fait naturellement attendre toutes ces idées que l'orateur ne pouvoit leur présenter à la fois. On s'aperçoit dès le commencement de cette période, que l'orateur ayant eu une raison d'employer telle ou telle terminaison plutôt que toute autre, il n'y avoit point dans ses idées l'inversion que règne dans ses termes. En effet, qu'est-ce qui déterminoit Cicéron à écrire *diuturni silentii* au génétif, *quo* à l'ablatif, *eram* à l'imparfait, et ainsi du reste, si ce n'est un ordre d'idées préexistant dans son esprit, tout contraire à celui des expressions, &c. *Supplém. à la gram. gen. et raisonnée par l'abbé Fromant, p. 257. chap. xxiv.*

might obtain in Jesus Christ; and thirdly, of the *sufferings*, which he endured in order to their obtaining it. Or, first of his *sufferings*; secondly of the *end*, which he proposed in them, the salvation of the elect with eternal glory; and thirdly, of his *love* for the elect, which is the principle.

But though, in general, you may follow which of the two orders you please, yet there are some texts, that determine the division; as Phil. ii. 13. *It is God who worketh effectually in you, both to will, and to do, of his own good pleasure.* 5) There are, it is plain, three things to be discussed, the *action* of God's grace upon men, *God worketh effectually in you*; the *effect* of this grace, *to will and to do*; and the *spring* or source of the action, according to *his good pleasure*. I think the division would not be proper if we were to treat, 1. Of God's good *pleasure*. 2. Of his *grace*. And, 3. Of the *will* and

(5) *Deus produit in nous avec efficace*; God worketh effectually in us. Our translation, *God worketh in you*, is flat, and does not express the full meaning of the apostle's *Deus operatur*. It is God who worketh *powerfully*, or *effectually* in you, so as to remove every obstacle. The Septuagint uses the word *impresset*, to express the *creating* power of God, *Isai. xli. 4.* *Hac voce significatur actio conjuncta cum efficacia*, say the Greek lexicons.

Dr. Owen says, "The whole work of the Spirit is *rational* to be accounted for; for, adds he, the Spirit doth not in our regeneration possess the mind with any enthu-

siastical impressions; nor acteth absolutely upon us as he did in extraordinary prophetic inspirations of old, where the minds and organs of the bodies of men were merely passive instruments, moved by him above their own natural capacity and activity, not only as to the principle of working, but as to the manner of operation: but he works on the minds of men in and by their own *natural* *abilities*, through an immediate influence and impression of his power. *Create in me a clean heart, O God. He worketh to will and to do.*" Owen on the Spirit, b. iii. c. 5. f. 32. b. iii. c. 1. f. 25.

and *works* of men. I should rather begin with volition and action, which are the *effects* of grace; then I should speak of the *grace* itself, which produces willing and doing in us effectually; and lastly, of the *source* of this grace, which is the good pleasure of God. In short, it is always necessary to consult good sense, and never to be so conducted by general rules as not to attend to particular circumstances. (6)

Above all things in divisions, take care of putting any thing in the first part, which supposes the understanding of the second, or which obliges you to treat of the second to make the first understood; for by these means you will throw yourself into a great confusion, and be obliged to make many tedious repetitions. You must endeavour to disengage the one from the other as well as you can, and when your parts are too closely connected with each other, place the most detached first, and endeavour to make that serve for a foundation to the explication of the second, and the second to the third; so that at the end of your explication the hearer may with a glance perceive, as it were, a perfect body, or a finished building; for one of the greatest excellencies of a sermon is the harmony of its component parts, that the first leads to the second, the second serves to introduce the third; that

(6) What a modern writer says of expression and *arrangement of words*, may justly be applied to *arrangement of divisions*: "Perspicuity ought not to be sacrificed to any other beauty whatever. If it should be doubted whether perspicuity be a positive beauty, it cannot be doubted, that the want of it is the greatest de-

fect. Nothing, therefore, in language ought to be more studied than to prevent all obscurity in the expression; for to have no meaning is but one degree worse than to have a meaning that is not understood." *El. of crit. chap. xviii. s. 2. p. 20. 54. 3d edit. Edinburgh.*

that, they which go before, excite a desire for those, which are to follow : and, in a word, that the last has a special relation to all the others, in order to form in the hearers minds, a complete idea of the whole.

This cannot be done with all sorts of texts, but with those only, which are proper to form such a design upon. Remember too, it is not enough to form such a plan, it must also be happily executed.

You will often find it necessary in texts, which you reduce to categorical propositions, to treat of the *subject*, as well as of the attribute ; then you must make of the subject one part. This will always happen, when the subject of the proposition is expressed in terms, that want explaining, or which furnish many considerations : For example ; *He, that abideth in me, and I in him, the same bringeth forth much fruit.* This is a categorical proposition, and you must needs treat of the subject, *he who abides in Jesus Christ, and in whom Jesus Christ abides.* So again, *He, that believeth in me, hath everlasting life.* *He, that eateth my flesh, and drinketh my blood, abideth in me, and I in him.* *There is therefore now no condemnation to them, that are in Christ Jesus, who walk not after the flesh, but after the spirit.* *If any man be in Christ he is a new creature.* The two last ought to be reduced to categorical propositions, the subjects of which are, *they who are in Christ.* In these, and in all others of the same kind, the subject must make one part, and must also be considered first, for it is more natural, as well as most agreeable to the rules of logic, to begin with the subject of a proposition. Sometimes it is necessary not only to make one part of the subject, and another of the attribute ; but also to make a third of the connexion of the subject with the attribute. In this case, you may say, after you have observed
in

in the first place the subject, and in the second the attribute, that you will consider in the third the *entire sense of the whole proposition*; this must be done in these texts; *If any man be in Christ, he is a new creature. He, that believeth in me, hath eternal life, &c.*

Sometimes there are, in texts reduced to categorical propositions, terms, which in the schools are called *syncategorematica*, and they relate sometimes to the subject and sometimes to the attribute. (7)

When in a text there are several terms, which need a particular explanation, and which cannot be explained without confusion, or without dividing the text into too many parts, then I would not divide the *text* at all: but I would divide *the discourse* into two or three parts; and I would propose, first to explain the terms, and then the subject itself. This would be necessary on Acts ii. 27. *Thou wilt not leave my soul in the grave, neither wilt thou suffer thy holy one to see corruption.* (8) To discuss

(7) *Syncategorematica*. Of this kind are those words, which logicians call universal, and particular *signs*; an example of which presently follows; words, which of themselves signify nothing, but in conjunction with others in a proposition are very significative.

(8) The French text is, *Tu ne laisseras point mon ame au sepulchre*—thou wilt not leave my soul in the *grave*; in our translation it is rendered *hell*. It seems we have no word in either language *now* to express the ancient meaning of the

original terms; for the Hebrew *sheol*, the Greek *hades*, the Latin *infra*, with its derivatives, *inferi*, *infernum*, and the French *enfer*, seem to have been originally abstract terms, put for the *state of the dead*, without any regard to the ideas of happiness or misery: but as people, who spoke of this state, either spoke in reference to the *body*, or the *soul*, or the *whole man* indefinitely, it is easy to see how the words became equivocal, and their meaning determinable only by the scope of a place. If I say the *body* is gone to *hades*,

discuss this text properly, I think, the discourse should be divided into three parts, the first consisting of some *general considerations*, to prove that the

or *sheol*, I mean to the *grave*. If I say, the *soul of Judas* is gone to *hades*, I mean to a place of torment, to *hell*. If I say, the *soul of a good man* is gone to *hades*, I mean to a state of happiness, or to *heaven*. If I say in general that *all our ancestors* are gone to *hades*, I mean, they are all dead, departed to the *invisibile world*. Our English word *hell* seems to have had this meaning anciently; for it is said to be “extracted from the German *hil*, to *hide*, *hilub*,

bidden; therefore the ancient Irish used to say, to *bell the head*, that is to *cover* the head; and he that *covered* a house with tiles or slate was called a *bellier*.” So that our *hell* answered the Greek *hades*, which denoted τὸν αἰδητοπον, the *invisibile place*. Archbbr. *Usher, de limb. patr.*

That *sheol*, *hades*, and *inferi*, are used of the *grave*, is plain, from 1 Sam. ii. 6. and from many other places; and what else could Homer mean by

Ἡ μιν ἐλὼν ῥίψο εἰς Τάρταρον ἠερσεΐα,
 Τῆλε μάλ', ἧχι βύδιται ὑπὸ χθονός ἐστὶ βέρεθρον,
 Ἐνδὲ Σιδηρειαί τε αὐλαὶ καὶ χάλκεος ἑδδῆς,
 Τόσσον ἔνεσθ' Αἰδεῶν ὅσον ἕραιός ἐς' ἀπὸ γαίης?

On which last line Dr. Clarke multo languidius dixit ἐνεσθ' εἰς
 says, Quod Homerus hic au- ὑπο γῆς
 dacter: ἐνεσθ' αἰδεῶν. Hesiodus

Τόσσον ἔνεσθ' ἐπὶ γῆς, ὅσον ἕραιός ἐς' ἀπὸ γαίης.

Theogn. ver. 720.

Melius Virgilius:—

— tum tartarus ipse.

Bis patet in præceptis tantum, tendit que sub umbras,
 Quantum ad æthereum cœli suspectus olympum.

Æneid vi. 577.

In short, it signified in a vague —the *living* he shall praise
 sense the *invisibile world*; thus thee. And to the same pur-
 Isai. xxxviii. 18, 19. *Sheol*, pose Sophocles:—
hades, *hell*, cannot praise thee

Μπατρὸς δ' ἐν Λαοῦ καὶ πατρὸς κεκευθότων,
 Οὐκ ἐς' ἀδελφὸς ὅστις ἀν βλαστοῖ ποτέ.

Antigone 924.

Matre autem in orco et patre conditis,
 Nullus unquam frater mihi nasceretur.

the text relates to Jesus Christ, and that Peter al-
 leged it properly : The second, of some *particular*
considerations on the terms, *soul*, which signifies
life ; (9) *grave*, which also signifies *hell* ; on which
 the church of Rome grounds her opinion of Christ's
 descent into, what her divines call, *limbus patrum* ; (11)
holy,

The meaning, therefore, of the above text, which is
 taken from Psal. xvi. seems to be, that the soul and body
 of the Messiah should not remain long in a *separate state*,
 as the souls and bodies of other dead persons do, but
 should be reunited before the body saw corruption. *Vide*
Vossii theses theol. de stat. anim. sep.

(9) St. Paul, 1 Thes. v. 23. plainly distinguishes a
threefold part in man, το πνευ-
 μα, his *spiritual part*, breathed
 into him immediatly from God, Gen. ii. 7. by which
 he is distinguished from the brutes ; η ψυχη, his *animal*
soul, or שׁוֹמֵר, which he hath
 in common with the brutes ;
 and το σωμα, his *body*. — Park-
 burst's *Heb. lexicon on the word*
nephesh. — The word in this
 text is ψυχη, sumitur pro *vita*
 per metonymiam causæ, says
 Leigh, in his *critica sacra*.

How Plato understood the
 term ψυχη may be seen in his
 Phædo — Ορισμων η περὶ ψυχης.
 Of which book Tully says,
 Evolve diligenter ejus cum
 librum qui est de animo, am-
 plius quod desideres nihil
 erit. — *Tusc. disp. lib. i. 2.* —
 It may certainly, however,

determine the sense, in which
 the Greeks took the word
 ψυχη.

St. Paul speaks in this pas-
 sage the language of the phi-
 losophy of his age. Vitringa,
 having related the opinions of
 both Jewish and gentile phi-
 losophers on this article, con-
 cludes his observations thus :
 “ Nihil nunc operæ nobis
 restat, nisi ut quæ hæcenus
 in medium prolata sunt, ap-
 plicemus ad verba apostoli,
 quæ nobis propositum erat il-
 lustrare. Mentem apostolus
 in iis in duas distinguit partes,
 ψυχη et πνευμα. Quid hic
 ψυχη? Anima haud dubie
 spectata cum facultate sua in-
 feriore, et propria, qua con-
 cupiscit, sentit, et a corpore
 afficitur, et a corpore affecta se
 componit ad motus spirituum
 animalium. Quid πνευμα?
 Anima, ut existimem, quæ pure
 intelligit, et ratiocinatur.”
 In modern style we should call
 the latter the *mind*, and the
 former the *heart*. *Vitring.*
obsér. sacr. lib. iii. cap. 4. §. 9.

(11) *Adæ significat helli*. See
 Psal. ix. 17. *Impii ad sepul-
 chrum revertantur*. Tamen
 non est exclusiva conditio illi:
 ac fors impiorum, quia mor-
 tui, corpore quidem terræ,

boly, which in this place signifies immortal, unalterable, *indestruible*; *corruption*, which means not the *moral* corruption of sin, but the *natural corruption* of the body. Finally, we must examine the *subject* itself, the *resurrection* of Jesus Christ.

There are many texts, in discussing which it is not necessary to treat of either subject or attribute: but all the discussion depends on the terms *syncategorematica*. For example, John iii. 16. *God so loved the world, that he gave his only-begotten son, that whosoever believeth in him should not perish, but have eternal life.*

The

sicut et pii, animi vero cruciatibus debitis apud inferos puniantur. Intelligit autem propheta non de illis gentibus, quarum interitum hoc psalmo cecinit; sed in genere de omnibus peccatoribus, &c.

Musculi com. in loc.

If the psalmist meant to say only, the *wicked shall die*, and all the nations that *forget* God shall *die*, he meant to utter a trite saying of no consequence, for the righteous also shall *die*, and all the nations that *remember* God shall *die*. But if he intended to speak of the *future punishment* of the wicked, the passage is evidently worthy of an inspired writer, as the revelation of future punishments might excite great fears, and so produce great moral good. The same may be said of many other passages in the old testament.

The rich man being in HELL lift up his eyes. Luke xvi. 23. *Fear him who hath power to*

cast into HELL, Luke xii. 5.

The Roman divines hold the opinion of Christ's descent into hell. The famous Jesuit expofitor reasons on this article in a very inconclusive manner: but I will take the liberty to transcribe his words, because too many modern reasoners imitate his logic. Hoc loco, (i. e. Eph. iv. 9.) et aliis similibus confirmatur ille fidei articulus, quo credimus et dicimus de Christo, *descendit ad inferos*. Negant hoc Calvinus et Beza, qui per inferos intelligunt sepulchrum. Sed sic apostoli absurdam committerent tautologiam in symbolo, cum dicunt *passus, mortuus, et sepultus, descendit ad inferos*. Cornel. à lapide com. in Eph. iv. 9.

Happy for protestants, were they to avoid such hypothetical reasoning! A creed is forged to give the sense of scripture, and then the sense of scripture is explained by the creed!

The categorical proposition is, God loved the world; yet it is neither necessary to insist much on the term God, nor to speak in a common-place way of the love of God: but divide the text into *two* parts; first, the gift which God in his love hath made of his son; secondly, the end for which he gave him, *that whosoever believeth in him should not perish, but have everlasting life.* In the first, you must shew how Jesus Christ is the *gift* of God; 1. In that he did not come by principles of nature. 2. Inasmuch as there was nothing among men to merit it. 3. In that there was nothing among men to excite even the least regard of any kind. 4. There was not the least proportion between us and so great a gift. But, 5. There was, on the contrary, an infinite disproportion, and not only a disproportion, but an opposition and a contrariety. Then pass to the *cause* of this gift, which is love; and after having observed, that it was a love of complacence, for which, on the creature's part, no reason can be rendered, particularly press the term *so*, and display the greatness of this love by many considerations. Then go on to the second point, and examine, 1. The fruit of Christ's mission, the salvation of man, expressed negatively, that *he should not perish*, and positively, that *he should have eternal life.* Speak of these one after another. After this observe, 2. For whom the benefit of Christ's mission is ordained, *believers.* And lastly, enlarge on the word *whosoever*, which signifies two things, 1. That no believer is excluded from the benefits of Jesus Christ. And 2. That no man, *as such*, is excluded from faith, for all are indifferently called. (2)

In

(2) These outlines, purged of figures and technical terms, filled up with solid and satisfactory truths, and coloured with agreeable figures of speech, would form no despicable

In texts of *reasoning*, the propositions, which compose the syllogism, must be examined one after another, and each apart. (3)

Sometimes

cable picture; for it is ever to be remembered that 1, 2, 3, negative, positive, categoric, &c. are only to aid *private* composition, and are no more to be mentioned in public preaching than the naked canvass is to be seen in a finished painting.

(3) Logicians define syllogism thus: as the first work of the mind is *perception*, whereby our ideas are framed, and the second is *judgment*, which joins, or disjoins our ideas, and forms a *proposition*, so the third operation of the mind is *reasoning*, which joins several propositions together and makes a *syllogism*: that is, *an argument whereby we are wont to infer something, that is less known, from truths, which are more evident*. The matter, of which a syllogism is made up, is *three propositions*; and these three propositions are made up of three *ideas*, or *terms* variously joined. The three terms are called the *remote matter* of a syllogism, and the *three propositions* the *proxime, or immediate matter of it*. Dr. Watts's logic, part 3. chap. 1.

Mr. Locke asks whether *syllogism*, as is generally thought, be the proper instrument of reason, and the usefulest way of exercising

this faculty? and gives several reasons why he doubts it.

The syllogism is used for the sake of inference, but (says he) an ingenious searcher after truth, who has no other aim but to find it, has no need of any such form to force the allowing of the inference: the truth and reasonableness of it, is better seen in *ranging of the ideas in a simple and plain order*. And hence it is that men in their own enquiries after truth, never use syllogisms to convince themselves, (or in teaching others to instruct willing learners) because before they can put them into a syllogism, they must see the connection that is between the intermediate idea, and the two other ideas it is set between and applied to, to shew their agreement: and when they see that, they see whether the inference be good or no, and so syllogism comes too late to settle it.

Mr. Locke adds, notwithstanding, that all right reasoning may be reduced to the common forms of syllogism, but that they are not the only, nor the best way of reasoning, for the leading of those into truth who are willing to find it. *Essay, book iv. chap. 17.*

Sometimes it will be even necessary to consider the *force* of the reasoning, and to make one part of that also. (4)

Sometimes we shall find a *proposition concealed*, which it will be proper to supply. You must in such a case consider, whether the hidden proposition be important enough to make a part, which it

Let us hear another great master. Qui audiunt aliquem ratiocinantem de re ipsis perspecta, et intelligunt linguam qua utitur; si modo sani sint cerebri, et qui loquitur obscuritatem non captet; nullis regulis, ut videant an consequenter ratiocinetur necne, indigent. Rei cognitio et attentio ad animadvertendum ratiocinationum nexum, seu falsum, sufficiunt. - - Nulla melior videtur probandæ veritatis via, quam si ii, quibus ignota est, per eundem traxerimus, per quem ad eam pervenimus, deducantur. *Clerici log. par. iv. cap. 1. de nat. arg. cap. 2. de reg. gen. syllogismorum.*

(4) Mr. Locke, speaking of reason as a faculty in man, says, we may consider in reason these four degrees: the first and highest is the discovering and finding out of proofs; the second, the regular and methodical disposition of them, and laying them in a clear and fit order, to make their connexion and force be plainly and easily perceived;

the third is the perceiving their connexion; and the fourth a making a right conclusion, &c. *Essay as above.*

Whoever undertakes to handle a text syllogistically ought to take great care first to acquaint himself thoroughly with the whole doctrine of syllogisms, otherwise he will render himself ridiculous, and tempt people to apply to him what Mr. Locke says of one who handles *purely identical* propositions. It is like a monkey shifting his oyster from one hand to the other, and saying oyster in right hand is *subject*, and oyster in left hand is *predicate*, and so make a self-evident proposition of oyster: that is, *oyster is oyster*, &c. In short, the most intelligible way is to *range ideas in a simple and plain order*, which is most natural and easy. See to this purpose the *first chapter of Elements of criticism*. Indeed we may say of syllogistic trammels as a French poet says of rhyming:

La rime est un esclave, et ne doit qu'obéir.

For rhyme is a slave and should only obey.

Boileau.

it will sometimes be, as in Rom. iv. 1. *What shall we say then, that Abraham our father as pertaining to the flesh hath found? for if Abraham were justified by works, he hath whereof to glory, but not before God.* Divide this text into two parts. 1. Consider the question, *What shall we say then, that Abraham our father as pertaining to the flesh hath found?* And 2. The solution. As to the question, first establish the *sense*, which depends on the meaning of the words *after the flesh*, that is to say, according to natural principles; either in regard to the birth of Isaac, who came into the world not in an ordinary way, and according to the force of nature, for Sarah was barren and beyond the age of child-bearing; or as Abraham's natural state in marriage was a figure of the state of his soul in regard to God. *According to the flesh*, also signifies, according to works in regard to his justification before God. The sense of the question is, then, *What shall we say of Abraham our father? was he justified before God by his works?* Nor must you fail to remark, that in St. Paul's sense, *according to the flesh*, is opposed to, *according to the promise*; that is, the way of nature opposed to a supernatural way.

Secondly, Observe the *importance* of the question with the Jews, who looked upon Abraham as their father, the root, of which they esteemed themselves the branches, deriving all their claims from him; so that it was extremely important to clear up the state of Abraham, and in what manner he was justified; for thereon depended the ruin of that pretended justification, which the Jews endeavoured to establish by the law, that is, by works.

Pass now to the solution, and observe, that it is a reason, and that the particle which we translate *but*, should be translated *because*; thus, *If Abraham*

Abraham were justified by works, he hath whereof to glory before God. Because, he hath nothing to glory of before God. By which we see, there is a third proposition, which the apostle concealed, but which must necessarily be supplied, which is this conclusion, *because Abraham was not justified by his works.* As the solution of the question depends on this proposition, and on the proofs, which establish it, the three propositions must be treated separately, 1. Every man, who is justified by works, hath whereof to glory before God. 2. Abraham, what advantages soever he had otherwise, had nothing to glory of before God. 3. The conclusion suppressed, because Abraham was not justified by his works. (5)

There

(5) This verse is differently understood by expositors of equal learning. Mr. Claude's sense of the passage is very probable; and others, who expound the verse differently, bring it to the same meaning. Slichtingius transposes the words, and, according to his reasoning, they read thus, *What shall we say then, that Abraham, who is our father after the flesh, hath found?* Hæc verba, *secundum carnem*, respiciunt ad verba *patrem nostrum*. Significat apostolus Abrahamum esse quidem *patrem* Judæorum, sed *secundum carnem*, quatenus carnali ratione ex illo orti sunt, &c. *Slichtingii com. in loc.*

that Abraham our father hath found [χάρις grace] according to the flesh? that is, in the judgment of man, or according to a carnal judgment. --- *If Abraham was justified by works, if he was accounted just for his works, κατὰ σαρκά, in the judgment of men, he hath whereof to glory, viz. πρὸς τὴν σαρκά, before men: but not before God, ἀλλ' οὐ πρὸς τὸν Θεόν.* Le Clerc's supplement to Hammond's annot. in loc.

Our author thinks, there is a proposition concealed, a mode of speaking, called by rhetoricians an aposiopesis. Mr. Saurin gives two examples of the same kind: Prov. xxii. 2. *The rich and the poor meet together, the Lord is the maker of them all.* This proposition, *the Lord is the maker of them all*, is one of those

There are texts of reasoning, which are composed of an *objection* and the *answer*, and the division of such is plain; for they naturally divide into

those concise, and in some sort, defective propositions, which a judicious reader must supply. The style is common in scripture, it is peculiarly proper in sententious works, such as the book of Proverbs. Solomon's design is to teach us, that, notwithstanding the great diversity of conditions in society, the men, who compose it, are *essentially* equal. The reason, that he alledges, is, *the Lord hath made them all*. Unless we add to this what is wanting, it proves nothing at all. It does not follow, that two beings, which have the same God for their author, have for that reason any resemblance, much less that they are equal. Is not God the author of those intelligences, who are not clothed with mortal flesh, and who have faculties above men? Is not God the author of their existence? Because God *hath made them all*, does it follow, that these two sorts of beings are equal? The same God is no less the author of an ant, than of the most sublime genius among men: but does it follow, because the Lord hath made that ant, and this sublime genius, that these two beings are equal? *The understanding of Solomon's words then depends on what the wise reader supplies.*

We may judge what ought to be supplied, by the nature of the thing, and by a parallel passage in Job xxxi. 15. *Did not he, that made me in the womb, make him? and did not one fashion us in the womb? He hath formed us all the same*, this must be supplied to our text, *the Lord is the maker of them all*. Nothing but a fund of ignorance or wickedness will induce a man to abuse the liberty of supplying, and to conclude, that he may add to a text whatever appears most proper to favour the opinion, which he would defend, or the passion, that he would preserve. When we search truth, it is easy to discover in what texts the author uses this sort of figurative style.

We may place in this rank all those, which do not give distinct ideas, or which convey ideas opposite to the speaker's design, at least unless we make the supplement. For example, 2 Cor. xi. 4. *For if he, that cometh, preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him*. If we affix to these words the ideas, which at first sight offer, we should take the text

in

into the objection and the solution. As Rom. vi. 1, 2. *What shall we say then, shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein?* Divide this into two parts, the objection, and the answer. (6) The objection is, first, proposed in general terms, *what shall we say then?* 2. In more particular terms, *shall we continue in sin?* And 3. The reason and ground of the objection, *because grace abounds.* The solution of the question is the same. In general, *God forbid.* In particular, *how shall we live in sin?* And the reason, *we are dead to sin.*

There are some *texts* of reasoning, which are extremely *difficult* to divide, because they cannot be

in a sense directly opposite to the apostle's. S. Paul desired the Corinthians to respect his ministry, and to regard his apostleship as confirmed of God, in a manner as noble and glorious, as that of any minister, who had been with them. What does the proposition, which we have read, make for the apostle's design, if we do not *supply* what is not expressed? But if we supply what is understood, if we supply these words, or others equivalent, *this is not to be supposed*; we shall perceive the solidity of his reasoning, which comes to this. If you have had among you any one, by whose ministry you have known a redeemer more proper to heal your maladies than him, whom we have preached to you; or if you have received more excellent

gifts by him than those, which the holy Spirit shed on you so abundantly by my ministry, you would do well to prefer that teacher before me: but this *it is not to be supposed that you have had such teachers*: you ought then to respect my ministry. *Saurin ser. tom. vi. s. 8. sur l'égalité des hommes.*

(6) *The text is an objection, and an answer.* Est prolepsis, qua apostolus occurrit quorundam *objectioni.* Dicit enim quis, si, o Paule! verum est, quod dixisti cap. superiori in fine, *ubi abundavit delictum, ibi superabundavit et gratia*; ergo peccata peccatis addenda sunt, ut gratia Dei magis abundet. Respondet Paulus, absit, ita patres! Unde patet, peccatum hic *proprie* accipi licet aliqui metonymice pro fomite peccati accipiant. *Corn. à Lapide com. in loc.*

be reduced into many propositions without confusion, or favouring too much of the schools, or having a defect in the division; in short, without being unsatisfactory. In such a case, let ingenuity and good sense contrive some extraordinary way, which, if proper and agreeable, cannot fail of producing a good effect. For example, John iv. 10. *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water:* I think it might not be improper to divide into two parts, the first including the *general propositions* contained in the words, and the second, the *particular application* of these to the Samaritan woman. In the first, observe these following propositions: That Jesus Christ is the *gift* of God. (7)—That though he asked for drink, he is the *fountain of living water* himself.—That he is the *object* of our knowledge, both as the *gift* of God, and as the *fount* of living water.—That an *application* to him for this living water, flows from our knowledge of him.—That he gives the water of life to *all, who ask it*. In the second part you may observe, that Jesus Christ did not disdain to converse with

(7) *Jesus Christ is the gift of God.* Donum Dei intelligunt Augustinus, Rupert, Beda, et Strabus, Latinique fere omnes *Spiritum sanctum*, quem postea *aquam vivam* vocari putant, et aquæ illi opponi, de qua mulier Christum loqui intelligebat, ut ait cap. vii. 38, 39. Chrysostomus, Cyrillus, Theoph. Euth, generaliter intelligunt *donum Dei*, id est, *quidquid Deus potest, aut solet dare*, ut donum

Dei dono hominis, id est, aquæ quam mulier illi donare poterat, opponant. Alii *seipsum donum Dei* vocasse putant; quasi dixerit, si scires quantum hominibus donum præstiterit Deus, quod me ad eos miserit, et quis ego sim, qui ab eo missus sum, ac tecum loquor, tu aliam a me aquam postulares. This seems to be the sense of the words.

Maldonat. com. in loc.

with a woman, (8) a Samaritan woman, a *schismatic*, (9) out of the communion of the visible church, a very *wicked* woman, a woman, who in her schism and sin *disputed* against the truth.—That Jesus Christ

(8) *Jesus Christ conversed with a woman.* This conversation surprized the apostles; for it was contrary to the custom of the Jewish rabbies. Sapientes hoc damnant, imo prohibent; unde in libro Aboth, cap. i. *Jeses, filius Jochanan, Hierosolymitanus dicit, Ne multiplica sermonem cum femina.* Id commentator enarrat non solum de aliena; sed etiam de propria. *Drusii præterit. lib. iv. in loc.*

(9) *Jesus Christ conversed with a schismatic.* Our Lord gives us then an example of that kind of treatment, which heretics and schismatics have a right to expect from us. How contrary this to the practice of superstitious Jews, and persecuting christians! *The Jews have no dealings with the Samaritans.* Quin obviis dicebant *ne attingite* --- odium ex religione natum. The Samaritans were not behind them, for, as Drusus properly adds, *the Samaritans had no dealings with the Jews.* Etiam tactum occurrentis Judæi abhorrebant. Itaque dicebant obviam facto, *ne tetigeris me, immundus enim es.* It must have been a curious spectacle to see the meeting of a Jew and a Samaritan in a narrow pass, the one ex-

claiming, *Touch me not,* the other crying, *Don't touch me, you are unclean.* This odium prevailed in other places, if we believe Drusus. *Quod illi quoque faciebant, qui in insula quadam maris rubri habitabant, ut liquet ex geographo Arabe, qui penes me. Drus. in loc. supra citato, et in annot. in Marc. ix. 53.*

A Jesuit expositor exhorts christians to imitate the Jews in this distant reserve, because it is more dangerous for christians to converse with heretics, than with heathens and Mohammedans. *Utinam tam diligenter catholici nunc hæreticorum consuetudinem vitarent, quam Judæi Samaritanorum consortium etiam in rebus nihili fugiebant.* Certe periculosius est cum hæreticis quam cum Samaritanis, quam cum gentilibus, aut Mahumetanis agere. *Maldonat. in loc.*

The readiest way to make heretics, is to make *creeds*, as the bishop of Colesse argued in the sixth session of the council of Florence. Si non liceret per expositionem aliquid ad dogmata fidei *superaddere*, nulla ratione hæreses impugnari, et extirpari possent. Quare cum hac de causa Constantinopolitanum Nicæno,

Christ *improved this opportunity* to teach her his grace, without amusing himself with directly answering what she said.—You may remark the *ignorance* of this woman in regard to the Lord Jesus; she saw him, she heard him: but she did not know him; from which you may observe, that this is the general condition of sinners, who have God always before their eyes, yet never perceive him.—That from the woman's ignorance arose her *negligence* and loss of such a fair opportunity of being instructed. Observe also, the *mercy* of Jesus Christ towards her; for he even promised to save her.

et posteriora concilia prioribus fidei formulis aliquid per expositionem *adjecerint*, concludit contra Græcos, nulla ratione interdictas esse hujusmodi additiones syllabarum aut vocum, per quas fides non destruitur, sed contra hæreses defenditur, et acrius propugnatur; nulloque modo probari posse Latinam ecclesiam hac de causa anathematis sententiam incurrisse. *Labbei Concil. tom. xiii. pag. 1268.*

Protestants have imitated this cruel practice, and the following canons were published so late as the reign of King James I. 1603, to the shame of this enlightened country. *Quicumque*, &c. If any one shall hereafter affirm, that the established church of England is not an orthodox and apostolical church - - that the liturgy of the church of England is corrupt - - that any one of the thirty-nine articles of faith

is in any part superstitious or erroneous, or that they may not be subscribed with a good conscience - - that the ceremonies of the church are superstitious - - that the government of the church by archbishops, deans, &c. is contrary to scripture - - that the form of ordaining bishops, &c. is contrary to scripture - - LET HIM BE EXCOMMUNICATED. *Can. 3, 4, 5, 6, 7, 8. constitut. synod. Lond. 1603.*

The *goodness* and *wholesomeness* of this doctrine, is sworn to by every person, who takes orders in the established church. See article 33, of *excommunicated persons, how they are to be AVOIDED*. See also the Rev. Dr. Wilton's admirable *review* of this article. How *wholesome* this doctrine of *excommunicating* and *avoiding*, *forsaking* and *curfing* people, may be to some folks, I know not; I fear were I to take it, it would poison me.

her. When he said, *If thou wouldst have asked of him he would have given thee living water*; it was as much as if he had offered to instruct her.—Remark too, that Jesus Christ went even so far as to *command* her to ask him for living water; for when he said, *If thou wouldst have asked him*, he did as much as say, ask him now.—Observe, finally, that he *excited* her to seek, and to know him, and removed her ignorance, the cause of all her mistakes, and miseries. (1)

There

(1) *Ingenious extra-ways produce good effects.* These extra-ways are sometimes agreeably effected, and as agreeably introduced by able preachers. Thus Mr. Saurin, on *Jesus Christ's last discourse with his apostles*, one sermon on the xiv. xv. and xvith chapters of John, introduces his division. "If it be allowable to mention such things in the pulpit, I will ingenuously confess the particular circumstance, which determined my choice of this subject. I was a few days ago witness of the violent pains of a worthy pastor, whom death took away from a neighbouring church. God visited him for several months with a trial (if I may be allowed to say so.) more than human: but he afforded more than human power to support it. I was astonished at the greatness of his affliction, and more still at the greatness of his patience, and I asked him what part of religion had wrought this

miracle in him? *Have you never attended, my dear brother,* replied he, *to the last discourses of Jesus Christ with his apostles? My God! cried he, what love! what tenderness! above all, what an inexhaustible source of consolations in extreme afflictions!*

"I was struck with this discourse: I immediately thought of you, my dear brethren, and I said to myself, My hearers had need be furnished with this powerful consolation against sufferings and death. To day I execute my design. Concur with us in it, come and attend to the last, the loving language of a dying Saviour. - - - Jesus Christ would guard his disciples, 1. Against the scandal of the cross. 2. Against the persecutions, which would follow his doctrine. 3. Against forgetting his precepts. 4. Against sorrow on account of his absence, &c." *Saur. ser. tom. v. sur les dern. disc. de Jesus Christ.*

Bishop Flechier, in his funeral

There are sometimes *texts which imply* many important *truths* without expressing them, and yet it will be necessary to mention and enlarge upon them, either because they are useful on some important occasion, or because they are important of themselves. Then the text must be divided into two parts, one implied, and the other expressed. I own, this way of division is bold, and must

neral oration for the Duke of Montausier, on 1 Kings iii. 6. *He walked before thee in truth, and in righteousness, and in uprightness of heart*; says, "I confine myself to the words of my text, and intend to shew you *love for the truth, zeal for righteousness, and uprightness of heart*, which constitute the character of this great man, whom you, with me, regret and admire. If I do not in this discourse observe the order, and rules of art, believe, there is, I know not what, of irregularity in grief;

that these great subjects are a pain to those, who treat of them; and that this is rather an *effusion of my heart* than a *premeditated work of my mind.*" *Fleisch. rom. ii. dern. oraison funeb.*

If a man perpetually work by line and rule, if he never allow himself to burst his bonds and go upright, will he not subject himself to the buffoonery of some wicked wit, who will turn his reason into rhyme? like him who said,

For rhetoric, he could not ope
His mouth, but out there flew a trope;
And when he happen'd to break off,
I'th' middle of his speech, or cough,
He 'ad hard words ready to shew why,
And tell what *rules* he did it by.
Else when with greatest art he spoke,
You'd think he talk'd like other folk,
For all the rhetorician's rules
Teach nothing but to *name his tools.*

HUDIBRAS.

Rather let it be said,

With *eloquence innate* his soul was arm'd,
Tho' harsh the precept, yet the preacher charm'd,
He bore his great *commission in his look*,
But sweetly temper'd awe, and soften'd all he spoke.

DRYDEN.

must neither be abused, nor too often used: but there are occasions, it is certain, on which it may be very justly and agreeably taken. A certain preacher on a fast-day, having taken for his subject these words of Isaiah, *Seek the Lord while he may be found*, divided his text into two parts, one implied, the other expressed. In the *first* he said, that there were *three* important truths, of which he was obliged to speak: 1. That *God* was *far from us*. 2. That *we* were *far from him*. And, 3. That there was a *time*, in which God would not be found, although we sought him. He spoke of these one after another. In the first he enumerated the *afflictions* of the church, in a most affecting manner; observing that all these sad events did but too plainly prove the absence of the favour of God. 2. He enumerated the *sins* of the church, and shewed how distant we were from God. And in the third place he represented that sad time, when God's patience was, as it were, wearied out, and added, that then he displayed his heaviest judgments without speaking any more the language of mercy. At length, coming to the part *expressed*, he explained what it was to *seek* the Lord, and, by a pathetic *exhortation*, stirred up his hearers to make that search. Finally, he explained what was the *time*, in which God would be found, and renewed his exhortations to *repentance*, mixing therewith hopes of pardon, and of the blessing of God. His sermon was very much admired, particularly for its order.

In *texts of history*, divisions are easy: sometimes an action is related in all its *circumstances*, and then you may consider the *action* in itself first, and afterward the *circumstances* of the action.

Sometimes it is necessary to remark the *occasion* of an action, and to make one part of it.

Sometimes there are *actions* and *words*, which must be considered *separately*.

Sometimes it is not necessary to make any division at all: but the order of the history must be followed. In short, it depends on the state of each text in particular. (2)

To render a division agreeable, and easy to be remembered by the hearer, endeavour to reduce it as often as possible to simple terms. By a simple term I mean a *single word*, in the same sense as in logic what they call *terminus simplex*, is distinguished from what they call *terminus complex*. Indeed, when the parts of a discourse are expressed in abundance of words, they are not only embarrassing, but also useless to the hearers, for they cannot retain them. Reduce them then as often as you can to a single term. (3)

Observe

(2) Most, if not all these, may be exemplified by Mr. Saurin's first volume on the history of the passion of our Lord Jesus Christ.

(3) *Reduce the discourse to a few simple leading thoughts, and signify these by a few simple terms, naturally connected with the whole subject.* This must needs be a great help to an extempore preacher as well as to the hearers. One of our old divines speaks well on this article: "*The order and summe of the sacred and only method of preaching.*"

" 1. To read the text distinctly out of the canonical scriptures.

" 2. To give the sense and understanding of it, being read, by the scripture itself.

" 3. To collect a few and profitable points of doctrine out of the natural sense.

" 4. To apply (if he have the gift.) the doctrines rightly collected, to the life and manners of men, in a simple and plain speech." *Perkins's works, vol. ii. p. 673. edit. fol. 1631.*

Some orators call memory one part of rhetoric; most of them recommend artificial or "local memory, that is, associating the different parts to be handled, with any objects before the speaker's eyes, so that by looking about him he is reminded of what he has to speak." *Chambers's dict. under the word memory.*

Such associations are very useful in educating, and in catechising children, and are not improper for some *bearers* of sermons, as well as for some preachers. An ingenious schoolmaster, who had good success in educating young

Observe also, as often as possible, to *connect* the parts of your division together; either by way of opposition, or of cause and effect, or of action

young gentlemen, was very fond of teaching in this way; for, said he, "By uniting objects, with which children are less acquainted, with others, with which they are familiar, the former are more easily fastened in their me-

morics." His choice is odd, and implies, that his pupils were apt gamblers before they were scholars: but his words will serve to explain our meaning. He associates *geography* with a pack of cards:

Whilst nature gives to *Europe* generous hearts,
To *Asia* sparkling *diamonds* she imparts;
While to black *Africans* the *spades* affords,
Americans feel *clubs* and Spanish lords.

The *two of hearts* reminds of Great Britain and Ireland.

The *three of hearts* of France, anciently, says Cæsar, divided into *three* parts, the Belgæ, Aquitains, Celtæ.

The *four of hearts* reminds

The Little-bear, Great-bear, Boötes, Crown,
The Dragon, Cepheus, Hercules kneeling down,
The Harp, Swan, Perseus, near Andromeda,
Cassiope, Auriga, Kids, Capra, &c.

Holmes's astronomy.

The distinct characters of ancient writers are very easily

remembered by boys in such a verse as this:

Lucanus *rapidus*, *numerosus* Horatius, *ales*
Mœonides *celebris*, Pindarus *albus olivæ*,
Flumineus totus Naso, *salsus* Juvenalis,
Perfius est *doctus*, Silius *ore gravis*, &c.

Geograph. Holmes.

And this, perhaps, was the reason (if indeed there were any reason in it.) for ancient divisions by the *twelve* apostles, *four* evangelists, *three* graces, *nine* muses, &c. Whether a minister of Christ, who preaches extempore, ought to

assist his own memory by such associations, is not my province to determine; I will only beg leave to remind him, that frequent preaching to exercise the memory is said to be the best help. Thus, after giving rules, Quintilian

action and end, or action and motive, or in some way or other; for to make a division of many parts, which have no connexion, is exceedingly offensive to the hearers, who will be apt to think, that all you say, after such a division, is nonsense; beside, the human mind naturally loving order, it will much more easily retain a division, in which there appears a connexion. (4)

As

says, Si quis tamen unam maximamque a me artem memoriæ quæret, EXERCITATIO est, et LABOR: inulta edificere, multa cogitare, et (si fieri potest) QUOTIDIE, potentissimum est. *Instit. lib. xi. cap. 2. de memoria.*

And so, after a variety of rules to assist the memory, says a modern writer, Maxima tamen fabricandæ et servandæ sibi memoriæ ars est FREQUENS EXERCITATIO. *Lowe's mnemonics. Grey's memor. technic. Rollin's belles lettres, vol. i. p. 207.*

Mr. Perkins, in whose time "it was the received custom for preachers to speak *memoriter, by heart,*" dissuades from the practice of preaching a sermon, which had been first written, and then got by heart, for these good reasons: 1. It renders preaching a great

labour. 2. If the preacher forget one word, it perplexes himself, and confuses the auditory. 3. Pronunciation, action, and the holy motions of affections are hindered, because the mind is wholly taken up with recollection and repetition. *Perkins's art of prophesying, vol. ii. chap. 9.*

The inconveniences of this dry lifeless way of preaching brought on the reading of sermons, which was afterwards forbidden by a statute of Charles II. to the university of Cambridge. The statute says, the lazy way of reading sermons began in the time of the civil wars.

If the preacher thoroughly understand his subject, and be a man of tolerable elocution, he will be at no loss for words in general.

Verba que prævisam rem non invita sequentur.

Horace.

Mr. Claude, indeed, does not speak here of the preacher; but of the hearers: and for their sakes would have the divisions few, and the terms

expressive of them simple; a rule invariably observed by all good preachers.

(4) This direction of Mr. Claude's, like most of his other

As to *subdivisions*, it is always necessary to make them; for they very much assist composition, and diffuse perspicuity into a discourse: but it is not always needful to mention them; on the contrary, they must be very seldom mentioned; because it would load the hearer's mind with a multitude of particulars. Nevertheless, when subdivisions can be made agreeably, either on account of the excellence of the matter, or when it will raise the hearer's attention, or when the justness of parts harmonize agreeably one with another, you may formally mention them: but this must be done very seldom, for the hearers would be presently tired

other rules, is founded on the knowledge of human nature, which delights in orderly connexions, and is extremely disgusted with every thing incongruous. To what purpose is it for a preacher, instead of keeping to the subject of a text, which he himself has chosen, to repeat his creed and lug in all the articles of his faith, which perhaps have no relation, or only a very distant one, to his text? Or what end can it answer to open a budget of all manner of gatherings no way related to one another? A certain preacher, on Rev. i. 8. *I am alpha and omega*, says, "The phrase is taken from the Greek alphabet, whereof alpha is the first, and omega the last. The first and last letters of the Greek alphabet is a description of me, says Christ, who am before all and after all,

who am above all, and in all, who am unchangeable in myself, and in my thoughts and good-will to sinners. Therefore do not entertain any hard thoughts of me, as if I was less mindful, less pitiful, and less merciful now than when I was upon earth." *I am alpha and omega*, that is, *the first, and the last*: this is plain and easy, and the relation obvious: but what have alpha and omega to do with *above all*, and *in all*, with *unchangeableness, mercy, pity*? &c. A sermon divided thus may contain great and good truths: but they do not flow from the text, nor have they any other than a very distant relation to it, and, consequently, afford but a very cold entertainment to the hearer. See to this purpose Dr. Gibbons's rhetoric, p. 15. 47. &c.

tired of such a method, and by that means cloyed of the whole. (5)

(5) *Subdivifions*. This directs us how to understand Mr. Claude's whole book, which abounds with subdivisions. It is plain he means chiefly to aid in *composing*, not to be mentioned in *delivering* the sermon. He who divides and subdivides in public in consequence

Monstrum horrendum, informe, ingens, cui lumen adeptum!
An huge, an horrid, ill-shap'd eye-less monster!

For the artist had literally copied Rev. i. 14. &c. *His head and his hairs were like a fleece of wool, for eyes he had flames of fire, his legs and feet like pillars of brass, and, that nothing should be wanting, he had in his right hand seven stars, and out of his mouth went many waters, and a sharp two-edged sword.* This literal frontispiece frightened one from the comment, as a pile of divisions would make one disrelish a sermon, and avoid the injudicious preacher.

Upon this whole chapter I beg leave to add a few words from two sensible writers. "Powerful reasoning should be the soul of all our sermons. Reasoning in eloquence is like love in religion: without love you may have the shadow, but you cannot have the substance of religion. Speak with the tongues of angels, possess the gift of prophecies, know all mysteries, have ail faith, so that you can remove moun-

of these rules, would serve Mr. Claude, just as a certain commentator on the Apocalypse served St. John. I have forgotten whose comment it is, a friend shewed it me some years ago. The frontispiece, in folio, is an enormous, gigantic picture of Jesus Christ,

tains, distribute all your goods to feed the poor, give your body to be burnt, without love you are *nothing*: if you have not love your virtue is only noise, it is only a sounding brass, and a tinkling cymbal. In like manner in regard to eloquence, speak with authority, open all the treasures of erudition, give full scope to a lively and sublime imagination, harmonize your periods, what will all your discourses without reason be? a noise, a sounding brass, a tinkling cymbal. You may confound: but you cannot convince; you may dazzle: but you cannot instruct; you may delight: but you will never be able to change, to sanctify, and to transform your hearers." *Saur. ser. tom. v. pour - - - Pentecôte.*

Præcipue Christiana fides, ut in omnibus, sic in hoc ipso eminent, quod auream servet mediocritatem circa usum rationis, et disputationis, (qua
rationis

rationis proles est) inter leges ethnicorum et Mahometi quæ extrema sectantur. Religio siquidem ethnicorum fidei aut confessionis constantis nihil habebat; contra in religione Mahometi omnis disputatio interdicta est: ita ut altera erroris vagi et multiplicis; altera vasa cujusdam et cautæ imposturæ, faciem præ se ferat. Cùm sancta fides christiana, rationis usum, et disputationem (sed secundum debitos fines) et recipiat, et rejiciat.

Veniamus ad tractatum eum quem *desiderari* statuimus. Inveniuntur profecto inter scripta theologica, libri controversiarum nimio plures; theologiæ ejus quam diximus positivam, massa ingens; loci communes; tractatus speciales; casus conscientiæ; conciones et homiliæ; denique prolixi plurimi in libros scripturarum commentarii: Quod *desideramus* autem est hujusmodi. Collectio scilicet succincta, sana, et cum judicio, annotationum, et observatio-

num, super textus scripturæ particulares; *neutiquam* in locos communes excurrendo, aut controversias persequendo, aut *in artis methodum eas redigendo*, sed quæ plane sparsæ sint, et nativæ. Res certe in concionibus doctioribus se *quandoque* ostendens, quæ ut plurimum non perennant, sed quæ in libros adhuc non coaluit qui ad posteros transeant. Certe quemadmodum vina quæ sub primam calcationem molliter desunt sunt suaviora, quam quæ a torculari exprimuntur, quoniam hæc ex acino et cute uvæ aliquid sapiant: similiter *salubres admodum, ac suaves sunt doctrinæ, quæ ex scripturis leniter expressis emanant, nec ad controversias aut locos communes trahunt*. Hujusmodi tractatum *emanationes scripturarum* nominabimus. *Bacon de augment. scient. lib. 9.*

Happy the man, who, avoiding on the one hand four sophistry, and on the other tame credulity, has learnt to speak the truth in love!



C H A P. V.

Of Texts to be discussed by way of
Explication.

I Proceed now from general to more particular rules, and will endeavour to give some precepts for invention and disposition. (1)

I suppose then, in the first place, that no man will be so rash as to put pen to paper, or begin to discuss a text, till he has well comprehended the sense of it. I have given no rule about this before; for a man, who wants to be told, that he ought

(1) *Some precepts for invention and disposition.* The invention of arguments is the finding out of reasons proper to prove any article in question; and the disposition of them is the arrangement of them in that order, which is most likely to produce the effect, that is, the conviction of the auditor. The skill of a preacher very much appears in both these. The first distinguishes a rational discourse from mere declamation, and the last distinguishes it from those confused compilations, which differ as much from a regular sermon as a beggar's basket differs

from a table properly adjusted.

Vossius distinguishes *logical* invention and disposition, from *rhetorical* invention and disposition; and they are distinguishable not only by their end: but by their own nature. Objecto et fine distinct, ea reapse differunt. --- Oratori non satis est docere, quod ei cum dialectica est commune: verum etiam studet conciliare, et permoveere animos; unde rhetor necesse habet præter locos λόγων, sive probatio-num, etiam agere de locis τῶν ἡθῶν, καὶ παθῶν. Ger. Job. Vossii de rhet. natura et constit. cap. xviii,

ought not to preach on a text, before he understands it, ought at the same time to be informed, that he is fitter for any other profession than that of a minister. (2)

I suppose

(2) *A preacher must understand his text.* Every kind of knowledge may subserve religion: but the knowledge of *the holy scriptures* is the grand article to a christian minister. "The study of *scripture* is not only a minister's general but particular calling. Suppose you should know what Plato and Aristotle, with the rest of the princes of worldly learning have written, and should encircle all the arts within your circumference, you would be Paul's *unlearned* person, as unfit to be a minister as he, that hath read all the *body of the law*, is to be a *physician*, if ignorant of this art. I do not here intend to nourish the vain conceit of those sons of ignorance, who think human learning unnecessary for the minister's furniture; truly without this we should soon come to our old *manuscripts*, and run into the barbarism of former times." *Gurnall's sword of the Spirit, chap. xxx. fol. edit. of his works.*

Baddous requires in a preacher, 1. *Natural abilities*, 1. *Judgment* to discern true from false, to lay down principles, to draw conclusions, &c. 2. *Genius* to compare, and to arrange his subjects perpi-

cuously, distinctly, and elegantly, &c. and 3. *Memory* to retain languages, and branches of knowledge of various kinds, &c. 2. *Spiritual gifts*, by which he means christian graces, such as faith, love, &c. which are not only spiritual themselves: but which also sanctify the gifts of nature. 3. *Moral virtues*, such as love of labour, prudence, fortitude, &c. 4. *Bodyly endowments*, &c. And 5. What he calls, a *certain insinēt*, or a peculiar impulse to a certain kind of study, *Insinētum quemdam*, seu impultum singularem ad certum studiorum genus; in quo provida numinis cura, res mortalium sapientissime dispensans, vel maxime sese exerere solet. He allows, there are different degrees of these qualifications, and that, therefore, a young preacher should not be discouraged, although he may not find these in himself in their highest perfection; especially, as much application of a little genius is equal to little application of a great genius. After all, he enquires, whether a young gentleman, who, after he has taken up the ministry, finds himself incapable of executing it, may lay it down, and betake

I suppose, secondly, that the student, having well understood the sense of his text, begins by dividing it, and that, having the several parts before his eyes, he very nearly sees what are the subjects, which he will have to discuss, and consequently, what ought to enter into his composition. (3)

I suppose,

betake himself to some other course of life. He would not have him determine rashly on his case: but, if his inability be such, that he cannot fill his office, he allows, it is right to resign it. He refers the reader to a book of Hyperius *de sacrarum literarum studiis non deserendis, cui jungatur dissertatio, utrum studiosus theologiæ, salva conscientia, theologiæ studium deserere, et jurisprudentiæ, aut medicinæ, se consecrare possit?* quæ existat in Jo. Fred. Mayeri *musæo ministri ecclesiæ, par. i. cap. 1. p. 15. seqq. Buddei Isagog. tom. poster. lib. i. cap. 2.*

(3) As for composing (says Bishop Wilkins) it will not be convenient for a constant preacher to pen all his discourse, or to tye himself to phrases; when the matter is well digested, expressions will easily follow, whereas to be confined to words, besides the oppression of the memory, will much prejudice the operations of the understanding and affections. The judgment will be much weakened, and the affections dulled, when

the memory is overburdened. A man cannot ordinarily be so much affected himself, and consequently he cannot affect others, with things he speaks by rote: he should take some liberty to prosecute a matter according to his *more immediate apprehensions* of it; by which many particulars may be suggested not before thought of, according to the working of his own affections, and the various alterations, that may appear in the auditory: and besides, they will breed a *πάσθησις*, such a fitting confidence as should be in that orator, who is to have a power over the affections of others, which such a one is scarce capable of. *Wilkins's ecclesiast. sect. 2.*

This reminds me of what Quintilian says upon *extempore speaking*.

“*Maximus vero studiorum fructus est, et velut premium quoddam amplissimum longi laboris, ex tempore dicendi, incultus: quam qui non erit consecutus, mea quidem sententia, civilibus officiis renuntiabit, et si iam scribendi facultatem potius ad a laqueum converteret.*

I suppose, farther, that he is a man not altogether a novice in divinity: but that he is acquainted

convertet. . . . Quid multus stylus, et assidua lectio, et longa studiorum ætas facit, si ma et eadem quæ fuit incipientibus difficultas? Perisse profecto confitendum præteritum laborem, cui semper idem laborandum est," &c. *Quint. inst. lib. x. cap. 7.*

Father Knittel, a jesuit, has given a rule for obtaining the art of *extempore* preaching of a singular kind. There is, it should seem, more ingenuity than solidity in it. I have never seen the book: but, I own, I am not prejudiced in favour of it by its title: *Via regia ad OMNES scientias et artes.* The following is all I know of it.

Extremum regię hujus viæ praxēs exhibet non parum curiosas, viginti septem numero, ex parte diffuseque dis-

currendi, disputandi, quærendi, respondendi, scribendi, argumentandi, &c. de quocunque themate, juxta artium hucusque propositarum, analogicæ cum primis, ductum institutas. Quas inter loco non postremo habendus est partus ille artis analogicæ satis ingenii habens et festivitatis plurimum, qui non odum non unum nobis præbet de quocunque themate concionandi perorandique *extempore*, et pro eodem ex omni prorsus verbo, etiam minimo, non *inveniendi* tantum argumenta, sed *memoriæ* quoque *imprimendi.* Septem quippe argumenta dicendi de *humilitate*, v. g. quam fit accepta Deo, derivat, nec invita adeo Minerva, ex Virgiliani versus vocibus;

Ille ego qui quondam gracilis modulatus arena.

Rursus diversa de *immaculate conceptione* differenti argu-

menta ex illo grammaticorum,

Quæ maribus solum tribuuntur, mascula sunt;

Et quidem e singulis ordine verbis, arripit. Sic de *laude principis* acturo, materiam voculæ *sex*, in orationis dominicæ præfatione contentæ suggerunt. De *charitate*, octo argumenta illud psalmi, *Dixit Dominus Domino meo, sede a dexteris meis*, suppeditat. Postremo *viri sapientis laudes* ex analogia, h. e. similitudine et

dissimilitudine, quæ illi cum re prorsus disparata, v. g. cum fornace est, non absurde deducit, quo scilicet probatum det, nullum sibi thema proponi posse, de quo aptam dicendi materiam capere non queat ex verbulo quolibet, et ex re quacunque, utut diversissima. *Act. eruditor. Lips. anno 1682.*

acquainted with common-places, and the principal questions, of which they treat. (4)

Supposing

(4) *Acquainted with common-places.* Common-places are collections of arguments, arranged under the several terms, or subjects, to which they belong. *Loci sunt notæ, quæ indicant inde argumenta trahantur, ut definitio, partes, genus, forma, &c.* *Cassandri op. de loc. dial. p. 1333.*

If one may venture to judge by the numerous books of common-places, and by the allowed abilities of the writers, this kind of books has been found extremely useful to divines. Of the Lutherans, Chemnitius, Chytræus, Gesner, Glassius, Melancthon, and many others of note; of the Calvinists, Alsted, Bullinger, Chamier, Martyr, Mutculus, Cranmer, and others of great name; of Catholics, and Jews, men of high repute; have published common-place books. It seems rash, therefore, wholly to condemn them, as some affect to do. *Vide Lipenii bibl. theol. in verb. loci communes.*

Musculus, who wrote one of these common-place books, advises his readers to peruse writings of this kind with caution, in consideration of the fallibility of the writers, to try them by *the holy scriptures*, thankfully to receive what articles are conformable to them, and to pass by the rest without calumniating the authors.

This is speaking like a man. A rational reader can ask no more. *Vide Musculi loc. comm. theol. præfationem ad lectorem.*

Alas, my brethren! (says Mons. Massillon to his clergy) the priests under the law, convinced that the knowledge of its precepts and ordinances was inseparable from the priesthood, affected to wear them upon their garments. --- This was indeed a pharisaical and ridiculous ostentation: but we may at least learn by it, that a priest should never go any where without the law, not indeed fastened to his habit: but deeply engraven upon his mind and heart. Even among the heathen, the idolatrous priests, whose employment was an assiduous study of the fabulous extravagances of their mythology, even they lived retired in their temples, that they might be always ready to instruct the abused people, who came to consult them about their impure and senseless mysteries before their initiation. And we, my brethren! separated to inform ourselves thoroughly of a religion so sublime and divine, commanded to satiate ourselves with a doctrine, every way so wise and comfortable, which Jesus Christ brought from the bosom of his father, do we find no relish for learning, meditating, and

Supposing all these, the first thing, that I would have such a man do, is to observe the *nature of his text*, for there are doctrinal, historical, prophetic, and typical texts. Some contain a command, others a prohibition; some a promise, others a threatening; some a wish, others an exhortation; some a censure, others a motive to action; some a parable, some a reason; some a comparison of two things together, some a vision, some a thanksgiving; some a description of the wrath, or majesty, of God, of the sun, or some other thing; a commendation of the law, or of some person; a prayer; an amplification of joy, or affliction; a pathetic exclamation of anger, sorrow, admiration, imprecation, repentance, confession of faith, patriarchal or pastoral benediction, consolation, &c. I take the greatest part to be mixed, containing different kinds of things. It is very important for a man, who would compose, to examine his text well upon these articles, and carefully to distinguish all its characters, for in so doing he will presently see what way he ought to take. (5)

After

and studying it? do we regret the moments, wherein we are obliged to consult it? are we not ashamed of being ignorant, not only of the most sublime and difficult, but even of the most essential points of our ministry? Do we content ourselves with a gross and superficial knowledge? shall we not enter by a serious application into the spirit and life of that holy gospel, of which we are interpreters? How then can we instruct those, whose souls

are committed to our care? how can the people be acquainted with those truths, of which their pastors themselves are ignorant? &c. *Maffellon discours synodaux, dis.* 16.

Not a *novice*, (says Mr. Claude, alluding to 1 Tim. iii. 6.) that is, not a *new convert*, and, for a much stronger reason, not one, who is not converted at all.

(5) *A preacher must examine his text.* And, may we not add, he ought first to examine his own *heart*, and, if he be animated

Having well examined of what kind the text is, enter into the matter, and begin the composition; for which purpose you must observe, there

animated with the pure desire of pleasing God, he may very rationally *pray*, yea he ought to pray for the promised *assistance* of the holy Spirit? The directions, and examples, of the greatest ornaments of the christian pulpit enforce this advice, and free it from the suspicion of enthusiasm. Purity of heart, *prayer* to God, and diligent *study*, should go together. S. Chrysoſtom advises a christian minister neither to condemn, nor to court the applauses of his hearers: but to maintain a holy indifference towards them. He would have him bend all his attention to the pleasing of God, and make this the general ruling *law* of his composition, and preaching, *ὁὐὸς γὰρ ἂν ΚΑΝΩΝ, ἢ ΟΡΟΣ ἔστω ΜΟΝΟΣ*. If, adds he, his reasoning, his learning, and his eloquence be directed to this great end, his conscience will attest the purity of his intentions, and thence he will derive abundant satisfaction in his labours. *De sacerdotio, lib. v. f. 7. edit. Hughes.*

When a preacher has examined his heart on this article, when he finds himself animated neither with ambition, nor avarice, nor any other sordid motive: but with a sincere desire of pleasing

God, he may boldly *pray* for *divine assistance*.

Justin Martyr tells us, that he, having from his earliest youth a desire of knowledge, sought it first from a stoic, then from a peripatetic, then he applied to a pythagorean, and at length to a follower of Plato: but another, who was his last master, pleased him best. He was a venerable old man, into whose company he providentially fell in a retirement, to which he had withdrawn, that he might pursue his studies without interruption. The old gentleman sat very light by Pythagoras and Plato, and bade him exchange them for the prophets and apostles; and when Justin wanted to know who should teach him their meaning, “*God only, said he, can give you rightly to understand them, therefore above all things address your prayers to him.*” *Ευχου δε σὺ ΠΡΟΪΑΝΤΩΝ φωνῆς ἀνιχθῆναι πύλας: οὐ γὰρ συνόψια οὐδὲ συνήματα πασιν ἐστὶν, εἰ μὴ τῷ Θεῷ δῶ συνίται ἢ ὁ Χεῖρος αὐτοῦ.* *Just. Martyr dial. cum Tryph.*

S. Austin (says Mr. Rollin) would have a christian minister rely much more on prayer than on his abilities; and, before he speaks to the people, would have him address
the

there are two general ways, or two manners of composing. One is the way of *explication*, the other of *observations*: nor must it be imagined, that

the creator, who only can inspire him with *what* he ought to speak, and the *manner* in which it is to be spoken. *Belles lettres, vol. ii. chap. 3. s. 4.*

Here follows a translation of an ancient prayer before reading the scriptures. "O almighty, eternal, and merciful God! whose word is a light to our feet, and a lantern to our paths, open and illuminate my mind, that I may clearly understand thy holy oracles, and be transformed into the doctrines of them, so that in all things I may please thy majesty thro' Jesus Christ, thy son, our Lord, Amen."

The following is a fine prayer of S. Thomas Aquinas, before studying, or preaching:

Creator, ineffabilis Deus! qui de thesauris sapientiæ tuæ novem ordines angelorum informasti, et eos miro ordine super cælum empyreum collocasti, elegantissime partes universi disposuisti; tu! inquam, qui verus fons luminis et sapientiæ diceris, atque supereminens principium, infundere digneris super intellectus nostri tenebras tuæ radii claritatis; duplicem, in qua nati sumus, removeas privationem, peccatum, S. et

ignorantiam. Qui! linguas infantium facis disertas, linguam meam erudias, atque in labiis meis gratiam tuæ benedictionis infundas. Da mihi intelligendi acumen, retinendi capacitatem, inspectandi subtilitatem, addiscendi facultatem, loquendi gratiam copiosam: gressum instruas, processum dirigas, et egressum compleas. Amen. *Cassandri opera, preces ecclesiast. p. 398.*

The following prayer of the excellent Dr. Tuckney is prefixed to his divinity lectures. He was first, master of Emanuel, and afterward of S. John's, and Regius professor of divinity in the university of Cambridge, in the time of the civil wars.

Æterne Deus, in Jesu Christo misericordiarum pariter ac luminum pater amantissime! indulgeas, quæsumus, miseris peccatoribus pœnitentiam, ut pœnitentibus indulgeas veniam. Effulgeas insuper nobis misellis in tenebris hic reptantibus, et (deducto quod adhuc cordibus nostris impositum est velamine.) mirabilia legis, et evangelii magnalia ita retegas, ut nos, qui sine te nihil possumus, tuis demum auspiciis, et vera intelligere, et recta agere, atque æterna illa nobis in cælo reposita

that you may take which of the two ways you please on every text, for some texts cannot be treated

posita feliciter tandem assequi possimus, per Jesum Christum filium tuum, fervatorem nostrum unicum. Amen. *Anton. Tucknei, prælectiones in heb. acad. Cantab. habitæ.*

Purity of intention, and prayer to God, however essential to a christian minister, are not the whole. To them he must join *diligent study*, and this will distinguish him from those enthusiasts, who pray: but who do not study, because they trust to immediate suggestions, and expect new revelations. This is a remark of Rivet. “Ad mentis puritatem adjungendam est *industriam, exercitationem que diligentem.* Qua conditione illorum calumniam retundimus, qui nobis asserunt, nihil nos aliud requirere, quam *internam privati spiritus suggestionem, aut novis revelationibus, ad sacræ scripturæ intelligentiam opus esse doceremus.*” *R. veti Isagoge, cap. xviii. de vera ratione investigandi sensum sacræ scripturæ.*

No impartial reader can doubt of the sincerity and devotion of many of the ancient fathers, yet every one must wish, that, to these excellent qualifications, they had added learning and labour, and had not trusted, as they seem to have done, too much to their own private suggestions.

One of these good men be-
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gins a comment on the Canticles with an excellent exhortation to his friends to assist him in praying to God for those virtues, which are necessary to an expositor of holy scripture: but he makes a sad mistake, when he adds, “Purity of heart and prayer are sufficient to enable a man to understand all the mysteries of Solomon’s Song. *His enim virtutibus munitus animus, atque vallatus, jam canticum, seu cantica canticorum sacratissima mysteria penetrare potest.*” Alas! what can illiterate piety do with an ill-translated Hebrew ode? What can piety alone do with an eastern allegory? This pious trifler himself may serve to answer us.

Solomon’s *bed* is the *church* — the *sixty* valiant men about it are the *six working days of the week*, and the *ten commandments* — the thread of *scarlet* is a *confession of faith* in the doctrine of the *trinity*, and the *death of Christ* — *My beloved put in his hand by the hole, that is, Thomas thrust his hand into the side of Christ.* This devout rhapsody the holy man calls *heavenly food*, and he advises his readers to live upon it with *the lips of cogitations, and the teeth of meditations.* *Philon Carpath. episc. in Cantic. interp. apud bibliot. parvam, tom. 1.*

The reader may find plenty
Q of

treated in the explicatory method, and others necessarily require the way of observations. When you have a point of *doctrine* to treat of, you must have recourse to explication, and when a text of *history*, the only way is observation.

In discernment upon this article the judgment of a man consists; for, as texts of scripture are almost infinite, it is impossible to give perfect rules thereupon; it depends in general on good sense: only this I say, when we treat of a plain subject, common and known to all the world, it is a great absurdity to take the way of *explication*, (6) and

of reveries of this kind in the *Bibliotheca Patrum*, or he may furnish himself with numerous treatises of the same kind in his mother tongue, choice, and cheap.

(6) *When we treat of a plain subject, known to all the world, it is absurd to take the way of explication.* The following explanations are in point. The texts are easy, and the explanations hard.

The servants in Abraham's house were 318. Gen. xiv. 14. All of them circumcised all, that were born in his house, xvii. 23. Males, fems, &c. Discite, filii, de omnibus abunde. Abrahamus, qui primus dedit circumcisionem, in spiritu proficiens in filium, circumcidit, accepto trium literarum documento. Narrat enim scriptura, quod Abrahamus viros e domo sua decem et octo et trecentos circumcidit. Que ergo illi in hoc data est cognitio? Discite. Primo,

decem, et octo, dein trecentos. Decem autem et octo exprimuntur per I decem, n octo, habes initium nominis ΙΕΚΑΤΩΣ; quia vero crux in figura literæ T, quæ designat numerum CCC habitura erat gratiam, ideo ait et trecentos. Ostendit itaque Jesum in duabus literis, et cruce in tertia.

Deut. xiv. Moses said to the children of Israel, Ye shall not eat the hare, &c. Leporem non comedes. Quamobrem? Id est, non eris puerorum corruptor; nec similem te iis hominibus efficies. Quoniam lepus annis singulis anum multiplicat, quotquot annos vivit, tot habet foramina. Sed nec hyenam manducabis. Non eris, inquit, adulter, neque corruptor, nec talibus assimilaberis. Quare? Quia istud animal annuatim sexum mutat, et modo mas, modo femina est. Sed et mustela iusto odio persecutus est. Dissimilem, inquit, te præbebis illi.

and when we have to treat of a difficult or important subject, which requires explaining, it would be equally ridiculous to take the way of *observations*.

The difficulty, of which we speak, may be considered, either in regard to the *terms* of the text only, the subject itself being clear, after the words are explained; or in regard to the *subject* only, the terms themselves being very intelligible; or in regard to *both terms and things*.

If the *terms* be obscure, we must endeavour to give the true sense: but if they be clear it would be trifling to affect to make them so; and we must pass on to the difficulty, which is in the subject itself. If the subject be clear, we must explain the terms, and give the true sense of the words. If there appear any absurdity or difficulty in *both*, both must be explained: but always begin with the explanation of the terms. (7)

In

illis quos audimus ore impuro nequitiam patrare, nec mutaberis earum impuritatem, quæ infandum facinus ore perpetrant. Nam hoc animal ore concepit. Igitur Moses de eis tria decreta locutus est in *spiritu*, &c. *S. Barnab. epist. cathol. s. 9, 10. edit. Jo. Bapt. Cotelerii.*

This is sublime! this is rising out of the deadness of the letter of scripture, into the spirituality of its meaning! Were we not convinced by modern absurdities, of what extravagances christians are capable, we should not only condemn this epistle, and other ancient writings, as

spurious: but we should even suppose, that some enemy to revelation forged these *spiritual* explications, and attributed them to the primitive fathers, on purpose to expose them, and the cause of religion, to ridicule and contempt.

(7) *Explain a text.* Many are the canons of interpreting scripture, which learned men have given: but, of all others, that, which the bishop of Carthage has laid down, must needs stand first in every impartial eye. "As to the fundamental parts of Christ's religion, and his manner of declaring them; both these

In the explication of the *terms*, first propose what they call *ratio dubitandi*, that is, whatever makes the difficulty. The reason of doubting, or the intricacy, arises often from several causes. Either

were easy and obvious, such as the weakest and *most ignorant* (unless affectedly so.) could not mistake; and proposed in that *plain, and popular* way, to which *they* were most accustomed, and in which *they* would be most likely to apprehend him. And it is worth remarking, that, wherever his words seem capable of different senses, we may with certainty conclude that to be the true one, which lay most level to the comprehension of his auditors; allowing for those figurative expressions, which were so very frequent and familiar with them; and which therefore are no exceptions to this general rule, this necessary *canon of interpretation*, which of all others, I think, wants most to be recommended." *Dr. Law's reflections on the life and character of Christ*, p. 326.

Explain obscure terms. Some terms are obscure, because they are *obsolete*. How long will ye seek after *leasing*? Psal. iv. 2. If I have not *charity*, I am nothing. 2 Cor. xiii. 2. Nor the *habergeon*, Job xl. 26.

Some are *obscure*, because they are *not translated*. Abraham called the place *Jehovah-*

jireh, Gen. xxii. 14. Cries enter into the ears of the Lord of *sabaoth*, James v. 4.

Some words are obscure even in the original, and cannot be translated, as *biggaiter*, *selah*. The latter occurs 71 times in the Psalms, and three times in Habbauc: but its meaning is unknown. It was probably a *musical* mark: but, *quid significat valde incertum est*, says Bythner. *Lyra prophet. Davidis in Psal. iii. 3.*

Some are *falsely translated*, and are therefore obscure. Intending after *Easter* to bring him out, Acts xiii.

Jonah was in the *whale's* belly. Matt. xii. 40.

Our versions, it is said, often confound persons, countries, and actions; coins, weights, and measures; animals, trees, and fruits; and, what is worse than all, obscure the attributes of the glorious God. See *Essay for a new translation of the Bible*.

Explain obscure subjects. Our author will elucidate his meaning presently. He advises ministers generally to preach on plain subjects: but some subjects, plain of themselves, are perplexed by circumstances, and these Mr. Claude means.

Either the terms do not seem to make any sense at all; or they are equivocal, forming different senses; or the sense, which they seem at first to make, may be perplexed, improper, or contradictory; or the meaning, though clear in itself, may be controverted, and exposed to cavillers. In all these cases, after you have proposed the difficulty, determine it as briefly as you can; for which purpose avail yourself of criticisms, notes, comments, paraphrases, &c. and, in one word, of the labours of other persons. (8)

IF

(8) *Avail yourself of criticisms.* Although substantial well-supported criticism be one of the greatest blessings of a nation, which is thereby delivered from thousands of gross superstitions, to which less inquisitive times have been enslaved; yet if *criticism*, or an ability to judge of writings, be, as that prince of ancient critics, Longinus, calls it, *πῶλλης πειρᾶς τελευταῖον ἐπιγενημα*, *the last offspring of long experience*; it can be no disparagement to any young gentleman to avoid uttering his own criticisms in public till age and private studies have rendered him capable. *Longin. de sublim. f. 6.*

Father Hardouin, the jesuit, was undoubtedly a man of great learning: but for want of judgment, which does not always accompany learning and ingenuity, how ridiculous do some of his criticisms in his *chronologia* render him! he endeavours not

only to father Tertullian and Origen, but even Homer and Plato, upon the monks of the thirteenth century; and, by a most profound art of criticism, proves Virgil's *Æneas* to be Jesus Christ, and the mistress of Horace the bride of the Lamb. *Hardouin chronol. ex num. antiq. refut. prolif.*

Joseph Scaliger says, *Critice principes apud Græcos sunt Aristophanes, Crates, Aristarchus, Callimachus; apud Hebræos Masoræthæ sunt, qui apud Græcos critici. In incertis ac vagantes artis grammaticæ regulas in ordinem coegerunt: bibliothecarum sacrarum scripta apicibus ac punctis vocalibus, quæ Hebræismi anima est, adornaverunt - - apud Latinos omnium princeps Varro. Scalig. epist. 451.*

Avail yourself of notes, comments, and paraphrases. Many catalogues of the works on every subject have been published, and some of the publishers

If none of these answer your expectation, endeavour to find something better yourself, to which purpose, examine all the circumstances of the

lifiers have given characters of the authors: but these, in many cases, are partial, and every man ought to judge for himself.

See *Lipnii bibliot. theol. et philof.* *Gesneri bibliot. Mo-lani bibliot.* &c. &c. A great number are affixed in *Wil-kins's ecclesiast.* — Our modern expositors are well known.

I have heard of a worthy minister, who, being too poor to purchase expositors, procured an *interlined bible*; and from borrowed books; sermons, that he heard; and his own observations, entered on the blank leaves; composed a very sensible, and judicious, though short exposition for his own use. Such notes are very *useful* to those, who have libraries, and they seem *absolutely necessary* to them, who have none.

Some divines of great judgment advise *the reading of the fathers*. Some of them are voluminous, and most of them at places great triflers: but surely not more so than Aristophanes and Ovid. If Petronius, Terence, and Juvenal may be read advantageously, why not the fathers? In the pagan writers we meet with incendiaries to vice, which we are as ready to

practise now as they were formerly: but in the fathers we find strong inducements to virtue, only mixed with some old-fashioned oddities, which nobody is in danger of believing now. Many of the most admired pieces of some moderns are made up of the sentiments of the fathers, adapted to the genius of the present age. This is remarkably true of the best modern catholic divines.

It was from philosophy, (says Rollin) and especially from Plato's, that the ancients imagined, that fund of knowledge might be imbibed, which only can form the good orator. - - - But christian orators have infinitely more pure and more abundant sources, whence they ought to draw this fund of knowledge; these springs are the scriptures and the fathers. What riches do they contain? and how culpable would that person be, who should neglect so precious a treasure? That man who is much conversant in them will easily be master of elocution. - - - A preacher of genius and elocution, finding himself in the midst of these immense riches, of which he is allowed to take whatever he pleases, can he fail of delivering himself in a great, noble,

The text, what precedes, what follows, the general scope of the discourse, the particular design of the writer in the place, where your text is, the subject

noble, majestic, and at the same time solid and instructive manner? --- I again repeat, that this advantage is of inestimable value, and does not require infinite pains or time. Some years of retirement would suffice for this study, how extensive soever it may appear: and that man who should have made himself master only of the homilies of Chrysostom, and Auslin's sermons on the old and new testament, with some other treatises of the latter, would find in them all that is necessary to form an excellent preacher. *Belles lettres, vol. ii. c. 3. f. 4.*

Rollin, we must remember, though an excellent man, was a Roman Catholic: but protestants have said almost as much on the same subject. I will add testimonies from three of them. *Monf. Daille* says, *We ought to read the fathers carefully.* And the whole design of his famous piece, *on the use of the fathers*, is not to discourage the reading of them, as some have said: but only to prove, that "they could not be judges of the controversies in religion at that day betwixt the papists and protestants." *Preface to Daille's use of the fathers.*

Joseph Scaliger highly praises S. Chrysostom. Ego

multum faveo Chrysostomo propter illud flumen eloquentiæ, quæd nunquam lutescentem fluit, sed semper sibi simile est. Hoc tamen non potest dissimulare quod in eo scriptore deprehendi, quæ ab illis alibet, quæ ad sacram paginam pertinent, nihil purius, ne dicam inscitius, esse illo. — *Plus ne trahit Chrysostomo an detrahit elogium istud?* In epistola: 4. quæ Catalabono inscripta est.

De Chrysostomo idem sentio quod tu; nullius veterum patrum lectione magis afficior tum propter inaffectatum dicendi characterem semper sibi similem; tum quia unicus est omnium veterum, cui probe nota fuerit mens totius novi instrumenti: in quo genere solus regnum obtinet. Nam in veteris instrumenti sensibus ut plurimum longe a recta veri regione vagari cogit Hebraismi inciticia et 70 interpretum editio, quæ quum sit longe mendosissima, tamen eam omnes veteres, quæ illorum sinistra fuit *νανογραφία*, non dubitant archetypis Hebraicis anteferre. *Idem ad eundem de eodem, initio epistolæ 93.*

Ego studiosissimus illius patris (i. e. Chrysostomi) sum, tum quia nullus melior novi testamenti interpres, tum et propter

subject of which it treats, parallel passages of scripture, which treat of the same subject, or those, in which the same expressions are used, &c. and by these means it is almost impossible, that you should not content yourself. Above all, take care not to make of grammatical matters a principal part :

propter miram dulcedinem et amoenitatem dictionis, quam post illum nullus ecclesiasticus scriptor consequi potuit. *Idem ad Hoefchelium, epist. 398.*

To the same purpose speaks the learned *Boys*: Chryostomum tanquam concionatorum ducem ac Coryphæum, vel potius ut Christianum Ciceronem, aut Demosthenem intuerentur hortari omnes, ut vestigiis ejus insisterent, ut pro *absolutissimo* christianæ eloquentiæ *exemplari*, ad imitandum sibi proponerent, &c. *In præfatione ejus ad not. in tom. iii. Chryzost. op. edit. Savil.*

There are *three* capital mistakes in regard to books.

1. Some through their own indolence, and others, from a sincere belief of the vanity of human science, *read no book but the bible*. But these good men do not consider, that, for the same reasons, they ought not to preach sermons; for sermons are *libri, ore, vivaque voce, pronunciat*. The holy scriptures are *illustrated* by other writings. *Litteras misceo profanas, ut sacras illustrent*, says one, who well exemplified the rule.

Selden in præf. ad tract. de diis Syris.

2. Others collect great quantities of books for *show*, and not for *service*. Of such as these Lewis XI. of France smartly said, *They resemble bunch-backed people, who carry a great burden, which they never see*. This is a vain parade, even unworthy of reproof. If an illiterate man think by this art to cover his ignorance, he mistakes; he affects modesty, and dances naked in a net, to hide his shame!

3. Others purchase large libraries, with a sincere design of reading all the books. But a very large library is learned *luxury*, not *elegance*, much less *utility*. *Quo mihi innumerales libros, et bibliothecas, quarum dominus vix, tota sua vita, indices perlegit? onerat discentem, turba, non infruit.* *Seneca de tranquill. anim. cap. x.*

A collection of select books well read seems to be the *port* of a private minister. See that excellent little piece, *Saldenus de libris, varioque eorum usu, et abusu.*

part: but only treat of them as previously necessary for understanding the text. (9)

To proceed from terms to *things*. They must, as I have said, be explained, when they are either difficult or important. There are several ways of explication. You may begin by *refuting* errors,

rors,

(9) *Do not make a principal part of grammatical matters.* Grammatical remarks, however, are absolutely necessary for the understanding of scripture, for, to give only one single instance, what gross mistakes must he make, who does not know the following distinctions?

Cum verba sint duntaxat signa notionum, eaque ab hominibus instituta, ut docent philosophi; sequitur ut ad totidem classes vocabula possint referri, quot sunt notionum genera. *Notiones* vocamus quæcumque animo nostro obversantur, cum de re quæpiam cogitamus. Igitur ad septem classes posse referri. 1. Sunt notiones *simplices, et compositæ*. 2. Sunt notiones *substantiarum, et modorum*. 3. Sunt notiones *relationum*. 4. Sunt notiones *concretas, et abstractas*. 5. Sunt notiones *universales, aut singulares*. 6. Nulla notio est, quæ non possit clara, aut obscura dici. 7. Sunt denique notiones quas *adæquatæ* vocant philosophi. Verum nonnulla sunt quæ ad omnia fere ex æquo pertinent. Ut, 1. *linguas sibi invicem non satis respondere*. Exemp. gra.

Ο (μεν) υμεις (ω) ανδρες Αθηναιοι, Quid vos viri Athenienses. 2. *Multa videri in versionibus emphatica, quæ in ipsis fontibus nullam emphasin habent.* Hebræi dicunt moriendo morieris, &c. *Le Clerc's Ars crit. de linguarum dissimilitudine.*

If it be asked, whether the the *words* of holy scripture be come down to us as originally delivered? or whether these writings have not undergone the fate of all other ancient books? These questions may receive an answer from Kenicot's *State of the Hebrew text*; from Mill's and Wetstein's *editions of the new testament*; and from the critical works of many other learned writers. Le Clerc, after much on the subject, adds — Est interea cur Deum laudemus, quod noluerit fidem nostram pendere ex uno aut altero loco, aut ex aliquot vocalis, in quæ mutatio irrepere potuit, negligentia aut nequitia librorum vel theologorum. In iis quæ *necessaria* sunt, sat magnus est codicum consensus ut omnem dubitationem nobis eximat. *Clerici Ars crit. p. 3. s. 1. c. 3.*

rors, into which people have fallen ; or you may fall upon the subject immediately, and so come to a fair and precise *declaration of the truth*, and, after this, you may *dilate*, (if I may venture to say so.) by a deduction of the principles, on which the text depends, and on the essential relations, in which it ought to be considered. Take the following example :

Acts ix. 5. *It is hard for thee to kick against the pricks.* First, you must propose the difficulty, that is found in the *terms*, which do not seem to give any just sense ; for, speaking of S. Paul's conversion, what do these words mean, *It is hard for thee to kick against the pricks* ? We easily perceive, it is a *comparison* taken from a vicious horse, that will not obey his rider, when he spurs him : but, on the contrary, resists and kicks. We readily understand by *the pricks* the voice and grace of Jesus Christ, who outwardly and inwardly urged Paul to his conversion. Moreover, we understand very well, that the mind and heart of Paul resisted the call of the Lord, and the inward motions of his holy Spirit, represented by the phrase *kick against the pricks*. But what do these words then mean, *It is hard for thee to resist my grace* ? Should any one say, it was impossible for him to resist the almighty power of the spirit of Jesus Christ ; we should reply, it is certain, the original word cannot be taken in this signification. It signifies a thing *hard, troublesome, disagreeable, difficult to bear* : but it never signifies an *impossible* thing. (1) But, if

(1) Σκληρος, *durus*, is used only *metaphorically* in the new testament. Thus Mat. xxv. 24. Σκληρος άνθρωπος, *durus*, i. e. *severus* homo. John vi. 60. Σκληρος λόγος, a *hard saying*,

absurdus sermo. James iii. 4. Σκληρων ανεμων, *vehementibus ventis*, *fiere winds*. Jude 15. Παντων των σκληρων, *virulentis verbis*, *hard speeches*. As a substantive see Rom. ii. 5.

if we take the word in its *true* meaning, what does Jesus Christ intend by this language, *it is troublesome, it is disagreeable to thee to resist my grace?* On the contrary, in the moment of a sinner's conversion, they are the motions of grace, which are disagreeable and troublesome; and the resistances of corrupt nature are easy and agreeable. In these conflicts we consider grace as an enemy, whom we are glad to drive away and conquer; it is then troublesome to feel the urgings of grace: but it is easy to resist them.

The difficulty being thus proposed, and placed in its proper light, the words must be explained, by observing, that, instead of translating them *it is hard for thee to kick against the pricks*, we must render them, *it is thy hardness, that kicketh against the pricks*, or *that resisteth my grace*; for σκληρον σοι, according to the common usage of the Greek tongue, is put for σκληρωτης σε *it is thy hardness*. Thus the sense of Jesus Christ is clear. He meant, that the resistance, which Paul made to the motions of his grace, proceeded from *the hardness of his heart*, that is, from his natural blindness and corruption; from his prejudices in favour of the Jewish religion; from the pride wherewith pharisaism had inspired him; and from the hatred, that he had conceived against christianity. (2)

After

As a verb, Acts xix. 9. Rom. ix. 18. Heb. iii. 8. 13.

Σκληρος, durus ex ariditate; cui opponitur μαλακος, durus; cui opponitur υγρος, lusus. Metaph. durus, i. e. sœvus, cui opponitur πραος, mitis, Mat. xxv. 24. Suiceri lex. in verb.

(2) Σκληρον σοι put. for σκληρωτης σε. Mr. Claude

rightly says, this is a common usage in the Greek tongue; for it is such both with sacred and profane writers, who frequently use a *neuter adjective* for a *substantive*. Thus Rom. ii. 4. Το χρησον τω Θεω, for η χρησοτης τω Θεω, benignitas Dei. I Cor. i. 25. Το μωρον, for η μωρια, stultitia. Phil. iv. 5. Το επιεικες, for η επιεικια,

After this, you must propose another difficulty, which regards the *subject itself*; for the former only respects the sense of the *words*. You may therefore add, that this discourse of Jesus Christ seems to disagree with the doctrine of *irresistible grace*; (3) for

ἑπιεικεία, moderatio. See also Rom. ix. 22. Phil. iii. 8. 2 Cor. iv. 17. Heb. vi. 17. So Aristotle, το νεον, for η νεολης. So Thucydides, το αλεγοδιασλον, for την αλεγοδην. Vide *Pas. de dialect. Græc. nov. test.* 33.

The expression is *proverbial*. Nam quæ inficitia est adversus stimulum calces? *Terentii Phorm. act. 1. sc. 2.* 27.

(3) *Irresistible grace*. Few subjects have been so much controverted as this, from S. Austin's time to the present: but, as neither learning, nor law, nor councils, have been able to settle the dispute, and as great evils have been produced by it, any modern minister may with a good grace decline the controversy. See *Vossii hist. Pelag. et Usserii Gottschalci et prædest. contro. ab eo motæ hist.*

We will beg leave, however, to make five remarks on this controversy.

1. After the preaching of many thousand sermons, and the publishing of innumerable volumes, for and against irresistible grace, some people think, there was truth and argument, as well as wit, in the title, which Father Bouhours put to a book, which he published on this subject—*Sur*

je ne sçai quoi—On *I know not what*—for this dispute must have been shortened, if it had not been agreed, had the disputants *defined their terms*.

2. *Disciples have gone farther than their masters*. S. Austin lays down his doctrine of grace in twelve propositions, the substance of which is this, Conversion flows from the *influence of the holy Spirit*, and not from the *unassisted efforts of the human mind*. He calls this notion *recta fides*, and the opposite opinion he names *occultum et horrendum virus*. *Augustin. op. epist. ad Vital. tom. ii. ep. 107.*

Calvin thought, S. Austin did not mean to destroy the *free agency of man* by his doctrine of grace, *Dicit Dominum homines suis voluntatibus trahere, sed quas ipse operatus est*. And thus Calvin himself understood it. But many of the disciples of this reformer pretend, if I may speak so, to be more Calvinistic than Calvin himself. Vide *Calv. instit. lib. ii. cap. 3. cap. 4. quomodo operetur Deus in cordibus hominum*.

Vossius says, the church always held the doctrine of *grace in harmony with the free agency of men*. Semper hoc ecclesiæ

for this doctrine directs us to conceive of grace as of an infinite power, which gloriously triumphs over the heart of man; which bows and turns it
as

ecclesiæ catholicæ judicium fuit, cum gratia, sed sub gratia tamen, conspirare amice arbitrii libertatem. Nempe, ut B. Augustinus scite dicebat, Si non est Dei gratia, quomodo salvat mundum? Et si non est liberum arbitrium, quomodo judicat mundum? Hist. Pelag. lib. i. cap. 1.

3. The primitive fathers held *different opinions* about grace and free-will, and most of them speak obscurely and contradictorily about human depravity, and divine assistance. However, to their praise be it said, they agreed to differ. Vid. *Centuriat. Magdeburg. cent. ii. cap. 4. Inclinat. doctrinæ.*

4. The author of christianity has not entered any *definitive proposition* on this dispute in the sacred code; no christian, therefore, disobeys him by not subscribing an article about it. Plain christians seem to be nearest the truth; for they believe, without metaphysical speculations, that *the destruction of the wicked is all of themselves, and the salvation of the righteous all of the Lord.*

5. It is very doubtful, whether these violent disputes, after all, have been about *grace*. Some think, they have been about something else. I will transcribe two passages from two

famous French writers: the reader will make his own application.

“ Whence come, said I, the great animosities between the Jansenists, and your fathers, the Jesuits? Do they proceed from your differing in opinion about the doctrine of GRACE? *What nonsense*, said he, *what nonsense it is to think, that we hate one another for not having the same opinion about GRACE! 'tis neither THAT, nor the FIVE PROPOSITIONS, that have set us at variance. THE JEALOUSY OF GOVERNING CONSCIENCES is the cause of all the mischief. The Jansenists found us in possession of this government, and had a mind to dispossess us.*” *Works of Mons. de St. Evremont, vol. i. Conversation between Marechal D’Hocquincourt, and Father Cannaye.*

In 1649, M. Puys, a capuchin, at Lyons, translated and published a book *concerning the duty of christians towards their parishes, against those, by whom they are diverted from them*, without one reflection on any particular order. The Jesuits thought, it was aimed at them, and Father Alby published a bloody book against Puys, and declared him an heretic, who deserved to be burnt. The fathers sold the book themselves

as it pleases God, and inspires it with such motions as seem good to him; as a light, that illuminates the eyes of our understanding, dissipating our darkness and ignorance. Much less still does the language of Jesus Christ seem to agree with what the scripture elsewhere says, that he attracts us with *the favour of his good ointments*; that he *works in us to will and to do*; that he *draws us with the cords of a man, and the bands of love*. How then is it possible for us to resist the motions of his grace?

To explain these difficulties, you must observe, that the triumph of grace is not instantaneous; that immediately, when it solicits us in proposing divine objects to us, all those objects, which attach us to the world, rise and present themselves to our minds; suddenly there is a consultation in us, and a conflict between spiritual and carnal objects; that our hearts, full of the world, with pleasure attend to all on that side to prevent the change, and, on the contrary, with reluctance they attend to what grace proposeth; for grace is a stranger, and a man must condemn himself to follow

selves in their own church on Assumption-day. Puy declared solemnly before a number of considerable persons met to adjust the differences, that he had not directed the book against the society, that on the contrary, he had an affectionate esteem for it; on which Father Alby directed these words to him: *Sir, my believing that your quarrel was against THE SOCIETY, of which I have the honour to be a member, obliged me to take pen in hand to answer it, and*

I thought the manner of my proceeding lawful and justifiable: But, coming to a better understanding of your intention, I am now to declare to you, that there is NOT ANY THING, that might hinder me from esteeming you a man of a VERY ILLUMINATED JUDGMENT, OF SOUND LEARNING, AND ORTHODOX, AS TO MANNERS UNELAMEABLE, and, in a word, A WORTHY PASTOR OF YOUR CHURCH. Paschal's provincial letters, let. 15.

follow it. Add to all this, pleasures and carnal interests possess all our love, and we have a natural aversion to the cross of afflictions, which accompanies the profession of the gospel. This is the meaning of the phrase, *Kick against the pricks*, and this comes from *the hardness of our hearts*: but in the elect of God grace finally surmounts all the oppositions of sin, and obtains a complete and entire victory over it. Therefore when we say, grace is irresistible, efficacious, and victorious, we do not mean, that in the first moments there is not a violent and terrible conflict, we only mean, that, in the end, victory declares for the grace of the gospel. (4)

The scripture, it is true, speaks of the soft and agreeable ways of converting grace, and it proposes to us our supreme good, our eternal salvation; and the motives, with which it solicits us, are most agreeable, if considered absolutely in themselves: but it is also certain, that, if considered in comparison with the false pleasures, which we find in worldly objects, and in relation to the state of him, who is attached to the world, the tenderest acts of grace do not appear tender to him, on the contrary, they are bitter and disgustful. Access to that eternal happiness, which grace sets before us, is attended with a thousand sorrows; to obtain it we must on the one side renounce all, that depraved appetites love, and on the other, expose ourselves to all, that nature fears. The ways of grace are then pleasant to a man, when he resolves

(4) *Graco is efficacious.* Meminerimus, Deum hoc honore dignari electos suos, ut alacres ad justia capellanda concurrant, *soloque nutu* regantur. Neque enim pro suis

agnoscet Christus nisi qui libenter jugum subibunt, et signo dato sistent se in ejus conspectum. *Calvin. in Psal. cx. 3.*

resolves to obey the call : but at first, by opposing sin, it produces various disagreeable agitations of mind, which for a while attend the convert, and hence come all our resistances. (5)

In

(5) *Grace produces various agitations of mind.* This struggle in the human mind between truth and error, vice and virtue, styled by the apostle, *Alarw in the members warring against that of the mind*, has been abundantly ridiculed of late days, and the conquest of truth and virtue by the aids of the holy Spirit, which Mr. Claude calls irresistible grace, has been deemed little better than madness. But methinks, he cannot be a very rational, much less a very spiritual man, who talks at this rate. To pass spiritual things, the very heathens felt something of this kind, I mean, a propensity to resist even the dictates of a natural unenlightened mind. Thus when Tully bids his friend satisfy himself about the immortality of his soul by reading Plato's *Phædo*, he makes him reply, *Feci mehercule, et quidem sæpius, sed nescio quomodo, dum lego assentior, cum posui librum et mecum ipse de immortalitate animorum cœpi cogitare, assentio illa omnis elabitur.* - - - *A. Me nemo de immortalitate depellet. M. Laudo id quidem; cœsi nihil nimis oportet considerare: movemur enim sæpe aliquo acute concluso: labamur nunc*

tamisque sententiam, clarioribus etiam in rebus: in his est enim aliqua obscuritas. Cic. Tusc. disp. lib. i. ii. 32. edit Davistii.

Hence Socrates says, *Ποτε ου η ψυχη της αληθειας απισται. Λυγριζεται δε γε περ τοτε καλλιςα οταν αυτην τετων μηδεν παραλυπη, μητε ακοη, μητε οψις, μητε αλγηδων, μητε τι ηδονη, αλλ' οτι μαλιςα αυτη καθ' αυτην γιγνηται, εωσα χαιρειν το σωμα, κ' καθοσον δυναται μη κοινωισσα, αυτω μεδ' απλομενη δρεγεται τε οντος, &c. Platonis Phædo. 9.*

Every body knows the story of Araspes. Cyrus having taken Panthæa, the wife of Abradates, king of Susiana, prisoner, and hearing that she was an extraordinary beauty, refused to see her, wisely questioning the strength of his own virtue to resist a temptation so powerful. Araspes, a young nobleman of Media, had no such suspicions about himself; he thought himself more than a match for any such temptation. To his keeping Cyrus committed the lady, strictly charging him not to offer any thing against her honour. The frail Araspes too soon gave the lady reason to complain to Cyrus, who reproved him, and to whom the young convict gave this answer: 'Alas! now I know myself,

In this manner you must enter into the explanation of difficulties, when the difficulty arises either from a false sense, which may be given of your text, or from any objection, which may arise against

myself, and perceive plainly, that I have *two souls*, one, that inclines me to good, and another to evil: in your presence the former prevails; but when I am alone I am conquered by the latter." *Xenoph. Cyropæd. lib. i.*

What we call christian experience, in our churches, consists of the pleasures and pains, that attend such conflicts. In Araspes it was reason against sensual appetites: but in christians it is the holy Spirit, the word of God, religion, truth, virtue, and grace, against error and vice.

The work of a christian preacher is not to soothe the pains of sin, so as to keep the sinner *quiet* in his unregenerate state: but, on the contrary, to alarm him with a just sense of his danger, and to direct him to his only place of safety. The man of God is to preach the *law*—a *fire* must go before him—he must form a *tempest round about* him—he must *call to the heavens from above, and to the earth, and judge the people*—He must *reprove* the sinner, *set things in order before him*, and cover him with shame and confusion. Then to the trembling contrite soul he must preach the gospel, *peace*,

peace to him, that is near, and peace to him, that is far off.

When this method of preaching was used, pleasures and pains attached people to religion, and great moral good was produced. But now we read a dry moral lecture, we fear offending scandalous livers, we laugh at religious feelings, and we say we are wiser than our predecessors!

The great reformer speaks admirably on this subject:

Opus est ut Deus primum lapidem in nostri ædificationem ponat, alioqui nugæ egerimus. Hoc autem ita fit. Deus concionatores nobis mittit, quos ipse docuit, et suam voluntatem nobis prædicari curat. Primo, omnem nostram vitam et conditionem, quamlibet speciosa et sancta sit, coram ipso nihil est, adeoque abominatio et nausea. Quæ legis prædicatio dicitur. Postea nobis gratiam denunciari facit, nempe, quod non in universum nos damnatos et rejectos velit, sed in suo dilecto filio suscipere. Quæ evangelii prædicatio dicitur. - - - Quum jam *prima* prædicatio, videlicet legis prædicatio procedit, quomodo scilicet cum omnibus operibus nostris damnati simus, tum homo ad Deum *suffirat*, et nescit

against the true meaning of it. Then, as I have said, and as it appears by the example given, you must first propose the difficulty, and then remove it; and so give a clear sense of the text.

The same method must be taken, when texts are misunderstood, and gross and pernicious errors induced. In such a case, first reject the erroneous sense, and (if necessary,) even refute it, as well by reasons taken from the text, as by arguments from other topics, and at length establish the true sense.

Take for example, John xvi. 12. *I have yet many things to say unto you: but ye cannot bear them now.* You must begin by proposing and rejecting the false senses, which some ancient heretics gave of these words. They said, Jesus Christ spoke here of many *unwritten traditions*, which he gave his disciples by word of mouth after his resurrection. (6) An argument which the church of Rome has

nescit quid de rebus suis factururus sit, malam et *trepidam conscientiam* contrahit, et nisi tam cito auxilium adesset æternum ipsi desperandum foret. Quare *altera* prædicatio non longe differenda est, evangelion ipsi prædicandum, et ad Christum via demonstranda, quem nobis pater mediatorem dedit, ut per illum solum salvi fiamus, ex mera gratia et misericordia, citra omnia nostra opera et merita. Tum *corbilarum* fit, et ad talem gratiam se proripit, sicut sitiens cervus ad aquam currit. *Lutheri Postillæ, ter. quart. pentecost. in Joan. vi.*

(6) *Some heretics say, Christ*

spoke of unwritten traditions.

This is said to be the heresy of Montanus: but perhaps not with sufficient evidence. — See *Euseb. eccl. hist. lib. v. cap. 16.* — Some of the fathers held this heresy, if it be one: but not in the sense, in which the church of Rome holds it. She is peculiarly dexterous in debasing from bad to worse all, that passes through her hands. See *Tertullian. de corona militis, cap. iii. iv.* See *du Pin bibliot. tom. iii. 114.*

Beza, after clearing Tertullian's meaning, judiciously adds: *De doctrina apostolica non posse aliunde quam ex ipsorum*

has borrowed to colour her pretended traditions. After you have thus proposed the false sense, and solidly refuted it, pass on to establish the true, and

ipforum apostolorum *scriptis* dijudicari; et traditiones pontificiorum hodiernas non esse apostolicas, &c. *In vita Bezae*, p. 216.

By the word *tradition* the Roman church understands *doctrines, precepts, and ceremonies*. Those traditions, which are not contained in the holy scriptures, are called *unwritten*. They call some apostolical, others ecclesiastical, &c. On this ground they place infant-baptism, the doctrine of ecclesiastical orders, the worshipping of images, the keeping of Lent, &c. They give a rule of S. Augustine for their *definition* of unwritten tradition. “Ad traditiones certo investigandas valet regula S. Augustini.” “Id certissime credatur ex apostolica traditione descendere, quod in omni ecclesia servatur, nec in aliquo concilio institutum, sed semper servatum et retentum est.” *August. de bapt.* iv. 24. *Suarez, de legib. lib. vii. cap. 4. de leg. non script.* *Bellarmini op. tom. iii. lib. ii. cap. 7. de missa.*

(De purgatorio, peccato originali, parvulisque baptizandis, vide *Bel. tom. ii. lib. i. cap. 15. de purgat.*)

This is, as a learned Jesuit calls it, *νεσθητων* traditionis

apostolicæ discernandi; and this, as he elsewhere says, is the *palladium* of the Catholic hierarchy. Nihil hæretici frequentius objicere solent, quam nullum in *sacris libris* extare mandatum, exemplum que nullum. Catholicis, ex adverso, tametsi scripturæ quoque testimonio niti se docent, *maximum* tamen in veteri ecclesia ritu, et *αρχαῖοι παραδοσει*, hoc est, non scriptis expressa traditione, *praesidium* collocant. *Petavii op. de theol. dog. tom. iii. hierarch. 1. 2. 7. de apost. trad. Id. tom. i. lib. ii. 6. de trinitat.*

From this fort the reformers drove the catholics, and had they destroyed it, they would have done infinite service to the cause of religion: but alas! it was tenable, they occupied it themselves, and they laid a foundation for future theological wars, by declaring, “The church hath power to decree rites and ceremonies.” In vain they added, “If the decrees be agreeable to scripture;” for only the legislators judge of that. The right of legislation in the church belongs to Jesus Christ alone. The holy scriptures are his code of laws. If this book be perfect, and sufficient, as all protestants say it is, there is no need of additions,

and shew what were the *things*, which Jesus Christ had *yet to say* to his disciples, and which they *could not then bear*.

I would advise the same method for *all disputed texts*. Hold it as a maxim, to begin to open the way to a truth by rejecting a falsehood. Not that it can be always done; sometimes you must begin by explaining the truth, and afterwards reject the error; because there are certain occasions, on which the hearers minds must be pre-occupied, and because also, truth well proposed and fully established, naturally destroys error: but, notwithstanding this, the most approved method is to begin by rejecting error. After all, it must be left to a man's judgment when he ought to take these different courses. (7)

There

and there is more sin in an usurpation of the authority of the son of God, than most men imagine. "De sacrilegio, quod ab eo committitur, qui in Christi jura involat, res est facilis demonstratu." Vide *Theol. theol.* Amyrald. *de perfect. script. sac. nec non ejusd. de ecclesiæ capite.*

(7) *A man's judgment must discern his proper course.* True; for, without this discernment, no rules can direct. Very aptly speaks a pontiff of Rome, *Pro qualitate audientium formari debet sermo doctorum, ut et sua singulis congruant, et tamen a communis ædificationis arte nunquam recedat. Quid enim sunt intentæ mentes auditorum, nisi (ut ita dixerim) quædam in cithara tensiones stratiæ chordarum?*

quas tangendi artifex, ut non sibi met ipsi dissimile canticum faciunt, dissimiliter pulsant. Et idcirco chordæ consonam modulationem reddunt, quia uno quidem plectro, sed non uno impulsu feriuntur. Unde et doctor quisque ut in una cunctos virtute charitate ædificet, ex una doctrina, non una eademque exhortatione corda tangere audientium debet. Gregor. pastor. pars iii. prolog.

A learned Danish professor of divinity, writing on this article, directs his pupils to propose some preacher, who excels in the pulpit, as a model for them to imitate. In this he agrees with Tully and Quintilian; the last of whom says, *Oratorem sibi aliquem eligat, quem sequatur, quem imitetur.* - - - *Sit certaminis,*

cui-

There are texts of explication, in which the difficulty arises neither from equivocal terms, nor from the different senses, in which they may be taken, nor from objections, which may be formed against them, nor from the abuse, which heretics have made of them: but from the *intricacy of the subject*

cui destinatur, frequens spectator. *Inst. x. 5.*

Our professor adds the following rules and cautions, in regard to imitation. 1. Let not a young gentleman *confine himself to one model*: but let him endeavour to acquire the excellencies of all. If he take Cicero for his chief example, *Quid tamen noceret vim Cæsaris, asperitatem Cælii, diligentiam Pollionis, judicium Calvi, quibusdam in locis assumere?*

2. Let him distinguish and *avoid the faults of the best examples*; for labuntur aliquando, et oneri cedunt, et indulgent ingeniorum suorum voluptati. Nec semper intendunt animum, et nonnunquam fatigantur.

3. Let him avoid a *servile superstitious imitation of excellencies*, for many things owe their propriety and beauty to circumstances of time, place, persons, &c. which in the absence of these circumstances would be ridiculous.

4. Let him *not affect to imitate beyond his own genius*, Ut enim sua cuique facies est, ita suum cuique ingenium est, quod ab aliis exprimi non potest per omnia.

5. Let him *cherish a noble emulation*, and propose nothing less than to excel all his predecessors.

He adds also, from Erasmus, *De concionandi ratione*, Let him *bear sometimes the worst preachers*. Quo magis appareat, quid deceat, quid non deceat. Hoc vid. consilio solebant Lacedæmonii Helotas suos ebrios adhibere convivii, et ad barbaricas conciones, et ridiculas saltationes adigere, quo magis adolescentes ingenui, conspecta turpitudine, a servilibus moribus abhorrent. *Jac. Matthiæ doct. de concionandi ratione, tom. i.*

After all rules and examples, then, a man must be left, in a thousand instances, to his own judgment, and the end of examples and rules is to form the judgment: not to confine it, nor to render it unnecessary, and useless.

If a man without any discernment apply his rules alike to different subjects, or to the same subjects on different occasions, or indiscriminately to different persons, he would use his rules just as Shakespear's fool used his dial.

subject itself, which may be difficult to comprehend, and may require great study and meditation. On such texts you need not, you must not, amuse yourself in proposing difficulties, nor in making objections: but you must enter immediately into the explication of the matter, and take particular care to arrange your ideas well, that is to say, in a natural and easy order, beginning where you ought to begin; for if you do not begin right you can do nothing to purpose; and, on the contrary, if you take a right road, all will appear easy as you go on to the end. (8)

If,

He drew a dial from his poak,
 And looking on it with *lack-lustre eye*,
 Says, very wisely, It is ten o'clock:
 'Thus may we see, quoth he, how the world wags:
 'Tis but an hour ago since it was nine;
 And after one hour more 'twill be eleven;
 And so from hour to hour we ripe and ripe;
 And then from hour to hour we rot and rot,
 And thereby hangs a tale.

As you like it, act. 2. sc. 7.

This last rule of Mr. Claude's is most beautifully exemplified in a sermon on Phil. iv. 7. *The peace of God which passeth all understanding*; by Mons. Dumont, one of the noblest of the French preachers. *Dumont ser. sur la paix, &c.*

(8) *Some subjects are intricate of themselves.* Besides the external aids of sciences (says Mons. Du Pin) we ought also to call in that internal one of our reason, in the discovery of the sense of holy scripture; but then, great care must be taken that we do not make an ill use of it, by maintain-

ing, with the Socinians, that nothing ought to be admitted for true, but what is comprehensible by our reason, or adapted to our senses, so that no other sense of holy scripture can be true but that, which is agreeable to the natural light of the one, or the experience of the other. - - - Great care should be taken that we do not admit so dangerous a principle. For this is a maxim, there are truths of such a nature as the mind of man is not capable of conceiving or comprehending; and forasmuch as his capacity is finite and limited,

If, for example, I were to preach from this text, *The law was given by Moses: but grace and truth came by Jesus Christ*; I would divide this text into two parts. The first should regard the ministry of the law; the second, that of the gospel: the one expressed in these words, *The law was given by Moses*; the other in these, *Grace and truth came by Jesus Christ*. I should subdivide the first into two parts, the *law*, and its *author*, Moses.

I would then enter into the matter by saying, that I could not give a more just idea of the law than by placing it in opposition to grace and truth, so that to consider it well, we must observe it in two respects; as a ministry of *rigour* opposed to *grace*; and as a ministry of *shadows* and imperfections opposed to *truth*.

To

limited, it is not only possible, but even necessary there should be such.

As the authority from whence they (that is the *mysteries* of christianity) are derived is alone enough to make them believed, so ought great care to be taken to explain them as much as possible in the simplicity of faith, after the same manner, and in the same terms, in which they were delivered, &c. &c. *Du Pin's Method of studying divinity, chap. iii. p. 38. chap. ix. p. 163.*

Speciatim in eo peccant, quod lumen naturale nimium extollunt, et super religionem revelatam evehunt. Docent enim (*Tillotsoni* verba sunt) omnes circa divinas revelationes ratiocinationes secundum naturalis religionis principia esse necessario ordinandas; ex quibus interpretanda sunt quæ Deus

revelavit, &c. *Edwardsi concionator, p. 45.*

“The scriptures discover matters of the greatest depth and *mysteriousness*. Such are the eternal purposes and *decrees* of God, the *incarnation* of the son of God, and *the manner of the operation* of the Spirit of God upon the souls of men.” These, and all other doctrines of *pure revelation*, are mysterious: but the believing of them is not irrational. “Where the truth of a doctrine depends not on evidence, but authority, the only way to prove the truth of the doctrine is to prove the testimony of the revealer to be infallible.” See *Stillingfleet's Origines sacrae, b. iii. chap. vi.* — and particularly that inestimable viiith chapter of the second book, entitled *General hypotheses, &c.*

To explain the law as a ministry of *rigour*, I would observe, that, in the design of God in sending his son into the world, and in bringing men to salvation, it was necessary, before he began the work, to prepare the way, and to remove those obstacles, which, had they not been removed, would have frustrated his design. One of these obstacles was man's *ignorance* of himself and God. He was ignorant of himself; for he was a sinner immersed in crimes, an object of the eternal vengeance of the creator, deserving to be plunged into hell, a slave of unrighteousness, of himself incapable of the least degree of holiness, and yet more so of delivering himself from the curse, under which he was, and of entering into communion with God. Yet, ignorant of his state, he believed himself worthy of the love of God, capable of acquitting himself well of his duty, and of answering the whole end of his creation, enjoying himself with as much pride, quietness, and haughtiness, as if he had been the happiest of all creatures. (9)

On

(9) *Men, before the coming of Christ, were ignorant of their state, and enjoyed themselves with pride and haughtiness.* One memento shall suffice. The Roman, whose words I am going to transcribe, makes his countrymen ridicule the fact itself, and

Saxum sudans nitendo, neque proficit hilum ?

Fortasse etiam inexorabiles iudices Minos et Rhadamanthus; apud quos nec te L. Crassus defendet, nec M. Antonius: nec quoniam apud Græcos iudices res agetur, poteris adhibere Demosthenen: tibi ipsi pro te erit maxima corona

not the fabulous accounts of it only.

M. Dic, quæso, num te illa terrent? triceps apud inferos Cerberus? Cocyti fremitus? transvectio Acherontis? mento summam aquam attingens enectus siti Tantalus? num -- illud quod Sisyphus versat,

causa dicenda. Hæc fortasse metuis, et idcirco mortem censes esse sempiternum malum. A. Adeone me delirare censes ut ista esse credam? Quis enim est tam excors, quem ista moveant? Ciceron. *Tusc. disp. lib. i. 5, 6.*

On the other hand, man had indeed some confused ideas of the divinity, and before the coming of Christ, he could not but see in the works of nature, the providence, the justice, and the majesty of God: but all these ideas were entombed in an almost infinite number of errors, and all became useless by the infinite dissipations, which worldly objects caused, by the natural blindness of his mind, and hardness of his heart. In one word, he slept a double sleep, equally ignorant of his misery and his duty. The sword of divine justice was upon him: but he did not feel it; and although the condition of his nature, and his dependence upon God, bound him to almost infinite obligations, yet he did not perceive them. (1)

It

(1) Men, before the advent of Christ, had confused ideas of God. We need only read Tully's book of the nature of the gods, to be convinced of this. Epicurus and Anaximenes, with their followers, acknowledged no other first cause than inanimate matter. Astonishing absurdity! who ever thought that a picture was a fortuitous concurrence of colours? Yet, philosophic fages have been stupid enough to imagine, that the originals of these pictures came together so. Thales, Pythagoras, the Stoics, and others of great name, believed an intelligent cause: but this intelligence, they thought, was a part of matter, fire, or æther, or water, or in short, they knew not what. Plato went farther, Cicero farther still, but none

of them all so far as a child in the first page of his catechism with us. *O fortunatos nimium, sua si bona norint!*

Lactantius rightly says, "The wisest Greeks knew not God," and, (adds he.) *Secutus eos Tullius (de nat. deor. lib. iii.) dissolvit publicas religiones, sed tamen veram, quam ignorabat, nec ipse, nec alius quisquam potuit inducere. Adeo et ipse testatus est, falsum quidem apparere, veritatem tamen latere. Utinam, inquit, tam facile vera invenire possem, quam falsa convincere. Lactantius, de ira Dei, cap. ii.*

Well, therefore, might a modern writer say, We here discern the weakness of human reason, and the vain efforts, that it makes alone to raise itself up to the exact

It was therefore needful, before Christ came into the world, to awaken man from his double security. He must be made to feel the greatness of his sins, the curse, that he had drawn on himself, the horror of hell, which he deserved, the excellent glory, that he had lost, and the creator's indignation, to which he was exposed. It was needful to discover to him his inability to raise himself from that profound abyfs, into which he was fallen, to make him see, in all their extent, the rights of God, what mankind were obliged to render to him, and how far they were from an ability to do it. It was needful, in one word, to mortify their vanity, to abase their pride, and to conduct them all trembling, confounded, and afraid, to the foot of God's tribunal, in order that they might receive with joy the declaration of his mercy. (2)

This

knowledge of a God, truly hidden, who dwells in inaccessible light. What progress in this respect has this proud reason been capable of making, during above forty ages, in the best heads of Greece, in the most illustrious of the Pagans for their learning, and the chiefs of their most famous schools? Rollin.

See *Tertullian's apology*, chap. x. xi.

(2) *It is needful to make man feel the greatness of his sins.* Mons. Claude's sentiments concerning the *use of the law* perfectly agree with S. Paul's, Rom. v. 20. *The law entered that the offence might abound*, not that we might be saved by obedience to it: *For if righteousness comes by the law* (mo-

ral or ceremonial.) *Christ is dead in vain.* Thus our first reformers understood the apostle. In our first English bibles, which were translated by Mr. Tyndal, assisted by Miles Coverdale, and John Rogers, the proto-martyr, reviewed by Cranmer, and commonly called *Mathew's bible*, we have a very sensible prologue to the epistle to the Romans, which runs thus:

For as moch as this epistle is the pryncipall and most excellent part of the newe testament and most pure evangelion, that is to saye, glad tidings, and that we call gospel, and also a lighte and a waye in, unto the whole scripture, I thinke it mete that euery christen man not only

This was the end, which God proposed in the ministry of the law, and for this purpose, 1. He manifested himself from the highest heavens in all the

only know it by rote and without the booke: but also exercise himself therein euermore continually as with the dayly breade of the soul. No man verely can rede it to ofte or study it to wel. For the more it is studyed the easier it is. - - - First, we must marke diligently the maner of speakinge of the apostel, and aboue al thinge knowe what Paule meaneth by these wordes, the *lawe*, synne, grace, fayth, righteoufness, flesh, spirite: and soche lyke. or els rede thou it neuer so ofte, thou shalt but lose thy labour. This worde *lawe* maye not bee understand heere after mans wayes which teacheth what ought to be done and what ought not to be done, as it goeth with mannes lawe, where the lawe ys fulfilled with outward workes only, though the hert be neuer so farre of. But God judgeth the grounde of the hert, ye and the secret mouinges of the minde, and therefore his lawe requireth the grounde of the herte and loue from the botome there of, and is not content with the outward worcke only, but rebuketh those worckes most of al which sprynge not of loue from the ground and lowe botome of the herte, though

they appear outwarde neuer so honest and good. - - - He compareth Adam and Christe together thus wyse, reasonynge and dysputynge, that Chryst must needes come as a second Adam to make us heyres of his rightewefness thorowe a newe spyrytual byrthe without our deseruings euen as the fyrst Adam made us heyres of synne thorow the bodely generacyon without our deseruinge. - - - And that is proued therewyth, for as moche as the uery *lawe* of God whiche of ryghte shoulde haue holpe, if any thyng coule haue holpen, not only came and broughte no helpe wyth hyr, but also *increased synne*. Because that the euel and poysoned nature is offended and utterly displeasid wyth the *lawe*, and the more she is forbyd by the *lawe*, the more she is prouoked and set on fyre to fulfyl and satysfy hyr lustes. By the *lawe* then we se clearly that we must nedes haue Chryst to iustify us wyth his grace and to helpe nature. - - - Now go to reader, and accordynge to the order of Paules writinge euen so do thou. Fyrst, beholde thi selfe dyligentlye in the *lawe* of God and se there thy iust dampnation. Secundarelye, turne thyne eyes to Chryst,

the magnificence of infinite majesty, to which all that pompous train belongs, which accompanied the publication of the law, and furrounded mount Sinai with thunderings and lightnings.

2. He

and see there the exceeding mercy of the most kinde and louing father. Thyrdly, remember that Chryst made not thys attonement that thou shouldest anger God again, neyther dyed he for thy fynnes, that thou shouldest liue still in them, neither cleansed he thee, that thou shouldest returne, as a swine, unto thyne old podel agayne, but that thou shouldest be a newe creature, and liue a newe life, after the wyll of God, and not of the fleshe. *Edit.*
1549.

This was the doctrine of all the reformed churches at that time. "Lex instar est speculi cuiusdam, in quo nostram *impotentiam*, tum ex hac *iniquitatem*, postremo ex utraque *maledictionem* contemplantur; quemadmodum oris nostri maculas speculum nobis re-præsentat. Huc pertinet apostoli dictum, quod *per legem est cognitio peccati.*" *Calvini insit. lib. ii. cap. vii.*

"Non ait apostolus, Gal. iii. 23. Legem custodiebamus: sed contra potius, lex custodiebat nos, ea velut conclusi fervabamur. - - Si quis roget, *ad quid est utilis lex?* licebit ex his verbis apostoli respondere, *non reddit quidem illa homines justos: sed magis*

peccatum auget, dum sua custodia ac præceptis, quibus malam nostram voluntatem coercet, illam magis irritat," &c. *Lutheri Postill. lect. in calend. Januar. Gal. iii.*

"Dixeris, *Quis igitur usus legis, si per hanc non contingit homini justitia?* Certe in hoc profuit, quod per eam suum quisque peccatum magis agnoscat. Est nonnullus ad sanitatem gradus morbum suum intelligere." *Erasmi paraph. in Rom. iii.*

"*Discrimen legis et evangelii vera et omnibus modis necessaria clavis scripturæ est.* - - Nisi cognoscas, quomodo lex sit pædagogus ad Christum tanquam unicum suum finem, ad quem nos, impossibilia exigendo, et sub peccatum concludendo, ac de sua justitia ac vita desperare faciendo, ablegat; nunquam ad veritatis cognitionem pervenies. Scriptura aliter docet bona opera, quam philosophi, pharisæi, et papistæ. Ea enim plerumque exaggerat legis severitatem, et maximam quandam perfectionem in justitia operum flagitat; contra, vires hominis nobilissimas valde extenuat. - - At pharisæi, ignorant tum justitiam ac iudicium, ac iudicium Dei, tum et hominis extremam corrup-

tionem,

2. He declared all his rights over the creature, and the duty, which a creature naturally owes him, by that admirable moral law, the words of which he caused them to hear from the midst of flaming

tionem, extenuant severitatem legis, &c. *Flac. Illyr. clavus. de op. prædic. tract. vi.*

They thought, the law was of perpetual use to christians. Prodest decalogum sæpius in manus fumere, et ad ejus amussim examinare vitam, ut sic sentiamus nostram corruptionem, et quæramus medicum, sentiamus iram Dei, et quæramus mediatorem. *Chemnit. harmon. ewang. cap. cv.*

The law, however, is sometimes enthusiastically explained, and made to speak more than in reason it ought. This is a common fault in our *devotional* books. God forbid we should extenuate our guilt: but is it not possible to avoid one extreme without falling into another?

The following example from a Spanish Jesuit will help to explain my meaning. Having laid it down as a rule, that the heart is to be examined and convicted by the law, and having mistaken the meaning of S. James, who says, *He, who offendeth in one point, is guilty of all*, he goes to work with his heart, and declares, he is "Guilty of idolatry, infidelity, hatred, adultery, theft, infamy and homicide." "And, there-

fore, adds he, reprehending myself, I may call myself by these infamous names, saying, *Idolater, infidel, adulterer, thief, hypocrite, and homicide,*" &c. Certainly, father, you may abuse yourself as much as you please: but were what you affirm of yourself true, your reverence ought to be hanged; and if not true, who dare follow your example, and stigmatize you with those unjust and odious names! *Puente's meditations, tom. i. p. 1. med. 25.*

By a similar mistake, a certain protestant writer proves, that the *ten commandments are broke by believing Arminianism.* "Arminians make a divinity of men's power, and so are guilty of idolatry. The second command is broke by bowing down to this idol. The third is broke by speaking of *ineffectual grace*, for to do this is to take God's name in vain. --- Arminians break the seventh by committing adultery with this idol, the work of their own hands. And they break the tenth by coveting their neighbour's interest in God and Christ." &c. *Huffey's glory of Christ, page 526.* I quote the page, because there is but one edition of this extraordinary book.

flaming fire, and which at length he wrote with his immortal finger on tables of stone.

3. He shewed most clearly and intelligibly, what a just and innocent creature might naturally hope for from him; and on the contrary, what a sinner had to fear. *Do this* (said he) *and thou shalt live*; and on the other hand, *Cursed is every one, who continueth not in all things written in the law to do them.*

4. Moreover, as all this tended to discover to man his sin, God was pleased to declare to him the necessity of satisfaction, without which he might not hope for mercy. This declaration he made by ordaining a great number of propitiatory sacrifices, the use of which he settled among them; for all the parts of the ceremonial law were so many public informations, that divine justice must be satisfied, before mankind could hope for mercy. (3)

5. To

(3) *The ordaining of sacrifices informed the Jews, that divine justice must be satisfied.* Adamus autem, et ejus liberi sacrificia fecerunt putantes his faciendis Deo se cultum et honorem adhibere. Nam adolebant in altaribus adipem, et renes hostiarum pro renibus et præcordiis suis consilii sedibus: item et illarum crura pro suis manibus et pedibus: itemque respergebant illarum sanguinem loco sanguinis et vitæ suæ, confitentes coram justo rerum æstimatore Deo verum esse sacrificantium ipsorum sanguinem profundi, corpus adoleri pro peccatis suis: sed quæ benignitas ejus est, piaculum fieri succedanea bestia, cujus bestię sanguis et

vita vitam et sanguinem sacrificantis redimat: quod ipsum etiam a R. Mose Nachmanide commemoratum est. Et Noa quidem sacrificium fecit eandem ob causam atque Adamus. *Abarbanel. exord. comment. in Lev. cap. iv.*

Sacrificiorum finis hominis erat utilitas. Nempe voluit Deus opt. max. ut homo tantarum rerum præstantia excellens, cujus causa hæc omnia, quæ cernuntur, facta ac constituta sunt, ad animi et rationis cultum sese applicaret totus, sic, ut foret expers, velut unus e ministris cœlestibus: et si dominatu insitæ cupiditatis culpam commeruit, hujus cum pœniteret; *idem que naturam suam mancam*
et

5. To shew yet farther the sovereign dignity, and infinite glory of God above the creature, and to abase man in his presence, and reduce him as it

et imbecillam agnosceret, et vim diuinam absolute perfectam, et undique beatam : hujus adeo numini restituisse, ac corporis et animi sui se opera in eam peccasse doleret. Jam quidquid ab homine oritur omnino tribus in rebus consistit, in consultis, dictis, ac factis. Ob hunc igitur triplicem peccandi modum lege cautum erat, ut qui aliquid in se admiserat, victimam ferret, et huic manus imponeret, id quod significaret prave factum : ut ore peccatum confiteretur, id quod prave dictum spectaret : ut hostiæ adeps, renes, et reliqua prædicordia, quæ sunt consilii sedes, adolerentur, id quod referretur ad consilium prave initum : itaque tribus hisce rebus lueretur triplex peccati genus. Præterea autem opus erat, ut qui vis hostiæ suæ sanguinem loco proprii sui-que sanguinis inspergeret, et sic in animum induceret suum se peccando meruisse, ut morte multaretur. R. Bechai comment. in Lev. i. 1. Vide Maimon. de sacrif. pasch. cap. iv. vii. not. edit. De-Veil.

The Jewish church always held the doctrine of a vicarious expiation of sin, and the author of the epistle to the Hebrews does not attempt to destroy this doctrine : but, on the contrary, he endeavours

to explain, and to confirm it, and to vindicate to Christ that glory of expiating the sins of mankind, which the ancient Jews attributed to legal sacrifices, and which the modern Jews still expect to derive from them.

Maximam vim Hebræi tribuunt incurvationi et ligationi Isaaci, etiam in *expiandis* ipsorum peccatis, præcipue anniversario die expiationis volunt Deum non tantum moveri sanguine circumcisionis, et agni paschalis, sed et Isaaci victima, ut *deleat* populi sui iniquitates. Unde hodieque in precatione novi anni rogant, ut Deus recordari velit ligationis, qua ligavit [*Abrahamus*] Isaacum filium suum super altare. — Vide Sed. Tephil. p. 113. 2. — En quomodo solatium miseri hi mortales repudiata vera expiatoria victima, in umbris quærant ! Vorstii animadvers. in Pirke R. Elezer. p. 209.

The learned Vitringa speaks excellently on this subject : “ Paulus affirmat in epistola ad Ephesios, *Gentiles non habuisse ἐπιδικασίαν*. Hoc voluit dicere, ni fallor, gentiles nullo certo fundamento potuisse expectare salutem, ob has haud dubie rationes. 1. Quia conscientia ipsos condemnavit ut peccatores, ac proin ὑποδικούς

it were to dust and ashes, he loaded the Israelites, to whom all the œconomy belonged, with a yoke of ceremonies, heaping them one upon another, and

τω Θεω. 2. Quia conscientia post peccatum nullam ipsis certam viam monstravit, qua Deum querere et invenire possent. Intelligebant enim Deo *jus* esse ipsos puniendi; esse illum *sanctum*, ac proinde majestatis suæ læsæ vindicem. Saltem ex nullo principio certo scire poterant, *nolle* Deum uti jure suo in iis puniendis. --- Vulgus hic plus sapuit quam philosophi. Popularis enim, sive politica, quæ dicebatur, theologia omnes gentes docuit, divinum numen iratum non *pœnitentia* tantum, sed et *sacrificiis piacularibus* esse placandum. Ipse quoque Deus id *συμβολικως* docere voluit Israelitas in cultu sacro a Mose instituto. Philosophi, qui sibi hic altius et rectius visi sunt, vere desipuerunt. Videbant nempe, ab una parte, sanguinem animantium non convenire Deo, qui Spiritus est maxime rationalis, placando; et ab altera parte ignorarunt verum illud sacrificium piaculare *λογικον*, quod exacto tempore ignorantia pro electorum peccatis Deo offeretur. *Observat. sacr. tom. i. lib. iii. cap. 13.*

Our author treats of this subject at large elsewhere, and affirms, that it is essential to the justice of God, and fit and *necessary* in the nature of things, that sin should be

punished: but that the mode of punishing it, whether in the person of the sinner, or in the person of a surety, who represents him, is entirely *arbitrary*, and the judge of the world may do either without injury to his perfections. He lays down eight conditions necessary to a lawful rational transfer of punishment from the sinner to his surety.

1. Sin must be punished.
2. The supreme governor must will and ordain the transfer.
3. He, to whom the transfer is made, must give his free consent.
4. He, the surety, must have an absolute power to dispose of himself.
5. He must be innocent of the sin to be punished, and of all other sin.
6. Those sinners, for whom impunity is obtained, must consent.

7. God must be more glorified by the sufferings of the substitute, than he would be if he punished the principals.

8. Society must receive no damage: but on the contrary, must reap advantages.

Each of these Mr. Claude explains and proves, and then shews, that they are all found in the person of Jesus Christ. *Oeuvres posthumes, tom. iii. liv. iv. ch. 12.*

and ordaining the observation of all under the same penalty of a curse, which had accompanied the publication of the moral law.

Finally, Because all this exterior revelation would have been useless on account of the natural blindness of all mankind, God accompanied the law with a degree of his Spirit, or of that inward light, which, by illuminating the eyes of the understanding, produces not any true regeneration, nor any real consolation, but only opens a man's eyes to see the greatness of his sin and misery, discovering those sad objects, and exciting those painful agitations, which S. Paul describes in the viith of the Romans, which terminate in this exclamation,

The doctrine of vicarious sufferings seems to be considerable in *four* points of view.

1. It may be examined *rationaly*. Is the idea incongruous with the known perfections of God, the nature and condition of rational accountable creatures? This article Mr. *Claude* discusses. 2. It may be considered *historically*. In this light the learned *Oustram* considers it, and adduces a variety of testimonies, which prove, that christians, Jews, and heathens, (*moribus et religionibus alioqui maxime differentibus.*) were agreed in believing the reality of vicarious punishments for sin. *De sacrif. lib. i. cap. 22.*

3. It may be considered *scripturally*. Does revelation mention this doctrine? does it condemn it? does it allow

it? on what object does the punishment fall? In this light also the last mentioned writer considers it, and critically examines all those passages of holy scripture, which are usually brought to prove it. *Id. lib. ii. cap. 5, 6.*

4. It may be considered *morally*. What moral ends are answered by it? are individuals relieved? is society improved? is the divine legislation honoured? &c. In this view all our divines consider it. Thus one: *Obj. Si Christus pro nobis implevit legem, ergo nos non tenemur obedire legi. Resp. Negatur consequentia --- non tenemur obedire in eum suam --- nec ea mensura --- sed tenemur, &c. Walcei op. de satisfact. causis.*

clamation, *O wretched man that I am! who shall deliver me from the body of this death?* (4)

After you have thus explained the law, as it is a ministry of *rigour*, in opposition to *grace*, you must

(4) *S. Paul describes those agitations of mind, which are produced by objects discovered by the Spirit in the law, Rom. vii. Some think, that the viith of Romans is the language of a Jew, who knew the spirituality of the law, but was ignorant of Christ the redeemer. According to them, it is a description of the emotions of the mind after conviction, and before conversion. There is a great deal of probability in this opinion.*

In the flesh (verse 5.) is a phrase applied to the Jews; who observed only the *letter* of the law: but this could not be said of all the Jews, for some of them *knew the law* (verse 1.) and were *in the Spirit*, that is to say, they understood the *spiritual* sense of the law, not the literal or grammatical only; they regarded the mind or *spirit* of the lawgiver more than his words. See *Le Clerc's supplement to Hammond.*

The following is a just distinction, I think. “*Veteris enim legis officium erat manifestare quid faciendum esset: sed vires ad perficiendum non suppeditabat. Lex autem nova gratiam et vires administrat, ut perficiamus opere, quod per legem scriptam faciendum*

cognovimus.” *Estii annotat. in loc. difficil. Jer. xliiii. 2.*

It must not be forgotten, that some of our divines attribute these convictions of sin to the operations of the holy Spirit, and call them the *common* workings of the holy Ghost, thereby distinguishing them from other operations, which they name *special*, *peculiar*, *saving* influences. Others positively deny this distinction, and call the first, the workings of *natural* conscience. “*Paulus nunquam vocavit Spiritum Dei spiritum servitutis: sed tantum dicit Spiritum, qui ipsis datus est, non esse fervilem, et trepidatione fervili corda percellere. Errant qui metum et terrorem, quem lex destituta spiritu regenerationis et cognitione Christi cordibus incutit, ponunt inter effecta Spiritus sancti.* *Joan. Maccov. colleg. theol. disp. xiii. de generibus hominum.*

In this disputed point, a young minister may avail himself of the *fact*, which both sides allow, and leave the settling of its *name* to older and wiser men. The law, by some means, all allow, produces convictions of sin. A wise minister knows the use of this remark.

must proceed to consider it in the other view, as opposed to *truth*.

You may observe, in the first place, that the term *truth* is in the holy scripture put in opposition to *promise*: inasmuch as truth is the accomplishment and execution. God, to soften the great rigour of the law, which of itself could only produce despair in the souls of the Israelites, and render their condition more miserable than that of other people, mixed in that œconomy a revelation of mercy; and the first discoveries of this mercy are in the promises and prophecies, which God gave them touching the Messiah. Immediately after the fall he said, *I will put enmity betwixt the woman and the serpent, her seed shall bruise the serpent's head, and the serpent his heel*. He represented it more fully to Abraham in the covenant made with him, and afterward reminded them in Jacob's blessing, that *the scepter should not depart from Judah, nor a lawgiver from between his feet until Shiloh came, and unto him should the gathering of the people be*. (5) And Moses himself filled them with hopes in these admirable words, *A prophet shall the Lord your God raise up unto you from among your brethren, him shall ye hear*.

2. *Truth* is also taken in scripture for *substance*, in opposition to figures and *shadows*; and here it means

(5) *The scepter shall not depart*. Would it not be better, to substitute the word *staff* or *ruler* instead of *scepter*, unless we restrain the meaning of scepter to a rod or staff of a tribe, which is all that is here intended? *The staff or ruler shall not depart from Judah*. The *tribeship* shall not depart from Judah. Such authority as Judah had then, was to remain with his poste-

rity. It is not said or meant, that he should not cease from being a king, or having a kingdom, for he was then no king, and had no kingdom; but only that he should not cease from being a tribe or body politic, having rulers and governors of his own, till a certain period here foretold. *Newton on the prophecies, vol. i. diff. 4.*

means that of which God had given a model in the Jewish dispensation. His divine wisdom placed in full view a thousand beautiful images of what he intended to do for the redemption of men. Here you may observe the principal figures under the law, and shew the use of them, for they were intended to maintain the hope, and support the souls of the Israelites till the Messiah came, before whose coming eternal salvation was declared to them. (6)

You

(6) *Eternal salvation was declared to the people of Israel.* The present times have hardly produced a more absurd and dangerous error than that of Bishop Warburton, in what he calls a *Divine legation of Moses*. He asserts, *The doctrine of a future state of rewards and punishments is not to be found in, nor did make part of the Mosaic dispensation.* It is certain, Jesus Christ found the doctrine of a future state in what God in the bush said to Moses, Mark xii. 26. And it is also certain, the Jews in general thought the doctrine of a future state was contained in their sacred writings; Search the scriptures, for in them ye think ye have eternal life, John v. 39. There was, indeed, a sect of sadducees among the Jews, who believed no future state, and the high priest, who persecuted the apostles, was probably of this sect, Acts v. 17. Several able writers have shewn what great reason all sober christians have to be offended with this doc-

trine; to be very jealous of the man's design in advancing it; and to guard in time against the mischiefs it may do. Christians, I think, may quiet their fears; for people, who do not believe themselves, seldom succeed in attempting to persuade others. What can one think of the conscience of a man, who, both before and after the publication of this doctrine, subscribed upon oath this contrary proposition, *In the old testament everlasting life is offered to mankind by Christ? Articles of religion, art. 7.*

“ If men may disbelieve (says a writer against this bishop) the articles and homilies, and yet subscribe to them, —and after that subscription write directly against those very doctrines, to which they have subscribed—and if they should be encouraged and countenanced by numbers, who also have subscribed to them—and if that very church, which requires this subscription, should not censure such

You may add, 3dly, That the term *truth* is taken also for perfection, in opposition to the beginnings and seeds of the gospel in a degree suffi-

a manifest breach of her laws, which she maintains are founded upon the laws of God; [*and if she should dignify and reward such offenders.*] this would be a most melancholy state of religion, and from such persons, and such proceedings, will all christians pray, Good Lord deliver us!" *Mr. Romaine's sermon before the University of Oxford, March 4, 1739. Divine legation of Moses demonstrated.*

An excellent foreign divine has well observed, that the patriarchal religion included the doctrine of a future state, Heb. xi. 10. 13. — That the Mosaic æconomy included the patriarchal religion. — That Moses himself forsook Egypt with a view to a future recompence, Heb. xi. 26. — That the apostles preached only what was written in the law and the prophets, and was believed by the bulk of the Jewish people, Acts xxiv. 14, 15. — That the promise of the Messiah alone included all spiritual blessings, and that the Israelites understood it so. *Qui negent hæretici populum Israeliticum promissiones etiam spirituales et cælestes accepisse, cui Deus præceperat tam expressè circumcissionem cordis, Deut. x. 16. et promiserat tam aperte Messiam, Deut.*

xviii. 18. *cujus omnia beneficia sunt spiritualia!* &c. *Sicut mathematici in sphaera chartacea aut astrolabio ligneo siderum altitudinem metiuntur, et motum a situm stellarum considerant, ita debebat iste populus in beneficiis terrenis sibi promissis cælestia metiri et expectare. Marefii Hydra Socinianismi expugnata. De vera relig. lib. ii. cap. 19. 20. De promiss. rel. Mosaic.*

An ancient writer, therefore, well observes, on Mat. viii. 11. that God made the old testament saints fellow-heirs with the new testament believers; and that it is senseless and wicked to set the two dispensations at variance. *Regni sui ex utroque testamento ipse servator coheredes constituit, ut simul promissis, et eternis bonis frui possint. Numquid igitur dabitur sermo magis furiosus, aut sententia magis impia, quam eorum est, qui gratiam et legem ad opposita principia referunt, &c. Photii lib. iv. contr. Manichæos, 13, 14. Wolfii anec. Græc. sac. et prof. tom. ii.*

“Jesus Christ, far superior to all human glory, was known and celebrated long before he came into the world. His magnificence is of all ages. The foundations of his religion were laid with those of the world;

sufficient for the salvation of the people of Israel. The mercy of God was manifested to them not only for ages to come, but for themselves in particular ; for they were called, the remission of their sins was promised, their eternal salvation declared, the Messiah proposed not only to their speculation, but also to their faith ; the spirit of adoption, consolation, and perseverance, was communicated to them. Yet, if all this be compared with the New Testament dispensation, you will find only beginnings and foretastes, in comparison with that admirable

world: and though he was not born till four thousand years after the creation, yet his history begins with that of the world. - - - He was first preached in paradise, the subject was continued down to Moses, and revealed still more frequently and more clearly during the reign of the law and the prophets. - - - In one word, I intend to prove, that for four thousand years Jesus was the object of the promises of heaven, and the desires of the earth ; that he was figured by righteous men, and by the worship of the ancient law ; that he was proclaimed by a long train of prophets, and his way prepared by the whole chain of political events. Behold, my brethren, before his birth, the titles of his grandeur. Jesus, above all Jesus crucified, throws the brightest light upon the old testament. Without him what can we comprehend in the multitude of ceremonies and sacrifices of the law? What

images without him do the lives of the patriarchs offer? What can we find in the prophecies but impenetrable enigmas and gross contradictions? The law would be a sealed book ; and Judaism a confused heap of precepts and ceremonies, piled up without meaning. On the contrary, how beautiful is the history of the people of God and all their worship, when the cross is the key! what order! what design! what plan! what an admirable œconomy! It is one whole, the different parts of which relate to the same end. It is an edifice, which God himself founded, and insensibly raised with a design of placing upon the top the cross of his son. It is a long allegory which divine wisdom contrived and conducted during many ages, and of which at length the cross has given the true sense." *Serm. par l'Abbé Torné, tom. ii. pour le jour de l'annonc.*

mirable plenitude, which we have received by Jesus Christ. (7)

4. You may subjoin, that whatever advantages the Israelites had, or whatever degree of grace was diffused in the mosaic ministry, all together, however, it is called *law*: the reason is, that the denomination of an œconomy must be taken from the

(7) Σκιαν γαρ εχων ο νομος των μελλουσαν αγαθων ουκ αυτην την εικονα. *A sbadoσω*, rudem delineationem, a rough draught, Heb. x. 1.

The following just and proper distinctions of a foreign divine on this passage are worth observation. “*Falsum est, nihil fuisse vetus testamentum, nisi umbram et figuram novi, non enim ita scriptura: non ita patres. Dixit quidem Paulus ad Hebræos, decimo, Legem obtinuisse umbram futurorum bonorum; sed primo, aliud est nihil esse nisi umbram, aliud obtinere umbram. 2. Umbra erat futurorum bonorum, id est cœlestium, et eternorum, quæ in patria sunt: non vero historiarum, quæ in hac vita accidunt. Tum autem bonorum, non peculiarium huic illive; sed communium omnibus fidelibus. Denique lex, nimirum ceremonialis, cujus pars erant sacrificia, et quæcunque ad sanctificationem pertinebant: at non omnes partes historiarum, quæ ecclesiæ, sub veteri testamento statum describit. Chamierii Panstratiæ, tom. iii. lib. v. cap. 4. s. 12. De locis allegoricis.*

A learned German divine very properly observes on this passage, that the word *sbadoσω* (which is sometimes put *literally* for any thing, that intercepts the light; and sometimes *figuratively*, for any thing that protects a person from danger, as shade covers from the heat of the sun.) is to be taken here in that sense, in which *artists* used it, that is, for a rough sketch of some beautiful work to be filled up and coloured by and by; and his reason seems convincing. Quando ceremoniæ et typi veteris testamenti dicuntur *umbræ* respectu Christi, non naturalis, sed *artificialis* et *pictoria* intelligitur. Pictores enim prius *σκιαν*, et umbratilem quandam delineationem præmittunt, postmodum vivis quasi coloribus imaginem absolvunt, umbra illa et delineatione prima evanescente. Ita se habuerunt omnia veterum sacrificia et ceremoniæ, quæ Christum eminus figurabant, quo adventante cessarent. Patet hæc explicatio ex oppositione, *σκιας και εικονος*. *Glassii philol. sacr. lib. v. tract. 1. cap. 10. De metaph. a luce.*

the predominant part of it. Now, it is certain, in that dispensation justice prevailed above mercy, the measure of the spirit of bondage exceeding that of the spirit of adoption, for which reason S. John makes no difficulty of including all under the name of law, *The law, says he, came by Moses.* (8)

Having

(8) *Under the old testament dispensation the measure of the spirit of bondage exceeded that of the spirit of adoption.* Mons. Amyraut says, "Facile iis assentior, inter quos est Calvinus, qui putant apostolum in illis verbis, *οκ ελαβετε πνευμα δουλειας ΠΑΛΙΝ εις φοβον*, non respexisse tantum ad eorum conditionem, apud quos unius legis prædicatio valuit: sed etiam ad ipsos fideles, quos rudimenta gratiæ in veteri testamento patefacta in spem salutis adduxerant, ut nostram super eorum sortem magnificaret." *Amyraldi thes. theol. De Spiritu servitutis, 38.*

His next thesis is on the *spirit of adoption*, and he enquires, 1. What *adoption* is. 2. What the *spirit of adoption* is. And, 3. Whether any degree of the *spirit of bondage* be mixed with it. Hence he observes—that ministers of the gospel ought never to preach *salvation* by the law; for *do this, and live*, is abrogated:—that they ought sometimes to preach the penalties of it, because they abide for ever on the impenitent:—but that the general work of their office is to administer consolation. Decet ministros perpetuo me-

minisse se esse evangelii ministros, hoc est gratiæ præcones, et dispensatores misericordiæ divinæ. Quocirca ad eorum munus proprie spectat conscientias peccati recordatione terribas consolari, animos sensu remissionis, quantum possunt, perfundere, ad veram sanctimoniam incitare, &c. --- Uno verbo in evangelio *habere debent*, legale fœdus a se quantum possunt amoliri. Quod si nonnunquam ad ejus auxilium recurrendum est, abstinere eos oportet ab iis hortationibus, quæ ex legis formula, *Hoc fac et vives*, defumuntur. Illa enim per Christum in æternum abrogata est. Altera forma pars usurpanda erit, *Maledictus quisquis non perseverat in omnibus mandatis*, cujus vis, ni nos peccati pœniteat, permanet in æternum. Verum ut qui ulcera curant, ad ignem et ferrum non accedunt nisi et raro, et inviti, postquam experti sunt leniora medicamenta: Sic in illa morborum animi depulsione non sunt legales terrores adhibendi, nisi ubi Christi gratiam superat mali cacoethes. *De spir. adoptione, 59.*

It is an excellent remark of another learned foreigner, that

Having thus explained what the law is, go on to its *author*, Moses. And first set aside in a few words the false erroneous sense which may be given of

that the Mosaic œconomy laid more restraint on *liberty of conscience*, and freedom of thought than that of the Patriarchs did. "The Patriarchs; he says, had authority over their families in *civil* affairs: but in matters of *religion* they were guided by *revelation*, and by that *sense* of it, which the *whole society*, or *the greater part* of it entertained. The people of God were not then subjected to sacerdotal power, as they were afterwards under the Mosaic dispensation. "Arcte adstringebantur ad oracula, et revelationem numinis. Nec poterant aliud circa fidem inculcare suis, quam quod ex Deo audiverunt de promissione et remissione peccatorum, de fœdere gratuito, fiducia in benedictum mulieris semen, et necessitate ambulandi cum Deo. Et si Patriarchæ fuerunt, in iis tamen, *que ad fidem pertinent, et cultum Dei, seu externum, seu internum*, non erant armati ea potestate, qua post Moysen Sacerdotes, qui passim veniunt nomine מושׁלׁים, מושׁלׁים, מושׁלׁים, αρχων, ἄρχων, principatum et potestatum. Nempe nondum erant œconomi, tutores, pædagogi, et *legislatores*; quia populus Dei nondum redactus in servitum egenorum et infirmorum ele-

mentorum mundi. - - - *Feliciora fuerunt illa tempora, nec dissimilia hætenus nostris post Christum natum, QUÆ NON PATIUNTUR DOMINOS FIDEI, SPOLIANTES POPULUM LIBERTATE, QUÆ IN REGNO CHRISTI FLORERE DEBET.*"

Hæc igitur dominatio et principatus fidei ubi ex ecclesia patriarcharum ceu pestis charitatis et fraternitatis mutæ eliminata est, parum jam referre puto, quam formam ecclesiasticæ gubernationis apud patriarchas obtinuisse statuamus. Probabile autem est, ante et post diluvium, usque ad servitutem Egyptiacam quidem regimen ecclesia fuisse penes seniores, et patres familias, ita tamen ut iis anteeret, et præsideret unus patriarcha nimirum vetustissimus, cui tamen in cæteros, in causis mere ecclesiasticis non aliud jus esset, quam quale competit cujuslibet societatis præsidii et antistiti, *qui nihil suo arbitrio, omnia juxta sententiam, vel totius societatis, vel portionis ejus partis tentat.* - - - At in Egypto, cum Josephus oppetiisset, videtur sicut politici, ita et ecclesiastici regiminis immutata est ratio. *Hen. Herdeggeri Hist. Sacr. Patriarcharum. Exercit. iii. De Ecclesia, et Theologia Patriarch.*

of these words, that Moses was the first and principal author of the law. You may observe, that S. John did not intend to take from the law the glory of its divinity. God was the first and principal author of it, as is evident: Because the law was a fulfilment of what God promised to Abraham in the covenant made with him: Because in all that œconomy, there was too great wisdom to be the work of man: And, in fine, because it was attended with so many miracles, and with so much happy success. In all this, it is impossible not to acknowledge the finger of God. In this dispensation, then, Moses was only the dispenser, the servant of God. (9)

The

(9) *God was the author of the law.* The Pentateuch is the root of the Christian tree, and it is remarkable, that, while little geniusses have busied themselves in nibbling the branches, all the masters in infidelity have, some on this side, some on that, fetched a blow at the root. Among these venerable names are enrolled Aben Ezra, that famous Rabbi among the Jews; Spinosa; Hobbes; Father Simon; Wolfson; Collins; Tindal; Shaftsbury; Bolingbroke, &c. but, we may say of all, as Mons. Du Pin says of some of them, "they endeavour to prove their assertions by conjectures that have no solidity in them; for (adds he) granting all they say to be true, it will only follow, that it has happened to Moses's books as to the writings of almost all other ancient authors, that is

to say, there have been added and changed some words, some names, some terms, to render the narration more intelligible to such as lived in ages since. There are examples of such changes in Homer, Herodotus, and almost all ancient historians, yet nobody rejects their books for this. - - - What can be more rash than to deny a fact established by formal passages of Holy Scripture, by the authority of Jesus Christ, by the consent of all nations, and by the authentic testimonies of the most ancient writers? What can be more dangerous than to doubt the antiquity, and consequently ruin the authority of books upon which our religion is as it were founded?" &c. &c. *Du Pin Biblioth. Ecclésiast. tom i. Dissert. Prelim. sect. 1.*

The

The true sense of S. John's words being thus established, you must enquire *wherein the ministry of Moses consisted*, and make it appear, that he was not a true mediator, who by his merit or dignity inclined God to be reconciled to man. For, as men were sinners, he, who had power to reconcile God to men, must suffer for sin, and offer to the Divinity a sufficient propitiation: but this Moses could not do, being only a simple creature; a simple creature! nay, he was a sinner, and had need of a propitiation himself, so far was he

The Abbè Torné, in a sermon preached before the late French king in Lent, 1764, endeavours to confound infidelity on this head by proving, 1. That Moses really existed. 2. That he was the author of the Pentateuch. And, 3. That these books of Moses contain nothing but truth. On the first article he says, "Yes, the existence of Moses is a fact, which cannot be seriously disputed. Every people, not originally of the land they inhabit, supposes an emigration. Every emigration of an immense colony supposes a leader. Every government founded upon a body of laws supposes an ancient legislator. And every religion supposes some extraordinary founder. It cannot be denied, that the Hebrews were transplanted from their ancient country into Judea; that they had then a leader at their head; that their new establishment in Judea was the

work of time and labour, wars and victories, or even of prodigies, &c. --- The legislator of the Jews was the author of the Pentateuch; an immortal work, wherein he paints the marvels of his reign, with the majestic picture of the government and religion which he established! Who before our modern infidels ever ventured to obscure this incontestible fact? Who ever sprang a doubt about this among the Hebrews? --- What greater reasons have there ever been to attribute to Mohammed his Alcoran, to Plato his republic, or to Homer his sublime poems? Rather let us say: What work in any age ever appeared more truly to bear the name of its real author? It is not an ordinary book, which, like many others, may be easily hazarded under a fictitious name. It is a sacred book, which the Jews have always read with a veneration, that remains after seven-

he from being able to give one for another ; we must not therefore attribute that glory to him. Entirely to prevent such a thought, divine wisdom has related three remarkable things in Moses's history. 1. The sins and failings of Moses. 2. That the priesthood was assigned to Aaron his brother, and not to him. And, 3. That not he, but Joshua, had the honour of leading the Israelites into the land of Canaan. Moreover, to be the real mediator of a covenant between God and men, it would have been necessary for him to have been master of the hearts of men, that he might answer to God for their obedience to his commands, and perseverance in his love. Moses could not do this. He spoke to the ear, he exhorted, censured, promised, threatened, he did all, that a mere creature could do : but he could not absolutely govern their hearts and minds, nor bend and turn them as he would ; God only was capable of a dominion so great.

In what then did the ministry of Moses consist ? I answer, in three great advantages. 1. He was
a mu-

teen hundred years exile, calamities, and reproach. In this book the Hebrews included all their science ; it was their civil, political, and sacred code, their only treasure, their calendar, their annals, the only title of their sovereigns and Pontiffs, the alone rule of their polity and worship : by consequence it must be formed with their monarchy, and necessarily have the same epoch as their government and religion, &c. - - - Moses speaks only truth, though infidels charge him with imposture.

But, Great God ! what an impostor must he be, who first spoke of the divinity in a manner so sublime, that no one since, during almost four thousand years, has been able to surpass him ! What an impostor must he be, whose writings breathe only virtue ; whose style, equally simple, affecting, and sublime, in spite of the rudeness of those first ages, openly displays an inspiration altogether divine, &c. *Serm. de Torné, tom. iii. pour le 5. dimanche de Carême.*

a mutual *interpreter* between God and the people, He ascended the mountain to present to God the people's promises of obedience, and their engagements to his service; and, when God had given him his orders, he came down to speak on the Lord's part to the people, to declare his ordinances, to make them understand his laws, and to collect, in the name of God, the solemn amens, by which the people consented to the blessings, and to the curses: thus he was reciprocally the interpreter of God to the Israelites and of the Israelites to God. What the people said, when they saw the majesty of God upon the mountain, and when trembling they cried, *Let not the Lord speak to us, but speak thou with us and we will hear*, *Exod. xx. 19.* implies the office, of which I speak.

The second advantage of the ministry of Moses was this; it was accompanied with the supreme and infinite power of God, who, according to his promise, when he called him, wrought *miracles* by him: *I will stretch out my hand and smite Egypt with all my wonders, and thou shalt take this rod in thine hand, wherewith thou shalt do signs.* Indeed the miracles, that God wrought by the ministry of his servant, were very great; he turned the waters into blood, &c.

The *inspiration* of Moses was his third advantage. Having delivered the Israelites from bondage; having separated them from all other people; having associated them in one body; having established a covenant between God and them; having prepared in the midst of them an ordinary service and settled religion; God chose him to write the whole history, and filled him with the holy Spirit, to enable him to perform a work so important,

tant. (1) It was he who first began to compose that admirable book called the *Scripture*, (2) which is

(1) *Moses wrote by inspiration.* Irenæus taxes the Marcionites and others, with reprobating the Old Testament; and Epiphanius charges the Manichæans with the crime of ascribing it to some evil being: but, if there be a book in the world, that can authenticate itself by *internal evidence*, as well as by exterior arguments, it is the Old Testament; and, of the Pentateuch in particular, it may be affirmed, that it carries along with it the highest demonstration of its divinity.

An accurate foreign professor of divinity speaks well on this subject. "*Scripturæ triplici ratione autor est Deus.* 1. *Exemplo* Scriptionis immediate. Siquidem ut auctoritatem conciliaret novæ revelationi, primus legem suis digitis duabus tabulis lapideis inscripsit. *Exod.* xxiv. 12. xxxi. 18. On this account Moses calls the Ten Commandments Γραφή Θεου. *Exod.* xxxii. 16."

The learned *Daniel Heinsius* thought, St. Paul meant the moral law, contained on the tables of stone, by his χειρογραφον, *Col.* ii. 14. and would read this verse thus. *Blotting out the hand writing*, (that is, according to him, the moral law, the penalties of it, as he afterwards explains it.) *with the ordinances*, (that is, the cere-

monics, or positive institutes of Judaism.) He observes, that what is here called χειρογραφον, is called in *Eph.* ii. 15. ο νομος των ειδικων, and δογμα here he parallels with δογμα there, and from several other passages of St. Paul he proves that δογμα is used by this apostle for a ceremony, a positive institute, an ordinance. *Heinsii Exercitat. Sacr. in Col.* ii. 14.

To return. 2. *Scripturæ autor Deus est Mandato* Scriptionis. *Exod.* xxxiv. 27. 1 *Chron.* xxviii. 19.

3. *Deinde etiam scribenda inspiravit: quia acti a spiritu sancto non minus scripserunt* 2 *Tim.* iii. 16. *quam locuti sunt*, 2 *Pet.* i. 21. *Sancti Dei homines.* *Henric. Alting. Lcc. Com. Pars. i. De Verbo Dei.*

Some think, our Saviour speaks of the harmony of the Old and New Testament, when he says, *Every well-instructed scribe - - bringeth out of his treasure things new and old.* *Mat.* xiii. 52. Παλι δε συναπτων ο σωτηρ τα κοινα τοις παλαις, η παριων ως εις μιαν αγοσι σωτηριας οδον, τα μιν ειον οια προτελεια, τα δε αιθην χαριζομενα την τελειοτητα, &c. *Photii, lib. iv. contra Manichæos. ap. Wolfii Anecd. Græc. Sacr. et Prof. tom. ii.*

(2) *Moses began to compose the Holy Scriptures.* Some divines have thought, that there were inspired writings before the

is the church's eternal rule, (3) the foundation of our consolation, instruction, and hope. (4)

Having

the time of Moses, and that they, and some of the writings of Moses also, are lost. "Videtur enim Moses præter Pentateuchum, Jobum, et Psalmos quosdam, varia conscripssisse quæ perierunt:" The next clause is a very bold assertion indeed, "Ex quibus Plato et Pythagoras dogmata sua hauserunt." *Sandii Nucleus Hist. Eccles. lib. i. De Platonicis Philosophis.*

These conjectures are void of all foundation. Our best divines affirm, that none of the canonical books of the Old Testament are lost. I should be afraid to rest the evidence of this proposition, however, on what some of our divines plead, that is, the accuracy of the ancient Masorites in numbering the lines and the letters of the holy canon. Arias Montanus, Buxtorf, and others, extol the masoretical enumeration very highly; and, in consequence of an opinion of the infallibility of it, some give us the number of verses and of letters in each sacred book.

Genesis, says one, has 1534 verses, 4395 letters.

	Verbes.
Exodus - - -	1209
Leviticus - - -	859
Numbers - - -	1288
Deuteronomy - - -	955
Observabis univèrsùm Pentateuchum <i>versus</i> habere	5845

ex numero Judæorum, *Literarum* vero sexagies millena millia quadraginta quinque. *Hen. Hottingeri Thesaur. l. i. c. 1. De Sing. V. T. Lib.*

The New Testament writers have had their Masorites too, who have numbered the verses and the letters of the New Testament. An author, who relates this, adds, *Quemadmodum Masora a Rabbiniis sepes legis dicitur; ita horum labor vocari potest Evangelii sepiementum. Joan. Croii Sacrar. et Hist. Observ. par. i. cap. 1.*

The above quoted Hottinger speaks much to the purpose, *Etsi vero in supputatione hac accuratiorem numerum, exactiorem que diligentiam desiderent eruditi, magnam nihil ominus hanc Judæorum pro V. T. curam mereri laudem. Ubi Supra.*

Father Simon, who "would not have the Masora wholly rejected, because it was the labour of the doctors of a most famous academy, who were skilful in the language, and versed in the manuscripts, yet observes, that there is a great variation in the numbers, and therefore the Masoretic lesson is not to be esteemed decisive, nor are all other exemplars of the Bible to be corrected and reformed after the emendations of the Masorites." *Simon's Critical*

Critical

Having thus explained the first part, pass on to the second, *Grace and truth came by Jesus Christ.*

You

Critical Enquiries, chap. iii. iv. v.

Salmasius has given several examples of what he calls *miram discordiam* in veteribus libris, the shortest of which follows. Epistola Pauli ad Philemonem ex vulgari distinctione nostrarum editionum versus continet *viginti quinque*. In antiquis exemplaribus computantur *triginta septem*. Προς Φιλημονα ετιχων λζ. In antiquo latino laterculo habentur *quinquaginta*. *Salmas. Prolegom. in Solin.*

The evidence, therefore, must be sought elsewhere. The following arguments seem to some sufficient. 1. Math. v. 18. If one essential letter cannot pass from the law, much less can whole books be lost. 2. Rom. xv. 4. If the Scriptures were *written for our learning*, the end of the author, God, would not be answered, if they were lost. 3. The Scriptures were intended for a *canon*, or rule of faith and action to all people, which they could not be, if lost. (See 2 Cor. x. 13. Gal. vi. 16.) 4. The Jews, who were entrusted with the oracles of God, Rom. iii. 2. were never reproved by Christ or his apostles, for negligence on this head. 5. The providence of God interposed itself in its preservation in all their cap-

activities. *Alting. Probl. Theol. pars i. pr. 6. De Script.*

Moses quotes a book called, *The Book of the Wars of the Lord*: Numb. xxi. 14. but it does not follow that this book was canonical; for S. Paul quotes the writings of Aratus, Menander, and Epimenides; but they are not therefore canonical. This is S. *Augustine's* reply, in his questions on the book of Numbers. *Alting* observes, the word *sepher* does not always signify a *book*, sometimes it is put for a *catalogue*, as Gen. v. 1. This book is lost: but it was not canonical.

Joshua also quotes a book, entitled, *The Book of Jasher*, or the *Book of the Upright*. Josh. x. 13. Some of the *Rabbies* think, it is the book of *Genesis*; others say, it is that called *Exodus*, and others take it to be the *whole Pentateuch*. *Grotius* thinks, it was a *triumphant song*, composed immediately after the defeat of the Gibeonites. Bishop *Huet* supposes, it was a book of *moral instructions*. *Masius, Junius*, and *Tremellius*, think, it was a book of *Jewish annals*, and they assign for a reason, that this book is quoted 2 Sam. i. 18. as containing the death of Saul, and the lamentations of David on that account. This was, therefore, a *public record*

You must explain what grace is, and what truth is; you may apply both to the person of Jesus Christ,

record begun before Joshua's time, and continued down beyond the reign of Saul. This book is lost: but it was not canonical.

The books of *Nathan the prophet*, and *Gad the seer*, are canonical: but not lost; for Samuel wrote only a part of the first book of Samuel, to the end of the xxist or xxivth chapter; the rest of the first book of Samuel, and all the second, were written by Nathan, and Gad, as the Rabbies affirm.

The books of *Nathan*, *Abijah*, and *Iddo*, 2 Chron. ix. 29. are canonical: but not lost; for, of them, Ezra, who was inspired, composed the 2 books of Kings, and the 2 books of Chronicles.

The Scripture mentions the *book of the Acts of Solomon*, 1 Kings xi. 41. which is probably lost: but we know not the author, nor, dare any one affirm, the book was canonical. See 2 Chron. ix. 29.

Solomon is said to *speak*, not to *write three thousand proverbs*, and *one thousand and five songs*, 1 Kings iv. 32. One song remains; and the books of *Proverbs*, and *Ecclesiastes*, are composed of the sentences, that are said to have been *spoken* by him; the rest are lost: but, we say as before, nobody can prove them canonical.

Some say, one Epistle of S. Paul to the Laodiceans is lost. But the text says it was an epistle *from* Laodicea, Col. iv. 16. It was either a copy of the epistle to the Ephesians, which the Ephesians had sent to the Laodiceans, and they to Colosse, if so it is not lost. Or it was a letter from Laodicea to S. Paul, lost, but not canonical.

Finally, some think, one epistle of S. Paul to the Corinthians is lost: but others remove the difficulty by reading the passage (1 Cor. iv. 9.) thus, *I write unto you in this epistle not to company with fornicators*. They say, *εγραφα* in the 9th verse is in the same tense as it is in the 11th.

They say, *ουκ* in the 11th verse is not to distinguish the time of one *εγραφα* from the other: but to introduce an explication, for the sake of removing an objection mentioned in the 10th verse. They say, *τη επιβολη* is equal to *ταυτην επιβολη*, that *ο η το* is a demonstrative pronoun, &c. &c. See *Mons. Claude oeuvres posthumes*, tom. v. let. 41.

All the writings of inspired men were not canonical; we may therefore safely allow, that some of their writings are lost, while we maintain, that none of their *inspired* writings have perished. See

Christ, and to the manner of his conversation here upon earth; for there were two perpetual quali-

2 Sam. xi. 14. As for the histories, of Jannes and Jambres—of the consternation of Moses—of the dispute about the body of Moses—of the prophecy of Enoch, &c. they were either traditional, or contained in the Jewish histories: but we say of quotations from them as we say of quotations from Aratus and Menander. The Holy Ghost has sanctified what are entered in the holy canon: but the rest remain as before.

(3) *The Holy Scripture is the eternal rule of the faith and practice of the church.* Some pretend, that the inspired writings were lost in the captivity, and that Ezra, by inspiration, restored them in forty days. But this is a Jewish fable. A great divine denies this pretended loss for four good reasons. 1. Daniel had sacred books in Babylon. Dan. xi. 2. 2. It is not imaginable, that Ezekiel, and other pious priests, were so careless as to go into Babylon without these books. 3. Ezra reformed according to the law of God, which was in his hand, which he had in keeping, not which he composed. 4. Nehemiah directed Ezra, not to *compose*: but to *produce* the book of the law in a public assembly of the people. Neh. viii. 1, 2, 3. Ezra indeed collected, and

collected the manuscripts, perhaps amended some errors, that copyists might have inserted, added here and there a line explicatory of the text, and arranged the whole in its present order. In this work he was assisted by inspired persons then alive, by Haggai, Zechariah, Malachy, and, some add, Daniel. Whether he added the points is uncertain. Some Jews, and some Christians, refer the invention of points to Moses, and to God. Hæc traditur in libro *Zohar*, et a *Junio*, et *Buxtorfio* approbatur. Others attribute them to Ezra, for then, say they, points became necessary, because the language was dead. Aria Montano multis que aliis eruditissimis hæc opinio defenditur. A third class ascribe them to the *Masorites*, who were learned Jewish doctors at Tiberias, and who published a new version of the Holy Scriptures, anno Christi, 476. Imperante Theodosio. See *Claude ubi supra*, *Let. xli. Altius. Prob. Theolog. par. i. prob. 6. Usserii Syntagma. Epist. Ludovico Capello.*

When we have ascertained the *perfection* of the holy canon, we have two other classes to contend with, as a learned foreign divine observes, concerning the *sufficiency* of Scripture. The first consists of Roman

qualities diffused through all his converse, *affability* and *sincerity*; affability, or sweetness, expressed by *grace*, and integrity, or sincerity, expressed by *truth*. Sinners are generally governed by two contraries, anger and deceit.

Astutum gestant rabido sub pectore vultum.

They are profound, mysterious and impenetrable, and under specious appearances they hide the most fatal designs, like those clouds, which under luminous aspects conceal thunder and lightning, and hail and storm. The heart of Jesus Christ was all love, peace and benevolence towards

Roman Catholics, who plead for the insufficiency of Scripture, for the sake of introducing the *pope*, and *traditions*. The second consists of enthusiasts, who place their own private opinions, which they call spiritual revelations, on the same ground with holy Scripture. Against both these protestantism pleads, and justly, for on the *sufficiency* of Scripture the whole fabric rests. See *Glassii Philol. Sac. tom. i. Epist. Dedic.*

(4) *The Holy Scriptures are the foundation of our consolation, instruction, and hope.* The Scriptures were written to instruct us in those *theological* articles, from the knowledge of which we might derive *spiritual* comfort and hope. Some of the writers were learned, *Moses* particularly *was learned in all the human literature of the Egyptians* of his age: but does it follow that therefore the Pentateuch was

written to settle every branch of modern learning. Some have written *Dissertationes de Moyse Philosopho*, and have asserted that he was *summus grammaticus, poeta, historicus, genealogus, geographus, logicus, metaphysicus, mathematicus, physicus, chymicus, moralis et civilis doctor*. Others have explained the Mosaic philosophy, as *Burnet—Theoria sacra—Fludd. Op. Cum philosophia Mosaica Fluddi*, says a judicious foreigner, *conjungi potest J. Boehmi liber, mysterium magnum dictum, item Paul Riccius in Agricultura cœlesti. Fr. Georg. Venetus in harmonia mundi, &c. Fonsii de Script. Histor. Philos. lib. iii. cap. 32. 1. 36. 26.*

We may class all these writers with him, who endeavoured to prove that Solomon understood the doctrine of *transubstantiation*, and was well versed in the *occult qualities* of Aristotle,

towards men, and all his exterior was sincerity and sweetness. (5)

But,

(5) *Jesus Christ was all benevolence towards men.* This is confessed by those, who in works deny it. Let us hear a court chaplain, whose patron was a tyrant, and whose religion is tyranny over the consciences of mankind.

“ Tell ye the daughter of Sion, behold thy king cometh unto thee meek. The character of Christ’s royalty is gentleness. Let sovereigns learn by his example to be gentle, affable, popular, humane, learn of me, for I am meek and lowly.

When, at the gates of Samaria Jesus refused to consume that city by fire from heaven, did he not seem to say to all princes, By this act of clemency learn the gentle spirit of my reign? The propagation of the faith ought not to be considered as the work of the civil magistrate. This religion, which without the aid of temporal power has surmounted the cruelty of tyrants, and all the authority of emperors, must needs preserve, for ever preserve, this august impress of its divinity, in order to mark the glorious distinction between it, and all other religions in the world. Let not a false zeal then undertake to convert by power a people already too miserable by their mistakes. We do not punish the blind for not choosing the best road. It

is the grace of God which illuminates men; let not authority pretend to assist grace. Faith persuades, but it does not command.

I do not ordain you, O kings! (methinks, God says.) to force those, who are out of the church, into her bosom; this belongs to my ministers, and for this purpose I command them to employ *the holy violence of example*, love, zeal, patience, and instruction. Persecutions are only proper to irritate fanaticism, and to expose the truth to hatred. It may be possible for my religion to suffer more by the indiscreet zeal of its defenders, than by the rage of its enemies.

If some unruly spirits, transported with false zeal, endeavour to kindle the lightning in your hands, and to arm you against terror, tranquil and subject to the laws of the state, answer them, as I answer my disciples, Be gone, you know not the spirit of your religion: can you be ignorant, that it is a religion of peace, gentleness, and love? *Ye know not what manner of spirit ye are of. Ser. de Torné, tom. iii. le Dim. des Rameaux.*

Could we see (says a learned and candid writer) the members of Christ’s mystical body, divested of bigotry and pre-

But, although this be true, yet this is not the sense of these words. *Grace and truth* are put here for the *gospel* of Jesus Christ. *Grace* in opposition to the rigours of the law: *truth* in opposition to prophecies, figures and imperfect beginnings.

1. The gospel is called *grace*, because God has manifested himself to us not with all the pompous and majestic grandeur, with which he accompanied the law, when he published it on mount Sinai: but in a mild and *gentle manner*, under the veil of the sacred humanity of Jesus Christ; for which reason S. Paul says, *Great is the mystery of godliness, God manifest in the flesh.* (6) Formerly it was God manifest in thunder and fire; God manifest in the tabernacle-cloud; God manifest in the splendor of angels:

prejudice, no longer divided by parties and factions, nor stained and sullied by viciousness of life, joined together by an union of friendly dispositions and kind affections, and vying with each other in the promotion of mutual benevolence and good-will, this would give us the strongest idea, we can at present have, of the happiness of the future world, and of those sublime social pleasures, which the righteous will enjoy, when they *come to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to God the judge of all, and to Jesus the mediator of the new covenant, and to the spirits of just men made perfect.* Dr. Edwards's

Dissertations on the Absurdity and Injustice of religious Bigotry and Persecution, 34.

(5) *God has manifested himself to us in a mild manner.* A learned expositor has a most beautiful turn on John i. 14, *We beheld his glory as the glory of the only-begotten of the Father; full of grace and truth.* We beheld not that earthly glory, of which the Jews dream; but a glory *worthy* of the only-begotten of the Father, the glory of holiness and grace, miracles and truth.

Ω hoc in loco idem fere sonat quod dignum. Vidimus gloriam ejus gloriam *di nam* unigenito Dei. Non terrena pompa coruscantem, quod de Messia somniat gens Judæica: sed quæ *decurt* Dei unigenitum,

angels : but now it is God manifest in *the flesh*, in a familiar manner, in a manner, which no more frightens and alarms us.

2. *Grace*, because it consists only in a revelation of the *mercy* of God, in a declaration of remission of sins, and of his parental love, &c. (7)

3. *Grace*, because it comes to us by the *pure good pleasure* of God, without our having contributed any thing to it, either by our merit ; or by preparations to receive it ; or even by the least desire after it. He hath given it to us *freely* in every sense ; the blessing itself exceeds our merit, the manner of bestowing it bears no proportion to our goodness ; for God gave it to us, when we did not think of it, when we had no merit to render us worthy of it, yea, when we had only dispositions contrary to it. God loved us even when we were enemies.

4. *Grace*, because the gospel is not only an outward invitation, which reaches the ear ; but it is an inward ministration of the spirit, it is *the power of God to salvation*. It is a word attended with *divine efficacy*, which converts us, and makes us new creatures.

5. *Grace*, in regard to the *manner*, in which the quickning spirit, who accompanies the word, works in us ; for he operates neither by enthusiasms, nor extacies, nor violent transports, as formerly in the prophets : but by a gentle and tranquil impression

genitum, gloriam sanctitatis, gratiæ, veritatis, miraculorum. *Lightfoot Horæ Hebræ. et Talm. in Evang. Joan.*

(7) *The Gospel is called grace, because it publisheth remission of sins.* In this sense some understand S. Paul's words, Rom. vii. 25. *Who shall deli-*

ver me from the body of this death? The grace of God through Jesus Christ our Lord. So they read the words. *Fulgentius de Trinitate. Vid. Heinſii Exercitat. Sacr. in loc. and also Francis Lucas Brugensis Notat. in Sacr. Biblia in loc.*

impression admirably adapted to rational creatures. It is by enlightening our understandings, by rectifying our reason, &c. (8)

The

(8) *The holy spirit rectifies reason.* Les plus venerable docteurs de notre communion distinguent la *droit raison* d'*avec raison* régénéré. Par la *droite raison*, ils entendent cette faculté de l'ame, qui fait que celui qui la possède peut être attentif au sens d'une proposition, l'examiner, et le connoître. Par la *raison régénéré*, ils entendent la faculté de remplir les conditions, auxquelles Dieu a annexé la véritable félicité. La *droite raison* est un don de la nature: la *raison régénéré* est un don de la grace. Tous les hommes, par cela même qu'ils sont hommes (à la reserve des insensés) possèdent la *droite raison*, quoique dans un degré très différent. Mais, la *raison régénéré* est le privilege des fideles. *Saurin Ser. tom. iv. 8.* Voyez aussi *La Placette. Traité de la foi Divine, liv. iii. c. 12.*

Concludamus igitur theologiam sacram ex verbo et oraculis Dei non ex lumine nature aut rationis dictamine hauriri debet. Scriptum est enim, cœli enarrant *gloriam* Dei: at nusquam scriptum invenitur, cœli enarrant *voluntatem* Dei. De illa pronuntiatur, ad legem et testimonia, si non fuerint secundum verbum istud, &c. *Isai.*

viii. 20. Neque hoc tenet tantum in grandibus illis mysteriis, de Deitate, creatione, redemptione; verum pertinet etiam ad interpretationem perfectiorem legis moralis diligete inimicos vestros, &c.

Humanæ rationis usus in rebus ad religionem spectantibus duplex est. Alter in explicatione mysterii, alter in illationibus quæ inde deducuntur. - - - Sicut vero usus est duplex, ita duplex excessus. Alter cum in modum mysterii curiosius quam par est inquiritur; alter cum illationibus æqua tribuitur auctoritas ac principiis ipsis. Nam et Nicodemi discipulus videri possit, qui pertinacius quærat *quomodo possit homo nasci cum sit senex?* Et discipulus Pauli neutiquam censeri possit, qui non quandoque in doctrinis suis inferat, *ego, non dominus*; aut illud, *secundum consilium meum*. Siquidem illationibus plerisque stilius iste conveniet. *Bacon de augment. Scient. lib. ix.*

Nothing can be of greater consequence to a minister than a settling of the bounds of reason in religious controversies. Deists ascribe too much to reason, and enthusiasts too little. "There are, says a Dutch divine, but three ways of obtaining the true sense of the

the

The Gospel is also called *truth*, i. In opposition to *falsehood*. The various religions, which have been in vogue upon earth, were all false, and only an assemblage of human errors. The Gospel, on the contrary, is the true way of serving God; the only

the Holy Scriptures. The first is by submitting to the decisions of a visible head of the church: but this all protestants reject. The second is by the testimony of the holy spirit in the hearts of the elect: but the elect think so differently about the sense of Scripture, that their various sentiments must not be ascribed to one and the same spirit of truth. The third, therefore, is the only eligible way, which is the application of right reason to the standard of truth, the word of God. He defines right reason thus: *Ratio sana dicitur, facultas intellectiois, quæ est ab affectuum immoderatorum, et vitiatorum dominio, ac perturbatione a præconceptis pravis opinionibus, a præjudiciis, iudicium rectum impediuntibus ac turbantibus, veluti morbis animi, libera ac repurgata.* This definition is not perfect: but the liberal sentiment expressed in what follows, forbids any remarks. *Judicium istud debet esse non authoritatis: sed tantum discretionis; atque ita ut quisque sibi propter se iudicet, non autem aliis præiudicet, qui iudicium ejus sequi non cogantur nisi si ipsi idem ratione*

sua utentes verum esse agnoscant. Agreeably to this notion of reason, he understands that *incapacity*, of which S. Paul speaks, 1 Cor. ii. 14. to be a *moral* inability. *Non scripsit apostolus hominem animale non posse ullo modo capere, id est animo percipere, seu intelligere res divinas spirituales: sed negat cum illas suscipere, seu agnoscere esse veras et bonas cum approbatione.* In textu est verbum *δυναται*, quale extat etiam, Mat. x. 14, 40, 41, 42. xi. 14. Luc. viii. 13. Act. xi. 1. Gal. iv. 14. --- accipi non potest de impotentia naturali: sed de *moralis*.

He observes, very justly, that the Socinians, who plead for the use of reason in interpreting Scripture, do allow that christianity is a divine revelation, far superior to all the discoveries, that natural reason could ever make. *Rationis nimis fallax via est, in re, quæ ex divina patefactione pendet, qualis est christiana religio.* Socin. *Traçtat. de Authoritat. S. Script. cap. 1.*

Superant quidem rationem mysteria: sed non evertunt: non extinguunt illa hujus lumen; sed perficiunt. Imo ratio mysteria, quæ per se invenire

only way of salvation opposed to the religions of the heathens. (9)

2. *Truth,*

venire non poterat, sibi revelata, et percipit sola, et amplectitur, et defendit. Crelins de uno Deo Pat.

Ratio recta non sufficit ad omne verum invenendum; nam sensus divinos rationis folius auxilio excogitare homo non potest, &c. Episcop. Instit. Theol. cap. i. Andr. Wiffowatii Religio rationalis.

The christian religion, then, is a divine revelation, of the evidences of the truth of which, right reason is to judge. The difference between the Socinians and our churches on this article seems to be this. We apply reasoning to the evidences of revelation, and they to all the doctrines of it. According to us, reason has done its office, when it has obtained evidence that God speaks. According to them, reason is to reject what is spoken, if it cannot comprehend it. Of this, I think, I could give abundant proof from Socinian writers, were not this note already too long. We only therefore add the remark of a learned Dutch divine, who, having enumerated the writers on this controversy, and discussed the question with the utmost perspicuity, observes very justly, that "on the decision of this controversy depends this question, which of all others is one of the most difficult and

important. *De judicio, et norma controversiarum fidei.*" Adrian Heereboord Melctem. *Philos. vol. sec. Appendic. De usu rationis, &c.*

(9) *The Gospel is the true way of serving God.* Christianity, (says the excellent archbishop of Cambray.) christianity is the only worship worthy of God. The christian religion is the only one, which consists in the love of God. Other religions consisted in fearing the gods and endeavouring to appease them; in hoping for their favours and endeavouring to procure them by honours, prayers, and sacrifices. Only the religion taught by Jesus Christ obliges us to love God more than ourselves, and only to love ourselves for the love of him. Christianity is only the destruction of the idolatry of self-love, and the establishment of the worship of God in a supreme affection. Judaism is only a beginning, or rather only a shadow, of this promised worship. Take from Judaism its gross figures, its temporal blessings, the fat of the land, the dew of heaven, mysterious promises, tolerated imperfections, and legal ceremonies, and there will remain only christianity begun. I do not speak of the followers of Mohammed; they do not deserve it. Their religion

2. *Truth*, in opposition to the vanity of human knowledge, which is fallacious. Philosophy indeed teaches things true in themselves, but which are vain and fantastic, mean and uninteresting in regard to us ; for which reason Solomon exclaims, *Vanity of vanities, all is vanity !* This may be applied, not only to human sciences : but also to all the temporal occupations of the lives of men. Hence the poet,

*O curas hominum ! O quantum est
in rebus inane !*

PERS.

The Gospel is that pearl of the parable, which every one who finds sells all to possess. Isaiah, speaking of the temporal goods of this life, says, *it shall even be as when a hungry man dreameth, and behold he eateth ; but he awaketh, and his soul is empty : or as when a thirsty man dreameth, and behold he drinketh ; but he awaketh, and behold he is faint, and his soul hath appetite.* Isai. xxix. 8. Gospel blessings have, on the contrary, a comforting efficacy, which fills the heart, and yields a man solid content. (1)

3. *Truth,*

ligion is nothing but the gross, servile, and mercenary worship of the most carnal Jews, to which they have added the admiration of a false prophet. - - Socrates himself has comparatively discovered nothing, while an humble though simple woman, while a teachable artisan, discovers all in finding

love. Seek where you will, you can never find this true worship, clear, pure, and perfect, but among christians. They only know a God infinitely lovely, &c. *Fenelon Oeuvres Philos. let. sur l'Existence de Dieu, p. 2.*

(1) *Gospel-blessings yield solid content.*

Religion ! Providence ! an after-state !

Here is firm footing ; here is solid rock ;

This can support us ; all is sea beside ;

Sinks under us ; bestorms, and then devours.

His hand the good man fastens on the skies,

And bids earth roll, nor feels her idle whirl.

Religion !

3. *Truth*, that is, constancy and steadfastness, in opposition to the uncertainty and transitoriness of

*Religion! thou the soul of happiness ;
And groaning Calvary of thee ! there shine
The noblest truths ; there strongest motives sting :
There sacred violence assaults the soul, &c.*

This is not a poetic flight. This is a sober cool affirmation of a matter of fact. On the one hand, all men declare, there is no solid happiness in earthly possessions ; on the other, all believers affirm, the Gospel affords a rich profusion of solid joy. The *dignity* of its *author*—the *evidence* of its *arguments*—the *gentleness* of its *precepts*—the *nature* and *duration* of its *promises*—these, and a thousand other blessings, make the richest of all imaginable provisions for rational joy.

Isaiab speaks of temporal good. xxix. 8. Our author follows many commentators of great name in the turn, that he gives to this passage : but great names here have no jurisdiction ; and the *scope* of the place seems to determine against them. S. Jerom says, “ Romani, qui, superatis Judæis, et subversa Hierusalem sub Tito et Vespasiano, de vasis quondam Dei manubias obtulerunt capitolio, *suaque virtutis et potentie naminum, non iræ Dei putaverunt esse quod fecerant quasi in somnio et in nocturna visione omnes divitias possidebunt. Et quomodo qui esunt, dormiens in somnis se vesci putat, et qui*

Night Thoughts. N. 4.

fitit, arentibus siti faucibus flumina bibit, cumque evigilaverit, ardentior sitis sit, quæ casta potionem delusa est, sic multitudo universarum gentium, quæ Romanæ subditæ potestati dimicaverunt contra montem Sion, habebunt quasi in umbra ; et nube et somnio noctis divitias, quas maturo interitu derelinquent.” *Hieron. Com. in loc. tom. iv.*

The prophet is speaking of the *destruction* of Jerusalem. The *objects* of his contemplation, which are to be destroyed, are the *places*, *ariel*, the *city*, the *garrison*, the *altar*, the *temple*. The *destroyers* are *multitudes of all nations*, Babylonians, Romans, and others. The *dispositions* of these victorious armies are cruel, *insatiable*. Their conquests will no more satiate their hatred of the Jewish nation, than dreaming of food will satisfy a hungry man. They will go on from siege to siege, from conquest to conquest, till they have utterly destroyed the civil state of Judea, and dispersed the inhabitants over the whole earth. Events have justified this exposition. We do not affirm, that the rich vessels of the temple were

of all earthly and corporal things. They leave us, or we them. *The fashion of this world passeth away*, says S. Paul, it is but a figure, a vain thing, an image, a mere appearance, yea, an appearance, which passeth away, an image, which escapes us while, we think, we embrace it. The Gospel, on the contrary, gives us constant and eternal blessings. (2)

4. *Truth,*

no objects to the conquerors of the Jews ; nor do we deny, that they, who obtained these riches, found no solid satisfaction in them. We only beg leave to observe, that the scope of the place requires us to understand the *prophet*, as speaking not of an insatiable thirst for *gold*, but of an insatiable thirst for *conquest*.

No solid happiness in science. That prodigy of learning, *Joseph Scaliger*, who perfectly understood thirteen languages, was deeply versed in almost every branch of literature, and was perhaps one of the greatest scholars that any age has produced, found so much perplexity, not in acquiring but in communicating his knowledge, that sometimes, like Nero, he wished he had never known his letters. Thus he writes to a friend, of whom he had requested some literary favours. *Si homo inutilis esses, facile hac molestia careres. Nunc quum omnes operam tuam poscant, non mirum eorum numerum magnum esse, quemadmodum et utilitas, quam ex doctrina tua*

percipiunt, infinita et inexhausta est. Ego, qui nulli pene rei sum, effugere non possum, quin tot epistolas quotidie scribendi incumbat necessitas, ut sepe in mentem ejus Neroniani veniat, utinam literas nescirem ! Epist. 417. Grutero. Utinam nihil unquam scripsissem ! Ep. 4.

(2) *The fashion of this world passeth away.* το σαρρα. Hac voce eleganter apostolus expressit mundi *vanitatem*. Nihil est firmi, inquit, aut solidi : est enim *facies tantum, vel externa apparentia. Calvin. in 1 Cor. vii. 31.*

This passage, in which S. Paul seems to allude to *theatrical* representations, may be paralleled with a saying of the wise man, Prov. xxiii. 3. *Be not desirous of the ruler's dainties ; for they are deceitful meat.* Indulge not an inordinate affection for worldly grandeur ; for they, who possess the most of it, find it less satisfactory, than you imagine. An ancient French divine gives this just sense of the place : παραγοι, quod interpretes vertit *præterit*, significat

4. *Truth*, in opposition to prophecies in the law, which were only promises ; the Gospel is the accomplishment of these ; therefore Jesus Christ said upon the cross, *It is finished* ; and at another time, *I have finished the work, which thou gavest me to do*. For this reason the Gospel is called *the promise*, because it is the execution of the great and glorious promises of God. God in regard to the Gospel calls himself *Jehovah who is* : under the law he calls himself *Jehovah who will be* : but under the Gospel, *who is, who was, and who is to come*.

ficat etiam decipit. Nolite huic mundo immodice affici ; nam etsi figuram ac speciem boni nonnullam habet, fallax tamen est, sui que studiosos decipit. Scholi. Jean. Gagnæi. in loc.

Archbishop Flechier amplifies the subject thus. “ The world has nothing solid, nothing durable : it is only a fashion, and a fashion which passeth away. Yes, Sirs ! the tenderest friendships end. Honours are specious titles, which time effaces. Pleasures are amusements, which leave only a lasting and painful repentance. Riches are torn from us by the violence of men, or escape us by their own instability. Grandeurs moulder away of themselves. Glory and reputation at length lose themselves in the abysses of an eternal oblivion. So rolls the torrent of this world, whatever pains are taken to stop it. Every thing is carried away by a rapid train of

passing moments, and by continual revolutions we arrive, frequently without thinking of it, at that fatal point, where time finishes, and eternity begins.

“ Happy then the christian soul, who, obeying the precept of Jesus Christ, loves not the world, nor any thing, that composes it ; who wisely uses it as a mean, without irregularly cleaving to it as his end ; who knows how to rejoice without dissipation, to sorrow without despair, to desire without anxiety, to acquire without injustice, to possess without pride, and to lose without pain ! Happy yet farther the soul, who rising above itself, in spite of the body which encumbers it, remounts to its origin ; passes without pausing beyond created things, and happily loses itself in the bosom of its Creator !” Flech. Orais. funeb. de Madame d’Aiguillon.

come. For, having accomplished his ancient promises, he hath laid firm foundations of future glory.

5. *Truth*, in opposition to the ancient Jewish figures, of which Jesus Christ is the substance. *The law was a shadow of good things to come*: but the Gospel exhibits the substance, the original, the archetype of what was represented in the law, the true spiritual Israel of God, the true deliverance from spiritual Egypt, the true manna, the true tabernacle, the true Jerusalem, all these we have under the Gospel. (3)

6. *Truth*,

(3) *Jesus Christ was the substance of the ancient figures of the law.* A great controversy hath arisen among learned men, on the origin, nature, and use of the Mosaic rites of religion. Some contend, that the Mosaic economy was *human*, and that the Jews received their religion from the Egyptians; on the contrary, the far greater part of both ancient and modern divines affirm, that the Mosaic dispensation was *all divine*, and that the heathens derived their doctrines and ceremonies of religion originally from the Jews, and that they debased them by mixing with them Pagan philosophy and superstitious popular customs. There is a third opinion, that the Jewish ritual retained some *barren* Egyptian ceremonies, and purified them by applying them to nobler objects—that all *erroneous* notions and *immoral* usa-

ges of the pagans were *expressly forbidden*—and that the far greater part of the Mosaic economy was of *pure revelation*, of original *divine* institution—the whole being wisely adapted to the then present state of the Jews, and significant of, and preparatory to, the advent of the person and the execution of the offices of Jesus Christ. The several arguments are too long to be inserted here: but see *Marsham Canon Chronic. secul. ix. Spencers Dissert. de Urin et Hebun. cap. iv. sect. 8, &c. Maimon. More Nevoch. iii. 46. Joseph. Cont. Ap. l. i. 1. Origen. cont. Celj. l. i. Euseb. Præpar. lib. xiii. 12, &c. &c. cum multis aliis.*

The learned Witfius considers this subject very properly under these propositions. “*Magna atque admiranda plane convenientia in religionis negotio veteres inter Egypticos atque Hebræos est. Quæ,*

cura

6. *Truth*, in opposition to the imperfect beginnings under the law. We are no longer under tutors and governors : but children at full age. *We have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father.* I cannot help remarking, by the way, the ignorance of Messieurs of Port-Royal, who have translated this passage *My Father*, instead of *Abba Father*, under pretence that the Syriac word *Abba* signifies *father*. They did not know, that S. Paul alluded to a law among the Jews, which forbad *slaves* to call a freeman *Abba*, or a free-woman *Imma*. The apostle meant, that we were no
more

cum *fortuita* esse non possit, necesse est, ut vel Egyptii sua ab Hebræis, vel ex adverso Hebræi sua ab Egyptiis habeant. Then, adds he, *castrationes* proferam, quibus inductos se testantur viri eruditissimi, ut ex Egyptiorum fontibus Hebræorum plerisque rivulos derivatos esse credant. Super omnibus denique επιεισιω meam subjungam," which agrees with the sentiments of our author. *Wulfii Egyptiaca. lib. i. cap. 1. l. iii. cap. 14. 10.*

Among other things he calls the ceremonial law *Φρουραν praesidium*, and adds, ita enim apostolus, Gal. iii. 23. υπο νομον εφρουρουμεθα, συγκαταλεισμενος *sub lege velut praesidio custodiebamur, conclusi.* Nimirum elegerat Deus populum Israeliticum ex omnibus gentibus in populum sibi peculiarem. Ideoque eum a caeteris gentibus voluit esse fe-

junctissimum. Hoc sine legem posuit tanquam *Φρουραν custodiam*; five *carcerem* aliquam, qua conclusi exercitantur. *l. iii. c. xiv. 13.*

Father Quésnel strikes out, in *three* words, a proper method of discoursing on John i. 14. "Christ is the fulness of *truth*, of *grace*, and of *glory*. 1. Of *truth*, to verify the types and figures of the *Jewish* church. 2. Of *grace*, to compleat the righteousness of the *christian* church. 3. Of *glory*, to crown the holiness of the elect, and to perfect and consummate the church and religion in *heaven*." *Quésnel's Reflec. on the New Test. in loc.*

The discussion of these three articles would edify common hearers, while the introducing of disputes about the first-mentioned articles would perplex and confound them.

more slaves : but freed by Jesus Christ ; and consequently that we might call God *Abba*, as we may call the church *Imma*. In translating the passage then, the word *Abba*, although it be a Syriac word, and unknown in our tongue, must always be preserved, for in this term consists the force of St. Paul's reasoning. (4)

You

(4) *Remark the ignorance of Messieurs of Port Royal.* Our author had a famous dispute with these gentlemen. The Abbot of S. Cyran, John du Verger de Hauraxe, and his disciples, Dr. Arnaud, Dr. Nicolle, and other gentlemen of Port Royal, were the heroes of the Jansenist party. One of them published a book entitled, *The Perpetuity of Faith*, " which occasioned one of the most famous disputes, that ever was started betwixt the Roman Catholics and the protestants. Mr. Claude, who was the advocate of the latter, has thereby gained the greatest reputation, that ever minister did : and on the other hand, Mr. Arnaud, who was the principal advocate of the former, perhaps never displayed the force of his genius with greater application than in that dispute. We are entertained through the whole of this famous contest, both on one side and the other, with the brightest thoughts, and the greatest strength of argument, that wit, eloquence, reading and logic can furnish us with ; each party laying claim

to the victory, notwithstanding the incredible pains the Port Royal was at, in procuring, at a very great expence, a great number of certificates from the Levant, which yet proved of no weight to lessen the persuasion the reformed were of, concerning the faith of the christians of those parts with regard to the Eucharist." Mr. Claude's answer to the *Perpetuite de Foy* was one of the first pieces that he wrote, and it gained him just and extensive reputation. *Bayle Arnaud. Rem.* [o]

The gentlemen of Port Royal translated the passage, My father. The gentlemen of Port Royal made a new French translation of the New Testament, and endeavoured to procure an *approbation* from the doctors of the Sorbonne, and a *privilege* from the king : but Father Amelot, who governed the chancellor Seguier in matters of religion, defeated all their measures ; for he hated the Port Royalists, and he was also just about publishing a translation of his own. *Simon. Bib. Crit.* tom. iii. c. 16.

Abba

You may now pass to the consideration of the *author* of the Gospel. *Grace and truth came by Jesus Christ.* Here you may observe what was common both to Moses and Jesus, and what advantages Jesus Christ had over Moses. (4) *

First

Abba, Father. "The very learned Mr. Selden thinks the apostle alludes to a custom among the Jews, who allowed only freemen, and not servants and handmaids, to call any *abba*, father such-a-one; or *imma*, mother such-a-one. But this seems to proceed upon a mistaken sense and rendering of a passage in the Talmud (*Tal. Bab. Beracot. fol. 16. 2.*) which he renders thus: *Neither servants nor handmaids use this kind of appellation, abba, or father such-an-one.* (*de success. ad leg. Ebr. c. iv. p. 38.*) whereas it should be rendered, *servants and handmaids, they do not call them abba, father such-an-one; and imma, mother such-an-one.*

- - - Rather therefore reference is had to a tradition of theirs (*Misz. Gittin. c. iv. f. 4.*) that a servant who is carried captive, when others redeemed him, if under the notion of a servant, or in order to be one, he becomes a servant; but if under the notion of a freeman, *he is no more a servant*: or to the general expectation of that people, that when they are redeemed by the Messiah, they shall be servants no more; for so they say, (*T. Hieros. Sheviith. fol.*

37. 2.) "your fathers, though they were redeemed, became servants again: but you, when you are redeemed, *shall be no more servants*, which in a spiritual sense is true of all, that are redeemed by Christ, and through that redemption receive the adoption of children; and is what the apostle means."

This is extracted from *Dr. Gill's Exposition* of Gal. iv. 6. and the Dr. assigns his reasons for translating the passage in question differently from Mr. Selden. Mr. Selden has been charged with mistakes of this kind before, both by *Le-Clerc*, and *Barbeyrac*; the latter says, he frequently cites the Rabbins without troubling himself to examine whether such citations be just or no; and the former says, he copies the Rabbins, and scarcely ever reasons at all.

(4) *Observe the similarity of Jesus to Moses.* Moses said to the Jews, *A prophet shall be Lord your God raise up unto you like unto me.* Among ancient writers on this article, see *Eusebius. Demonstr. Evan. lib. iii. cap. 2.* And among the moderns, *Dr. Fortin. Rem. on Eccl. Hist. vol. i.* or both, in

First then, Jesus Christ, like Moses, was reciprocally an *interpreter*, on God's part bringing to men the mysteries of revelation; and on men's part presenting to God their faith, piety, prayers, and promises of obedience.

2. His ministry, like Moses's, was accompanied with *miracles* of divine power, and glory, &c.

3. He, like Moses, caused his Gospel to be *written* for a perpetual rule; by which the church is to conduct itself to the end of the world.

But, whatever agreement there might be between Moses and Jesus Christ, there is no comparison of the one with the other. For

1. Moses was not the author of the law, he was only the *dispenser* of it; God himself pronounced the most essential part out of the midst of the flames, and wrote it in the end with his own finger on tables of stone: but Jesus Christ is

Bp. Newton's sixth Dissertation on the Prophecies.

Christian ministers, who propose the Gospel to the *Jews*, should be well versed in this article; for, as a learned Dutch divine hath well observed, one of their strongest prejudices against christianity is their opinion, that christianity is diametrically opposite to the Mosaic religion, and absolutely destructive of it. The ancient Jews exclaimed against Stephen, because he said, *Jesus shall change the customs, which Moses delivered.* Acts vi. 14. And against S. Paul, because they supposed, he *persuaded men to worship God contrary to the law.* xviii. 13. We acknowledge,

Jesus hath changed the *ceremonial customs* instituted by Moses: but we affirm, he hath done this, not to destroy, but to establish the *moral law*: not in opposition to the writings of Moses, but in perfect agreement with his prophecy; *a prophet shall God raise up,* &c. " *Est quidem diversa; non contraria nostra religio. Ipsa Mosaica sat multis argumentis significavit sui cultoribus, haud se fore perpetuam, sed cessuram aliquando meliori, et magis spirituali alteri doctrinae veri Messiae, quem prophetam audiendum Moses dixerat, Deut. xviii. 18. Hoornbeek contra Judaeos. Prolegom. s. xii. 2.*

is the *author of grace and truth*, for the Gospel is founded on his blood, on his propitiation, and merit.

2. Moses was not, properly speaking, the mediator of God's covenant with the Israelites, although he is so called in Scripture, because he was a typical mediator, that is, a simple *interpreter* between God and the people. If God honoured him thus, it was neither in consideration of his personal merit, nor on account of the love, which God had for him, that such a covenant was made; Moses himself was a sinner, and a real mediator he wanted himself: but with Jesus Christ, on his own account, and for the love, which the Father had for him, the covenant of grace was made, &c.

3. Moses could indeed *report* the sentiments and words of the people to God: but he could neither become a guarantee for their present sincerity nor their future perseverance: not only because he could not govern their hearts, but even because he did not know them: but Jesus Christ is men's surety and respondent to God, both for the sincerity of their faith and holiness, and also for their final perseverance; for he intimately knows the hearts of men, and, being Lord of all, bows and turns them as he pleases.

4. The spirit, which accompanied the legal œconomy, did not proceed from Moses, Moses was neither the *source*, nor the *dispenser* of it: but Jesus Christ is the true origin of this blessing; it is his spirit, which the faithful receive, *of his fulness* (says S. John) *have all we received, and grace for grace.*

5. Moses's miracles were wrought not by his own, but by a *foreign* power: but Jesus Christ wrought his miracles by his own power, &c.

Finally, Moses was only established as a *servant* over the house of God: but Jesus Christ as a son, that is, as master and heir. For Moses indeed was a mere man: but Christ is the *Son of God*, and *God hath blessed him for ever*. Of him Moses prophesied, when he said, *The Lord thy God will raise up unto thee a prophet like unto me, him shall ye hear*. Deut. xviii. 15, 16. (5)

There

(5) This *literal* method of explication, of which Mr. Claude has given the above example, is very justly accounted the *best* way of interpreting Scripture, by the most sensible men among both Jews and christians. “The Jews, says a learned Swiss, use different methods of expounding Scripture. Aben Ezra reckons *five* ways, which prevail among them. The *first* is the method of the eastern Jews, and, properly speaking, is *no method at all*. It is a collecting of heterogeneous articles. Thus one Rabbi Isaac published two huge volumes on the first chapter of Genesis. The *second* is the Sadducean method, which, rejecting all comments, takes the *literal* meaning only. The *third* rejects the literal sense, and turns all into *allegory*. The *fourth* admits the allegorical method, and *fancifully* extracts doctrines from *points*, *numeral letters*, &c. The *fifth* (quod genus interpretandi *optimum* est.) explains the literal, genuine, and grammatical sense, admits and investigates

the doctrine, that arises from the text so explained, and refutes and rejects other senses.” *Hottingeri Thesaur. Philol. l. i. cap. 2. f. 1. De Theol. in genere.*

A man, who allows his fancy to play with Scripture, may make any thing of it. The following parallel, delivered in a sermon at S. Paul’s, London, before the gentlemen of Nottinghamshire, on the day of their yearly feast, may serve for an example. “The town of *Nottingham* doth run parallel with *Jerusalem*. Was Jerusalem set upon precipitous hills, and is not Nottingham so? And as the mountains stood about Jerusalem, do they not so about Nottingham? And as there were two famous ascents in Jerusalem, is it not so in Nottingham? - - I need not tell you, that the soul of man is a precious thing, and the loss thereof sad in any country; yet methinks in the ageish parts of Kent and Essex, where I have seen sometimes a whole parish sick together, the souls, that mis-

carry

There are some texts, which must be discussed by way of explication, although neither terms nor

carry thence, seem but to go from purgatory to hell: but those, that perish out of Nottinghamshire, go from heaven to hell. When a soul miscarries out of Nottinghamshire, methinks in melancholy visions I see the infernal spirits flocking about it, and saying, Art thou come from those pleasant mountains to these Stygian lakes?" &c. &c. Was it worth a man's while to come, as the preacher tells his auditors he did, "twenty-four miles in stabby weather" to preach such stuff as this? *Everlasting Covenant, by Marmaduke James.*

Mont. Du-Pin, among various methods of expounding Scripture, speaks of what he calls *literal commentaries*; of which kind is this of Mr. Claude. "These explain the true sense and meaning of the words of the text; nor are they confined only to the immediate signification of the words and terms, but take in also all the proper, natural and necessary senses of the text: and thus the allegorical sense of the first sort of commentaries will come into these, as well as the literal. The earliest fathers, although they seem to have had more regard to the allegorical than the literal sense, in their discourses and commentaries ad-

ressed to the *christians*; yet they did not for that reason neglect or despise the literal sense, as is evident from their dogmatical treatises against the *Jews* and *heretics*. They knew very well, that those *arbitrary senses* were not to be brought in proof of any thing, but that the *natural and necessary sense* of the prophets, or other passages of Scripture, was only fit to be used in confirmation of their doctrines. Thus S. Justin, in his dialogue with Trypho, clears up the natural sense of the prophecies, and examines their proper signification. In like manner also S. Irenæus, in his works *Adversus Hæreses*, opposes to the allegorical explications of the Valentini-ans and Gnostics, to prove their fabulous doctrines, the true and natural sense of the same passages they so abused. Therefore Jerom says upon Mat. xiii. *Pius quidem sensus, sed nunquam parabola et dubia ænigmatum intelligentia potest ad auctoritatem dogmatum proficere.* The fathers always in their dogmatical works, adhered closely to the literal sense of Holy Scripture; nevertheless, in their commentaries, which were either homilies, or other works made for the instruction and edification of the faith-

nor things are difficult: but because the matter is important, and a meditation of it beautiful and full

faithful, they took the liberty to make use of *allegorical* and *arbitrary* senses without staying long upon the literal. Diodorus, of Tarsus, was one of the first that applied himself to this literal way of commenting, and he was followed by Theoderet, Theophylact, Oecumenius, Procopius of Gaza, the learned Isidore and Chrysostom: the latter is certainly the man who has excelled most, and has given proof of the beauty and advantage of this way of writing." *Du-Pin's Meth. of Stud. Divin. chap. viii.*

What Mons. Du-Pin calls *allegorical*, and *arbitrary* senses of Holy Scripture have been pleaded for by some good men, on account of the excellent *effects*, which are produced by them on the hearers. We beg leave to observe *two* things. 1. *None but sterling moral effects can be admitted in evidence here.* A great concurrence of hearers, a close attention to the preacher, an affectionate moving of the passions, loud acclamations of praise, and many other such effects, we all know, may be produced by a thousand circumstances foreign from the energy of the holy spirit; none of these, therefore, ought to be considered as demonstrative of the presence and *approbation of the supreme*

Being in point of religion.
2. *The noblest moral effects have been sometimes produced by means, which were neither spiritual, nor good in themselves.* Some have been converted to christianity by reading Virgil. Is Virgil's fourth eclogue therefore a good and *spiritual sense of Holy Scripture*? "*Per multa ætati auræ tribuit Virgilius, quæ Christo dicuntur a sybillis attributa. Quæ christianis ita probata sunt, ut Græci hanc eclogam græce converterint, et divus Augustinus sentiat spiritum sanctum per os inimicorum locutum. Et satis constat Secundianum pictorem, et Marcellianum oratorem, hujus eclogæ versibus consideratis christianos factos esse.*" *Pet. Rami. Prælect. in 4to. Eclog. Virgil.*

Our best English preachers have always aimed at the *moral* good of their hearers, and they have supposed, that what Mons. Du-Pin calls the *natural* and *necessary sense* of Scripture was best calculated to produce moral effects. Many examples might be given: but one shall suffice at present. The first master of Emanuel College, in Cambridge, was a man eminently useful in the pulpit, and his method will exemplify my meaning. *Suprema illi concionandi lex erat populi salus. Neque id ille in concionando egit ut*
audito-

full of edification. Passages of this kind must needs be proposed in all their extent.

Take, for example, these words of S. Paul, 2 Cor. iv. 7. *We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* This passage is of this sort, the terms are easy,

auditorum aures inani verborum tinnitu deliniret: sed ut res utilissimas suaviter in illorum pectora insinuaret; ut ad auditorum captum sermonem suum attemperaret, eorumque adeo fidem ac pietatem unice promoveret. Admirable design! How worthy the breast of a christian minister! Well, what means did he use to obtain his noble end? *Egregia illi erat in S. Scripturæ sensu indaganda solertia, in eruendo felicitas, in agnoscendo perspicacitas, in eloquendo facilitas et perspicuitas.* Ipse ad concionandum accessit tam a natura quam ab arte mirifice comparatus; quibus accedente divina gratia, et incredibilem animas lucrificandi studio ac desiderio, mirum quantum is in rostris dominabatur. This is an excellent model, and such pulpit accomplishments as these are infinitely preferable to the fantastic art of whipping all Scripture into froth. *Vita Laurentii Chadertonii, a W. Dillingham.*

The following remarks of the Archbishop of Cambray are not foreign from this article. "If the clergy applied themselves to the ancient way of making homilies, we

should then have two different sorts of preachers. They who have no vivacity or a poetical genius, would explain the Scriptures clearly, without imitating its lively noble manner: and if they expounded the word of God judiciously, and supported their doctrine by an exemplary life, they would be very good preachers. They would have what S. Ambrose requires, a chaste, simple, clear stile, full of weight and gravity; without affecting elegance, or despising the smoothness and graces of language. The other sort having a poetical turn of mind, would explain the Scripture in its own stile and figures, and by that means become accomplished preachers. One sort would instruct people with clearness, force, and dignity: and the other would add to this powerful instruction, the sublimity, the enthusiasm, and vehemence of Scripture: so that it would (if I may so say) be intire, and living in them, as much as it can be in men who are not miraculously inspired from above." *Fevelon's Dialogues on Eloquence, dial. 3.*

easy, and the subject, of which S. Paul speaks, has no difficulty : but yet, on account of the importance of the matter, it must needs be explained, or to speak more properly, extensively proposed.

I would then divide this text into two parts ; the first should be the apostle's *proposition*, and the second, the *reason*, which he gives for it. His proposition is contained in these words, *we have this treasure in earthen vessels*. The reason, which he assigns, is contained in the following words, *that the excellence of the power may be of God, and not of us*.

In order to treat of the first properly, you must examine 1. what is the *treasure*, and 2. how it is *in earthen vessels*.

This *treasure* is the gospel of Jesus Christ, which in Scripture is represented to us under various images borrowed from human things. (6) Sometimes it is called a *light, the day-spring from on high*

(6) *The Gospel is represented under various images*. Some divines make a general division of the theology of our Scriptures into two parts, the one they call *demonstrative*, either *affirming*, as of God, that he is good, wise, holy, happy ; or *denying*, as of God, that he is visible, comprehensible, material, &c. The other part they name *symbolical*, as when heart, hands, eyes, &c. are attributed to God. This distinction is very just and proper, and a christian minister, who attends cautiously to it, will easily perceive, that the demonstrative, or, as some call it, the

philosophical part of Holy Scripture is, strictly speaking, the only part from which *doctrines*, and *arguments* to support them, can be fairly drawn : the *symbolical* part is designed chiefly, if not wholly, for *illustration* ; the first is addressed to the judgment, the last to the passions. Ut altius repetita oratione declaremusea, quæ de Deo ex Scripturis nosse possumus, --- intelligendum illud est, quod in nona epistola, quæ est ad Titum, Dionysius, et in commentariis suis Maximus, explicant ; et ex utroque Joannes Cyprisiotus in prima decade copiose diserit, theologiam

high visiting us when we sat in the region and shadow of death. Sometimes it is called *life*. Sometimes a *resurrection*. Sometimes a *net cast into the sea*. Sometimes a *seed*. Here it is represented under the image of a *treasure*.

1. On account of its *worth* and excellence ; for what can be so valuable as this gospel of Jesus Christ? &c.

2. Because of its *abundance* ; for here are infinite riches, &c.

3. For its *truth* and reality ; for it is indeed a *heavenly treasure*, which this world cannot afford, which grace only gives, and gives only to the elect. In this sense the Gospel in the parable is likened to *treasure hid in a field* : and to a *pearl of great price*, &c.

4. *Treasure*, which cannot be *possessed* without joy, without jealousy, without caution, &c.

5. The apostle, in the preceding verses, had called the Gospel light, glory, and knowledge, *the light* (says he) *of the glorious Gospel of Christ*. (7) *The light of the knowledge of the glory of God in the face of Jesus Christ*. (8) This treasure then is a treasure of *light*, a treasure of *glory*, a treasure of *knowledge* ; and, what is more, of the light, the glory, and the knowledge of *God*.

6. The Gospel may be considered, either as received and possessed by simple believers, or as
it

giam duplicem esse, unam *symbolicam*, et mysticam, five arcanam, alteram *demonstrativam*. Petavii Theol. dogmat. de Deo Deique propriet. tom. i. lib. 1. cap. 5. f. 3.

(7) Τον φωτισμον τῆς εὐαγγελίᾳ τῆς δόξης τοῦ Χριστοῦ. The light of the glorious Gospel of

Christ. Gloriosi evangelii. Genitivus vim habet epitheti, consueto Hebraismo.

(8) Ἐν προσώπῳ Ἰησοῦ Χριστοῦ. In facie Christi, i. e. in persona Christi. Alludit ad faciem Moyses velamine operam.

it is deposited in the hands of the *ministers* of the Gospel. I own, it is worthy of being called a treasure in both considerations, but most in the second; for this Gospel is found in ministers in a more full and abundant measure than in others, (9) they have accumulated much more light, much more knowledge. But if it be thus with ordinary ministers, how much more does it deserve to be called a *treasure* as the *apostles* possessed it?

The apostles had the Gospel 1. In all its *extent*, not being ignorant of any of its mysteries, &c.

2. In all its *degrees*, penetrating even to the bottom of divine mysteries, &c.

3. In all its *purity*, without any mixture of error. This *treasure* in them was, as it were, in a public Magazine; or as the waters of a fountain are in its basin, &c.

7. Farther, the Gospel is called a *treasure*, in opposition to the false *treasures of the earth*, which are nothing in comparison of this. If David said of the revelation of the law, *the judgments of the*

(9) *Ministers possess the Gospel in an abundant measure.* An animated French writer very justly observes, however, that “as the gifts of ministers are extremely diversified, their knowledge, and, consequently, their preaching will be so too. Some have what Solomon had, *a largeness of heart*, 1 Kings iv. 29. while others have narrow contracted souls. The former, says he, by the grace of God, as by a kind of natural instinct, will conceive noble ideas, each will revolve them in a liberal, generous, mag-

nanimous mind, and will utter them in a free unforced manner, as rivers in rich abundance flow from their fountains. The last, adds our writer, will take unwearyed pains first to collect, and then to impart a few low notions. Their ideas rather belong to other men than to themselves, and, when with great industry they have collected them into their own barren minds, they will distil them on their hearers drop by drop.” *Du Jery Sentim. sur le Ministre Evangelique. chap. vii.*

the Lord are more desirable than gold, yea than fine gold, what would he have said of the mysteries of the Gospel, had he lived under a revelation of them? (1)

8. This treasure was once hid in God's decrees: but now it is a treasure set forth and *displayed* in the Gospel; for which reason S. Paul speaking of the Gospel says, *In it are hidden treasures of wisdom and knowledge*: as if he had said, those treasures, which were formerly hid in God, are now revealed in the Gospel. In the same sense he said, *the mystery hid from ages and from generations is now made manifest to the saints*. Col. i. 26. (2)

But

(1) *What would David have said of the mysteries of the Gospel!* The gospel is certainly an ineffable treasure, and they, who have best understood it, have given up property, liberty, and life itself rather than renounce it. A firm belief of its principles, and a close attachment to its precepts, are the best evidences of our regard for it. Many christians, however, it must be allowed, have not entered into the spirit of this true and holy religion: but have expressed their respect for the Gospel by ignorant and superstitious, and sometimes by tyrannical and bloody practices. A learned writer observes, that "some have expressed their regard for the Gospel by kissing and crossing the book—others by adorning it with silver, gold, and precious stones—some have placed it in a conspicuous part of a church—others

have elevated it on a tribunal in a court of judicature—Kings have laid aside their robes, and performed the office of deacons by reading it in divine service—whole congregations rise in some places, and stand while it is read—and formerly, it was the custom for the knights in Poland to draw their swords, when the officiating priest began to read the Gospel, and to sheath them again, as soon as he had finished the lesson. This was expressive of their design to support christianity by the sword." What inspired men would have thought of the first expressions of respect, I will not pretend to determine: but the last, I think, they would have considered as an offence to God, and an insult on the reason of mankind. *Joannis Ciampini vet. Monument. par. i. cap. 16.*

(2) *S. Paul says, In it are hid all the treasures of wisdom,*

But *this treasure* (says the apostle) is in us, as *in earthen vessels*. You may introduce this article by observing the use of Gideon's pitchers and lamps; and you may farther observe, that, when the

Col. ii. 3. Our translation reads *in whom*, that is, in *Christ*: but it should be rendered, say some, in *which*, in which *mystery* of God, and of the Father, and of Christ, are hid all the treasures, &c.

Some commentators take the passage in the first sense. Cornelius a Lapide, after Chrysostom, supposes, that the passage opposes the *Gnostics*; as if S. Paul had said, All useful knowledge is to be derived not from *Simon*, nor from the *Gnostics*, nor from the *angels*, with whom they pretend to converse; but from *Christ*. *Corn. a Lap. in loc.*

Erasmus, and others, take it in the last sense, as if S. Paul had said, All useful knowledge is contained in the *Gospel*, although it be a mystery to you; and can neither be derived from *pagan philosophers*, nor from *Jewish teachers* of the law, nor from *those*, who pretend to converse with angels. *Erasmus in loc.*

Some have been so weak as to affirm, from this, and similar passages, that the Scriptures contain *all human knowledge*, and accordingly they have appealed to them to de-

'The ransom was paid down; the fund of heav'n,
Heaven's inexhaustible, exhausted fund,
Amazing, and amaz'd, pour'd forth the price,
All price beyond: tho' curious to compute,

side questions in philosophy. Nothing can be more absurd. Others, with great propriety, have written dissertations on various subjects of natural history, as they are occasionally mentioned in the Bible. Thus *Bochart* has written on the *animals*; *Ursin* on the *trees, herbs, and plants*; *Spencer*, and many others, on the *precious stones*; *Bartholinus* on the *diseases*, mentioned in Scripture. The chronology, the geography, the poetry, the literature of the Biblical writers, have been discussed by various authors in almost all our communities, with great profit and success; and, although the knowledge of these articles contributes nothing to salvation, and is no part of religion, yet, it must be owned, the acquisition of it is attended with great, and pleasing advantages.

Treasures of wisdom, a very natural image, in common use. *Nemo apud deum servus est, nemo dominus. Nemo deo pauper est nisi qui justitia indiget: nemo dives nisi qui virtutibus plenus. Lactant. de justit. l. v. c. 15. Div. inst.*

the Lord committed the dispensation of his word to *angels*, he put it into *precious vessels* ; when he was pleased immediately to reveal it *himself*, either in visions, dreams, or familiar interviews with his saints, it was in its source *without vessels* ; when he declared himself by the *sun*, moon, and starry heavens, the treasure was indeed in vessels, but in vessels grand and *glorious* : for which reason, when David, in the xix Psalm, said, *The heavens declare the glory of God*, he displayed at the same time, the grandeur of the heavens, and particularly of the sun. (3) When God committed his word

Archangels fail'd to cast the mighty *sun* :
 Its value vast ungrasp'd by minds *create*,
 For ever hides, and glows in, the Supreme.

- - - - - Man all immortal ! hail ;
 Hail, heav'n ! all-lavish of strange *gifts* to man !
 Thine all the glory ; man's the boundless bliss.

Night Thoughts, N. 4.

(3) *The heavens declare the glory of God.* Que les impiés qui se piquent de supériorité d'esprit et de raison, sont méprisables, o mon Dieu, de ne pas reconnoître votre gloire, votre grandeur, et votre sagesse dans la structure magnifique des cieus et des aîtres suspendus sur nos tetes ! ils sont frappés de la gloire des princes et des conquérans qui subjuguent les peuples et fondent des empires ; et ils ne sentent pas la toute-puissance de votre main, qui seule a pû jetter les fondemens de l'univers. Ils admirent l'industrie et l'excellence d'un ouvrier qui a élevé des palais superbes, que le tems va dégrader et détruire ; et ils font honneur

au hasard de la magnificence des cieus - - - La grand leçon o mon Dieu, que le ciel et le soleil sur-tout devoit donner aux hommes, c'est la régularité dans la course que vous lui avez marquée. - - - On a adoré cette tente superbe, où il semble que vous avez établi votre demeure et caché votre majesté, et on n'a pas compris qu'en obéissant à vos ordres par l'uniformité constante de sa carrière, il croit aux hommes que tout leur grandeur consiste à remplir leur destination, et a ne jamais s'écarter de la voie que vous leur avez tracée en les tirant du néant. *Massillon Paraphr. du pseaume, xix.*

word to *Moses* and the *prophets*, he might be said to put the treasure into vessels of *iron* and *brass*: but when he committed it to the apostles, (4) it was put, properly speaking, into *vessels of earth*.

You

(4) *God committed his word to apostles*. The word apostle signifies simply *messenger*. It was in use among the *Greeks* before the time of Jesus Christ. *Herodot. lib. i. cap. 21*. It was also in use among the *Jews*, and Jewish apostles were assistants to the high priests in discussing questions of the law. They were sometimes employed in inspecting the synagogues, in regulating the priests and Levites, and in reforming the morals of the common people. The Jews continued to employ men, whom they called apostles, in their religious affairs till the times of the Emperors Arcadius and Honorius; in quorum rescripto de iisdem habetur mentio, quod mitterentur ab eorum patriarcha certo tempore ad exigendum aurum et argentum a singulis synagogis, exactamque summam ad eundem reportarent. *Vid. Barronii Annales, an. 32*.

Beside the twelve apostles appointed by Jesus Christ, there were, in the primitive churches, apostles or messengers of their own appointing, who represented these churches and transacted their distant affairs. Habebant ecclesiæ, præter illos, primarii nominis, *Christi* apostolos, ipsæ

quoque suos, quos itidem appellabant apostolos, propterea, ut videtur, quod *nuncii* vulgo mitterentur, ut *representarent*, a quibus mitterentur, *ecclesiæ*. Hi apostoli appellantur *αποστολοι εκκλησιων*, 2 Cor. viii. 23. Ita Epaphroditus Philippensum erat apostolus. Phil. ii. 25. *Dodwelli Dissertat. Cyprian. Dis. vi. 17*.

The name apostle was not only given to Jesus Christ himself, Heb. iii. 1. to John Baptist by Tertullian; to the seventy disciples; to the disciples of the apostles; to the messengers of the churches; and to those, who propagated the Gospel long after the primitive age: (*See Blondell. de Episcop. Petav. de Hierarch. &c.*) but it was even given to women, *η αποστολος*, five *apostola* in feminino dicitur S. Thecla apud *Grabium*, *Spicileg. tom. i.* et similiter aliæ mulieres sanctæ apud, *Front. Duceum in not. ad Chrysest. tom. i.*

Generally speaking, apostles were *extraordinary* officers, either appointed *pro tempore*, or *for life*, to *itinerant* labours, and not confined to any one place. See *Salmas. de Episc.*

You may here *compare* the different ways, in which it has pleased God to reveal his word to men. 1. By himself, and by his son; 2. by the angels, and by the heavens; 3. by Moses, and by the prophets; and 4. by the apostles; with Nebuchadnezzar's statue, the head of which was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly iron, and partly clay; for in God, and in Jesus Christ his son, the *treasure* of the word was most pure and precious; in angels it was as in vessels of silver; in the heavens as in vessels of brass, (as it is said, *the heavens are as a (5) molten looking glass.*) in Moses, and the prophets as in a vessel of iron; and in the apostles, who are as the feet of the statue, as in *vessels of earth.* (6)

The

(5) *Heavens as a molten looking-glass.* Job, xxxvii. 18. "We translate the Hebrew word *maroth* looking-glasses; because now such things are commonly made of *glass*: but anciently of polished *brass*, which were looked upon as far better than silver, for that made a weaker reflection, as *Vitruvius* informs us. l. vii. cap. 3. The best of these *specula* were among the Romans, made at Brundisium, of brass and tin mixed together, as *Pliny* tells us, l. xxxiii. 9. xxxiv. 17." *Bishop Patrick on Ex.* xxxviii.

Of these mirrors Moses made the laver of brass for the use of the priests, *Exod.* xxxviii. 8. They were presented by the women, and this circumstance proves, that

the Jews excelled in the arts in their worst times, whence a probability arises, that in their flourishing periods, they were not inferior to other nations in works of art.

(6) This comparison, of the various revelations, which it has pleased God to make of himself, with Nebuchadnezzar's image, seems very far-fetched. Partiality for Mr. Claude cannot prevent our seeing, that he was allured into it merely by an agreement of sounds. However, it is but *lassus lingue*; for, in general, no man was more averse to every thing unnatural and far-fetched than Mr. Claude. Had he been *proving* any article of our belief, he would have been the last man to have mentioned such a thing

The apostles are 1. *vessels*, not authors of the Gospel, nor founders of the benefits of it: but simple *instruments*: vessels which contain the treasure: but do not give it its value; for the excellence of the Gospel is not derived from their dignity, we do not believe it on their account: on the contrary, it is the treasure, which they contain, that gives them authority and value. (7)

2. *Earthen vessels*. 1. For the *meanness* of their conditions, they were poor sinful men. S. Paul himself a tent-maker, intoxicated with self-love, a persecutor, &c. (8)

2. *Earthen*

a thing, but he is *illustrating* a matter, the truth of which is not disputed; if it be pardonable to be unguarded any where, it is in *illustrating uncontroverted* points. Amidst the many beauties, with which our author presents us, this little defect diminishes and disappears.

(7) *The apostles are not authors of the Gospel: but instruments only.* How beautifully does S. John express this? *Of HIS FULLNESS have all we received grace FOR THE PROMULGATION of grace.* John i. 16. *Accepimus GRATIAM PRO GRATIA PROPAGANDA, i. e. gratiam apostolatus, ut gratiam propagemus in aliis. Ad finem designare frequentissime nemo non novit. Light-foot Horæ Hebraicæ in Evang. Joannis.*

This sense offers no violence either to the *literal meaning of the words*, or to the *scope of the place*: nor is it a sense imposed to serve a *doctrinal system*. Of all the expositions of this phrase, *grace for grace*, and they are many, this seems the most eligible. *Suicer (in the-sauro.)* has collected the various meanings, that are affixed to it. Some explain it by a similar passage in the *Helenæ of Euripides*, v. 1250, *χαρις ἀνὶ χαρίτος ἐλθέτω, Let benefit come for benefit.* Le Clerc calls the first *χαρις* the *Gospel*, and the last our *gratitude* for it: but many of his criticisms are forced into the service of his creed, and this I think is one example. See his *Supplement to Hammond, in loc.*

(8) *The apostles were poor mean men.*

Omnibus obscurum genus, et sine luce penates,
Atque humilis fortuna, nec astu prædita vita.

Ut genus indecores pene omnis sic quoque nostra

Nomina

2. *Earthen vessels* for the *afflictions*, to which they were subject. They were exposed to all
forts

Nomina dura vides, infucta atque aspera dictu :
Haud facies sola est, impexis horrida barbis.

Vide Christiad. lib. 4.

There are *two* grand errors derived by many from the condition of the apostles. The first is an inference drawn from their condition *before* their call to apostleship. The apostles, say some, were ignorant illiterate men, yet they were preferred before wiser men by Jesus Christ, and were sent by him to lay the foundations of christian churches; hence we infer, that, if ignorance be not a qualification, it is, however, no disqualification for the ministerial office. These reasoners mistake the *calling* of the apostles to *discipleship*, for their *mission to preach*. They were, indeed, grossly ignorant at the *first* period: but they were well qualified at the *last*; and, beside ordinary instruction under the ministry, and in the company of Jesus, they were furnished with extraordinary powers to prove their mission. What are the necessary, essential, literary qualifications of a christian minister, is a very vague question; and, before any answer is given, it should be enquired, What are the literary abilities of the people, whose minister he is required to be? Is he to be the minister of a learned body of men? He

ought to be a profound scholar. Is he to be the pastor of a small illiterate flock? He need not have much learning to be well qualified to teach them. Alas! a deep penetration, an acute habit of close reasoning, and a polite style, would render a man unintelligible to such hearers. They, like S. Paul's companions, would *see the light*: but they would *not understand the voice, that spake to them*. No argument, however, can be drawn from any of these concessions in favour of preferring an unlearned ministry.

The other error is that of the church of Rome, and is taken from the condition of the apostles (or rather from the condition of one apostle, Peter.) *after* their mission. "Apostoli ecclesie per totum terrarum orbem principes essent. - - Huic (i. e. Petro.) enim qui successere Romani pontifices jus in universam, quaque patet, ecclesiam, ac plenitudinem potestatis sunt consecuti. *Petavii de Eccl. Hierarch. lib. iv. cap. 7. f. 3.*

The protestant churches require three things on this article of the catholic divines. 1. To prove, that S. Peter,

forts of accidents; to accidents of *nature* as other men; to calamities which belonged to their *office*, as persecutions, prisons, banishments, &c.

3. *Earthen*

or any of the apostles, exercised *such a dominion* as they plead for. This they can never do.

2. To make it appear that the reigning pope is the *legal successor* of S. Peter. This article is equally difficult to the catholics. They cannot prove that S. Peter was *Bishop of Rome*—they cannot make out a *legal* exercise of episcopal functions without a *voluntary election of the people*—they cannot even make out a clear succession in their *own way*, on account of their anti-popes, want of historical materials, &c. &c.

3. They are required to prove, that *Jesus Christ has directed any of the successors of the apostles to exercise such power, as they exercised*. The apostles were endued with extraordinary gifts, and employed in extraordinary works; when the first ceased the last ended also.

When the popish writers say, “Jesus Christ was the first *pope*, and held his pontificate 33 years, and almost 3 months—Peter was Christ’s vicar, second *pontiff* of Rome, and held the see 25 years—Jesus Christ appointed the bishop of Rome for the time being to succeed Peter, and Linus was the third *pope*.”—

When they say such things they deserve pity for their ignorance and absurdity: but when they go farther, and make their pretended succession a plea for their doctrine and worship, they merit the severest censure. Thus one of their historians, “*Sancti patres hanc unam, cæteris ecclesiis posthabitis, in Romana ecclesia pontificum incorruptam successionem tanti fecerunt, ut eo velut fortissimo demonstrationis genere ad veram tum doctrinam, tum religionem probandam, usi fuerint.*” *Platinæ Hist. de vit. Pontif. Rom. Præfat.*

Some *protestant* writers have had the courage to attempt to make out a regular canonical succession in favour of their own ministry, and thereby to prove the purity of their church. One of this class calls the “canonical succession of the English ministry *præcipuam* reformationis nostræ *gloriam*, the chief glory of our reformation. The papists, adds this violent Episcopalian, account our clergy *laymen*, and call the whole order a *royal*, and a *parliamentary* priesthood: while schismatics call us *popish* and *antichristian* ministers;” a melancholy affair indeed! “The church of England is crucified between

3. *Earthen vessels* in regard to their own *infirmities*. S. Peter's *dissimulation*, (which Paul reprov- ed to his face.) his *rashness* in dissuading Christ from dying, which drew on him that reproof, in which Christ called him Satan; his *stupor* on mount Tabor; his *fall* in the high-priest's palace; the *unbelief* of Thomas; the *contention* between Paul and Barnabas; the spirit of authoritative *pride*, which made them dispute who should be the great- est; their spirit of *revenge* against the Samaritans, on whom they would have made fire descend from heaven, &c. all these infirmities proved their brit- tleness and frailty.

You may also remark the *wisdom* of the apos- tles. When they were contemned for their *mean- ness*, they exalted themselves by their *treasure*, and called themselves servants of Jesus Christ, am- bassadors of God, &c. they *magnified their office*, (as S. Paul speaks.) on proper occasions: but, when the excellence of their ministry was likely to make them overvalued, they humbled, and as it were annihilated themselves, calling themselves *earthen vessels*. When Paul and Barnabas were driven from Iconium, and fled to Lystra, to shew the

tween these two thieves, and both vilify her; like Issachar, she couches down between the two burdens, that papists and schismatics lay on her; like S. Paul's vessel, she is fallen into a place where two seas meet, and is broken with the violence of the waves." Tra- gical outcries! But what brought you into these sad circumstances? Your attempt to make out a canonical suc- cession. This *chief glory* of your reformation, resembles

the glory of a groom, who can make out the genealogy of his horse. All may be true, and yet you may not be worth keeping. S. Paul, who as- certains what *approve men ministers of Christ*, never thought to enter this article: *By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeign- ed, by the word of truth, by the armour of righteousness, &c. Fuller. Can. Suc. Min. Eccl. Angl. vindic.*

the glory of their ministry they wrought a miracle : but when the people took them for gods, they tore their garments, and cried, *we are men.*

Proceed now to the second part of the text, and examine two things. 1. The excellence of the power of the Gospel. 2. The design of God in putting such a treasure into earthen vessels, that the excellence of that power might be of him and not of men.

1. *The excellence of this power* is, 1. the happy *success* of the Gospel in the *conversion* of men, which may be represented as a victorious and triumphant power, and even as an excelling, that is, a prevailing and almighty energy. Here you may remark the extensive success of the Gospel, and how, in a very little time, the whole earth was filled with christian converts. You may add the difficulties, which the Gospel surmounted ; it rose above obstacles *within*, the natural corruption of men, prejudices of birth and education, love of false religions, &c. obstacles *without*, contradictions of philosophers, persecutions of Jews, calumnies on the Gospel and its ministers, persecutions of kings and magistrates, &c. obstacles in the *Gospel itself*, which exhibited one, who was crucified, *foolishness to the Greeks, and a stumbling-block to the Jews.* Yet, notwithstanding all these difficulties, conversions abounded in every place.

3. *The excellence of this power* consists in that admirable and *divine virtue, which is in the doctrine of the Gospel*, to humble man, to comfort, instruct, exhilarate, and embolden him, to fill him with faith and hope, to change and sanctify him, and, in one word, to convert and transform him into another man.

4. *The*

4. *The excellence of this power* consists in the *miracles*, which accompanied the preaching of the apostles. These miracles were great and worthy of all admiration. They healed the sick, they raised the dead, they foretold future events, &c.

5. *The excellence of this power* consists in the *energy of the Holy Ghost*, which accompanied the preaching of the Gospel. He was a spirit of illumination, a spirit of patience, a spirit of peace, &c. and even with extraordinary gifts did he accompany the word, with the gift of tongues, &c. (9)

Having explained the excellence of this power, go on to shew the *end*, that God proposed, which was, that *this power might appear to be of him, and not of men*; for this reason did he put this treasure into earthen vessels. S. Paul's reasoning proceeds upon this principle; that men are inclined to ascribe to second causes, effects, which belong only to the first cause. Whenever we see any great event, which dazzles us, instead of elevating our thoughts to God, and giving him the glory, we meanly

(9) *The excellence of the gospel consists in its own intrinsic truth and purity; it was powerfully accompanied with miracles, it was impressed by the holy spirit on the minds and hearts of men, and it issued in their sanctification.* No assistance was derived from pompous ceremonies, nor from penal sanctions, nor was there any mention of oaths, subscriptions, fines, imprisonments, or death. A foreign professor of divinity derives all the errors, that have debased christianity, from three sources, which he calls *enthusiasm—na-*

turalism—and love of dominion over consciences. The first introduces visions, dreams, revelations, mystic divinity, &c. The second produces Arianism, Socinianism, Arminianism, &c. The third brings forth the whole farrago of popery. Against all these the small still voice of the Gospel pleads; against these it has pleaded with success in all ages; and over all these, we humbly hope, it will gain a final victory. *Leydeckeri Veritas Evangel. Triumphans. lib. i.*

meanly sink into creature-attachments, as if the event were to be ascribed to instruments. This appears,

1. By the example of the *heathens*, who, seeing the marvels of nature, *worshipped and served the creature more than the Creator*, with which S. Paul reproaches them. Beholding the sun, and the astonishing effects, which it produced in the world, they rose no higher, they took it for a god, not considering that it was only a servant, and an image of God the invisible sun.

2. This appears by the *Lycaonians*, of whom we just now spoke, who, seeing Paul and Barnabas work a miracle, would fain have sacrificed to them as to gods, not considering that they were only instruments of the infinite power, which reigns in the world.

3. This appears still farther by the example of the *Jews*, who, although they were instructed in the knowledge of the true God, yet when they saw Peter and John restore a cripple, crowded about them, and obliged those apostles to say to them, *Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?*

4. This appears even by the example of S. *John*, who, all apostle as he was, suffered himself to be surprized by this imprudent inclination. So natural is it to all mankind! (1) Being dazzled with

(1) *An inclination to idolatry is natural to all mankind.* If idolatry consist in a transferring of that confidence, love, fear, hope, and honour to creatures, which are due to God alone, I fear, our author has too much reason for his assertion. “Idolatry,

says a good writer on this subject, is either metaphorical or proper. By *metaphorical* idolatry, I mean that inordinate love of riches, honours, and bodily pleasures, whereby the passions and appetites of men are made superior to the will of God, man, by so doing, making

with the glory of the angel, who talked with him, he fell prostrate before him, and would have adored him, had not the angel corrected his folly by saying, *See thou do it not; for I am thy fellow-servant, worship God.*

And, after all these sad examples, we still see the same spirit of idolatry in the *church of Rome*; (2) for thence proceed the adorations of relics, faints,

making as it were a god of himself, and his sensual temper. The *covetous* man worshippeth Mammon. The *ambitious* offers himself a sacrifice to honour. The *glutton* makes his belly his god. The *unchaste* man owneth nothing so divine as his harlot. - - - Now this excessive value of the things of this world is a very high and impious presumption: but because it setteth not up Mammon or the appetite as a god, or an object of religious worship, therefore I call it metaphorical, and not proper idolatry.

“*Proper idolatry is by many supposed a matter of nice and difficult speculation; and yet the holy writers do every where reprove the people for this sin, supposing its nature to be commonly understood. This idolatry, saith Cyprian, consists in giving the divine honour to another. - - - The objects, or idols, of that honour, which is given from God, are either personal, internal, or external. By personal objects, I mean, the idolaters themselves, who be-*

come their own statues. - - - *Internal objects are false ideas, which are set up in the fancy, instead of God. He, who fancieth God under the idea of light, or flame, or extension of matter, is guilty of this kind of idolatry, only here, the scene being internal in the fancy, the scandal of the sin is thereby abated. The catalogue of external objects is a kind of inventory of nature. Idolaters have worshipped universal nature, the soul of the world, angels, souls of departed men, sun, stars, &c. In giving the honour of God, supreme or subordinate, to any other thing, be it internal idea, or personal principle, or outward object, with respect to any supposed, inherent, divine power, original or derived, or to any external relation, by internal worship, and by the external signs of it, or by either of them, consisteth the notion of idolatry.” *Tenison on Idolatry. chap. ii.**

(2) *We see a spirit of idolatry in the church of Rome. Most protestants tax the Roman*

faints, angels, and I know not how many other superstitions, which attach them to creatures, ima-

man church with idolatry: but the Roman catholics deny the charge. The doctrine of a community, we own, ought not to be taken from the writings of individuals in that community: but from public, professed articles of faith, and from allowed service-books; from these, however, evidence enough may be taken to make good the charge. *Thomas Aquinas* thought, images were to be worshipped with such honours as the objects, which they represented, merited. According to him, an image of Jesus Christ deserved the same adoration, that Jesus Christ himself claimed. Other schoolmen, among whom were *Durand*, *Robert Holcot*, *Gabriel Biel*, and others, denied this kind of adoration to images. See *Cassandri Consult. de Imag.*

Although the Roman clergy differ about the kind of adoration due to images, and although the whole church denies the charge of idolatry: yet, all allow, the worshipping of images, and faints, and angels, is the professed practice of the church of Rome. They endeavour to justify the worship, and to deny the idolatry of it, by distinguishing subordinate from supreme worship, the one they call *latritia*, the other *dulia*: but this distinction, as numbers of pro-

testants have proved, is vain, futile, and nugatory. "I will not put the question, says *Monf. Claude*, whether the distinction be good or bad, it is sufficient to say, it has the ill fate to fall in with that, which the ancient heathens used, for the defence of those adorations, which they paid to their genii, to their heroes, to their demi, and inferior gods." *Monf. Claude's Defence of the Reformation, part i. ch. 3. s. 7.*

One of our best writers on this subject has proved,—that idolatry is the main character of that apostacy, which *S. Paul* foretold; *1 Tim. iv. 1. 2.*—that pagan-idolatry could not be intended by the apostle—that the apostacy consisted in introducing the doctrine of demons—that in the pagan theology demons were a middle sort of beings between the sovereign gods and mortal men—that the manner of worshipping demons, and of retaining their presence, was by consecrated images and pillars—that these doctrines concerning demons were revived, and are re-assembled in the church of Rome—that praying to faints as mediators, and agents for us with God, is idolatry. *Mede's Apostacy of the latter Times.* See *Tenison's x. xi. xii. chapters on Idolatry.*

imagining that by their means they receive some particular blessing.

God, then, in order to stem this torrent, and to preclude such an abuse of his apostles, lest men should attribute the marvellous effects of the gospel-doctrine to them, was pleased to attemper the honour which he put upon them by employing them to convert mankind, with the meanness and frailty of their condition. He suffered them to *appear earthen vessels*, as they really were, in order that their dust and ashes, their weaknesses and imperfections, might serve for a corrective, or a counterpoise to the glory of such a great and admirable ministry.

Moreover, it is certain, their *meanness* very much contributed to *display* the glory of the *divine power* in the work of the Gospel, and fully to convince mankind, that the power was only of God. Never does God appear more conspicuous, than when he uses instruments, which have no proportion to the work, that they perform. Never did the divine power appear more glorious, than when it abased the pride of Pharaoh and all Egypt by the simple rod of Moses. Had the Lord employed armies, however wonderful the success had been, human power would have diminished the divine splendor. Never did this power of God appear more than in the ruin of Jericho, the walls of which fell at the bare sound of Joshua's ram's-horns. Apply to this the words of *Monf. Cappel in his Theses*, (3) " Never did the
power

(3) *De origine Scripturæ*, *Thesi* 29, *sub finem*. sapientia mundi stultitia est apud Deum, vera stultitia mundi quam longe est a Deo?

Stultam fecit Deus sapientiam bujus mundi. Si sapientiam, quanto magis stultitiam? Si *Aug. tom. v. serm. 240. de resurrectione.*

power of Jesus Christ appear more, than when he subjugated principalities and powers, and triumphed over them by the ministry of the cross.” The triumphs of the Gospel are the same. Sinners, tax-gatherers, tent-makers, ignorant and illiterate people, (4) without letters, without arms, without

(4) *The apostles were ignorant and illiterate.* Although, we allow, the apostles were illiterate, yet we do not grant, they were ignorant men: on the contrary, we affirm, they were men of fine natural abilities, which, had they been cultivated in early life, would have been without inspiration equal to those of any of their contemporaries. The primitive christians were all taxed with ignorance by their enemies. Maxime indoctis, impolitis, rudibus, agrestibus, quibus non est datum intelligere civilia, multo magis denegatum est differere divina. *Minucii Fel. Ap.*

A good writer gives a very rational account of this matter. “The primitive christians, says he, were charged with the grossest ignorance and stupidity: 1. Because they deserted old established superstitions.—2. Because they embraced a religion, which taught doctrines, calculated, in the opinion of the pagans, only for idiots, such as the resurrection, &c.—3. Because they worshipped a person, who was crucified, an effect, as the heathens thought, of barbarous ignorance.—4. Because

they held the unpopular doctrine of a wise and kind Providence amidst all their hardships and miseries.—5. Because; despising worldly affluence, ease, and honour, they submitted to poverty, persecution, and reproach, rather than give up matters of conscience.—6. Because the pagans misunderstood some passages of Holy Scripture, which seemed to contemn human knowledge, such as 1 Cor. i. 26. &c.—7. Because the primitive christians, embracing an artless simplicity, chose to be ignorant of the then fashionable polite literature, which consisted in trite and trifling things, such as some puerile maxims of philosophers, some rules of rhetoricians for elegance of style, elaborate periods, &c.—8. Because most of them refused to read the writings of the heathens. After all, adds our author, whoever will be at the pains of perusing *Photius's Bibliotheca*, *Jerom's Catalogue of Ecclesiastical Writers*, and *Eusebius's History*, will soon perceive how little reason *Celsus*, *Porphyry*, and *Julian* had, to represent the whole body of christians as a
and

out power, without intrigues, without human help, without philosophy, without eloquence; contemptible, persecuted people, in one word, *earthen vessels*, triumphed over the whole world with the sound of their voice. Idols fell; temples were demolished; oracles struck dumb; the reign of the devil abolished; the strongest inclinations of nature diverted from their course; people's ancient habits changed; old superstitions annihilated; all the devil's charms, where-with he had stupified mankind, were dissolved; people flocked in crouds to adore Jesus Christ; the great and the small, the learned and the ignorant, kings and subjects, whole provinces, presented themselves at the foot of the cross, and every thought was captivated to the obedience of Christ: It is not enough to say, *This is the finger of God*: we must rather exclaim, *This is the out-stretched arm of the Lord!* O happy *earthen vessels!* glory in that ye were only dust and ashes, your weakness, brittleness, and nothingness, display a thousand times more the glory of the great master, who employed you, than the greatest dignity could have displayed it, had ye been golden vessels, angels or cherubims, dominions or thrones!

Observe, farther, there are *two* sorts of explications. The first is simple, and plain, and needs only to be *proposed*, and enlivened with clear and agreeable elucidations.

The other kind of explications must not only be stated and explained: but they must also be *confirmed* by sufficient evidence. Sometimes a text speaks of a *fact*, which can be confirmed only by proofs of fact. Sometimes it is a matter of *right*,
that

pack of rude, uncivilized, and illiterate barbarians." *Turner's Enquiry into the Ca-* *lumnies cast on the Primitive Christians, chap. viii.*

that must be established by proofs of right. And sometimes it is a subject, made up of *both* fact and right, and consequently proofs of right, as well as proofs of fact, must be adduced. We will give an example of each.

For the first, take this text, Phil. ii. 6. *Jesus Christ, being in the form of God, thought it not robbery to be equal with God.* Having explained what it is to be in the *form of God*, and to *count it not robbery to be equal with God*, namely, that it is to be God, essentially equal with the Father, and co-eternal with him, &c. you must needs make use of proofs of *fact* on this occasion; for, every one sees, it is a fact, which it is necessary to *prove*, not merely by the force of S. Paul's terms: but also by many other Scripture-proofs, which establish the divinity of Jesus Christ. (5)

But

(5) *Jesus Christ was in the form of God.* Qui cum in *forma Dei* esset, inquit. Si homo tantummodo Christus in *immagine Dei*, non in *forma Dei* relatus fuisset. Hominem enim scimus ad *imaginem*, non ad *formam Dei* factum. Quis ergo est iste qui in *forma Dei* factus est angelus? Sed nec in angelis *formam Dei* legimus, nisi quoniam hic precipuus ac generosus, præ omnibus Dei filius verbum Dei; imitator omnium paternorum operum, dum et ipse operatur sicut et pater ejus, forma est Dei patris, &c. *Novat. de Trin. cap. 17.*

The Socinians have taken unwearied pains with this text, and subvert the sense of it entirely by rendering it thus.

Jesus being in the form of God, committed not robbery, by equaling himself with God, or, thought not of the robbery of being equal with God. *Life of Biddle, p. 38.*

We have *three* principal objections to this reading. 1. It does not agree with the *scope* of the apostle, S. Paul is speaking of the *humility* of Christ. What proof of *humility* is it in a *creature* not to equal himself with God? 2. It does not agree with the *usual manner of expressing* the idea in this reading by other writers. The patrons of this version therefore are obliged to quit the *Greek* idiom, and to try to find a *Latin* parallel. 3. It is inconsistent with the *antithesis*. *Form of God*, and

form

But were you to preach from the 14th and 15th verses of the same chapter, *Do all things without murmurings, and disputings: that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the word of life*; it is evident, that, after you have explained the vices, which S. Paul forbids, and the virtues, which he recommends, the exhortation must be confirmed by reasons of *right*, which shew how unworthy and contrary to our calling these vices are; how much beauty and propriety in the virtues enjoined; and how strong our obligations are to abstain from the one, and to practise the other. (6)

Our

form of a servant, are of similar import. If the one stands for *real humanity*, the other must be put for *true divinity*. A Greek father speaks well on this article. Ego enim hoc quod scriptum est, in *forma esse Dei*, idem valere arbitror atque in *substantia esse Dei*. Ut enim *formam* assumpsisse *servi*, illud significat, dominum in *substantia* fuisse *humanitatis* nostre; ita qui in *forma Dei* esse dicit, *proprietaem divine substantiæ* demonstrat. *Basil. contra Eunom. ap Theodoret, Dial. 2.*

The chief arguments of the Socinians against our sense of the text are these—*Nemo sibi ipse æqualis esse possit*. Here they change the *object*, we do not affirm, that Jesus is equal with *himself*: but we say equal with the *Father*. In Græco non fit æqualem esse Deo: sed

æqualia, hoc est, per græcismum, æqualiter esse Deo, esse *in*fiar Dei. We deny, that this is the *full meaning* of the phrase. *Ad tempus deposuerit istam suam cum Deo æqualitatem*. We say he *concealed* it. Videndum est, an non *commode* etiam verba hæc verti possint *voluit rapere æqualitatem*. Our object is not *convenience*: but *truth*. Who does not see, that these expositors are at a loss to know what ground to take? It is impossible to defend their exposition by *all* their arguments; for the allowing of one, is the denying of the rest: but no one will support it. *Vid. Catechests Ecclesiar. Polonicar. corrected and enlarged by Crellius, Seblichtingius, Ruarus, and Wisowat. Sectio iv. de Persona Christi.*

(6) Phil. ii. 15. *In medio perver-*

Our third example includes proofs of *both* kinds. Take the 7th verse of the same chapter, *Jesus Christ made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men*: (7) or the 8th verse, *And being found in fashion as a man, he humbled himself, and became obedient to the death of the cross*: or the 9th verse, which speaks of Christ's exaltation. (8) Having explained

perversa, et distorta. Sic Act. ii. 40. Verba hæc desumpta sunt ex Deut. xxxii. 20. Σκολιος est obliquus, cui opponitur ορθος. Διεστραμμενοι Græcis vocantur, qui habent oculos distortos, et est descriptio venustissima dolorum hujus mundi.

Luceis, ut luminaria. Splendore veræ doctrinæ, et sanctæ vitæ.

(7) *Jesus Christ took upon him the form of a servant*. A learned foreign professor of divinity speaks well on this, and the preceding verse.

Glossa istius dicti Sociniana insulsa est.

1. In *forma Dei* esse, est esse *Deum ipsum*. Quia, &c.

2. *Forma servi* in membro opposito notat *verum hominem*.

3. Vox *μερφης* non quidem hic præcise et immediate divinam essentiam et naturam notat, sed eam *connotat*.

4. Christus non dicitur λαβων accipiens formam Dei: sed *υπαρχων εν μορφη θεου*, quæ *υπαρξις* includit indistincte divinam ουσιαν, quæ cui deest is in S. literis non dicitur *υπαρχων εν μορφη θεου*.

5. Hic το εν μορφη θεου υπαρχειν, et το ειναι ισα θεω *indistracte conjunguntur*. At nulli personæ nisi quæ Deus altissimus est competit τω æqualem esse Deo.

6. Tribuitur *exinanitio* divinæ naturæ *non absolute*: sed *σχητικως*.

7. *Forma servi* non potest esse sine humana natura; divina forma non potest esse sine Deitate.

8. Etsi sint quædam voces in Scriptura, quarum usus est rarior, *non tamen sequitur*, eas voces esse *synonymas*.

9. Ex verbis *habitu inventus est ut homo* apparet Christum esse incarnatum.

10. Vocabulum δουλος *ministrium* in genere notat, non *mancipium* in specie. *Nicol. Arnoldi Relig. Socin. seu Catech. Ραcov. Refutat. cap. 1. de persona Christi*.

(8) Ex obscurissimis sacræ Scripturæ locis hic merito locus censeatur. Vix alius in disceptationibus cum Photinianis, imo et Lutheranis nobilior aut magis decantatus locus. Αρπαγμος vel αρπαγη (nam eadem esse nemo dubitat)

explained the subject, you must endeavour to confirm it, not only by proofs of fact, but also by proofs of right; to which purpose you must prove, 1. That the fact *is*, as S. Paul says. And 2. That it *ought to be*, as it is, by reasons taken from the wisdom of God, &c.

In like manner in discussing this text, *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*; after you have proposed in a few words the apostle's doctrine, it ought to be confirmed, (9) as well by proofs of fact, which make

tat) haud raro Græcis pro præda aut spoliis quæ parta victoria aut expugnata urbe victoribus cedunt. Christus homo cum in terris ageret, non duxit sibi faciendum, ut numine suo ad ostentationem uteretur; sed contra, exinanitionis statum prætulit. *Cassaub. de verb. usu. diatrib.*

(9) *After you have proposed a doctrine, you must confirm it.* This appears to me one of the most important rules in this essay; for, if every christian ought to be ready to render a reason for the hope, that is in him, how much more requisite is it for an intelligent teacher of a rational religion to recommend his doctrine to reasonable hearers by sound solid argumentation? Positive assertions, however accredited by the voice, gesture, zeal, and vehemence of a preacher, make no impressions on his wiser hearers, while they, who are insensible to every thing else, are

carried away with *evidence*. I have heard of an enthusiast, who, after he had withstood promises and penalties, was reduced by *reasoning* to the sad necessity of obstinately exclaiming, Argument! Argument! The Lord rebuke thee, Argument!

Pagan rhetoricians all agree in making evidence essential to persuasion. Aristotle, who makes an oration consist of *four* parts, Quintilian, who makes *five*, and Cicero, who makes *six*, agree in calling *confirmation* one part. *Narration* states the matter, and gives the hearer to understand *what* the orator is speaking of. *Confirmation* informs the auditor *why* he ought to believe what the speaker has been narrating. The first informs the *understanding*, the last addresses the *will*. Each has a different object, and both are essential to rational conviction. “*Narratio est rerum gestarum, vel perinde ut gestarum, expositio.*”

make it plain, that God has always been pleased to observe this method, as by proofs of right, which shew that he does thus with a great deal of wisdom.

expositio. *Confirmatio* est per quam *argumentando* nostræ causæ *fidem*, et *auctoritatem* adjungit oratio. - - - Cum enim auditor per narrationem rem intellexerit, et argumentis, exemplis, testibus, *probatum cognoverit*, satis jam doctus videri potest." *Majoragii Comment. in Partit. Orat.* p. 10.

Vitringa gives us an example of this way of discussing a subject from John iv. 24. *God is a spirit.* This doctrine must first be *clearly stated* by removing every gross material notion of the supreme Being; and by giving as just ideas of his attributes as can be given. Then the *truth* of this idea of God must be *confirmed by solid proof.* The subject would admit of very laborious, refined, and accurate reasoning; but, as it is a popular notion, that only falsehood requires long and laborious reasoning; (which, by the way, is not true.) the preacher, who would edify his hearers, must yield to this prejudice, and must reduce his reasoning, if possible, to a level with the capacities of the lowest of his people. *Demonstratio*, quæ petitur ex ratione, ne sit operosa, vel subtilis: sed brevior,

clara, plana, ut ab omnibus, et *rudioribus* etiam, percipi et intelligi possit.

His transition from the *demonstrative* to the *pathetic* and *practical* part of this subject is, I think, very natural, and therefore very beautiful. "But is it sufficient, think ye, my hearers! to assent to the truth of this proposition in my text, *God is not matter: but spirit?* Is it enough to believe, that he is a wise, a good, an eternal spirit? By no means. Let us approach a mirror, that gives us the most perfect image of this adorable spirit. Let us pause, and contemplate the object, and try whether we cannot derive some useful knowledge from it. If God be a *spirit*, none but *spiritual* men can hold communion with him." &c. "Here, adds he, the preacher may describe the scripturally spiritual man." Here then the preacher enters the conscience, comes home to the heart, condemns all inordinate passions as inconsistent with communion with a holy God, and excites those graces, by which men hold fellowship with him, *Vitringæ Observat. Sac. tom. ii. Method. Homiletica, par. ii. cap. vi. De applicatione.*

wisdom. (1) You will meet with an almost infinite number of texts of this nature. (2)

There are sometimes texts of explication, in which we are obliged to explain some one great and important article consisting of many branches. As for example, predestination; and efficacious, converting grace. (3) In this case you may either reduce

(1) Heb. xii. 5, 6. *Legenda hæc interrogatiue.* Prov. iii. 12, 11. *Quidam in adversis recalcitrant, alii animum despondent; neutrum faciendum Christianis, quibus eximie competit nomen filiorum Dei. Nam si vere sunt Christiani, adversa talia illis non evenient nisi ex decreto quodam Dei in ipsis benevoli.* Nempe ut si quid fordis adhæret excoquatur, aut ut ipsi per patientiæ exercitia reddantur meliores. *Grotii Annot. in locum.*

(2) *Many texts require proofs of fact and right.* Monf. Saurin (on Christ's divinity, Rev. v. 11, 12, 13, 14.) uses this method. "Jesus Christ is supremely adorable, and Jesus Christ is supremely adored by intelligences the most worthy of imitation. He is supremely *adorable*; is a question of *right*. He is supremely *adored*; is a question of *fact*. 1. The question of *right* is decided by the idea, which Scripture gives us of Jesus Christ. It attributes three things to him, which must be supposed in an object of supreme adoration: 1. An eminence of perfections.

Eternity, Immensity, Omniscience, &c. 2. That supreme bounty, that sovereign communication, that intimate relation to our happiness, which is a second title of adoration. 3. An empire over the creatures.---The first of these requires the adoration of our mind. The second of our heart. The third of our life. The question of *fact*, That Jesus Christ is supremely adored by intelligences the most worthy of being models to us, is answered by Stephen, Acts. vii. 59. By the angels in the text, &c. &c. *Saurin Ser. tom. ii. f. quatrieme.*

(3) *Sometimes we are obliged to explain predestination.* There were some in Augustine's time, who believed---that all men sinned in Adam---that man was not saved by good works: but by the regenerating grace of God---that salvation by Jesus Christ was proposed to all men---that whoever believed in him, and obeyed him, should be saved---and that such people were chosen of God to eternal felicity. On these principles, they supposed the

duce the matter to a certain number of *propositions*, and discuss them one after another ; or you may

preaching of predestination unedifying, and even discouraging to their hearers ; and turned all their attention to the producing of faith and repentance in them. *Prosper* and *Hilary* consulted *S. Austin* on this subject, and he wrote his answer in two books, the one entitled *De Prædestinatione*, the other *De Dono Perseverantiæ*. The sum seems to be---that the Holy Ghost had revealed the doctrine of predestination---that Christ and his apostles taught it---that it naturally tended to subdue the pride of man---that it excited gratitude and love to God---that it inflamed men with zeal for morality---and that therefore it ought to be preached. However, it ought to be preached *wisely*.---It should not be preached indiscriminately and carelessly to those, who perhaps would not understand, and therefore would abuse it.—People should not be told, Do what ye will, if ye be predestinated, ye shall be saved.—Nor should they be told, that their acceptance of grace puts them into the number of the elect.—We should rather pray for their conversion ; for perhaps they, who have not yet believed, may be in the number of the elect—they should be directed *to run*, and assured that they shall *obtain*.—And

in short, the prescience of God should be so preached as never to indulge the idleness of men : but, on the contrary, to excite them to action. Non dicatur hominibus, sine curratis, sine dormiatis, quod vos esse præscivit, qui falli non potest, hoc eritis : sed dicendum est, sic currite ut comprehendatis, atque ipso cursu vestro ita vos esse præcognitos noveritis, ut legitime curreretis : et si quo alio modo Dei præscientia prædicari potest, ut hominis segnitia repellatur. *Aug. Op. tom. vii. De Don. Persev. lib. ii. cap. 27.*

Some pious men, who believe predestination, cannot reconcile the preaching of Jesus Christ to all men indiscriminately with it ; much less can they address to them those convincing arguments, those powerful demonstrations, those tender expostulations, those authoritative calls, in a word, that moral suasion, with which Scripture abounds. They can only preach the Gospel to the elect, in the hearing of the reprobate. To these we may justly address not the jingling language, but the sound sentiment of a father. Quæ Deus occulta esse voluit, non sunt scrutanda ; quæ autem manifesta sunt, non sunt neganda, ne in illis illicite curiosi, in his damnabiliter inve-

may reduce them to a certain number of *questions*, and discuss them in like manner: (4) but you ought

inveniamur ingrati. *Ambros. De Vocat. Gentil. cap. 7.*

Some have even scrupled to pray for the conversion of infidels, lest they should pray for the non-elect; and others have ventured to affirm, that all the Scriptures are addressed to good men, and not a word directed to the unregenerate. The last seem incorrigible: but to the former, we would beg leave to propose four questions.

1. Can an *unknown decree* be a rule of action to us? Deut. xxix. 29. Prov. ii. 13.

2. Is not the christian minister's *commission* to preach the Gospel to *every creature*? Mark xvi. 15.

3. Did not inspired writers *persuade men*? 2 Cor. v. 11. Acts xxviii. 23. xxvi. 28.

4. Has not a general *address* to men's consciences been greatly *successful* in the conversion of sinners? Acts ii. 23. 36, 37, 38. 40, 41.

(4) *You may reduce your text to a number of propositions.* The following example seems to me just and beautiful. The text is Numb. xxiv. 11. *I thought to promote thee to great honour: but, lo! the Lord hath kept thee back from honour.* After making an exordium of the history, the preacher lays down these propositions.

1. That the generality of *superiors*, by a stretch of their authority, are willing to demand illegal and unwarrantable things of *ecclesiastical persons*.

2. That the method and *artifice*, by which they think to prevail over mercenary men, is the specious offer of *preferment* and honour.

3. That the common way to worldly grandeur is to study the *tempers*, and conform to the *principles* of those, who are in a condition to oblige us with them.

4. That *plain dealing* is the usual bar and *impediment* to a good man's advancement.

5. That it is still the duty of a good man, notwithstanding the allurements and temptations of this world, to act agreeably to his *conscience*, and the laws of his God.

6. That a person who acts thus impartially between the commands of his prince and the dictates of his conscience, will find infinite *comfort* and satisfaction, although he misses those advantages, which flatterers and temporizers may gain for the present. *Dr. Coney's Sermon before the University of Oxford, 1710. Honesty and plain-dealing an usual bar to honour and preferment.*

Sometimes the nature of a text requires both *propositions*

ought (choose which way you will.) to take particular care not to lay down any proposition, or any question, which is not formally contained in your text, or which does not follow by a near and easy consequence; (5) for otherwise you would discuss the matter in a common-place way. (6)

For

and *question*. Heb. xi. 1. *Faith is the substance of things hoped for, the evidence of things not seen.* It would not be improper to affirm, 1. that there are invisible objects of faith and hope; and, 2. to enquire how faith gives a substance, and an evidence to things not seen? This method is proper, when one part of a text is clear and evident, and the other difficult; *affirmation* is proper in the first, and *enquiry* in the last. Thus one of our old divines on Mat. x. 29, 30. "1. I will describe providence, 2. I will prove that all events are guided by it. 3. I will answer some doubts concerning it." *Bishop Hopkins on Providence.*

(5) *Lay down no proposition, which is not formally contained in the text, or easily inferred from it.* Let us try the following example. 2 Tim. iv. 11. *Only Luke is with me.* "The Holy Ghost, says the preacher, hath erected this sacred monument, even the text, IN WHICH S. Luke's christian valour, his unparalleled constancy, his mutual correspondence, with S. Paul, are all engraven in such characters, as that neither time nor

envy will be ever able to obliterate, for *only Luke is with me.* The words are an entire proposition, whereof S. Luke is the *subject*.—S. Paul (who is understood in the pronoun *me*) is the *predicate*.—The *Copula*, that unites both, is *constancy*, included in the phrase *εστὶ μετῶς, only is.*" That the friendship, the courage, and the constancy of these two eminent men may be collected from the whole *history* of their mutual labours, we allow: but that either of these is derivable from the *text*, we deny. Were we to suppose, for a moment, that we had nothing remaining of the history of Luke's knowledge of S. Paul but this text, could we indeed assure ourselves that Luke the *evangelist* was intended—that he was with Paul *yesterday*—that he would be with him *to-morrow*—that he was with him of *necessity* or of *choice*—that he possessed *qualities* to render him worthy of the friendship of a S. Paul? &c. In all such sermons as these, preachers derive much from other places justly, more from their own conjectures fancifully, and generally very little from their texts. When
a man

For example. *It is God, who worketh effectually in you both to will and to do of his own good pleasure.* (7)

After

a man would know what is in his text, he should suppose the text *the whole* of his information. *Jenner's Sermon on the Life and Death of St. Luke, preached at Great S. Mary's, Cambridge, 1676.*

Here follows another example from that famous sermon, which Mr. (afterwards archbishop.) *Sancroft* preached at Westminster-abbey, at the consecration of seven Lord-Bishops at the restoration. This is the text. "*For this cause left I thee in Crete, that thou shouldest set in order the things, that are wanting, and ordain elders in every city, as I had appointed thee.*" Titus i. 5. The plain meaning of this passage is this, S. Paul, an extraordinary officer in the primitive church, appoints Titus his deputy, *pro hac vice*, to officiate in some affairs which *he* (S. Paul) had arranged, and particularly to pray with the churches, and to lay his hands on those officers, whom *they* (the churches) by lot should elect. See Acts i. 15. — 26. vi. 3, 4, 5, 6. Our preacher calls this "a hierarchical epistle---says, Titus was a metropolitan, or archbishop of Crete, and of the neighbouring islands---invests him with a plenitude of power---and very learnedly concludes, that Crete is a fortress of the English episcopal cause." Let

us hear his reasoning. "In these words we have three parts. 1. The creation of a power in the person of Titus, a metropolitcal power over the whole island of Crete. *I left thee in Crete.*

2. The end of this institution --- to make bishops and to govern them, &c.

3. The limitation of all to apostolical rescript, &c.

1. The erecting of the power. *I left thee in Crete.*

Where we have these particulars, 1. the original of this power in *Ego*. 2. The subject of it in *Te: Ego Te*. 3. The conveyance in *Ego reliqui*.

4. The extent in *reliqui Crete.*"

I wonder what S. Paul would say to this exposition. If we look at this clause of the text only, *I left thee in Crete*, we may indeed discover Paul, Titus, and Crete: but who can discover hierarchical power---conveyance---extent, &c?

If we would frame a clause to serve the subject, it should contain these particulars.

1. The original of a power in *Jesus Christ*. 2. The subjects of it in *successive bishops*. 3. A conveyance in some clear express appointments.

4. An extent in a diocese consisting of so many parishes. But there is nothing of this in the text.

A man must be very willing to part with his religious liberty,

who gives it up to such reasoning

After you have explained what it is *to will*, and and what *to do*, and have observed in a few words, that

soning as this: S. Paul left Titus in Crete, therefore *princes* have a power of appointing Lord-Bishops. S. Paul left Titus in Crete, therefore *bishops in all countries*, and *in all ages*, have a power to govern other ministers by oaths, subscriptions, canons, &c. S. Paul left Titus in Crete, therefore episcopacy is *jure divino*. S. Paul left Titus in Crete, therefore metropolitans have a right to *extend their dominion* over whole provinces. Try a similar proposition of S. Paul, *I left a cloak at Troas with Carpus*. Apply *original power—subject—conveyance—extent*—to this cloak, and see what can be made of it. This sermon, exclusive of the doctrine, is one of the most contemptible performances, that I have ever seen. To use the preacher's own words, he *whips theology with grammar's rods* till every *alphabetarian* knows *oppidum* from *oppidatim*.

Were theological writers to avoid the puerile practice of crumbling texts into *words*, and *syllables*, and to attend to the *general scope*, and *meaning* of the biblical writers, they would gather religion up into its primitive simplicity and beauty; but while our *masters of the sentences* heat the *Scriptures* with fancy, and,

like Peter Lombard, find *three equal divine persons* in the *Bava Elobim* of Moses, Gen. i. 1. and, with Tertullian and S. Jerom, the *head-ach*, or the *ear-ach* in S. Paul's *thorn in the flesh*; one *Aquinas* will hunt for the *cholic*, and another for an *epilepsy* in the same words, and our devotional books will evaporate all the meaning of the oracles of God. Without this art it would be impossible to multiply expositions of plain words. Father *Le Long* reckons up above six hundred expositors of the plain book of Psalms. I believe he might have found a thousand, and probably the book is understood as well without any of them all.

(6) *Avoid a common-place way of preaching, and explain the subject.* The best way of proving the truth of religion is to *explain* it justly; for it carries its own evidence along with it, when we represent it in its native purity. --- There is no art, nor science, that is not taught coherently by principles and method, in a connected train of instructions. Religion is the only thing that is not taught thus to christians. In their childhood they have a little dry catechism put into their hands, which they learn by rote, without understanding the sense

that S. Paul's meaning is, that God is the author of both in us by the power of his grace; you may reduce the whole explication of the operation of this grace to five or six propositions. (8)

1. God by his holy spirit illuminates the *understandings* of men; for working in us *to will* must necessarily be by illuminating the understanding. 2. That operation of grace, which illuminates the understanding, is practical, and not barely speculative; but descends even to the *heart*. S. Paul says, God *works in us to do*. (9)

3. The *first dispositions* to conversion are effects of grace as well as conversion itself, for S. Paul not only says, God worketh in us *to do*; but he adds, he worketh in us *to will*; now this will consists in dispositions to conversion. 4. This operation of grace does not consist in putting us in a state capable of converting ourselves, as the admirers of sufficient grace say; but it *actually converts*

verts

sense of it. And after that they have no other instruction but what they can gather from sermons upon unconnected general subjects. I would, therefore, have preachers teach people the first principles of their religion: and by a *due method lead them on to the highest mysteries of it*. *Cambray's Dialogues on Eloquence, Dial. 3.*

(7) See the reason of this translation in the chap. on division, page 62.

(8) *God is the author of both willing and doing*. Duae sunt praecipuae partes in agendo, voluntas et potentia effectus; utramque in solidum deo asserit; quid amplius nobis ref-

tat in quo gloriemur? Nec dubium est quin perinde valeat haec partitio, ac si Paulus uno verbo totum dixisset; voluntas enim fundamentum est; effectus, absoluta aedificii superficies. Ac multo plus expressit, quam si deum initium et finem autorem dixisset; tunc enim cavillarentur sophistae, aliquid medium relinquere hominibus: nunc autem quid omnino proprium nobis reperient? *Calvinus in Phil. ii. 13.*

(9) *God works in us to do*. Οχι ειπεν, εργαζεσθε, αλλα, κατεργαζεσθε, τραπεσι, μετα πολλης της σπουδης, μετα πολλης της επιμελειας. *Chrysof. in Phil. Λογ. η.*

verts us; for the apostle says, *God worketh in us to will and to do.* 5. The operation of this grace, which converts us, is of victorious *efficacy*, and obtains its end in spite of all the resistances of nature; for S. Paul says, *God effectually worketh in us to will and to do*; which means, that when he displays this grace, nothing can resist him. 6. When God converts us, whatever irresistibility there is in his grace, he displays it nevertheless in us in a way, which neither destroys our nature, nor offers any violence to our will; for S. Paul says, *God worketh in us to will*; that is to say, he converts us by inspiring us with love for his Gospel in gentle ways suited to the faculties of our souls. (1)

Above all, take care to *arrange* your propositions well, when you take this method. Place the most general first, and follow the order of our knowledge, so that the first propositions may serve

(1) *God worketh in us to will and to do.* The necessity of *divine influence* in conversion was once the popular doctrine of this country, and when the pulpits began to speak another language, the following complaints were justly made. *Hæc autem a Christo revelata, et in novo testamento contenta dogmata, eo magis concionum argumenta esse oportet, quo a nonnullis nimis negliguntur. Quam raro enim plebs hodie in vera regenerationis natura eruditur? Quam raro absoluta Christi, ut mediatoris, cognoscendi necessitas tractatur? Concionatores audire affirmantes, illu-*

minationem supernaturalem esse ad veram et salutarem rerum divinarum intelligentiam necessariam, jam insolens est et inusitatum. Immo quoties contrarium audimus? Quam vero usitatum naturæ vires everhere? Sed quam raro evangelica et apostolica justificationis notio traditur? Si quis justitiam Christi imputatam tueatur, novitatum affectatorem appellant. De fide, ut justitiæ nostræ renunciationem, et justitiæ Christi applicationem, spei item salutis in Jesu tantem merito collocationem in se continentem disserere, immo istam ideam vel obiter tangere portentosa fere habetur;

serve as steps to the second, the second to the third, and so of the rest. (2)

Some-

tur. Si quis *veterem doctrinam de justificatione per fidem solam* revocare et inculcare voluerit, confestim illum *heterodoxum* esse exclamant et vociferantur.—De concionatore aliquo, qui hæc argumenta tractare aggredieretur, memini ut probrum dici solitum; *Presbyterianorum more* concionatur. Sed si ita res se habeat, enixe precor adauctum iri presbyterianorum numerum. *Edwardi, concionat. apud Piercii. vindic. frat. dissent. pars. iii. cap. 14.*

(2) *Arrange your propositions well.* Nothing elucidates a subject more than a conformity to this rule. Strictly speaking, this belongs to the logician: but it is so essential to persuasion that orators always make arrangement, or disposition a part of rhetoric. Cicero's three words are well known, *apte, distincte, ornate.* An orator speaks *aptly* or pertinently, when he accommodates his subject to events, persons, times, places, &c. and he speaks *distinctly*, when he *arranges* his ideas, his arguments, and his words *regularly.* *Distincte,* says a commentator on Cicero, *hoc dispositionis, sive collocationis est, tum omnium orationis partium, tum singularum; neque rerum tantum, sed etiam*

verborum, &c. Wolfii Comm. in lib. de offic. i.

Example of a *confused* arrangement. 1. John iii. 1. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* The preacher divides the text into *five* parts, 1. The *kind of love, what manner of love.* 2. The *author of it, the Father.* 3. The *freeness of it, hath bestowed.* 4. The *effects, that we should be called the sons of God.* 5. The *adverb of demonstration, behold.* This division is trite and trifling. The principal object in contemplation is *adoption*, which the preacher should have *explained.* The apostle's *disposition* of mind in considering it is the next article; he is *holily astonished* at that profusion of divine love, which was displayed in it. The preacher might easily have *proved, illustrated, and applied* this to his hearers. These two parts contain the whole text. *Dr. Gibber's Sermons. Ser. xxv.*

Here follows a *second* example. 1 Pet. iii. 13. *Who is he that will harm you, if ye be followers of that, which is good.* This subject is divided into *six* parts. 1. The *good* that is to be followed, 2. *How*

Sometimes, what you have to explain in a text will consist of one or more *simple terms*. Sometimes

it is to be followed. 3. What is the *harm*, which they, who follow that which is good, are secured from. 4. From *whose* harming the security is. 5. *When* they are secured. 6. *Why* they are secured. This dog-trot division is vicious; for some of the last articles are contained in the first; nor does it give the meaning of the apostle. The design of S. Peter is to affirm, that, let christians suffer what they may, yet, *on the whole*, their advantages being greater than their disadvantages, they receive no real loss: but acquire much gain. The following verses are full to this purpose. This subject therefore ought to be discussed in two general propositions. 1. A christian is a follower of that which is good. His principles and his practices tend to the good of himself—of his family—of his neighbourhood—of his church—of his country—of the whole world. 2. No man can harm such a person. No pious man will attempt to do it. No politick legislators will do it. No prudent head of a family will do it. If wicked men aim at it, they cannot do it, for christians have a good cause—a good conscience—a powerful protector—a rich re-

ward—and all out of the reach of men. *Gibbes. Ser. xx.*

It would be unjust to this author, not to add an example or two of *clear arrangement*.

Psal. cxxx. 4. *There is forgiveness with thee, that thou mayest be feared.* 1. There is forgiveness with God. 2. Forgiveness engageth penitents to venerate God. *Ser. x.*

Heb. iv. 7. *To-day, if ye will hear his voice, harden not your hearts.* 1. The Gospel is the voice of God. 2. The Gospel deserves a *hearing*. 3. The Gospel ought to be heard *to-day*. 4. If we would hear the Gospel profitably, we must *not harden our hearts*. *Ser. xii.*

Preachers are often led into illogical arrangements by attending more to the order of *words* in a text, than to the order of *things*. Thus a court-chaplain, in an assize-fermon at Exon, 1620, was misled. The text is Judges v. 23. *Curse ye Meroz - - - because they came not to help the Lord.* “ We divide the subject, says he, into *two* points. 1. The *curse* of Meroz, what it was. 2. The *crime* of Meroz, how great it was.” The order of things requires the *crime first*, and the *punishment last*. The doctor quaintly observes

times in certain ways of speaking *peculiar* to Scripture, or at least of such great importance, that they will deserve to be particularly weighed and explained. (3) Sometimes in *particles* which they call *syncategorematica*. And sometimes in propositions. For example, *simple terms* are the divine attributes, goodness, mercy, wisdom, &c. The virtues of men, faith, hope, love, &c. Their vices and passions, ambition, avarice, vengeance, wrath, &c. In short, simple terms are single words, and they are either *proper*, or *figurative*.
In

observes---that the text was spoken by *Deborah*---that *Deborah* signifies a *bee*---that this lady resembled a bee by bringing first the *honey* of praise, and last a sharp *sting* of reproof. She had more sense than her panegyrist then, for he comes tail foremost, with the sting first! *Dr. Gee's two Sermons.*

(3) *Ways of speaking peculiar to Scripture should be particularly weighed.* Priusquam de methodo Hebraïci studii agamus, observandum est esse profusum necessarium iis, qui novi Testamenti libros *penitus* intelligere optant, cujus rei hæ sunt rationes. Religio christiana non est ita cælo integra delapsa, ut nullam rationem habeat religionum, quæ antea erant, sed omnia nova hominibus afferat. Contra est veluti religionis Judæicæ surculus, at ipso trunco major ac viridior. Addit quidem Judæicæ plurima, et iis interdicit christianis, quæ in Judæis a Deo, propter eorum

σκληροκαρδιαν tolerata fuerunt; attamen multis Judæicæ religionis dogmatibus inædificat, et ab hominibus, in Judæicæ religione educatis, primum constituta est, unde fit ut in eorum libris, perpetuæ sint ad Judæicas leges, ejusdemque gentis prisca scripta allusiones. Præterea qui novum Testamentum scripsere, Græcis quidem usi sunt vocibus, sed phrasi Chaldaïca; quod hæc lingua tunc temporis in Judæa, inter Hebræos in usu majore esset quam Græca; ita ut plebs, alique Judææ incolæ eâ linguâ hellenismum, qui à Seleucidis et Lagidis eò fuerat illatus, insicerent. Itaque ad intelligendum novum Testamentum, opus est aliquâ cognitione Chaldaïsmi, aut Hebræïsmi, qui ejusdem Linguae duæ fuere dialecti. *Clerici Ars Crit. tom. i. p. 1. caput 4.* vide etiam doctissimi *Hammondi Annot. in Mar. 14. 54. Glassii Philolog. Sac. l. i. t. 4. 2. 2. Haller's Notes, vol. i. p. 124, &c.*

In order to explain *figurative* words, you must give the *meaning* of the figure in a few words, and without stopping long upon the figure pass to the thing itself. (4) And in general observe this rule,
never

(4) *In figurative texts, give the meaning of the figure in a few words, and pass to the subject itself.* The violations of this rule are endless, and they belong not to figures of speech only: but also to *idioms, proverbs, &c.* Here follows an example of each from a learned Jesuit, “ Rev. i. 12. *I turned to see the voice.* S. John does not say to *hear*: but to *see* the voice. This signifies that preachers are to make their doctrine *visible* by their *practice.*” Idle reflection! S. John *heard* a sound, and he turned to *see* the trumpet, or the *person* from whom the sound proceeded. It is a *figure*, either a metaphor or a metonymy. It has nothing to do with the lives of preachers.

To the same subject our author applies Mat. xxiii. 4. *The Pharisees lay heavy burdens on men's shoulders: but they themselves will not move them with one of their fingers.* This is a *proverb*, and it is trifling to explain how ministers move burdens with the fingers of a holy life. The general sense should be taken.

In the same manner he explains the usual phrase, *the Lord spake by the hand of such and such a prophet.* 1 Kings

xiv. 18. That is, says he, by the holy *life*, which is the *hand* of a prophet. This is a *Hebraism*, an *idiom*. Examples are endless. Some let in errors by these doors, and others, who derive only truths from the passages, are guilty of literary inaccuracies, and set very bad examples, dangerous to others, if harmless to themselves. *Labata Apparatus Concion.*

Si quis dubitaret, an qui *figurata oratione* tantopere delectantur, affectibus præpediti sint; essent duntaxat rogandi, ut vocibus propriis, quoad fieri potest, mentem suam exprimerent. Tum ex illorum inanibus conatibus, et in figuram semper delabentibus appareret illos, præ commotione cerebri, nescire quid sibi velint. Nempe de omnibus, qui nimium pigmenta rhetorica deamant, idem dici potest quod ingeniosissime de poetis Socrates in Apol. apud Plat. dicit: *ου σοφια ποιησι, &c. Non arte, sed natura quadam et veluti afflatu faciunt ut divini et vates.* Etenim hi dicunt *mulia et egregia quidem, sed nesciunt quid dicant.* Reverâ orationes valde figuratæ non conscribuntur, sine commotione animi, parum apta ad investigationem veri, sed
 ad

never insist long on a simple term, unless it be absolutely necessary; for to aim at exhausting, (as it were) and saying all, that can be said, on a single word is imprudent in a preacher, especially when there are many important matters in the text to be explained. Should any one (for example) in explaining these words of Isaiah, *His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace*, should a preacher, I say, insist on each term, and endeavour to exhaust each word, he would handle the text in a common-place way and quite tire the hearer. You ought, then, in discussing such passages, to select the most obvious articles, and to enlarge principally on essential remarks. (5)

Sometimes there are simple terms, of which you must only take notice cursorily, and *en passant*, as it were, just as they relate to the intention of the sacred author (6) For example, in S. Paul's ordinary

ad grandiloquentiam accommodatissima; ut experti sunt quicumque, furore illo rhetorico deservescente, serio cogitationes suas expenderunt. *Jo. Clerici. ars critica. tom i. p. 2. f. 1. c. 15.*

(5) *Enlarge on the most obvious articles.* The more pains, (says the Archbishop of Cambray.) the more pains an haranguer takes to dazzle me by the artifices of his discourse, the more I should despise his vanity.—I love a serious preacher, who speaks for my sake, and not for his own; who seeks my salvation, and not his own vain-glory.—I would have him naturally a

man of good-sense, and to reduce all he says to good sense as the standard of his discourse. His studies should be solid: he should apply himself to reason justly; and induttriously avoid all subtil and over-refined notions. He should distrust his imagination; and not let it influence his judgment. *He should ground every discourse upon some evident principle; and from that draw the most obvious and natural consequences.* Letter to the French Academy, sect. 4.

(6) *Some simple terms require only a cursory explanation.* Thus, for example, Rom. ix. 1. *I say the truth in Christ.*

It

dinary salutations, *Grace be to you, and peace from God our Father, and from our Lord Jesus Christ*, it must not be imagined, that each of the terms or phrases, is to be considered *ex professo*, either *grace*, or *peace*, or *God the Father*, or *Jesus Christ* : but the whole text is to be considered as a *salutation*, a benediction, an introduction to the epistle, and in these views make necessary remarks on the terms.

Observe

It would be absurd here to go about explaining each term, the evident meaning is, I speak the truth *as a christian*. I speak, as a christian ought always to speak, very sincerely.

Again, verse 3. *I could wish that myself were accursed from Christ*. To be *in Christ*, in the style of S. Paul, is to be a christian, a member of a christian church ; and to be anathematized, or *accursed from Christ* is to be excommunicated or separated from a christian church. See *Biblioth. Anc. et. Mod. pour l'an. 1714. tom. i.*

Were a man to preach from the first of these passages, he ought to dismiss the letter in some such manner, as that above-mentioned, and to discuss the meaning of the apostle in such a proposition as this, *Speaking truth is essential to the christian character*.

Were he to preach from the last, he might include the sense in this proposition, *christians in some circumstances are to be commended for submitting to unjust censures*.

It is very possible for an expositor to give the exact sense of every word in a text, and yet to miss the true sense of the whole text made up of these words. I could give examples of sermons, in which this has been done : but perhaps it is needless to introduce these venders of bagatelles at present.

S. Jerom, who is frequently inconsistent with himself, says, in one place, “ *All words, syllables, accents, and points, in Holy Scripture, are full of meaning*. Singuli sermones, syllabæ, apices, puncta, in divinis Scripturis, plena sunt sensibus.” He was led into this error by the words, which he was explaining. They are these. *The Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel*. Eph. iii. 6. Certainly the compound words ΣΥΓκλη-ρονομα--ΣΥΣσωμα—ΣΥΜμ-ελοια, are important and beautiful, and the compound is essential to S. Paul’s meaning ; here therefore, a syllable is full of meaning : but fifty such passages

Observe the method of Mons. Daille in his expofitions of the Epiftles to the Philippians and Coloffians. (7) In one word, take care to explain
fimple

fages would not to be fufficient to eftablifh fuch a general canon of interpretation, as this father lays down. *In cap. iii. Epift. ad Ephef.*

He fpeaks better in another place, although inconfiftently with his former rule. "The Gospel does not lie in the *found*: but in the *fenfe* of Scripture. *Nec putemus in verbis Scripturarum eſſe evangelium, ſed in ſenſu. Non in ſuperficie, ſed in medulla. Non in Sermonum foliis, ſed in radice rationis. In Epift. ad Galat. cap. i.*

(7) Obſerve the method of Mons. Daille. This famous preacher expounds the epiftles to the Philippians and Coloffians in a courſe of fermons. He uſually takes for text that number of verſes, more or leſs, which contains the whole ſubject, of which the apoſtle ſpeaks. He does not trifſe with *terms*: but he takes the *ſubject*, and, collecting it into two, three, or four propoſitions, diſcuſſes it in a ſenſible and edifying manner. One example follows. Phil. iii. 18, 19. *Many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is their*

ſhame, who mind earthly things.

The exordium of this ſermon is taken from Mat. xiii. 24, &c. and the ſubject is divided into two parts. 1. The manner of St. Paul's addreſs. *I have told you often, and now tell you even weeping.* 2. The matter of it. It is a deſcription of bad chriſtians and bad miniſters in the chriſtian church. They are remarkable for five bad qualities, or conditions. 1. They are *enemies of the croſs of Chriſt.* 2. *Their end is deſtruction.* 3. *Their god is their belly.* 4. *They glory in their ſhame.* 5. *They mind earthly things.* The firſt part of this ſermon diſtinguiſhes the chriſtian miniſter from raving pagan prieſts, from dry phlegmatick philoſophers, from ſelfiſh ſuperſtitious rabbies, and from dull unfeeling animals of all kinds, and deſcribes the wiſe, vigilant, and tender character of a true paſtor. The laſt part characterizes bad men, and wicked miniſters. The two parts form a ſtrong contraſt, and the ſermon concludes with a touching affecting recapitulation by way of application to the conſciences and conduct of the auditors. *Sur l'Ep. Aux Philip, Serm. ving-troisiesme.*

The laſt mark of bad miniſters,

simple terms as much as possible in relation to the present *design* of the sacred author, and to the circumstances of the text; for by these means you will avoid common-places, and say proper and agreeable things. (8)

Some-

nisters, that is, a *principal attention to secular affairs*, was evidently on the English clergy during the reigns of the Stuarts, and their prostitution of preaching to *state designs* contributed more than any other thing to bring in irreligion, deism, and atheism. Before the civil war, they, whom the *book of sports* had not banished from church, were taught *passive obedience, non-resistance*, and the *divine right of kings*. And after the restoration, *communion with God, confession of sin, praying by the spirit*, yea, the *Scriptures* themselves were ridiculed, for the sake of ridiculing the dissenters, who held them sacred. See *Professor Haliburton on Nat. and Revealed Religion, chap. i. on the Rise and Growth of Deism*.

(8) *Explain simple terms by the design of the writer*. The inspired writers had *designs* in writing, and ministers should have *design* in preaching. If they have not they deserve the following censure. "Nothing could be more severe or rigid than the conditions formerly prescribed to writers; when criticism took place, and regularity and order were

thought essential in a treatise. — It was a yoke it seems which our forefathers bore; but which for our parts we have generously thrown off. — Now the most confused head, if fraught with a little invention, and provided with *common-place-book* learning may exert itself to as much advantage as the most orderly and well settled judgment. — It is the perfection of certain *grotesque* painters, to keep as far from nature as possible. To find a *likeness* in their works, is to find the greatest fault imaginable. A natural *connexion* is a slur. A *coherence*, a *design*, a *meaning* is against their purpose, and destroys the very spirit and genius of their workmanship. — This is the manner of writing so much admired and imitated in our age, that we have scarce the idea of any other model. We know little indeed of the difference between one *model* or *character* of writing and another. All runs to the same tune, and beats exactly one and the same measure. Nothing, one would think, could be more tedious than this uniform *pace*. The common *amble*, or *Canterbury*

Sometimes you will meet with texts, the simple terms of which must be discussed professedly ; (9) and

is not, I am persuaded, more tiresome to a good rider, than this *see-saw* of essay-writers is to an able reader. The just composer of a legitimate piece is like an able traveller, who exactly measures his journey, considers his ground, premeditates his stages, and intervals of relaxation and intention, to the very conclusion of his undertaking, &c. *Characteristics*, vol. iii. *Mis.* I. c. I. 3.

One of our most judicious modern writers strongly recommends *unity of design* to preachers. "Some, says he, make their discourses little more than general essays on virtue and vice, without a strict adherence to the *leading sentiment* of their text, and without any particular and determinate *design*. A method of conveying moral instruction no less injudicious, than if a teacher of botany were to content himself with leading his pupil, day after day, through gardens richly stored with plants, without attempting to class them under their proper heads, and explain to him their several distinctions and qualities.

"In every discourse a preacher should keep one *leading object* continually in view, and preserve a *unity of design*."

VOL. I.

Enfield's Preacher's Directory.
Preface.

The following canon of the reformed church in Switzerland has a direct tendency to lead preachers off from this unity of design. "The Swiss protestant ministers are enjoined to make it their *chief business* in all their sermons to expound *every word* of the text in its proper and genuine signification, out of the *Greek* or *Hebrew* original, according to the true scope and meaning of the Holy Ghost ; and to draw thence such dogmatical inferences as are most suitable to the capacity of the auditors, and which have most tendency to the edification of souls, and to the glorifying of their Creator and Redeemer."

No pretence of glorifying God, or of edifying man, can destroy the nature and fitness of things, on which all advice about unity of design is founded. See *Liturgia Tigurina*, translated by *John Conrad Werudly*. *Preaching*. Order vi.

There is, we conceive, a middle way, that lies between two extremes in this *textual* method of preaching. To make a whole sermon consist of an explication of *terms*, or to deduce from *each term* a

E e

difference:

and in order to give a clear and full view of the subject, you must give a clear and distinct idea of the terms.

For

different and heterogeneous *sentiment*, and to discuss all, is one extreme; and to huddle up, and *dismiss the terms carelessly* is the other. There is a short neat way of explaining terms, and of intimating sentiments, so as to lead up to that *one principal sentiment*, which the writer had in view. Here follows an example of a careless getting rid of terms. The sermon is entitled, *An abandoning of the Scottish covenant. By Matthew [Wren] the Lord Bishop of Ely, 1662.*

“Psal. xlv. 18. *Yet do we not forget thee, nor behave ourselves frowardly in thy covenant.* Of this text now we are to treat. But no, that we may be more than sure, if more may be, pray let’s look on it once again. *Yet do we not forget thee, nor behave ourselves frowardly in thy covenant;* so goes our old translation, that is sure. But then, yet *have we not forgotten thee, neither have we dealt falsely in thy covenant,* our new translation goes so; and here is some difference in words. But howsoever these differing couples, *have not,* and *do not,* *deal* and *behave ourselves, frowardly* and *falsly*; in effect they come both to one, and so all is the same: and it is

no other I assure you, in the Latine and the Greek and the Hebrew. *So that by the grace of God we are cock sure of the text itself, every way.”* Ah my Lord! this is a *case of conscience*, and your lordship has forgotten your own explication of Heb. iv. 13. *All things are naked and open.* You apply this to conscience, and you say, “All is *barefaced, yea chined down the back,* as you will, so that we are sure there is no *jugling* there.”

(9) *The simple terms of some texts must be discussed professedly.* There are many passages of Scripture, in which the sense of each passage depends on one single word. A foreign divine gives us the following examples. Mat. i. 21. *Thou shalt call his name Jesus; for he shall save his people from their sins.* The whole sense is contained in the term *Jesus.* Our author observes, 1. The *antiquity* of it. He was considered as *Jesus,* or the Saviour *before the world began,* and a *promise* of eternal life was then given to him for us. Titus i. 2. 2 Tim. i. 1. Eph. i. 3, 4, &c. 2. The *author* of it. God gave this name immediately to Christ; and by an angel he revealed it to men. 3. The *agreement* of the name with the *conduct* of the

For example. 1 Tim. i. 5. *Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.* Divide the text into three parts, the *first* of which may be the *commandment*, of which the apostle speaks—the *second* its *end*, *charity*—and the *third* the *principles*, from which this charity, or love proceeds, from a *pure heart*, a *good conscience*, and *faith unfeigned.* (1)
You

the person; for he *saves* his people, &c. 4. The *agreement* of it with all the whole revealed will of God in *Scripture*; for the end of all is the *salvation* of the people of God. 5. The *influence* of the name well understood over the hearts and lives of men.

John vii. 26. *This is the very Christ.* Here again the sense turns on the term *Christ*. Our author divides the subject into *two* parts, and enquires, 1. Who in the Old Testament are called Christs: and, 2. Why this name is given to Jesus. In the first part he considers *three* things. 1. The *meaning* of the word, it signifies anointed. 2. To *whom* the name was given; to patriarchs, kings, priests, prophets, &c. 3. *Why* they were called Christs. The ceremony of anointing was *declaratory* of a legal call to offices, a *pledge* of inward *qualifications* necessary to the discharge of them, and a *stipulation* of that *fidelity*, with which the offices were to be executed. In the second part he considers also three arti-

cles. 1. *Who* anointed Jesus. 2. With *what* he was anointed. 3. What *offices* he executed in consequence of his unction.

Acts xi. 26. *The disciples were called Christians first in Antioch.* Our author here considers, 1. The *origin* of the name. 2. The *persecutions* that followed it. 3. The *import* of it. Each opens a wide field of meditation, and all properly belong to the term *christian*. *Joan. Tesmar. Exercitat. Rhetor. lib. viii. cap. 3. De Laudandis aut Vituperandis Rebus.*

Compare those explications of terms with this of Irenæus. “The name Jesus consisteth of two letters and a half in Hebrew, signifying the Lord, who containeth heaven and earth.” I do not know this father’s meaning: but I do know, many cunning divines have imitated him. *Adv. Hæres. lib. ii. cap. 41. See Lightfoot’s Miscellanies.*

(1) *Faith unfeigned generates love.* Nostra doctrina ad dilectionem tendit: illorum parit dissidia. Dat nobis et Paulus brevem *γυναλογίαν*,
E c 2 fed

You must first then, particularly enquire what this *commandment* is, and remark three different senses of the term; it is put 1. particularly for the *moral law*—2. For *the preaching of the Gospel*, for the Greek word will bear this meaning—(2) and 3. In general for *the true religion*. In explaining the word in the *first* sense, you may shew, why the *law* is called the *commandment*, on account of the *natural authority* of the *truths themselves*; for the law contains nothing but what must needs be a creature's duty—on account also of the authority of the *legislator*, who is God our sovereign master, &c. Taking the word in the *second* sense, something pertinent may be observed on the *necessity of preaching the word*. Remark the wisdom of God, who, in order to discover the mysteries of the Gospel to men, not only sent the apostles to us at the beginning, not only commanded us to instruct each other by mutually communicating our knowledge, not only gave us the Holy Scriptures, that we might search them, and increase our knowledge, but who, over and above all these, has established a gospel ministry in his church, in order that his word might be preached in common to all. (3)

Remark

sed perutilem. *Ex fide minime ficta nascitur bona conscientia*, i. e. abstinentia a peccatis. Hinc *puritas cordis*, i. e. interior. Hinc porro *dilectio*, quæ et *pax*. *Grotius in locum.*

(2) *The Greek word may be rendered preaching*. Non decalogus, ut plerique credunt, sed *tota docendi ratio* voce *παραγγελίας* intelligitur. *Sculetus in locum.* Πᾶσα ἀγγελία.

1 Tim. i. 18. 1 Cor. vii. 10.
2 Thess. iii. 10. Acts x. 42,
&c.

(3) *God has established a Gospel-ministry in his church.* The Pagans had no public sermons for the instruction of the people: but their religion consisted of sacrifices, ceremonies, festivals, and so on. See *Puffendorf in Introduct. ad Hist.*

The

Remark the great *benefit* and utility of this preaching. Observe also that *Jesus Christ* whilst he

The *Jews* had not only the reading of the Scriptures in their synagogues: but they had also expositions of the law, and sermons exhorting them to the practice of virtue. *Philo Judæus* testatur (*in libro de Septenario.*) per singula oppida Judæorum fuisse quædam *διδασκαλεια* in quibus Sabbathis Judæi convenirent, deinde superiorem locum ascenderet vir gravis, qui præsentibus instrueret, et ad virtutem adhortaretur.

When *Jesus Christ* ascended to heaven, he gave gifts unto some extraordinary, and to some ordinary orders of men, to apostles, prophets, evangelists, pastors, and teachers; the ordinary class is to be continued in the church till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of *Christ*; (Eph. iv. 8, &c.) that is, till the consummation of all things.

A learned foreigner defines a gospel-ministry as follows. "A gospel-ministry is a sacred and public office, instituted by God, and committed to eligible men, lawfully called, and properly supported, to preach the word of God, to administer the sacraments, to intercede with God for the flock committed to their

charge, to exercise scripture-discipline, and by the whole to promote the glory of God, and the eternal salvation of men."

This definition wants much explication, our author observes, therefore, 1. The ministry is a *sacred* office, and has no concern with *secular* affairs. 2. It is a *public* office, and herein it differs from the work of a parent, or head of a family, whose religious exercises extend no farther than his own jurisdiction.

3. It is of *divine institution*. 2 Pet. i. 21. Heb. i. 1. Eph. iv. 11, 12. 1 Cor. xii. 4, 5, 6. 4. It is committed to *eligible men*, for women, children, and unqualified men are ineligible. Three qualifications are essential, 1. A thorough *knowledge* of the doctrines of religion, Mal. ii. 7. Mat. xxviii. 20. *αφθοδοξια* requiritur. 2. An *aptness to teach*, oportet episcopum esse *διδασκων*. 1 Tim. iii. 2. 3. A *holy life*, oportet episcopum esse *αγιωτεπων*. 5. It is conferred on men by a *lawful call*, &c. &c. *Brochmand. System. Theol. tom. ii. de Ministr. Ecclesiast. cap. i. s. 2.*

Preaching the word, which is a part of the minister's office, includes the *catechising* of children, the *lecturing* of youth, the *reading of the Scriptures*,

he was upon earth was pleased to sanctify this admirable mean by his own practice and *example*,

tures, and the *delivering* of sermons, by all which sacred knowledge is propagated, and moral good produced. The *matter* of his preaching should be the *pure doctrines of the Holy Scripture*, and neither the creeds, the ceremonies, the politics, nor the impertinencies of men.

The great utility of primitive public preaching was so evident, that the emperor Julian endeavoured to establish something similar to it among the Pagans; and Gregory of Nazianzen ridicules the project, and asks whether the preachers were to explain to their auditors Hesiod's or Homer's fabulous accounts of the gods.

Whether christian *princes* took the hint from the politic Julian, I will not pretend to say: but what he wished they have effected, and, after their example, the clergy, and private persons, have perverted the pulpit, and polluted the books and the mouths of preachers to the most sordid purposes. What a multitude of blasphemous articles have been uttered in thirtieth of January sermons! What rivers of slander have pulpits poured forth on the twenty-ninth of May! In one reign passive obedience and non-resistance were taught and en-

joined to be believed, on pain of eternal damnation. In another Sidney and Locke preached in every pulpit. All foreign from the design of christian preaching. If the people must be harangued on these subjects, magistrates, professors, and lawyers should discuss them in secular places. If they be uttered at church, the foolish populace will make *religion* of them, and will riot, and fight, and kill for God's sake. Erasmus calls these *bellaces conciones*.

The *clergy* have gone into the same method. When the Pope wanted money, crusades were to be preached. When friars wanted maintenance, lying miracles of their founders were to be taught in public. When the church wanted to purchase, preachers were enjoined to inculcate the doctrine of tithes. At this day, we can seldom hear some men without something of *our excellent church*, in which indeed they are well benefited: but the spiritual benefit of which they never promote by these declamations.

The *scripture* and the *mitre* have conspired together to pervert the word of God, and among other curious formularies, we have a service to be performed at *the healing of the King's evil*. The 14th
and

ple, &c. (4) In explaining the word in its third meaning, to which I think you should principally attend, you must shew why religion is called a *commandment*.

I. Be-

and following verses of the xvth of Mark are read while the infirm person is presented to the king, and the first of John is read while his majesty puts the gold about the patient's neck. He does it when the reader comes to these words, *That light was the true light, which lighteth every man that cometh into the world.* I think, I could find a passage more proper to the purpose: but I forbear. See *Articles, Injunctions, Ordinances, &c. published, 1675.*

Individuals have gone in the same track, and we have *wedding-sermons* — sermons against *drinking healths* — &c. &c. &c.

We neither condemn the study of any branch of knowledge, nor the discoursing of it in public: but the *association* of it with *religion* we blame. Suppose the excellent Dr. Hunter, lecturing the academicians at the Royal Academy on muscular motion, and for this purpose producing the arm of an executed male-

factor, would it not have a farcical appearance to introduce a priest and a prayer-book? Theology is a sacred science, and the association of it with human sciences debases it. How much more is it debased, when it is associated with impertinence, or vice! I have a good printed sermon, of a Mr. Colby, which I could never read seriously; for the author adds at the close, that, *after forty years study, he has found out, and sends, for the public good, a powder to cure the gripes.*

(4) *Jesus Christ is a preacher's example.* As the utility of a pious laborious gospel-ministry is great, so a careless loose liver, bearing this holy character, is of all men most contemptible. Mankind are so universally agreed to look for utility in the ministry, that their resentment every where rises against the useless. The pulpit and the stage, the gay poet, and the grave moralist, agree to expose wicked ministers. Thus *Milton*.

How well cou'd I have spar'd for thee, young swain,
Anow of such as for their bellies sake,
Creep and intrude and climb into the fold?
Of other care they little reck'ning make,
Than how to *scramble at the shearer's feast*,
And shove away the worthy hidden guest;

Blind

1. Because it is not an indifferent thing, which may be delayed as we please, but a *necessary obligation* imposed on all mankind.

2. Because *religion in all its parts ought to proceed from God*; for as he has not left it to the choice of man to have, or not to have a religion; so neither has he left it to his fancy to invent such a worship as he chooses; (5) therefore S. Paul calls superstitions

Blind mouths! that scarce themselves know how to hold
 A sheep-hook, or have learn'd ought else the least,
 That to the faithful herdman's art belongs!
 What in them! what need they? they are sped,
 And when they list their lean and flashy songs
 Grate on their scrannel pipe of wretched straw;
The hungry sheep look up and are not fed,
 But swoln with wind, and the rank mist they draw,
 Rot inwardly and foul contagion spread, &c. *Lycidas.*

And thus *Dryden.*

Triumphant plenty with a chearful grace,
 Basks in their eyes and sparkles in their face:
 How sleek their looks, how goodly is their mien,
 When big they strut behind a double chin?
 Each faculty in blandishments they lull,
 Aspiring to be venerably dull.
 No learn'd debates molest their downy trançée,
 Or discompose their pompous ignorance;
 But undisturb'd they loiter life away,
 So wither green, and blossom in decay.
 Deep sunk in down, they by sloth's gentle care,
 Avoid th' inclemencies of morning air;
 And leave to tatter'd crape the drudgery of prayer. }

Don Sebast.

(5) *God has not left religion to the fancies of men.* The infallible *decrees* of popes, and the *injuncti- ons* of the governors of reformed churches, violate this truth. Against both we plead, that both the *matter*, and the *manner* of divine worship are prescribed

in Holy Scripture. Protestant dissenters have nothing more to do in their own defence, than to apply those arguments to reformed lords of conscience, which they themselves apply to the great tyrant at Rome.

One

tions *εθελοθρησκιας will-worship*. (6) Indeed religion consists in obedience of faith, obedience of discipline,

One of our old divines says, “ We must have God’s warrant for God’s worship—S. Paul proves, that the tribe of Judah had nothing to do with Aaron’s priesthood, from the *silence of Moses, of which tribe Moses spake nothing concerning the priesthood*.—God employed Moses to reveal his will to the Jews—Moses spake nothing of Judah’s priesthood—Therefore God would not have that tribe officiate in the priesthood—What God would have his church know and practise since the abolition of Judaism he hath revealed by Christ and his apostles—The apostles have registered these appointments in Scripture—We may therefore use this apostolical argument against *papist* inventions”—(and may we not add, against *protestant* inventions too ?) “ Neither Moses, nor any other penman of Scripture spake any thing of worshipping God in such and such a manner, therefore human appointments are no more acceptable to God than Uzziah’s offering incense. 2 Chron. xxvi. 19.

God is equally jealous of the *manner* of his worship, *See thou do all things according to the pattern*. 1. The *same* Lord, who prescribes the matter, *prescribes* the manner.

2. *As great respect* is manifested to God in the manner

of doing what he requires as in the matter. 1 Kings iii. 6. 2 Kings xx. 3.

3. Herein lieth a main *difference* between the upright and hypocrite. Witness Gen. iv. 4, 5.

4. That, which is good, is *altered* and perverted by failing in the manner.

5. Failing in the manner makes God *reject* that, which in the matter he *requireth*. Isai. i. xi.

6. God *detests* things commanded by himself, when they are done in an ill manner. Isai. lxvi. 3.

7. In this case he, that doth the work of the Lord, is *accursed*. Jer. xlvi. 10.” *Gouge on Hebrews. chap. vii. sect. 76. viii. 17.*

Before any man, or any set of men, presume to enjoin an article of faith to be believed by christians, or a ceremony to be performed by them, a right to exercise this power ought to be produced: but no such right can be produced. Some say the *pope* has it; some place it in *christian kings*; some in a *synod*; some in what they call the *church*: but to all we apply what a good writer says of the Pope’s supremacy. “ The disagreement of doctors about the nature and extent of this authority, is a shrewd prejudice against it. If a man should

pline, and obedience of morality : but whatever does not bear the divine impress can never be acceptable to God. *In vain*, says Jesus Christ, *they honour me, teaching for doctrines the commandments of men.* (7) *May God*, says S. Paul, *make you perfect in*

should sue for a piece of land, and his advocates (the noblest, that could be had, and well paid.) could not find where it lieth, and how it is butted and bounded, and from whom it was conveyed to him, one would be very apt to suspect his title. If God had instituted such an office, it is highly probable, we might satisfactorily know what the nature and use of it were; the patents and charters for it would declare it." *Dr. Barrow on the Pope's Supremacy. Intro.*

For want of *right* men have availed themselves of *power*. What a church-champion says of popish supremacy we may safely say of every other kind of church-supremacy. "The Pope's supremacy is not only an indefensible, but an impudent cause, as ever was undertaken by learned pens. And nothing could have kept it so long from becoming ridiculous in the judgment of mankind, but its being so strongly supported by worldly interest. There is not one tolerable argument for it, and there are a thousand invincible reasons against it. The Pope's Janizaries boldly assert, and itily contend for it

without reason." *Bishop Tillotson's Preface to Barrow.*

Ah! ye bilingual fons of dissimulation! why are not these arguments as good in a barn against a Lord Bishop, or a Lord Brother, as in a convocation-house against a Pope? It is not *supremacy*: but it is *popish* supremacy, that these writers execrate. If *any* supremacy be exercised over my conscience, what is there in the *title* of the man, who exercises it, to indemnify me? Call him *Pope*, or call him *Prefter John*; present him in a black cloak, or in lawn sleeves; deck him with a mitre, a single crown, or a triple crown, all are alike to the vassal, who loses his religious liberty. The oppressor, in regard to God, is an *usurper*, and, in regard to me, a *tyrant*.

(6) *S. Paul calls superstition will-worship.* Col. ii. 23. *Græci eam εἰδωλευστικὴν νόμιον, cum ipsam ejus causam considerant, quia tota in præceptis humanis fundata est, et ex iis pendet ac constituitur.* *Daneus Isag. Christ.*

(7) *Commandments of men. Mandato hominum. Qui in nudis ritibus, sine animi emendatione,*

in every good work to do his will, working in you that, which is well-pleasing in his sight, through Jesus Christ.

Hence

datione, cultum Dei collocant. Grotius in Esai. xxix. 13.

Why are ye subject to ordinances, after the commandments of men? which [human ordinances] have indeed a show of wisdom in will-worship. Some commentators think, S. Paul means, *pagan ceremonies*; others suppose, he intends *Jewish traditions*; some say, *Mosaic institutions*, formerly performed by divine appointment: but now abolished; others include *every practice* in religion not clearly of divine injunction. People, who practise these, seem indeed to be animated by a spirit of wisdom, piety, and religion; they abtain from many comforts of life, which others allow themselves to enjoy, and by *neglecting the body*, seem to be all taken up with spiritual and nobler objects: but they grossly mistake, for God is *honoured* by a proper moderate attention to the *satisfying of the flesh*. See *Theophylact, and Erasmus in loc.*

The great danger of such a disposition, says one of our professors, is this; it diverts the faith of a christian from the all-sufficient merit of Jesus Christ. *Penitentiam* - - non in pœnis quibusdam externis, et exquisita quadam disciplina severitate, quam apostolus ἀφειδιαν σωματός vocat, qua corpus quasi supplicii quibus-

dam voluntariis cruciatur: sed in interno dolore ex peccatorum recordatione suscepto, et vitæ emendatione consistere. Patres vero, dum his pœnarum molestias sua peccata compensari, Deumque placari posse existimabant, graviter errasse, et vim mortis ac sanguinis Christi, quo solo nostra peccata expiantur, non nihil minuisse. Whitakeri op. Prefat. ad Respons. ad Sanderi Demonstrat.

“*Superstition* is that temper of mind, which the Greeks call Δεισιδαιμονία. It imports *an over-timorous and dreadful apprehension of the Deity*. The true *rise* of it is a *false opinion of the Deity*, which represents him *dreadful* and terrible, as being rigorous and imperious, austere, and apt to be angry: but yet *impotent*, and easy to be appeased again by some flattering devotions, especially if performed with sanctimonious shews, and a solemn sadness of mind. The picture; that some christians have drawn of God, wherein sourness and arbitrariness appear so much, too much resembles it.

Superstition is most incident to such, as converse not with the *goodness* of God, or are conscious to themselves of their own *unlikeness* to him.” *Smith’s Select Discourses. Superstition.*

Hence it is, that not pastors only, but all believers are called the *servants* of God, to signify that they

Why are ye subject to human ordinances? A wise human appointment annexed to *civil* transactions, may become a reprehensible superstition, by being associated with *religious* ceremonies. The Jews, like all other nations, procured proper witnesses to attest their marriages, and the legitimacy of their children. The prophet Isaiah took two credible witnesses to attest his marriage, and, perhaps, the birth, name, and circumcision of his son Maherhalhashbaz. viii. 1, 2, 3. In this transaction, *Junius* and *Tremellius* say, the christian church found *godfathers*, and many reformed churches preserve them to this day. Ex hoc ritu profectum esse illum nostrum constat. *In loc.*

They, who retain sponsors in infant-baptism, because the Jews had witnesses at circumcision, should also adopt another part of the circumcision-ritual. The Jews used to set a void chair for Elias, and, as their *traditions* were obscure, they very justly hoped, he would come, and tell them the *meaning* of all things. See *Godwin's Moses and Aaron*, b. vi. chap. 1.

From this corrupt source sprang pagan superstition. Quam impia et falsa inter gentes olim de diis opinio fuerit, quamque multiformes

deorum vanitates, et quam infandis sacris prisca deos coluerint, dictu referre difficile est: siquidem primi mortales nulla doctrinae schola, ratione aut lege, sed *suo quisque ingenio*, et prout impetus animi tulit, deos geniosque adoptando numina coluerunt. - - Piget referre Romanos tunc rerum dominos, quibus fœdera, leges et sacra exteris dare nationibus imperium fuit, quanto in errore et quam terra caligine versatus fuit, victor ille gentium populus, et totius dominator orbis, omni superstitioni obnoxius. Junones et Genios quotidie sibi asciscendo, et nova numina adoptando: qui etiam extraordinaria sacra ex fatalibus libris facere coacti. - - Ignara superstitione hominum mentes depravat, et nonnunquam sapientium animos transversos agit, Quantum debemus Christo Domino, regi et doctori nostro, quem verum deum veneramus et scimus, quo præmonstrante explosa ferarum gentium doctrina, ritumque immani et barbaro, veram religionem edocti, humanitatem et verum deum colimus, evictique erroribus et infandis ineptiis, quas prisca colere, quid quenque deceat, et *quibus sacris, quaque mente* Deum colere oporteat, noscitur? *Alex. ab Alex. Genial. Dier. lib. vi. cap. 26.*

they execute *his* commands, and are heartily devoted to his pleasure.

Passing now to the second point, two things must be examined; *first*, what is this *charity* or *love*? and *secondly*, how is it the *end of the commandment*? Both these must be accurately discussed. (8)

As to the *first*, you must remark that *the principal object of our love is God*, to an union with whom the soul elevates itself by emotions of *love* as to the supreme perfection; by emotions of *desire* as to the supreme good of a creature; by emotions of *gratitude* as to the only source of all the blessings, which we enjoy, and as to one, who first loved us, and testified his love by an infinite number of benefits; by emotions of tenderness and *sympathy* as to an original, of which we are images, a father of whom we are the children, for which reason we conform most to him when we least obey our own sinful propensities; by emotions of *acquiescence*

(8) Ἀγάπη. Charitas. Amor. Dilectio.

The end of the commandment is love. A learned French doctor of divinity, who takes the word *commandment* for the *moral law*, and thinks it is put *συμπεδομικως*, parte pro tota accepta, adds in allusion to the context; *Charitas est*, non occupatio circa nugas et geneses. Legis enim divinæ prima quidem *tabula ad Dei*, secunda vero ad *proximi dilectionem* ordinat: alia vero præcepta, *decalogi explicationes*, et velut conclusiones inde derivatæ, moralia quidem ex necessitate, ideoque semper manent; non item cere-

monialia, et judicialia, sed tantum *ad tempus.* Claud. *Espencæi op. Com. in loc.*

The end of the commandment is love. S. Cyprian speaks well on this article. Frustra cervicem præbueris carnifici, nisi prius occideris membra, quæ sunt super terram, hoc est, affectus, qui militant adversus spiritum, odium, invidiam, avaritiam, superbiam, libidinem, quibus quicumque fervit Deum quodammodo abnegavit, et, Christum ore profitens, vita Satanam Deum confitetur. Nec hic sermo debet cuiquam videri durior, quum sit verax, ac salutaris. Quicquid homo quivis Deo antepo-

quiescence and joy for the possession of communion with him; and, in fine, by emotions of *zeal* in his service and for his glory, since God is our last end, to whom all, that we are, and all, that we can do, ought to refer. (9)

You

anteponit sibi Deum facit, nec possumus duobus servire dominis. D. duplici Martirio. ad Fortunat.

(9) *God is the principal object of our love.* It is a maxim laid down by some divines, that *disinterested* love to God is *essential* to christianity, or, as they express it, “ whoever seeks any thing in God beside God himself does not sincerely love him.” It is allowed, that God is in himself a lovely object—that, were it possible for an intelligent being to exist independent on God, it would be impossible for such a being to contemplate the divine nature and not to love it: but it should be remembered, that, even in the case supposed, consciousness of conformity to the nature and fitness of things would be attended with *pleasure*, and pleasure is *interest*, so that, strictly speaking, pure disinterested love of God is impossible. Mankind love God under the severest strokes of his providence: but they find a *pleasure* in loving him, and in submitting to his will, that amply indemnifies them, and gives them the highest *interest* in this love. There seem to be not three different

kinds of love to God: but three different *degrees* of the same love to him. 1. Some love God for the *temporal benefits*, which they derive from him. Temporal blessings, however, are not the *objects* of their supreme love: but God the giver of them. 2. Others love God for the *spiritual* blessings, which they enjoy from his grace, such as sanctification, salvation, &c. *I love the Lord, because he hath heard the voice of my supplication.* 3. Others love God for his *own beauty and excellency*: but this love being attended with pleasure cannot be separated from mental interest, perhaps not from corporal interest, *he is the health of my countenance, and my God.* Most christians begin with the first, grow into the second, and end in the last; and to the last, as to that degree, which produces the noblest effects, all good men should aspire. The question, I think, is not whether men *ought* to love God disinterestedly: but whether it be *possible* to do so. “ A christian’s desire, says one of our old divines, is to God *chiefly*, and to God *simply*; to God as the God of *grace*, for

more

You may remark, again, that this *love* makes God *reign* over us in a manner the most noble, and the most worthy of himself. He reigns over all creatures, either by his influence, or by his providence, or by his justice. By his *influence* he reigns over the heavens, the elements, and all inanimate creatures, moving and directing them as he pleases. He reigns by his *providence* over the wicked, turning and bowing their wills as he chooses. He reigns in hell by his *justice*. None of these ways of exercising authority are comparable to that dominion, which our love gives him; for as he fills our whole heart he pervades all its principles, he is in all its emotions as cause, object and end, so that there is a perfect harmony between him and our hearts. When he reigns by his power over *inanimate* things, properly speaking he is neither their end, nor their object, he is only the power, which moves them. When he reigns over the *wicked* by his providence, the wicked have another end, and another object. (1) When he reigns in *hell* by his justice, the miserable

more strength and ability to serve him, and to God as the God of all comfort, for the pleasure of fellowship and communion with him." Dr. Horton's *Expos. of Psal. xlii. 1.*

All that we do ought to refer to God. "Sire. To know God and to love him makes holy upon earth: to know God and to love him makes happy in heaven. God is the supreme *truth*, and all the intelligence, all the knowledge of our *minds* ought to relate to him as to their ob-

ject. God is the supreme *good*, and all the motions of our *wills* ought to tend towards him as towards their only and last end. On this principle Jesus Christ has founded the religion and worship, which we profess." *Flecker's Serm. pour la pentecote. tom. ii.*

(1) *The wicked propose other ends.* Mr. Rollin's *Preface to his Ancient History, vol. i.* admirably exemplifies this in the dispersion at Babel, in Sennacherib, Nebuchadnezzar, Cyrus, &c

ble sufferers, far from acquiescing in his avenging strokes, murmur, rebel, and blaspheme against him. But when he reigns in the hearts of his saints by love, he not only displays his power, but he is himself the object on which the saints act, the end to which they move; and there reigns a perfect harmony between God and his creature.

You may observe farther, that when we give our love to the creatures, withdrawing it from God, it is an act of injustice to ourselves, and an insult on God. (2) It *insults God*; for we rob him of what belongs to him. It is *injurious to ourselves*; for we deprive ourselves of a glory, for which we were created, and after which we might lawfully have aspired: thus we are doubly unjust and doubly outrageous.

And

(2) *It is injustice to ourselves to love the creature more than the Creator.* It is unjust to ourselves, 1. Because we abandon that noble moral liberty, for which we were formed, and which consists in knowing, loving, and serving God. 2. Unjust, because we submit to all the *real injuries*, to which those passions, that exact all from us, and yield us nothing in return, expose us. 3. Unjust, because we *deprive ourselves of all those advantages*, which pertain to love and obedience. To this subject some apply Hof. xi. 12. *Judah ruleth with God.* To *serve God* is to *reign*; his service is more than perfect freedom, it is royalty and freedom united. *Thus saith the Lord, If thou wilt walk in my sta-*

tutes - - - then thou shalt judge my house, and shalt also keep my courts, and I will give thee places to walk among these angels that stand by. 1. e. I will constitute thee a priest in my militant church in this life, and in my church triumphant I will elevate thee to such dignity as angels enjoy. Zech. iii. 4. 7.

Our writer adds, In dilectione Dei nullus dari potest excessus; cum enim omnium, humanarum actionem atque affectionum ultimus finis sit Dei dilectio, nullus est modus vel terminus imponendus; sed quanto plus diligitur, tanto dilectio est melior. *Dilectio Dei perfectissimum libertatis moralis exercitium est.* Theoph. Galei. *Philosoph. Gen. lib. iii. cap. 3. sect. 3. 7.*

And, besides all this, as these sorts of unions are heterogeneous, without fitness and proportion, they are accompanied with an almost infinite number of *inconveniencies*; for if we love inanimate things, as the miser doth, who loves his silver and gold; or as the worldling doth, who loves diversions, hunting, gaming, assemblies; or as some love arts and sciences; we love those things, which have no love for us; we give our hearts to that, which has no heart to return the present, which we make. What pleasure is there in loving that, which cannot love again? Does not the happiness of friendship arise from mutual possession? But what mutual possession can there be between a heart and a heartless object? between us and a thing, which not only cannot impart itself to us, but which is even incapable of any, the least degree of consolation in possessing us? If we love the world, I mean the men of it, I own, they have hearts as well we, they are capable of loving us as well as we are of loving them: but besides that they have frequently hearts ungrateful and incapable of friendly affection, or hearts already disposed of, or divided hearts, which cannot love enough, because they love too much, or hearts light and unfaithful, which cannot be depended on; besides all this, it must be confessed, the hearts of creatures were never made for each other; they are all void, imperfect, *poor, miserable, blind, and naked*; and what alliance can you make between void and void, imperfect and imperfect, poor and poor, blind and blind? Emptiness naturally demands union with abundance, imperfection with perfection, poverty with riches, and error with truth. Our hearts are then only made for God, for in him only can they find what

they desire, he only can supply what they want. (3)

Having thus discussed *love* as it regards God, pass on to its second object, which is our *neighbour*.

Remark

(3) *God only can supply what our hearts want.* Hence the Lord says of the wicked, *In the fulness of his sufficiency he shall be in straits*; and hence the propriety of this command, My son give *me* thy heart; and of this advice, I counsel thee to buy of *me* gold, and eye-salve, and white raiment; for *thou* art poor and miserable, and blind and naked. Job. xx. 22. Prov. xxiii. 26. Rev. iii. 18.

Some divines, with great propriety, have derived from these notions one strong argument for the truth of *revelation*. Thus one: "It is certain we are all moved by nature, by rational nature I mean, to love ourselves, to love our neighbour, and to love God. He, who has any heart at all, cannot but be sensible of these truths. - - - Heathen deities, being confessedly dissolute and vicious, could not be objects of rational love. - - - Pagans, therefore, boasted of admiring virtue for virtue's-sake. But virtue is like a dead carcase, when deprived of its essential relation to the Deity. It is madness in man to despise riches merely for the sake of despising them, and to expose himself to dangers merely for the sake of exposing himself; without any prospect of advantage. Virtue con-

sists in making these efforts only when we should make them, and when we are obliged by duty to do so. God himself being the grand principle of all our duties and obligations, true and solid virtue can never be conceived but with some relation to God.

- - - Revelation teaches us how to *love ourselves* as we ought, because it *regulates* the desires of self-love by temperance and justice. It teaches us how to *love our neighbours*, by condemning all the false principles of former unions, injustice, interest, &c. and by binding our engagements to mankind with the most solid bond of human society, *universal love*. It requires us to *love God* above all things, *with all our heart, with all our strength, and with all our soul*; and by these means it strongly establishes the *general principle* of all our duties, extirpates all our vices by the roots, and produces the *soul of all virtue.*" *Abbadie on the Truth of the Christian Religion, sect. iii. chap. 2, 3.*

Hence also arises an argument in favour of the *reformation*. It is the glory of the reformed churches to have inculcated this amiable spirit of *universal love*; for, although a variety of circumstances has prevented their union, yet all, in their cool and dispassionate moments,

Remark first, that, notwithstanding our saying the hearts of men are not made for each other, we mean

moments, have protested their readiness to associate with their dissenting brethren, and to practise a christian toleration towards them. The Roman church renounces this spirit in theory, and from principle. Professor Turretin has collected testimonies on this article from Scripture, the fathers, Erasmus, Luther, Melancthon, Calvin, Bucer, Bullinger, Zuinglius, and others. The *doctrine* of the reformation, therefore, is that of reason and revelation; would to God we could reduce our *doctrine* to *practice*! *Nubes Testium de instituenda inter Protestantes Concordia. Joh. Alb. Turretin.*

Mr. Le Clerc contends very justly—"that the *doctrine* of the reformers is in this case of more weight than their *practice* - - - because it is conformable to the sentiments of the apostles - - - because when they considered the matter coolly, and in general, the wisdom and authority of the apostles struck them on this article - - - because their prejudices against the persons of some of their contemporary brethren led them off in practice from their own sentiments - - - In a word, because the frailty of human nature was in them, as in most other men, too strong for their own holy principles." I may add,

I believe, because secular powers over-ruled them. The church of Rome invaded the first reformed churches, the clergy in these weak communities called in secular powers for allies, and secular powers did what most foreign allies do with weak states, They freed the invaded from the dominion of others, and then ruled over them themselves. *Bibliot. Anc. et Mod. tom. xiii. 1720.*

Were people to propose gravely the most pernicious errors, that ever entered into the human mind, we would seriously reason with them; were they to propose the greatest absurdities imaginable with good temper, we should laugh at the notions and love the men: but when an unfeeling assassin, whose black looks indicate a soul all composed of intolerant principles, persuades the magistrate to write his creed in characters of human blood, we are sure of collusion, and we shudder at the sight; and, whatever flattering compliments the magistrate and the priest pay one another, whatever soft names they give themselves and their practices, the wise and good part of mankind will always consider them as missionaries of him, who was a *liar* and a *murderer* from the beginning. For my part,

mean to *explain* this by distinguishing two different times. The first is while our hearts are empty and poor, miserable and blind, and consequently incapable of imparting any good to others, capable only of being a burden to them, at such a time we must not dream of loving the creature, because being like ourselves, we can neither give nor receive any benefit; then we must only love God. The second time is, when, being united to God, we have already felt the effects of a happy communion, and are made partakers of his abundance, perfection, and knowledge. Then we may love the creature; for then we may be able to benefit him by imparting what we have received. Then it will not be misery joined to misery, blindness to blindness: but if they, whom we love, be good people, it will be light forming an union with light, and abundance with abundance; and if they be wicked men, our reason may dissipate their errors, (4) our perfection correct their imperfection, and our riches supply their poverty.

You

I never see any thing of this kind but I recollect an anecdote in the Life of Mohammed. This impostor, when he first appeared as a prophet, invited about forty of his relations to dine with him. After dinner he opened his pretended commission from heaven, and told them, he would own no one for a relation, who did not embrace his new religion, and endeavour to propagate it. After a short silence, his son-in-law *Ali* exclaimed, *I embrace it—I will propagate it—and, if any resist it, I will draw*

their teeth—I will bore out their eyes—I will rip up their bellies—and I will break their legs. The prophet was so transported at this, that he fell on his neck and cried—*This is my brother—my envoy—my friend!* *Ism. Abul-Fed. Vit. Moham. Edit. Job. Gagnier, cap. viii.*

(4) *Our reason may dissipate the errors of bad men, if we love them.* “ *Disputations in religion, says one, are sometimes necessary: but always dangerous; because they draw the best spirits into the head from the heart, and leave it either empty of all,*

or

You must, moreover, remark the *difference* between these two emotions of love, one towards God, the other towards man. One is a first, original,

or too full of fleshly zeal and passion, if extraordinary care be not taken to fill it anew with *pious affections* towards God and man.

“ Controversies in *religion* are generally carried on with more heat, than those of any other subject; because, besides reason, art, credit, and persuasion of truth, which warm men in other differences, they seem in these to be inflamed with zeal for *God*: but we should pray that we may not only strive for *God*: but according to the *mind* of *God*. A man shews most knowledge in the *matter* of truth: but he discovers most grace in the *manner* of handling it, reverently, modestly, and holily.

“ He, who strives for *error*, strives for *Satan* against *God*. He, who strives for *victory*, strives for *himself* against other men. He who strives for *truth* strives for the *Lord* against the father of lyes. He, who strives *modestly* for truth, displays that *love*, which is the end of the commandment, the design of the revelation of truth.” *John Robinson’s Observations divine and moral, chap. viii. 1625.*

Truth and *love* should never be separated in a christian minister’s argumentation. If we pretend to cant, and whee-

dle people into a community, and offer no evidence to their judgments, we err on the one hand; and if we think to convert them by mere proposition devoid of affection and tenderness, and delivered haughtily and boisterously, we err on the other. A smart writer reproves each of these methods. “ Those clergymen, says he, who *affectionately* require us to believe against our own reason, resemble the woman, who required her husband to believe her against his own eyes. *What!* said she, *will you believe your eye-sight rather than your own dear wife?* - - -

We boast, adds he, of a wise and learned clergy: but if *knowledge* be the whole, we act like the debauchee, who prayed *God* to pardon his lasciviousness, and to impute only usury to him, to which sin he was not addicted. Ministers have many faults worse than ignorance. Proud knowledge is more pernicious than modest absurdity. Light and love, demonstration and affection, how excellent are these in conjunction!” *Selden’s Table Talk. Clergy.*

There was a great deal of reason for these reflections when they were made. Above a thousand puritans presented
a pe-

ginal, and independent love; the other is only subordinate and dependent, a reflexion of the first. One ought to reign in our hearts, not only to hold the first rank and to be elevated above all other love : but also to reign over the heart itself, so that the heart should not be the master of this love, but love on the contrary should be master, sole and absolute Lord of the heart ; the other ought to obey, to occupy the second place, and to occupy it so that the heart should always remain master. One ought to be infinite, boundless, and beyond all measure, proportioned to its infinite object : but the other ought to be finite, ruled and measured in proportion to the finite creature, who is its object. (5)

Proceed

a petition to James I. for the removal of some offensive human ceremonies. The two universities endeavoured to move heaven and earth against them. At Cambridge a *grace* passed the senate for degrading and expelling all, who spoke or wrote against any part of the established service. June 4, 1603. Oxford petitioned the council, the chancellors, and the bishops against them, and begged the *extermination* of these foxes, lest they should *spoil their vines*. And, after all this inhumanity, they gravely tell the king, “ there are more *learned* men in their community in this one kingdom at this time, than among all the ministers of religion in *France, Flanders, Germany, Poland, Denmark, Geneva, Scotland*, or in ALL EUROPE besides.” *Petit. of Min.*

(5) *Love to God should reign over the heart.* A pious writer amplifies the subject thus. Super omnia, et in omnibus requiesces anima mea in Domino semper: quia ipsa est sanctorum æterna requies. Da mihi dulcissime et amantissime Jesu in te super omnem creaturam requiescere, super omnem salutem et pulchritudinem, super omnem gloriam et honorem, super omnem potentiam et dignitatem, super omnem scientiam et subtilitatem, super omnes divitias et artes, super omnem lætitiã et exultationem, super omnem famam et laudem, super omnem suavitatem et consolationem, super omnem spem et promissionem, super omnem meritum et desiderium, super omnia dona et munera quæ potes dare et infundere

Proceed now to the *second* part, which is to shew how this *love is the end of the commandment*, and repeat the *three* senses, which you have given of the term.

1. It is the end of the *moral law*, the summary of which is, *thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself*. In effect, all our offences, as well against the first as the second table of the law, proceed either from the want or imperfection of this virtue; for did we love God and our neighbours as we ought, we should neither offend the divine Majesty, nor our brethren. On this account S. Paul calls *love the bond of perfectness*; (6) for it is a perfect bond, (7) which unites

funderere: super omnem gaudiam et jubilationem quam potest mens capere et sentire: denique super omnes Angelos et Archangelos et super omnem exercitum cæli, super omnia visibilia et invisibilia, et super omne quod tu Deus meus non es; quia tu Deus meus super omnia optimus es. Tu solus potentissimus, tu solus sufficientissimus et plenissimus, tu solus suavissimus et solatiofissimus tu solus pulcherrimus et amantissimus, tu solus nobilissimus et gloriosissimus super omnia, in quo cuncta bona simul perfecte sunt fuerunt, et erunt. Atque ideo minus est et insufficientis, quicquid præter te ipsum mihi donas, vel de te ipso revelas, vel promittis, te non viso, nec plene adepto. Quoniam quidem non potest cor meum veraciter requiescere, nec totaliter conten-

tari, nisi in te requiescat, et omnia dona, omnemque creaturam transcendat. Thom. a Kempis de imit. Christi. l. iii. c. 23.

(6) Above all these things put on charity (ἀγάπη love) which is the bond of perfectness. Col. iii. 14. This (says a modern commentator) is an Hebraism. Vinculum perfectionis is vinculum perfectissimum, quo plures inter se colligantur: for it is not δεσμος, but συνδεσμος, that is, as Cajetan speaketh, vinculum conjungens amantes: or as Justinian, perfectissimum quoddam vinculum.

Charity is the bond of perfectness. Our great reformer observes—that the papists abuse this passage by pretending to derive from it an argument for justification by works—because 1. S. Paul is not speak-

unites us to God and to our neighbours, without allowing any thing to separate us, or suffering any thing contrary to such an holy communion.

All

speaking of perfection before *God*: but of harmony among *men*. And 2. Because no man has *perfect* charity. *Ridiculi sunt Papistæ, qui hoc testimonio abutuntur ad justificationem operum adstruendam. Caritas, inquit, vinculum est perfectionis. Atqui perfectio est justitia. Ergo per charitatem justificamur. Responsio duplex est. Nam Paulus hic non disputat quomodi perfecti reddantur homines coram Deo: sed quomode perfecte inter se vivant. Est enim hæc genuina expositio loci; reliqua bene habitura quoad vitam nostram, si vigeat inter nos charitas. Verum illo concesso, charitatem esse justitiam, frustra et pueriliter inde contendunt, nos charitate justificari; ubi enim reperietur perfecta charitas? Nos autem non ideo dicimus justificari homines sola fide, quia legis observatio non sit justitia; sed potius, quod quum omnes simus transgressores legis destituti propria justitia, cogimur a Christo justitiam mutuari. Sola igitur fidei justitia superest, quia nusquam perfecta est charitas. Calv. in loc.*

There is no abridging this sententious commentator, and the more I read him, the more does he become a favourite

expositor with me. *Calvinus, says Scaliger, Solidus theologus et doctus, styli fat purgati et elegantioris quam theologum deceat. Ille literas sacras tractavit ut tractandæ sunt, vere, inquam et pure ac simpliciter sine ullis argumentationibus scholasticis: et divino vir præditus ingenio multa divinavit, quæ non nisi a linguæ Hebraicæ peritissimis (cujusmodi tamen ipse non erat.) divinari possunt - - O le grand homme! Il n'y a ancien a comparer a lui. Il a si bien entendu l'écriture! SOLUS CALVINUS IN THEOLOGICIS. Scaligerana. Calvinus.*

This praise is not at all *outrè*. All this, and more, is due to his merit. In his sensible dedication to *Grynæus*, which is prefixed to his comment on the Epistles, he excellently describes the qualities of expositors, and the benefits, that arose from their various abilities. For his own part, his aim was to give the sense of the writer in a method *clear* and *short*. Sententiebatur enim uterque nostrum, *præcipuam interpretis virtutem in perspicua brevitate esse positam.*

(7) *Love is a perfect bond.* S. Paul here decides a question, which is one of the most important

All the virtues, which the particular articles of the moral law require of us, are only so many branches of this love; this is the *general virtue*, the parent and protector of all the rest, a virtue diffused

important to the happiness of the christian church. Sin divides, and so destroys mankind. Christianity proposes to associate and unite men. The question is, By what common *bond* does it propose to unite its professors? S. Paul says, by *love*. The history of the whole christian church, yea, that of the whole world, will prove, that union by any other bond is impracticable, and that union by this is perfect, and answers every worthy and desirable end.

Some have attempted to form a christian church on a *sentimental* plan: but a sentimental union is impracticable. As long as the capacities, the ages, the acquirements, the opportunities, and the graces of christians differ, so long will sentimental union be impossible. What creeds, confessions, subscriptions, and oaths can do towards *uniformity of faith* the world has thoroughly seen.

Some have tried a *ceremonial* union: but unless the judgment be first subdued, the practice of the exterior ritual must be mere hypocrisy. Can hypocrisy and drudgery unite mankind? Some again have tried a *professional* union.

A man must profess to believe what he does not believe, to approve of reasons, which he has not examined, and to live by rules and canons, which he never saw, never will see, nor would obey, were he to see them. This plan is the destruction of every noble sentiment, that can adorn the human soul.

The church of Rome, it must be allowed, has taken the most *consistent* method. A *Hierarchy*, that is, a government of the religion of the people by priests, is established as a divine institution, and on this fundamental principle interest and ambition on the one side, and ignorance and superstition on the other, form a bond that ties together this monstrous community. The great object in this church is neither truth, nor piety, nor rational social felicity: but worldly prosperity; and to obtain this the whole hierarchy is conducted, being formed on the secular plan of old pagan Rome. See *Heideg. de Bab. Mag. Diatrib.*

When S. John contemplated this scene, he considered the laity collectively as one great beast—and the clergy as a notorious drunken prostitute, very fine, but very filthy, riding.

diffused through all, giving them their motion, their action, and their value. I say *motion* and *action*; for it is love only, which makes us truly religious towards God, and really just towards man, this makes the interests of both dear to us. A heart devoid of love is incapable of serving either God or man. I say also their *value*; for could we exactly observe all, that the law commands, if we had not love, if we performed these things from a principle of fear, or a mere consideration of duty, it is certain, all our obedience would be disagreeable to God.

Besides, love is the *end* which the moral law proposes; for it tends to render God an amiable object, by shewing him to be our God, and by removing from our eyes every divinity but his. In like manner it tends to inspire us with love for all mankind, by teaching us to consider them as creatures of the God who made us, creatures on whom he has bestowed the same blessing, having made us all of one blood, formed us all of the same matter, and aggrandized us all with the same image. (8)

In

riding on it; and hence perhaps our common description of implicit believers, they are *priest-ridden*.

(8) *The moral law proposes to unite us to God, and to all mankind.* If Mr. Claude rightly describes the moral law, ought not ministers to speak with peculiar plainness and distinction when, after

the apostle, they triumph, *we are not under the law, but under grace?* Ought they not to distinguish between the moral and ceremonial law; between the moral law as a *covenant* of life, and the same moral law as a *rule* of conduct? We preach in *general* that we are not under the law, and we sing

Nor law, nor sin, nor death, nor hell
Shall us from him divide.

Cennick.

Dangerous and unguarded association! Thus we say, and

thus we sing, till instead of christians we make libertines; the

In regard to the second sense of the term *commandment*, which is *preaching*, it is plain, the *end* which ought to be proposed in it is *love*. If a preacher would produce this in his hearers, he must neither propose his own glory, (9) nor any other

the undistinguishing people understanding no more by deliverance from the law, than freedom from the sad necessity of loving God and their neighbours; whereas the law rightly explained is most desirable. It is a picture, of which Jehovah himself is the original. So far as we are enabled to conform to it, so far are we holy, so far happy, so far do

Talk they of *morals*? Oh thou bleeding love!

Thou maker of *new* morals to mankind!

The grand morality is *love* of thee.

(9) *A preacher ought not to seek his own glory.* A vain-glorious preacher is generally a man of great pride and little knowledge. Abundance of pride makes him wish to shine, vacuity of sense incapacitates him for knowing how, and the little silly prejudices of his soul put him upon the most extravagant fooleries to obtain his end. Were I to assimilate such an animal, I should liken it to a *coquette*, attracting the eyes of all, but gratifying the wishes of none; practising an art without knowing the rules of it; beginning in subtilty, proceeding in treachery, and ending in beggary. Some of this tribe *favell* little subjects

we resemble the blessed God. Conformity to this divine law is the very essence of the happiness of heaven. Shall what constitutes the happiness of the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, angels, and all the powers in heaven, shall that be lightly esteemed by us? God forbid!

Young's Night Thoughts.
into sublime solemnity by an inflation of sound; and others *contract* a great subject into a narrow, and sometimes a nasty compass. A celebrated foreigner exemplifies both. "An impetuous poetaster, while he was making some wretched rhymes, was incommoded by a fly, which presently drowned itself in his inkhorn. How he pours out his indignation! Bibe, avis infernalis! Monstrum Apulum! Sanguisuga volans! Strix alata! Bibe ut illa rumpantur, et spurca terræ Harpyia mari atramenti immergaris. Tantum mihi sanguinis detraxisti, vorax Echine! ut venæ mihi sunt exhaustæ, nec pœnas de crudelitate tua

other *bidden thing of dishonesty* (to use the language of Scripture.) (1) nor even barely to acquit himself

sumere licuit, quæ tam fugax es, quam impia et crudelis. Sine fine et induciis, atra Medusa, quæ et arcum et sagittam ex te facis, eadem et eques et equus, et tubicen et buccina os pariter ac musam meam telo petiisti. Quoties effecisti, ut pennam abjicerem, Parnassumque execrerer, aeremque verberans, me ipse colaphis cæderem? Quoties bilem in nasum concivit musca? Quin nec musca es, sed ferus asylus, quem Juno immisit pellici a Jove mutata in vaccam, quæ furore acta in Nilum se egit præcipitem. Scribenti in manum infilis, pestis! manum tuenti in oculum involas: Quare oculos ita confixos, nasum que ita inflatum gero, ut Homero cæco sim similis et Nasoni. Parum effet sanguinem et spiritus exfugere, nisi in contumeliam meam et sorberes illum, et excrementis tuis scripturam meam chartamque inficeres. Verum

Les vaillans autant que les lasches,
Pleuroient par tout comme des vaches,
On n'entendoit que des hélas.
Le franc cocu de Menelas,
Trembla bien fort en chaque membre ;
Voiant le tonnre en sa chambre,
Qui son pot de chambre rompit,
Il en pissâ de peur au liêt.

Eman. Thesauri de Art. Orat. cap. vii. de Metaph.

Here follows an example of the *swell in theology*. It is the exordium of a sermon which father *Selle*, a French Domi-

Deus ille, qui Heliconi præfidet, cui curæ est honos poetarum et Musarum, digno te constrinxit supplicio, et in cornu, velut carcere, te conclusit. In sacro illo atramento, quo venusta ingenia hortos Pindi irrigant, demersa, et aculeum, et alas, et vitam liquisti, musarum que lac tibi factum est venenum. Agite, ergo, quorum ora, forficibus armata, accurrite ad hanc prædam formicæ, vespæ, pulices, papiliones, asili, et discite quid sit irritare poetam."

We have an example of the other extreme, says our author, in the work Galli cujusdam, qui *Virgilium immutatum* scripsit, et qui erepta tuba heroica [Virgili] tympanum rustici subiungit. Virgil's words are, *Vix positum castris*, &c. in loco, ubi Sinon narrat prodigia, quæ Græcos raptò palladio terruerint. *Immutatus Virgilius* says,

self of the duty of his charge; he should aim at winning the hearts of men to God, and uniting them

Dominican, had the courage to preach in Poland before his excellency Cardinal de Janson, ambassador there. "Gen. ix. 13. *I do set my bow in the cloud.* It is not enough for the celestial rainbow to please the eye, it conveys the richest consolation into the heart; the word of God having constituted it the happy preface of tranquillity and peace, *I do set my bow in the cloud.*

"The bow enriched with clouds becomes the crown of the world—the gracefulness of the air—the garland of the universe—the salubrity of heaven—the pomp of nature—the triumph of serenity—the ensign of love—the picture of clemency—the messenger of liberality—the mansion of amorous smiles—the rich stanza of pleasure—in fine, the trumpet of peace, for *I do set my bow in the cloud.*

"It is a bow, gentlemen, with which, the roaring thunder being appeased, the heavenly Orpheus, in order insensibly to enchant the whole creation, already become immoveable by his divine harmony, *plays upon the violin* of this universe, which has as many strings as it has elements. - - for *I do set my bow in the cloud.*

"Yes! It is a bow, in which we see Mars, the eternal god

of war, who was just now ready to overwhelm the world with tempest, metamorphosed into a god of love. Yes! it is a bow all gilded with golden rays—a silver dew—a theatre of emeralds, rubies, and diamonds, to increase the riches of this poor beggarly world. *But you perceive, gentlemen, I am speaking of that celestial star, that bow in the cloud, Mary Magdalen.*" Bravo! Mary Magdalen is like a rainbow, and a rainbow is like a fiddle-stick! *Furetariana.*

Here follows an example of a great subject *debased*, from a Flemish sermon. "What, Christians! are ye unaffected with the sight of your *Saviour* bleeding on the cross? Why, Pompey wept when he saw the *elephants* of Pyrrhus wounded!" *Furet.*

A vain-glorious preacher is tempted to spout mountain high before great folks, and to gargle nonsense before the poor. Both proceed from the same disposition.

To this subject some apply Zech. xi. 17. *Wo to the idol shepherd, that leaveth the flock. Wo to the empty vain-glorious minister! say they, the sword shall be upon his arm, &c. Qui idola, hoc est, vani. --- Sunt, pascentes vanitates, suas, ii excœcabantur depravata intentione*

them together. It is for this that the word is to be preached in common to all, that all may have but one heart and one soul towards God. (2)

The

tionem, et manu dextera arefcent, &c. See also Eccl. vii. 16. *Nierembergii E Soc. Jes. de Doctrin. Ascet. lib. iv. doct. 3. cap. 18, 19.*

Others apply this passage to the *Pope*, who pretends to be the chief shepherd of the flock of Christ: but depresses the people under superstition, and elevates himself into a deity, causing them to adore him. *Papam et divinitatem, et cultum divinum religiosum sibi vindicare, firmissime comprobavimus, meritoque ei verbis Dei ipsius Zech. xi. 17. sic acclamamus. Væ tibi Pastor idolum, &c. Heideg. de Bab. Mag. Diatrib. tom. i. Diss. x. p. 2.*

Kings, as well as priests, are called shepherds in Scripture, and perhaps the prophet means to say, *Wo to the idolatrous prince.*

(1) *Hidden things of dishonesty.* 2 Cor. iv. 2. Notat doctores lucripetas, qui captationes suas volebant esse ignotas. *Dolo tractant verbum Dei*, qui ut hominibus placeant partem veri tacent, aut falsa admiscunt. *Sed libera veri apparitione* placentes non omnibus (id enim fieri nequit) sed bonis conscientiiis. *Grot. in loc.*

Renouncing the hidden things of dishonesty. Seeing we have

received such a glorious ministry as I have been describing, as God in mercy shall enable us, let us not be wanting in our part of promulgating it. Let us renounce the hidden things of dishonesty—let us not mix and debase the clear *doctrines* of the gospel with the obscure conjectures of philosophers—let us not associate its plain *duties* with the unknown ceremonies of Judaism—nor let us conduct a cause founded on the approved *dispositions* of piety, disinterestedness, and philanthropy, on the close selfish motives of a tradesman, the silly views of a juggler, or the narrow principles of a bigot—let us *commend ourselves to every man's conscience in the sight of God.*

Nonnulli *umbras legis* Mosaicæ intelligunt. Chrysostomus *ostentationem* qua se [pseudapostoli] venditabant! Ego *omnes fucos* intelligo, quibus adulterabant puram et nativam evangelii pulchritudinem. Sicuti enim *castæ* et honestæ *mulieres*, naturali formæ elegantiæ contentæ, alienos colores non accersunt: *meretrices* autem nunquam bene ornatae sibi videntur, nisi naturam corruerint; ita Paulus *purum* evangelium se proposuisse gloriatur: quum alii

The Holy Scripture doubtless has regard to this, when it treats of our communion with Jesus Christ

alii fucosum et indignis accessibus involutum proponerent. - - - Christi facies, quo magis resecta conspicitur in sua prædicatione, eo gloriosior eniteat. *Calvin in loc.*

(2) *Ministers should aim at uniting men to one another, and to God.* The salvation of souls is the first duty of a pastor, it must be the whole spirit and consolation of his ministry. In vain are his morals otherwise irreproachable; it is not enough for us to live a wise and regular life in the eyes of men, unless with these fruitless exteriors of regularity we be thoroughly penetrated with a lively sorrow at seeing those souls perish, which are committed to our care; unless we arm ourselves with the zeal of faith and love, and with the sword of the holy Scripture endeavour to rescue captive souls; unless we exhort, conjure, and reprove *in season and out of season.* If, content with our own righteousness, we think ourselves safe, in discountenancing by our example, or in softly reproving the vices of our people, we are not pastors, we are only shadows, our pretended, unfeeling, lethargic virtue is a crime, an abomination before God. We are no more charged with the interests of God upon earth, we are no more the envoys of

Jesus Christ to fill up what is behind of his sufferings, by rendering the shedding of his blood for their redemption useful to our people; we are tranquil and useless spectators of his reproaches, and by our silence and insensibility we consent to the crime of his crucifixion.

No, my brethren! let us undeceive ourselves; regularity of manners not only does not excuse the indolence of a pastor: but it renders him more criminal, as it deprives his people of a zeal, which his examples would have rendered more useful. Moreover, I have already said, and I repeat it again, however regular his life may appear, it is only an *appearance* of piety, it is not the truth and *reality* of it. He appears to live, but is dead in the sight of God. Men perhaps applaud, while God execrates him; his regularity lulls him asleep: but a terrible sound, the cries of souls perished through his carelessness, will awake him another day. He compares himself by a secret comparison of his own regularity with the irregularities of other ministers: but he will one day find, that his righteousness is only the righteousness of a Pharisee; that love only forms true virtue; and that his lot will be no other than that of

Christ under the image of a body, of which Jesus Christ is the head, and we the members; not only members of this head, but members also of each other, as S. Paul speaks. For this we are told, that we are animated with the same spirit, which is the spirit of the Lord, partaking all of the same life, as with Jesus Christ, so also with all other believers; for as the union, which nature has established between the parts of our bodies, is such, that there can be no different interests among them, no conflicts together, no antipathies against each other; so the union, which grace makes between us under one same head Jesus Christ, forms such an harmony, that whatever difference there may be in us separately, yet altogether we are but one and the same, as well with the Lord as with each other. Now the end of the ministry is to make

an useless and hypocritical servant. *Massillon. Disc. Synodaux, sur le zèle des pasteurs.*

A preacher should aim to conciliate and unite the hearts of men. The most sanguine men are sometimes obliged to own the necessity of this. *James Lainez*, a father-general of the Jesuits, wrote to *Faber*, another of the same order, who was employed in converting German heretics to the catholic faith, for some rules of conduct to direct the society how to proceed with these untractable gentry. *Faber*, who had studied the point, not in a cell, but in actual experiments on heretic subjects, returned a sensible answer, and laid down several canons, or rules of action.

“ 1. Sincerely love heretics

yourself. 2. Engage them by your behaviour to love you. *Primo locomonendi sunt, qui salutem animarum sitientes ad nostræ tempestatis hæreticos comment, ut Charitatis intimæ viscera erga illis gerant; sincere atque ardentè illos amant.* Accedit huc secundus canon, ut *illos nobis conemur benevolos atque propitios reddere - - - Hoc autem consequi, non fuerit difficile, si comiter illis alloquamur, &c. &c.*” *Possévin*, who relates this, endeavours in the next chapter to qualify his brother’s mild doctrine, lest it should produce bad effects. *Distinguendum est*, says Dr. *Jortin* somewhere, *Don’t kill a heretic: but starve him to death! Possévin. Bibliot. lib. vii. cap. 3.*

make this admirable *union*. On this account S. Paul says, *He gave some apostles : and some, prophets : and some, evangelists : and some, pastors and teachers : for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : but speaking the truth in love, may grow up into him in all things, which is the head even Christ : from whom the whole body 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, unto the edifying of itself in love.* (3)

In

(3) *Christ gave some apostles, &c.* Eph. iv. 11, 12, 13, 15, 16. 12. *Ad compactionem sanctorum, ad opus ministerii.* Est hic trajectio, nam genuina constructio fieret εἰς ἔργον διακονίας, πρὸς τὸν κάλαρισμον τῶν ἁγίων. Κάλαρισμος est *offium e loco præter naturam ad naturalem reductione.* Vid. Gal. vi. 1.

Donec perveniamus. Sc. Judæi et Gentes. Metaphora sumpta ab iis qui a diversis locis egressi in unum locum conveniunt.

Coagmentatum. Ex diversis. Sc. membris. Hoc verbum congruentem ordinem, et dispositionem membrorum *inter se, et cum capite* significat.

In ædificatione sui in charitate. Ut corpus illud, sc. ecclesia *per dilectionis officia* magis magisque instruat. *Grot.*

Calvin asks why S. Paul passes from spiritual *gifts*, of which he was speaking, to *offices*; and he answers, because God has *united* them, and *bestows* the first, where he *calls* to the last. Mirari quis possit, cur Paulus, quum de spiritus sancti *donis* esset sermo, nunc *officia* donorum loco commemoraret. Respondeo, quoties a Deo vocati sunt homines, *donis necessario conjuncta esse officia*; neque enim Deus, apostolos aut pastores instituendo, *larvam* illis duntaxat imponit: sed *dotibus* etiam instruit, sine quibus rite functionem sibi injunctam obire nequeunt. Quisquis ergo Dei *authoritate* constituitur apostolus, non inani et nudo *titulo*, sed mandato simul et facultate præditus est. *Calvin in loc.*

In fine, if by the term *commandment* you understand *religion in general*, it is no less evident, that its *end* is *love*; for, whatever it proposes to us of mysteries, precepts, doctrines, objects of faith, or objects of hope, all are fruits of God's paternal love towards us, and consequently motives to us to love him with all our souls. The church, which religion forms and composes, is only one great family, where all are brethren, all participating the same inheritance, nourished with the same food and living under the same discipline.

Civil society distinguishes persons, families, cities, provinces, and assigns to each peculiar rights; for it is founded on that love, which each individual has for himself, and regulated by laws of equity protecting each member in his own property. The end of civil society is to satisfy each individual's *self-love*, by enabling each to enjoy the advantages, which commerce and public peace produce, and in order that self-love may long enjoy these advantages, society requires us to do to each as we would each should do unto us. (4)

Religion

(4) *Civil society is founded on self-love.* This globe and the whole of its uncultivated produce, was at first free to all. Men were nature's commoners unconfined by boundaries of human invention; free from human laws.

Did man acquire *property* in any thing, it arose from his own labour.

If he exerted that labour in cultivation, an idea of *inherent right*, arose in his mind, and he esteemed the spot cultivated as *his property*.

He whose bodily powers, or mental faculties, were superior to the labourer's, desirous of possessing the cultivated spot, by force or cunning obtains the possession. Hence the idea of *injustice*.

Hence also (including *Locke's* reasons) man sees the necessity of associating with his fellow-creatures; for mutual defence; for the preservation of *his property*, as before observed, and to procure something more than the simple necessaries of life.

As

Religion establishes another society, the bond of which is *love* : but not self-love, and therefore it makes of the church one single city, one single house, one single province, one single good, one sole interest; individuals enjoy the whole; all is common there; it does not propose to render to each what belongs to him, for nothing belongs to any one, the whole belongs to all. God is the God of all; Jesus Christ is the saviour of all, his blood, his merit, his spirit, his kingdom, his heaven, all belong to all without distinction, without partition. (5) S. Paul

As to sovereign power, how is it supported in civilized states? by the assistance of men, fellow-creatures to that sovereign, to whom they give a political being or capacity. Why do they lend their assistance? for a *peculiar advantage to themselves*, not to the governor.

In the state of original liberty, individuals considered *themselves*. Each acted, every one laboured, and the principal concern of each was, for his *own advantage only*. *Self-preverſation* was the reigning principle originally. It was so intended by the author of our being. It is a fundamental law of nature, as such it still subsists, in its full force invariably the same.—*British Liberties, Introd. p. 44. Locke on Government, c. 5. Rousseau's Emilius.*

(5) *All blessings belong to all*. I do not know, whether the following ideas of a famous Jesuit be critically exact,

in regard to the passage, from which he derives them: but they afford a very picturesque and beautiful piece of imagery. Isaiah, says he, represents God in the attitude of a benefactor, holding the universe in three fingers, and presenting to mankind all the treasures of it. *Isaias pulchrum pinxit emblema liberalitatis Dei in hunc modum; Quis appendit tribus digitis molem terræ? xl. 12. Pingit Deum, non veterum more imperatorum, qui terræ globum et mundi effigiem avide manu rapiunt, et digitorum, ac nervorum omnium contentione tueri sibi, et servare, conantur: sed munifici donatoris schemate totum mundum, rerum varietate pulcherrimum, atque amplissimum, tribus digitis alte circumferentem, ut quasi benevolentiae suæ infinitæ munus ostentare, et offerre singulis, ac donare videatur.* I fear this is rather to be ascribed to the

Paul was well acquainted with this, when he said, The care of all the churches was upon him from day to day; *who is weak*, adds he, *and I am not weak? who is offended, and I burn not?* (6)

The

fancy than to the judgment of our author; however, the notion is just, and the application ingenious. *Ludov. Cresollii Antholog. Sacra. cap. xii. de liberalitate.*

(6) 2 Cor. xi. 29. *Who is offended, and I burn not?* This, I think, is one of the finest of S. Paul's expressions, as it contains the most liberal and generous sentiment, that can adorn the soul of a social creature. "*Quis est cui offensa objicitur, in via pietatis, et non ego uror? i. e. dis crucior animi. Grot. in loc.*

S. Paul said, the care of all the churches daily came upon him. Noble disposition! Infinitely preferable to the narrow contracted views of a bigot, whose whole aim is to defend his *own* church, and who for this purpose slanders all other communities. Preachers, who imbibe this illiberal spirit, will be justly considered by thinking men as more concerned for some insignificant appendages, which their parties have thought proper to associate with christianity, than for christianity itself. Here follows an example of this *spirit*, and of the *absurd reasoning*, by which it supports itself.

"The church of England is not *superstitious*. In order to clear *ourselves* from this imputation, I shall speak, i. of the *several kinds* of superstition.

2. I shall shew, that the *heathens* in general, and the *Athenians* in particular, were guilty of *all kinds* of superstition.

3. That the *Jews* of old were justly liable to the same accusation.

4. That the church of *Rome* is notoriously guilty of superstition.

5. That the church of *England* cannot be justly charged with *any kind* of superstition.

6. That *they*, [that is, the nonconformists.] who accuse us of superstition, are in all things *more* superstitious.

7. I shall speak of those common superstitions, that some among *all sects* of christians are addicted to."

These men call the church of England their *mother*; and certainly she betrays the too common weakness of mothers, a blind fondness, when she lavishes her honours and her treasures on such children as these. A popish priest was one day saying to a protestant minister, My holy mother teaches

The third part of the text consists of the *principles*, from which this *love* ought to proceed: a
pure

teaches me that the church cannot err.—Who is your mother? said the protestant.—The holy catholic and apostolic church, replied the papist. I am glad you told me, subjoined the minister, for I should have thought none but a *mother Goose-cap* would have made a doctor of such an *ignoramus* as you. Some people may blame this minister for impertinence: but others will forgive him, when they recollect that sensibility, which distinguishes an accurate reasoner. When men pretend to reason with such people, they should avoid juggling with terms, to which they themselves have affixed no ideas; for such a practice stings the judgment of a close reasoner into madness. Let any man closely attend to the import of *each term* in the above seven propositions, and let him help blushing if he can, when he sees that the author is a reverend doctor, rector of one of the first parishes in England! Heathens—Jews—Roman catholics—Protestant dissenters—some of all sects—are *addicted* to superstition—But the church of England has not *any kind* of superstition—and they, who tax her with it, have *more* than she, who has *none*. What a spirit of party-zeal must he

have, who undertakes to make sense and religion of all this!

Let us hear his reasoning on the 5th proposition. “1. The church of England has not *any kind* of superstition, because she *abolished* popish superstition at the reformation.”—Absurd! Did SHE, (to use the doctor’s style.) *retain* any, is the question. “2. Our religion is not burdened with *many* insignificant ceremonies” —Is it burdened with *any*, doctor? “3. We place *no religion* in them, for our church declares them to be from time to time *alterable*, as it shall seem expedient to *those* that are in *authority*.”—*Immutability* is a property of superstition, is it? People in *authority* never enjoin superstition, do they? “There is *no religion* in ceremonies.” True! there is no religion in *inventing* them, none in *enjoining* them, none in *subscribing* them, none in *performing* them, none in *punishing* the neglect of them. Ah doctor! Have so many hundreds of learned and pious men been ruined for nonconformity to what is *no part of religion*?

“The church of England, adds our logician, is taxed with superstition for *six* things; the cross in baptism---the surplice---the ring in marriage---kneeling at the sacrament

pure heart, a good conscience, and faith unfeigned. (7)
 You may remark, 1. that a *pure heart* may signify
 a *sincere*

ment---bowing at the name of Jesus---and the observation of festivals dedicated to saints."

"As to the *surplice*. God appointed the Aaronical priests to put on the linen clothes, the *coat*, the *ephod*, and other linen vestments." Admirable! God appointed Aaron to wear *bells* also on his petticoats, that he might be heard when he went into the holy place. But now a days waggon-horses wear them, lest two teams should meet in one narrow lane. Formerly bells and habits went by *injunction*, now they go by *reason*. "Again, Samuel ministered with a linen *ephod*." Very true; and, at the same time, his mother made him a *little coat*, and offered *yearly sacrifices*: but what is all this to christians now? "Further, adds the doctor, S. John saw a *vision* of the church arrayed in fine linen, clean and white." He did so, and they had also *palms* in their hands; is not the conclusion as good for bearing *palm-branches*, as for wearing *surplices*, and for all the church as for the priests? "But, says he, the angels in Christ's sepulchre were clothed in white." They were, we allow, and the apostles were *affrighted* at the sight of them. "This fine

linen, adds he, is the *righteousness* of the saints." We are sorry to say, it is all the righteousness, that some saints have.

I take my leave of this fulsome writer by observing, that it is not the cause: but it is a selfish illiberal ignorant manner of defending it, that we reprobate. A protestant dissenter would be equally taxable with an unsocial spirit, were he to defend *his* cause at the expence of truth, reason, scripture, and every other thing, that he could lay his hands on. Moderate men of all parties allow, that many superstitions are reformed—that some are still retained in all communities—and that the sacrifice of them to the great interests of *truth* and *virtue* is an object, which deserves the attention of all sincere christians. See *Dr. Tasswell on Superstition*, printed 1714.

Amnianus Marcellinus, a pagan historian, said, no wild beasts were so cruel to mankind as some christians were to others. Nullas infestas hominibus bestias, ut sunt sibi ferales plerique christianorum. The christians, of whom he spoke, all engaged in the Arian controversy, were the causes of this scandal, and divines, who tell lies for the
 glory

a *sincere* and honest heart, opposed to a heart double and hypocritical : for it is true, that our love ought

glory of God, and punish people for disbelieving them, cause it still.

(7) *Love and obedience ought to proceed from a pure heart.* Our divines make a very just and necessary distinction between the *actions* of men, and the *principles*, from which their actions proceed. The distinction is *just*, because it is founded on the nature of things; and it is *necessary*, because of the consequences that follow. The actions of men fall under the cognizance of *magistrates*, because they affect society : but their principles are cognizable by *God* only, and the magistrate has nothing to do with them; for he cannot know them, and if he could, he ought not to punish or reward them. While they remain principles only, and are not brought into *overt-acts*, they neither profit society nor injure it, and therefore are neither objects of gratuity nor penalty. On these principles we plead for universal toleration, and execrate the idea of loading one man with emoluments for subscribing a doctrinal creed, and impoverishing another for refusing to subscribe it, or for believing a contrary set of doctrines, while the actions of both may be equally beneficial to *society*, or equally hurtful to it. “ Vi-

ripii in explicatione legis divinæ decalogi hac similitudine usi sunt. Si quis rex edicto scortari, occidere, furari prohibeat, sanctione non tenebitur, si quis scortandi, occidendi, furandi *cupiditatem animo conceperit tantum*, nihil eorum perpetrarit, nempe quia mortalis legislatoris providentia non nisi ad *externam* civilitatem protenditur, non violentur *ejus* interdicta nisi *patris* flagitiis. Deus autem, *cujus* oculus nihil fugit, et qui *externam* speciem non tam moratur, quam cordis puritatem, sub scortationis, homicidii, furti interdicto, libidinem, iram, odium, alieni appetentiam, dolum, et quicquid tale est, vetat. Nam cum sit *Spiritualis legislator*, *animæ non minus quam corpori loquitur.*” *Phil. Camerarii Horar. Cent. ii. cap. 2.*

An excellent writer says very justly, “ No differences in *religion*, how great soever, either dissolve any *natural*, or *civil* bond of society, or abolisheth any, the least duty of it. A king, husband, or father, although an heathen, idolater, atheist, or excommunicate, is as much a king, husband, or father, as if he were the best christian living, and so both oweth, and hath owing to him reciprocally, the duties, and honours of that state, in which he is set,

by

ought to be accompanied with openness and integrity. It should have its seat in an upright soul, free from fraud and dissimulation. A feigned love is hatred covered with a veil of friendship: or at best, it is coldness and indifference hid under appearances of zeal. Of this kind are worldly friendships, which last no longer than while they serve a turn, and vanish as soon as they become unprofitable. What numbers are animated only by this false love? They profess to love God and their neighbours, they give all the outward signs of it: but their love does not proceed from a *pure heart*; could you penetrate their souls, you would find nothing but self-interest; and, in regard to God and their friends, nothing but negligence and contempt. How many are there, whose love to God and man is only base and selfish? They love God, because God has a salvation to give them; and they love their neighbours, because some advantages will arise from commerce with them. Should these considerations cease, their love would expire with them. (8) This is not to love with a *pure heart*. Sincere love must be independent on self-love.

by an inviolable right, which they, who deny, are monsters among men, and enemies to human societies." *John Robinson's Obs. Mor. and Divine, chap. vii.*

(8) *The love of some people is base and selfish.* No men talk more of disinterested love than the *mystics*, and no church abounds more with mystics than the church of Rome, the life of a cloistered monk observing the rules of his order naturally leading to reverie;

and yet self-interest marks these devotees. While they affect to inhabit the purest regions of mysticism, they are pursuing their own interest, and flaming with zeal to ruin that of every other man, whose disinterested soul seeks the universal happiness of mankind.

Here follows what is called *an exercise of spiritual beggary*. "Being poor in this world, we must beg alms of the king, the queen, and the whole

love. God must be loved because he is supremely lovely; and our neighbour because he is the image of

whole family of heaven. In order to this, we must retire—fill our minds with a sense of our poverty—ascend by meditation into heaven--- imagine it consists of several streets, inhabited by angels, patriarchs, and other happy spirits---we must conceive of angels as secretaries of state, patriarchs and prophets as counsellors, apostles as judges, martyrs as soldiers, confessors as treasurers, virgins as brides, and so on---we must humbly pay our respects to each, lament our poverty, and implore their *liberality*---we must reason with them, and conjure them by the mercy of God, and the merits of Christ, to supply our want of righteousness out of the rich abundance of their works of supererogation---lastly, having thanked the saints for their liberality we must present the whole to God in conjunction with the merits of Christ. *Hujus exercitii praxim diffusissime tradit Gerson tractatu de spirituali mendacitate.*” *Cardin. Bonæ op. Horolog. ascet. cap. v. sect. xiv.*

These are the men, who talk of loving God for his *own* sake, and yet all this kind of devotion, originates in self-love, ends in self-interest, and will associate with a selfish unsocial soul.

VOL I.

Where selfish considerations cease, the love of such people expires. In our last note but one we exemplified self-love in protestant-theology, we will subjoin in this the just complaint of an excellent preacher in the same community, and published in the same year 1714.

“ Oh Rome! when Pagans possessed thee, thou wert comparatively honest, and those blind idolaters were saints to the nest of scarlet tyrants, that now reside there. All lesser crimes, as whoredoms, thefts, and murders, she can forgive: but what is called *heresy* she never pardons. The *courtezan* keeps open shop, pays yearly rent to the treasury of his holiness, and takes a licence for her trade. The *murderer* runs but to a church, and the gates are open to receive him into sanctuary: but when *heresy* is in the case, there is not the least tenderness of nature. Be astonished, O ye heavens! and tremble, O earth! ye nourish men, who will *destroy* all whom they cannot *deceive*; who put out the understandings of all, in their *own* communion; and tear out the hearts of those, who are *out* of it!

This spirit of discord is gone forth among *protestants*.

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of God, and because he and we make but one mystical body of Jesus Christ. (9)

2. By

It has supplanted all virtue and common sense, eradicated the seeds of good nature and humanity, destroyed good neighbourhood, kept us at a wide and unfriendly distance, in all appearance deaf to all terms of reconciliation, and blasting one another's fame in whispers and virulent libels. All this is acting and talking as if we were prosecuting the designs of the conclave, and were governed by the decrees of the pretended infallible chair. O may the princes and nobles of our Israel secure themselves, and their brave countrymen! There is but *one security*, that these *men of blood* shall never hurt us, and that is, that it shall never be in *their power*." *Ramsay's Sermon on the Irish Massacre, preached to Irish Protestants at Bow-church, London.*

One of those terrible incendiaries in the time of the civil war besought the parliament "carefully to look to, severely to punish, *utterly to exterminate*, and banish the Baptists out of the kingdom, because they not only printed anabaptism: but many other *most damnable doctrines*. As in a book called the *Bloody Teneet*, printed 1644, and in a book called, *The Compassionate Samaritan*, in which they

say, It is the will and command of God, that since the coming of his son, the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships be granted to *all men in all nations* and countries---that the doctrine of *persecution* in case of conscience, maintained by Calvin, Beza, Cotton, and the ministers of the New England churches, is guilty of all the blood of the souls crying for vengeance under the altar ---they beseech the parliament to allow public protection to *private* as well as public congregations---to review and *repeal* the laws against separatists---to permit a *freedom of the press* to any man, who writes nothing scandalous or dangerous to the *state*---to prove themselves loving fathers to *all good men*, and so to invite equal assistance and affection from all." These maxims of sound polity and true christianity were *most damnable doctrines*, for which the publishers deserved *extermination*! Such was the execrable zeal of the high-flying clergy of that day! I transcribe the above from *Dr. Daniel Featley's Dipper dipped. Dedication to the Parliament.*

(9) *God is supremely lovely.*
"If we consider the idea which
wife

2. By a *pure heart* we may understand an heart *sanctified* and disengaged from every kind of uncleanness

wise men by the light of reason, have framed of the divine Being, it amounts to this : That he has in him all the perfection of a spiritual nature ; and since we have no notion of any kind of spiritual perfection but what we discover in our own souls, we join infinitude to each kind of these perfections, and what is a faculty in an human soul becomes an attribute in God. *We* exist in place and time ; the *divine being* fills the immensity of space with his presence, and inhabits eternity. *We* are possessed of a little power and a little knowledge ; the *divine being* is almighty and omniscient. In short, by adding infinity to any kind of perfection we enjoy, and by joining all these different kinds of perfections in one being, we form our idea of the great sovereign of nature. - - It is not impossible that there may be many kinds of spiritual perfection, besides those which are lodged in an human soul ; but it is impossible that we should have ideas of any kinds of perfection, except those of which we have some small rays, and imperfect strokes in ourselves. It would be therefore a very high presumption to determine whether the supreme being has not many more attributes

than those which enter into our conceptions of him. - - - But when we have raised our notion of this infinite being as high as it is possible for the mind of man to go, it will fall infinitely short of what he really is. *There is no end of his greatness.* The most exalted creature he has made, is only capable of adoring it, none but himself can comprehend it. - - - If we would see him in all the wonders of his mercy we must have recourse to revelation, which represents him to us, not only as infinitely great and glorious, but as infinitely good and just in his dispensations towards man. - - - We ought to pay an habitual worship and veneration to this Almighty Being. We should often refresh our minds with the thought of him, and annihilate ourselves before him, in the contemplation of our own worthlessness, and of his transcendent excellency and perfection. This would imprint in our minds such a constant and uninterrupted awe and veneration as that which I am here recommending, and which is in reality a kind of incessant prayer, and reasonable humiliation of the soul before him who made it. This would effectually kill in us all the little seeds of pride, vanity

cleanness and vice. This distinguishes christian love. 1. From that *idolatrous love*, which false religions inspire; for this proceeds from a prejudiced mind. A heart defiled with sin is capable of only a blind carnal criminal zeal, a rash impetuosity towards a false object, in favour of which the mind is prepossessed. Christian love, on the contrary, proceeds from a *pure heart*, that is, a heart truly regenerate, a heart where sin is dethroned, and where holiness and righteousness reign. 2. Christian love is also hereby distinguished from *worldly friendship*. This last is a sympathy of many hearts conspiring together in the service of vice as a master. Thus debauchees love each other, drunkards associate together, thieves unite, the voluptuous are delighted with each others conversation; vice makes associations as well as virtue, and conformity among sinners produces some kind of love. Christian love is not of this nature, it proceeds from a *pure heart*, it is the sympathy and communion of many souls joined together in bonds of the same piety, the same integrity, the same sanctity.

3. Methinks a *pure heart* may also be understood as opposed to a heart perplexed and embarrassed, as that of a *superstitious* person is. (1) Superstition

nity and self-conceit, which are apt to shoot up in the minds of such whose thoughts turn more on those comparative advantages which they enjoy over some of their fellow-creatures, than on that infinite distance which is placed between them and the supreme model of all perfection. It would likewise quicken our

desires and endeavours of uniting ourselves to him by all the acts of religion and virtue." *Spectator*, N. 531.

(1) A *pure heart* is opposed to a *superstitious heart*. Strictly speaking, a corruption of the doctrine of christianity is *heresy*; a disturbance of the peaceful spirit of it is *schism*; and a depravation of its worship

perstition is a confused medley of different, contrary, and inconsistent sentiments. Sometimes it rises

ship is *superstition*: but, as God is worshipped by the *mind*, the *heart*, and the *life*, our divines speak of superstitious *notions*, superstitious *passions*, and superstitious *actions*. Superstitious notions of God are such *ideas* of the supreme being, as are incongruous with his nature, according to the dictates of reason and revelation. Superstitious *passions* are such emotions, as are excited in our hearts, not by a natural representation of any object: but by those false and fanciful appearances, which imagination has given to it. Superstitious *actions* are such practices as arise from, and are supported by the fore-mentioned notions and passions.

Superstition, again, is divided into popular, or *vulgar*, and *religious*. Of the *first* sort is the fear of *danger*, when a hare crosses the highway—of *anger*, when salt falls—of *death*, when owls and ravens appear, and lights burn dim. Of the *last* kind is the notion of God under a form—the dread of purgatory—the saying of S. Rocke's mass to get rid of the plague; S. Anthony's to save cattle; S. Lucy's to heal sore eyes—the endowing of a college to expiate murder—the ascrib-

ing of holiness to places which are incapable of it—and the giving of moral efficacy to religious books and habits, with ten thousand thousand more such fooleries, the succedanea of nurses, the scare-crows of children, the terror of peasants, and the contempt of sensible men.

That the *common people* are wonderfully prone to superstition who can doubt? That their errors have slipped into natural history, geography, poetry, statuary, painting, and Scripture also, an ingenious writer has abundantly proved. "There is scarce any tradition or popular error but stands also delivered by some GOOD AUTHOR." *Brown's Vulgar Errors*, book i. chap. 8.

It is equally clear, that *christians* in all parts of the world have debased christianity with vulgar errors, and thus rustic tales have become ecclesiastical superstition. See *Pagitt's Christianography*.

Different superstitions deserve different treatment, according to the various degrees of evil, which they produce in society. Some, indeed, produce no evil: but are quite harmless; while others are attended with a violation of all the rights of mankind. Some are tolerable, others

rises into excessive boldness, and suddenly it sinks into timidity and scrupulosity ; now it swells with haughti-

others laughable, some pitiable, and others horrible.

The protestants at Zurich, in Switzerland, would not drink the sacramental wine out of any but *wooden* cups. The canton of Bern were equally attached to *silver*. The French protestants petitioned for *tin*, and the magistrates granted their request, on condition that no native of Switzerland should receive the communion with them. *Tolerable ! very tolerable !*

The same church-governors ordained, that “ no gentleman or lady, of what rank soever, except foreigners, should go to church in *coloured* or *modish* apparel : but should all appear in *black*, without laces, or any thing glittering with silver or gold.” Black!—all black!—and old fashioned too ! Dismal devotion ! Switzerland is *pitiable !*

The famous Monf. Daille speaks of a Romish superstition which must needs provoke the risibility of any man, whom custom has not reconciled to the farce, or rather, who, having been always accustomed to see it in a serious place, on a serious occasion, by a serious character, has never thought about it. I mean, “ *the questioning of an infant of a month old before it is christened.* The priest

meets the little heathen at the door, and asks, *What do you desire of the church of God ?* If, adds he, *you would enter into life, you must keep the commandments.* Having mumbled over some exorcisms, and driven the devil and sin out of the child, he says to him, *Now enter into the house of God, and share eternal life with Jesus Christ.* Then he asks the babe, *Dost thou renounce the devil and all his works ? Dost thou believe in God, the Father Almighty ? &c. Wilt thou be baptized ?* This would really be a *laughable* superstition, were this all : but the melancholy part follows : some years after, the boy is told what was done to him when he was a babe, and he is farther informed, that he was *thereby* made a member of Christ—a child of God—and an inheritor of the kingdom of heaven. Protestant churches have adopted this superstition from the church of Rome, and gravely intend to perpetuate it for ever. Were I a member of such a church, there is no part of the liturgy, that I should more sincerely use on these accounts than the litaney : *Lord have mercy upon us ! Christ have mercy upon us ! Dallæus de cultibus Latinorum.*
lib.

haughtiness, then it shrivels with horror ; its tones, like false music, are without order, without measure, without rule. True and genuine love cannot proceed from a mind in this state, it demands a *pure heart*, a mind uniform and well-regulated, entertaining such ideas of God and our neighbour as we ought: (2)

To

lib. i. cap. 17. De Baptismo parvulorum.

Here follow two examples of what I call *horrible* superstition. “ A gentleman of a noble family in Switzerland, was beheaded for *once* uttering *one* blasphemous word, he being at the time both *angry* and in *drink*.”

“ A young candidate of divinity, of no mean rank, in the same country, was administering the Lord’s supper. While he held the cup, he looked on a young lady, a communicant, to whom he was to be married in a few days. The young lady asked him next day why he looked so earnestly on her at church, during the administration of the sacrament? *Because*, replied he, *I had almost a fancy to drink your health*.” The lady, who, I am sure, did not deserve a husband, began to detest him, “ the matter was spread abroad, he was taken into custody, committed to prison, and a few weeks after condemned and beheaded.” This young victim to a cruel superstition did not lose his life for a *look*; for nobody, it

seems, knew the meaning of it: but for having *almost a fancy* to speak what his own good sense made him avoid speaking. See *Liturgia Tigurina*.

(2) *Superstition is a medley of contrary sentiments*. “ *Superstition* is a certain kind of *fear*; which, possessing us strongly with the apprehended wrath or displeasure of *divine powers*, hinders us from judging what those *powers* are in themselves, or what conduct of ours may, with best reason, be thought suitable to such highly rational and superior natures. Now if from the experience of many gross delusions of a superstitious kind, the course of this fear begins to turn; it is natural for it to run with equal violence, a contrary way; the extreme passion for religious objects passes into an aversion. And a certain horror and *dread* of *imposture* causes as great a disturbance as even *imposture itself* had done before. In such a situation as this the mind may be easily blinded, as well in one respect as the other.

Above

To this the apostle adds a *good conscience*, which is almost the same as the *pure heart*, of which we have spoken; for to love God with a good conscience is to love him sincerely, free from scrupulosity, without fraud, without hypocrisy, without a mixture of interest, without dependence on self-love. (3) It is to love him neither with a transient impetuosity, nor with the imperfect desires of enjoying his communion and presence; but with a real and faithful application to all, that regards his glory, to the obedience of his commands, and

Above all other enslaving vices, and restrainers of *reason* and *just thought*, the most evidently ruinous and fatal to the understanding is that of *superstition*, *bigotry*, and *vulgar enthusiasm*. This passion, not contented like other vices to deceive, and tacitly supplant our reason, professes open war, holds up the intended chains and fetters; and declares its resolution to *enslave*. The artificial managers of this human frailty declaim against *free thought* and *latitude* of understanding. To go beyond these bounds of thinking which they have prescribed is by them declared a *sacrilege*. To them *freedom of mind*, a *mastership of sense*, and a *liberty in thought* and action, imply debauch, corruption, and depravity. - - - Even at the expence of *virtue*, and of that very idea of *goodness* on which they build the mysteries of their profitable science, they derogate from *mo-*

rals, and reverse all true *philosophy*; they refine on *selfishness*, and explode *generosity*; promote a *slavish* obedience in the room of *voluntary* duty and *free service*; exalt blind ignorance for *devotion*, recommend *low thought*, decry *reason*, extol *woluptuousness*, *wilfulness*, *vindictiveness*, *arbitrariness*, *vain-glory*; and even deify those weak passions which are the disgrace rather than ornament of human nature. *Characteristics*, Misc. 5. c. 3. vol. iii.

(3) *A good conscience is free from guile, scrupulosity, self-interest, &c.* The two following instances have always appeared to me ignorant, interested, fraudulent, and replete with the scrupulosity of those, who strained at a gnat, and swallowed a camel. The Rev. Robert Foulkes, minister of the parish of Stanton-Lacy, in the county of Salop, debauched a young lady, murdered his bastard child by her,

and the observation of his laws. In one word, it is so to love him as to be able to assure ourselves, that

her, and was executed for this horrible fact Jan. 16, 1679. In his confession, he says, "It is a great aggravation of my sin against that poor infant, that I, whose concern it was to provide for its safety in all respects, should in all deprive it, as far as in me lay; for by that barbarous act upon its body, I have done what in me lay to murder its soul, by depriving it of the ordinary means, which God had ordained for its salvation. the sacrament of baptism." As if God had left the eternal state of the soul of an infant to the cruel, adulterous care of a vile parish-priest! As if a man, who made no scruple of violating the eternal rule of moral rectitude, should hesitate to omit a human invention! *Alarm for Sinners by Foulkes, published by Dr. Lloyd, Dean of Bangor.*

John Marketman was executed for the murder of his wife at West-Ham, in Essex, April 17, 1680. He died a penitent, it seems; and the vicar of the parish, who preached a sermon on the occasion, deduced his last crime, and so his punishment, from a very odd principle. "The beginning of this poor man's sin, and consequently of his misery, was his neglect of God's public worship, as it

is administered in the church of England, which he bitterly confessed to those, that did attend him during his confinement." I thought, at first, the man had gone to a conventicle, yet what conventicle, thought I, teaches men to murder their wives? But I find by the sequel, he went to no place of worship: but spent his Sundays at an *alehouse*, a practice encouraged by those furious Church of England-men, James I. and Charles I. by the book of sports. The beginning of his sin, therefore, was his neglect of God's public worship: not his neglect of that peculiar manner of worshipping God, which is practised in the church of England, as the establishment calls itself. If this be conscience, it is conscience in jail! Ignorance, interest, partiality, bigotry, scrupulosity, imprison it! *Hollingsworth's Sermon on Market's repentance.*

The case of the *non-jurors* at the revolution affords a striking example of prevaricating scrupulosity. Men, who had themselves taken so many ecclesiastical oaths, and imposed so many on other ministers, on doubtful and indeterminable points, refusing one civil oath, proposed by the sense of the legislature,

that we do love him, so that when we examine ourselves on this point we may be able to satisfy our own minds. (4)

In

and approved by the whole kingdom! Men, attesting at their death, that passive obedience and non-resistance to the powers that *be* had always been, and then were the doctrines of the church of England, assembling in their own houses, professing themselves members of this church, praying for an abdicated king, denominating the reigning king an usurper, and endeavouring to justify and perpetuate their own schism! Men, who had upheld a constitution, that had ruined so many families for conscience-sake, living in plenty, dying in ease, and complaining on their tombstones, that they had been deprived of all that they could not keep with a good conscience! Men who preferred the civil and ecclesiastical despotism of the Stuarts, the absurdities of popery, the butcheries of Jefferies, and the persecutions of puritans, before the glorious revolution! What have such men to do with *good conscience*? “If, says one, the doctrines of passive obedience and non-resistance were good, the clergy at the revolution were guilty of schism in renouncing them; if false, they were guilty of schism by expelling us in 1692 for denying them.”

Pierce's Letter to Dr. Bennett. See the Lives of Archbishop Sancroft, Bishop Lake of Chichester, and other non-jurors.

(4) *We should so love God as to be able to assure ourselves that we do love him.* In the system of our old divines, personal election produceth particular redemption, particular redemption produceth effectual calling, effectual calling final perseverance, and on the promise of the final perseverance of the saints they ground the doctrine of *assurance*. Later divines, who embrace the Arminian and Socinian explication of scripture, as they deny the former doctrines, so they necessarily discard this of assurance: but I do not think, these disputants do justice to each others theses. “Assurance, say some, is contrary to scripture, to the nature of God, to sound morality, and to all human diligence in the salvation of the soul.” “Assurance, say others, is so far from making true believers proud, carnal and secure, that it is, on the contrary, a fountain of universal holiness.” See *Peltii Harmon. Remonstr. et Socin. de perseverant. et certit. Salut.*

Both sides affirm a fact, and both may affirm a true fact: but both cannot affirm the same

In fine, S. Paul says, this love proceeds from *faith unfeigned*, which means that faith is the *parent* of this love, for it is from the knowledge and persuasion, which we have, of God's love towards us, that this love arises in our hearts both to God and man. You may here summarily relate what scripture teaches us concerning the ineffable abundance of God's love to us, particularly in giving us his son, and his holy spirit, which are the two most admirable fruits of the love of God. Observe also what a perfect and supremely amiable idea of the divinity faith gives us, in opposition to the imperfect light of nature; and remark also, that this

faith

same fact. The dispute originates in the vague meaning of the *term*. Perseverance may be considered as a *promise*, or as a *practice*. As a promise it lies in *Scripture*, and to believe that it does lie there operates nothing, and people, who believe this, may live in sin. As a practice, a duty, or a privilege, it resides in the *christian*, expands his mind, warms his heart, and mends his life. Both sides allow, that it is the duty of a christian to persevere in holiness, and that a holy man may assure himself of the favour and protection of God. Mr. Claude makes assurance arise from *love*, and herein he agrees with all our best divines, who affirm, that true saving faith always works by love. The testimony of one, a moderate Swiss divine, may suffice for all. "Vita eterna promittitur passim *beneficentibus* - - Sed dicit aliquis,

Credo in Christum, et ea fide me consolor, nunquid illa non sufficit? Respondeo. Fides vera in Christum satis est ad salutem; quia illa apprehendit merita Christi, et sibi applicat promissiones salutis: sed eadem fides non est sterilis, habet suam latitudinem et vitam in Christo, horret peccatum, odit vitia, benefaciendo lætatur, bonis operibus est ornatissima, ut arbor frugifera suis fructibus." In this account of the faith of assurance, hatred of sin, and love of holiness, are included. How then can such a faith lead to licentiousness? Our author observes that S. Paul, who speaks most of faith *alone*, does not mean to exclude good works: but dedicates the whole sixth chapter to the Romans to prove the necessity of them. *Benedict. Aretii Loci Com. loc. xxv. de gratia.*

faith must be *unfeigned*, true and lively; not consisting in a bare speculation of gospel-mysteries: but in an extensive practical knowledge of christian doctrines, and in a full persuasion of the truth of divine revelation. In this manner simple terms should be discussed. (5)

When

(5) *In this manner simple terms should be discussed.* This instructive way of explicitly discussing the *terms* of scripture, well and judiciously executed, is full of edification: on the contrary, what an absurdity when constantly, and without any necessity, *original terms* are racked and tortured, sometimes to the no small pleasure of the pedantic executioner, frequently to the great pain of the intelligent hearer?

There are many very difficult texts in Scripture, the whole obscurity of which proceeds from *one single term*. A studious young minister will examine in private the opinions of others on these terms, and there he may give full play to his own invention and erudition, in order to elucidate these passages: but he ought by no means to venture his conjectures in public, till they have been maturely examined, and approved by allowed judges.

I will exemplify my meaning by a few examples of elucidations very probable: but not generally received. *The woman ought to have* POWER

on her head, because of the angels. 1 Cor. xi. 10. A certain writer would have us read, *A woman ought to have a VEIL on her head, because of the YOUNG MEN.* He supposes a corruption of the original writing. *Fac. Gothofredi de Imp. Maris, cap. 3.*

“ Mat. xi. 12. *The kingdom of heaven suffereth VIOLENCE, and the VIOLENT take it by force.* The Jews called a man, who took his own part of an inheritance, and that of a coheir also, *A son of violence.* (*Talmud in Jom. 1. 4. 30.*) The kingdom of heaven, or the gospel, was an inheritance to be divided between Jews and Gentiles. The Jews refusing to accept a share, the Gentiles, like sons of violence, eagerly took the whole.” According to this we should read, *the kingdom of heaven IS EMBRACED BY THE GENTILES, &c.* *Gregory's Works, chap. v. Ben Hamtsen.*

“ 2 Sam. v. 8. *The LAME and the BLIND shall not come into the house - - - the LAME and the BLIND are hated of David's soul: that is, IDOLS shall*

When there are many simple terms in a text, you must consider, whether it would not be more proper

shall not come, IMAGES are hated, &c. The pagan founders of cities and castles practised judicial astrology, and laid the first stone under a lucky position of the heavens. The blind and the lame here were *constellated images* of brass, to which, as to idol-gods, the safety of the fort was entrusted. If these fail to protect us, say the Jebusites, they shall be put up in our houses no more. 'They will fail, saith David, they are blind, they have eyes and see not, they are *idols*,' &c. &c. *Pirke Eliezer, cap. xxxvii.*

“ Gen. iii. 7. *Adam and Eve* - - SEWED FIG-LEAVES together, and made themselves aprons—*Adam and Eve* WATTLED TOGETHER BRANCHES of fig-trees, &c. *nec consuere, nec folium mihi placet: verto frondibus complicatis,* &c. *Gatakeri Miscel. lib. ii. cap. 3.*

Mark ix. 49. *Every one shall be salted with FIRE.* Scaliger supposes that “ instead of *πᾶς πυρῆς*, we should read *πᾶσα πυρῆα* - - every BURNT-OFFERING shall be salted, and every sacrifice shall be salted with salt.” *Scaligeri Epist.*

1 Sam. xxi. 13. *Monf. Dumont* removes all the difficulties, that attend David's feigning madness, by reading—*“ David was sore afraid of*

Achish—and his behaviour was changed—and he fell into their hands in an EPILEPTIC FIT—and he BRUISED himself against the GATE-POSTS---and HE FROTHED on his beard--- *Achish said, The man HAS FITS ---have I need of EPILEPTICS? &c.”* Mr. Dumont supposes, David was so overwhelmed with distress on account of his then present circumstances, that he had one fit of an epilepsy; and he argues not only from the literal reading, and the known sincerity of the psalmist's conduct: but from the psalms, which he penned after his recovery. The xxxivth is one, and in it he blesses God, that, although his fit took him suddenly in the *gate-way*, and he *bruised* himself in falling against the posts, yet not one of his bones was broken. *Saurin Dissert. sur la Bible.*

The first verses of Gen. vi. seem very obscure, and the expositions of them are much more so. One of our own divines removes all obscurity, by giving this general sense. “ *When men began to multiply on earth - - the CHIEF MEN - - took them wives - - of all the handsome poor women - - whom they chose. There were TYRANTS in the earth in those days. (And also after THE ANTEDILUVIAN days POWERFUL MEN had criminal conver-*

proper to treat of them *comparatively* with each other, than to discuss them separately or each apart ;
for

conversation with INFERIOR WOMEN, and the children, who sprang from this illicit commerce, were the renowned HEROES, of whom the heathens made their gods.) “ Sons of Elobim are vicious sons of POWERFUL men---daughters of Adam, the modest beautiful daughters of the POOR---Giants, TYRANTS, madmen ---men of renown, HEROES.” *Dr. Wall's Critical Notes on the Old Testament.*

But without faith, it would have been impossible for ENOCH to have pleased God. Heb. xi. 6. *Limborch in loc.*

The friendly reader will spare me the necessity of telling him why I insert the following learned discussion of a simple found by a venerable pope ; and the additional remarks by a learned protestant.

“ Omnes nascimur ejulantes, ut nostram miseriam exprimamus. Masculus enim recenter natus dicit A ; Famina E ; dicentes E, vel A quotquot nascuntur ab Eva. Quid est igitur Eva nisi heu ha ? Utrunque, dolentis est interjectio doloris exprimens magnitudinem. Hinc enim ante peccatum virago, post peccatum Eva meruit appellari. - - - Mulier autem ut naufragus, cum parit tristitiam habet,” &c. *De contemptu mundi, lib. i. cap. 6. à Lothario Diacono cardinali*

sanctorum Sergii et Bacchi editus, qui postea Innocentius Papa tertius appellatus est.

“ Hoc unum doleo, neminem hodie ignarum esse, et neminem doctum. - - Qui tantum thesaurum Arabismi mihi paravi, adhuc profiteor inopiam meam. Hoc non facerent, qui trihorio prodierunt doctores Arabismi, et quum quædam ex novo testamento interpretarentur, quia nihil aliud præter illa pauca legerant, et fieri non poterat, ut lectio tam paucorum verborum, tam brevi tempore omnem Arabisimum edicerent, sed occurrebant multa verba, quæ nunquam viderant, eorum verborum ex Lexico Munsteri Chaldaico interpretationem petebant. Quod quoties mihi risum suffulit ? Vix tamen persuadebis illis, quin etiam ipsos doctores legis Muhammedicæ in Arabismo anteeant. Nam de Hebraismo nefas dubitare quin ipsi docere possint literas Hebraicas ætiam consummatissimos Judæos. O mi Casaubone, rari sunt inter nostros qui mediocriter Hebraice sciant, quum tamen rari sint qui omnino nesciant Hebraice. Quid de Græcis loquar ? quis hodie nescit Græce ? sed quis est doctus Græce ? - - - Quantus est τερπος illorum qui ne latine quidum sciunt !” *Jos. Scaligeri*

for sometimes it would be very injudicious to discuss them separately, and very agreeable to do it by *comparison*. Take for example S. Luke's words, chap. ii. 8, 9, 10, 11. *And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for behold! I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a saviour, which is Christ the Lord.* In my opinion it would be very absurd to pretend to treat separately these simple terms, in order to explain what is a *shepherd*, and what is an *angel*, &c. (6)

But

geri Epist. 66. 72. Jf. Casaubono inscriptæ.

Expositors of this cast seem to follow the quaint advice of one of our old doctors of divinity. "As David slew Goliath by hitting him in the forehead, so we must gather stones out of God's holy book, that is, his holy book, and *sling them at the devil's head.*" *Dr. By's Exposition of the Dominical Epistles, first Sunday in Lent.*

(6) *It is sometimes very absurd to discuss terms separately.* Some divines discover a superstitious attachment to terms, and undertake to expound the Scriptures without admitting those figures, which all sound critics allow, such as the *ellipsis*, which leaves out a word, the *pleonasm*,

which inserts too much, and the *enallage*, which changes the time of a verb, &c. Sometimes the idiom of a language accounts for these, sometimes the mistakes of copyists, and at other times no reason can be assigned, and yet to make sense of a translation the alteration must be allowed. The following examples from a foreign professor will exemplify my meaning.

In the Hebrew text of Psal. ix. 18. there is evidently a *pleonasm*, a redundancy of expression, for rendered literally it is, *and HE, he shall shall judge the world.* Our translators saw nothing here but a pleonasm, and very properly rendered, *and he shall judge the world.* But the

But a *comparison* of these terms with each other would afford very beautiful and agreeable considerations, as will appear by the following analysis of the text. Let it then be divided into two parts, let the first be the *appearance* of the angels to the shepherds with all the circumstances, which the history remarks: and the second, the angels *message* to them. The first is contained in the eighth and ninth verses, and the second in the tenth and eleventh.

As to the first, you may just say, that you will not stop curiously to enquire who these shepherds were, nor who this angel of the Lord was, nor why the angel came to these shepherds rather than to others: the two first are questions of fact, and the Scripture says nothing about them, and it would be rash to determine, besides it would be of very little importance to our edification. (7)

As

the professor says, “ the *pronoun* is most emphatically necessary here. Jesus Christ is the *he*, - - - *he*, who is the image of the Father, - - - *he* shall judge the world.”

Again, Psal. cix. 4. *The wicked are my adversaries - - - but I prayer.* This is a literal translation of the Hebrew. Critics allow at first sight an *ellipsis*, and supply something to express the psalmist’s meaning. Some read, *I AM A MAN OF prayer.* Our translators render it, *I GIVE MYSELF unto prayer.* But the professor says, “ It must be read, *I am prayer.* Jesus Christ is the person speaking, and as he says, *I am the way,*

because he taught us the way, and *I am the truth*, because he taught us the truth, so he says, *I am prayer*, because he is our intercessor.” Luther used to call those divines *Anaxagorists*, who found Jesus Christ in every text of Scripture. I dare say, love to Jesus Christ induces expositors of this kind to introduce him every where: but it is really very mortifying to see every breach in rules of common-sense filled up with HIS ILLUSTRIOUS NAME! *Sam. Fred. Bucheri Antiq. Prof. Wittemberg. Antiquitates Biblicæ.*

(7) *It is rash and unedifying to determine questions on which*

As to the third no other reason can be given than the good pleasure of God. Passing then to more useful considerations, you may remark, that this meeting of the angel and shepherds was not accidental or by chance, but by the order of the providence of God, who there placed the shepherds, and thither sent his angel. You may amplify this by shewing,

i. That

which the Scripture is silent. The church of Rome abounds with bold and adventurous, not to say profane decisions of this kind. The following texts, with the popish comments, will exemplify this.

Luke ii. 8. *There were shepherds abiding in the field.* “There were four, and their names were Misaël, Achael, Cyriacus, and Stephanus.” *Missal. Rom.*

Mat. ii. 1. *Wise men came from the east.* “They were three, they were kings, and their names were Jaspar, Melchior, Balthazar.” *Missal. Rom.*

Mat. ii. 11. *The wise men presented to him gold, frankincense, and myrrh.* “Joseph paid his tribute with one part of the gold, kept our lady while she lay in with a second, and gave a third to the poor. The incense he burnt in the stable to put away the stench. With the myrrh our lady anointed her child to keep him from worms.” *Festivale. In Die Epiph.*

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Luke ii. 7. *Mary laid her son in a manger.* “Oxen and asses were there at the time, and when our Lord lay in the cratch, they fell down on their knees, and ate no more of the hay.” *Id.*

Luke i. 29. *When Mary saw the angel she was troubled at his saying.* “There was in that country a man that coude moch witchcraft, and so with help of fiendes he made himself like an angel, and came to divers maydens, and said he was sent from God to them on his message, and so oftentimes lay with them, and did them great villany. When our lady heard tell of that man, she was addread lest it had been he, for she had spoke with none angel before.” *Homilies on the Festivals read before the Reformation.*

Acts i. 18. *Judas, falling headlong, burst asunder in the midst, and all his bowels gushed out.* “The fiende could not draw the soul of Judas out of his mouth, because he had lately kissed the mouth

M m

of

1. That God causes his grace to descend not only upon the great and powerful of the world: but also on the

of Christ, therefore he brake his womb, and shed out his guts, and then he took his soul, and bare it to hell." The same.

The church of Rome has a very convenient saint called *Blaſius*, whose martyrdom is celebrated, according to the old Salisbury breviary, on Feb. 3. This martyr presides over the *throat*, and removes bones, and other things, that stick there. Ribadenaira directs some friend of the person, who is choaked, to take him by the throat, and to pronounce aloud *Blaſius, the martyr, and the servant of Christ, says, Either come up, or else go down.* Heaven knows who Blase is! but verily some protestant conjecturers should get acquainted with him! He has pretty constant work in Italy: but we could give him now and then a job in England.

How do we make out—that the forbidden fruit was an *apple*?—That every man hath *one rib* less than woman? that Methuselah was the *longest* liver? that there was *no rainbow* before the flood? that the tower of Babel was intended as a *security* against a *future flood*? that David was punished for *pride* in numbering the people? that there are more *archangels* than *one*?

that Jesus always appeared with a *luminous circle* about his head? that John *poured* water on him when he baptized him? that the wise men acknowledged the three *offices* of Christ by their offerings? that Saul was on *horseback*, when the light appeared to him near Damascus? that the wise men visited Mary during her *lying-in*? We say of a nameless multitude, what one, who mentions some of these, says, "There are many more whose dubious expositions worthy divines and preachers do often draw into wholesome and sober uses, with industry, therefore, we decline entering on paradoxes, and peaceably submit to received opinions." *Brown's vulgar Errors, book vii. c. 11.*

There are, however, many popular errors in christianity, which, because of their dangerous consequences, deserve to be exploded. The systems of divines, like those of the heathen philosophers, often originated in the tempers and views of the men, who invented them; the exposition of scripture, and the quotation of passages in profane authors, to support them, were after-thoughts. I will explain my meaning by an example or two.

Some expositors of scripture

the most simple and inconsiderable; just as the heavens diffuse their influence not only on great trees, but also

ture have *favourite preconceived notions* to serve. This is the great fault of the learned Dr. Hammond's exposition. "The *heresy of the gnostics, the destruction of Jerusalem, and church-discipline, the power of the keys, as it is called, were three things, says the great Le-Clerc, which he frequently sought for, where nobody acquainted with the apostles style had ever looked for them, and few again ever will.*" Letter prefixed to his *Supplem. to Hammond.*

The *vanity of being an original discoverer* of what no man ever observed before, has misled many. This misguided *Rbenferd*, professor of the oriental languages at Franeker. He pretended to discover, that the style, in which S. John wrote the revelation, was *Cabbalistic*, and he expounded accordingly. *Jac. Rbenferdi Op. Philol.*

False data lead some astray. Cabbalism, that mysterious datum, was first applied to christianity by John Picus, Earl of Mirandula; *Reuchlin* introduced it into Germany, and numbers of expositors, who were otherwise great men, and valuable writers, have dealt in this paltry Jewish ware, and have duped their purchasers. In vain does any

one ask, what is cabbalism? *Kircher* defines it one way—*Pfeifer* another—*Carpzovius* differs from both—and *Berger* and *Buddeus* from them all. *Hottinger* says, *Cabbala* was supposed by some to be an *old witch*: but, perhaps, the best definition of it may be that, which an antagonist of the Earl of Mirandula gave. What is this *Cabbala*? said one.—*He is*, replied he, *a notorious heretic, who opposeth himself against Jesus Christ.* See *Wolfs Bibliot. Heb. par. ii. lib. 7. Buddei Introd. ad Hist. Philos. Heb. s. 34.*

Some write from *interested motives*. *Le Clerc* says, (*Bib. Anc. et Mod. 1715.*) *Dr. Cave* never departed from this line, and is therefore never to be trusted, where interest required a meaning. His ecclesiastical history, adds he, consists of *legendes mitigees*. I never did read *Cave's* primitive Christianity, nor ever intend to read it; for his dedication to the Lord Bishop of Oxford begins thus. "My Lord! when I first designed that these papers should take sanctuary at your Lordship's patronage, the Hebrew proverb presently came into my mind, *Keep close to a great man, and men will reverence thee.*" An author who sets out on this

also on the most inconsiderable herbs. God does not absolutely reject the potentates of the earth ;
when

principle, is just as desirable as an eye-servant, and I would rather do my work myself than spend my time in watching him. Agrippa would not take his idea of *S. Paul* from Festus, *I would also*, said he, *hear the man myself*. With much less reason should we take ours from Dr. Cave.

A party-spirit puts many hireling-servants of all work on offering violence to scripture. Some puritan ministers in the beginning of the reign of James I. refused to subscribe the common-prayer book, and among other reasons urged, that they could not subscribe to the *truth* of propositions, which they knew to be false. "A great many passages of scripture, in the book, said they, are falsely translated, and affirm untruths. For instance, the scripture saith—the rod of the wicked shall not *rest upon* the lot of the righteous—your translation says, the rod of the ungodly *cometh not* into the lot of the righteous. (Psal. cxxv. 3.) which is neither *scripture*, nor *truth*." The divines, who answered them, and who had themselves subscribed, set out on this principle ; "A decree of a very ancient council provides, that no man shall be admitted to

speaking against that, whereunto he hath formerly subscribed." Agreeably to this, the error must be continued, justified, and accredited by all possible means, and thus they reason. "1. There is no great difference between *coming* and *resting*. 2. It should seem the translator followed *some copy*, which had *jabo* for *januach*, reading *beth* for *nun*, and omitting the letter *chetb*. 3. Read it *either way*, the sense is *agreeable* to scripture.—And therefore all this considered the translation may be *well endured*." That is, in plain English, *the service book must be defended*. *Defence of the Ministers Reasons for refusal of Subscription, &c.* 1607. in answer to Mr. Hutton, Dr. Cowel, and Dr. Spark, chap. 1. xiii.

The best plan in the world, for a disinterested lover of real christianity to follow, is that of the excellent professor *Buddeus*. His aim is to discover the doctrine, the manner of teaching, the disputes, the ordinances, the morals, &c. &c. of the *apostolic church*, and to derive all his notions of each from their *own writings*. I speak of his *Ecclesia Apostolica*. *Jenæ*, 1729.

On this principle another Lutheran writer of note traces the

when he pleases, he calls kings and princes to the obedience of faith; neither does he reject the poor. Jesus Christ, who favourably heard the prayer of a Jairus, ruler of a synagogue, and of a lord of the court, (8) who intreated him to heal their children, did not reject the prayer of the poor woman of Canaan, nor offer any repulse to that blind and miserable beggar, who cried, *Jesus, son of David, have mercy upon me.* (9)

2. Me-

the doctrines of christianity. Each article of faith he places as a thesis—divides it into distinct paragraphs—and endeavours to demonstrate each by scripture *alone*. This is an excellent method, for beside a thousand other advantages, it must ever be remembered, scripture-decision is plain and final, and there lies in articles of pure revelation no appeal from it, so that this is the shortest way. We have something of this kind in a treatise on the *Sovereignty of God*, by *Elisba Cole*. *Calovii Apodixis. Art. fidei.*

Calvin struck out this method—*Grotius* contracted the design of it by adhering too closely to the letter—and *Cocceius* enlarged it by turning almost all into allegory, so that “it is become almost a proverbial saying, that in the books of the *Old Testament Cocceius finds Christ every where, while Grotius meets him no where.* The first part of this saying is certainly

true; the latter much less so.” *Mosheim. Eccl. Hist. c. xvii. f. 2. p. 2.*

(8) *A certain nobleman.* John iv. 46. τις βασιλευς. *Regius quidam.* sc. ex aulicis vel agnatis Herodis Tetrarchæ Galilææ.

(9) *Jesus Christ, who healed the children of Jairus and a courtier, did not refuse relief to a blind beggar.* Mr. *Claude* proposes these useful remarks, he says, rather than any trite and unedifying observations, which might be made on passages of this kind. I will endeavour to prove the wisdom of his conduct by contrast. Jesus Christ gave sight to a blind man by means of *clay* made of *earth* and *spittle*. (John ix. 6.) “This blind man received his sight, says one, by the *physical* virtue of the spittle of Jesus Christ. Spittle has been often applied with great success to the eye; its aqueous, viscous, and balsamic particles abate and dissipate the sharp humours, that attack the eye; its saline particles

2. Methinks, it seems as if God took more pleasure in bestowing his favours on the *most abject* than in distributing them among persons of elevated rank. *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes,* said our Lord Jesus. And the apostle to the Corinthians adds, *Ye see your calling, that not many wise men after the flesh, not many mighty, not many noble are called.* Here is an example; for, while God sent the *wise men* of the East to Herod, he sent an *angel*

ticles cleanse and purify the purulent matter; and its spittuous particles open the pores." Very learned indeed! but what is become of the other *half*, the *earth*? It was not spittle, it was *clay*, that the Lord applied. Where have you disposed of the *miracle*? And what is the *moral* use of the whole? You are a *physician*, and we forgive you. But what if a *divine* should trifle so! *Considerat. Physic. Med. Forensis de Saliwa humana. A Mart. Gurisch.*

Pfal. lxxviii. 25, &c. *The fingers, the players on instruments, the damsels playing on timbrels, little Benjamin, with their ruler, the princes of Judah, and their council, the princes of Zebulun, and the princes of Naphtali, were in the congregation, and went in procession, at the removal of the ark.* Had Mr. Claude preached from this text, he

would have avoided all learned futilities, and would have directed all the attention of his hearers to the subject itself, that is, the beauty of the public worship of Almighty God as it interests people of all ranks. He would have taught his auditors—the *nature*—the *necessity*—the *utility*—the *dignity*—the *beauty* of the public worship of the christian church. But I have an author before me, who employs two and twenty large quarto pages in proving that *little Benjamin* in this text is *S. Paul*. The learned man says, he first discovered this, *summa cum voluptate*, in a piece written by James Alting. He did not know then, that any ancient writers had been of Alting's mind: but on searching he found Theodoret, Jerom, and others expounding the verse in the same manner. Under this patronage he acts, and from
the

angel of heaven to the shepherds, and conducted them to the cradle of the Saviour of the world. (1)

3. In

the whole he gathers that all the apostles rule in christian churches, and that the most excellent of all these rulers is S. Paul. *Sunt inter nos apostoli Christi, et inter illos eximius Paulus: Paulus præ cæteris ecclesiam suis scriptis ditavit et instruxit.* This is the *Cocceian* method of expounding scripture, of which this excellent divine was too fond. *Vitringæ Observ. Sacr. lib. iii. cap. 3. De Benjamine parvo.*

(1) *God takes most pleasure in bestowing his favours on the most abject.* The common Father of all, infinitely superior to all human motives, strictly speaking, cannot be said to take *more* pleasure in a poor than in a rich convert; all his works are infinitely wise in their plan, and good in their execution, and his felicity is necessarily invariable: but our author means to inform us, that the Gospel, by conferring its highest favours on superior piety, and not on superior rank, has removed the seeming disgrace of poverty, and peculiarly displays the goodness of God by invigorating the poor, whom all other systems of knowledge, and all expensive religions depress.

“ The *primitive christians* were poor in the bulk, 2 Cor.

viii. 1, 2.—the *apostles* were of the lowest rank, 1 Cor. ii. 26. born in an obscure province, Acts ii. 7. John vii. 41. exercising mean occupations, and keeping low company, Acts x. 6. xviii. 3.—There were, indeed, some exceptions, there was Nicodemus, Joseph of Arimathea, the treasurer of the queen of Ethiopia, Cornelius, Apollos, Sergius Paulus the proconsul, Dionysius the Areopagite, a prophet, who had been brought up with Herod, and there were saints in Caesar’s household.—All the apostles, except S. Paul, were *illiterate*, as well as poor: nor did their inspiration endow them with *human erudition*. In proof of this last article, *three* things are to be observed. 1. The Lord, according to his *promise*, inspired them with the knowledge of *all the truths*, that were necessary for the edification of his church, and the propagation of the gospel: but this promise did not extend to the doctrines of hydrostatics, fluxions, philology, &c.—2. Their *writings* afford proof of the want of human erudition and eloquence, particularly those of S. John, and their historian allows Peter and John to have been *αγραμματοι* after the day of Pentecost, Acts iv. 13.

All

3. In this meeting of the angels and shepherds you see a perpetual *character of the œconomy* of Jesus Christ, wherein the highest and most sublime things are joined with the meanest and lowest. In his person the eternal word is united to a creature, the divine nature to the human, infinity to infirmity, in one word, the Lord of Glory to mean flesh and blood. In his baptism he is plunged in the water, and the Father speaks to him from heaven; he is under the hand of John the Baptist and the Holy Ghost descends upon him. In his temptation he hungers, yet miraculously supports a fast of forty days: the devil tempts him, and angels obey him. On his cross naked, crowned with thorns, and exposed to sorrows, yet at the same time shaking the earth and eclipsing the sun. Here in like manner angels are familiar with shepherds: angels to mark his majesty, shepherds his humility: angels because he is creator and master of all things, shepherds because he made himself of no reputation, and took upon himself the form of a servant.

4. This mission of angels to shepherds relates to the *end*, for which the son of God came into the
the

All this does not imply that they were not good, true, safe, clear authors, and fine *natural orators*.—3. *The gift of tongues*, which enabled them to render themselves intelligible to people of different nations, did not lead them into the erudition and oratory of each nation.—All this œconomy was most excellently adapted to the general plan of redemption, the design of which was to destroy

the empire of the passions—to elevate men to the study of heavenly things—to establish a kingdom not of this world. God in all is *maximus in minimis*." Most of these are the remarks of a learned professor of divinity at Florence, and in many of them he agrees with our first apologists, Origen, Arnobius, Minucius Felix, &c. *Jouan. Lami de Erriditione Apostolorum. cap. 2. v. xv. sive.*

the world, for he came to establish a communion between God and men, and to make peace between men and angels. To this must be referred what S. Paul says, *It pleased the Father by him to reconcile all things to himself.* (2)

After

(2) *Reconcile all things.* Col. i. 20. *Reconciliaret omnia, i. e. recolligeret, sub unum caput reduceret, et in unum corpus conjungeret.*

Tum quæ in terra, tum quæ in cælis. In confesso apud interpretes est, *homines hic dici, et angelos; nec obstat quod $\omega\alpha\rho\tau\alpha$ hic sit neutrius generis, quia neutrum sæpe promasculino ponitur, ut Gal. iii. 22. Conjunctio *est* disjunctiva, non hic seperandi, sed distinguendi tantum, imo et conjungendi vim habet.* Grot.

The Father proposed to reconcile all things in heaven, and all in earth, unto himself by Jesus Christ. Calvin rightly calls this *magnificum Christi elogium.* Some suppose, S. Paul includes all intelligent creatures, even the devils themselves, in this reconciliation: but this sense destroys the doctrine of future punishments. Most expositors understand the apostle to include *holy* angels: but how they, who never sinned, can be said to be reconciled, is difficult to answer. The mediation of Jesus Christ, indeed, has opened a communion between angels, and men; the former

serve the latter in this life, and the latter dwell with the former in the next: but this, says our reformer, does not agree with S. Paul's words; he says, God reconciled heavenly beings to *himself* by Jesus Christ. He understands it therefore of *redeeming* grace to men, and *confirming* grace to elect angels. Calvin in loc.

A young minister, who preaches from such texts as this, would do well, methinks, to waive entering on the difficulties, and to take the *general idea*, as the ground of a sermon. The general idea of this passage is this, *Christianity is a conciliating plan.* He might, not improperly, compose a sermon from this passage on *the agreement of christianity and civil polity.* I say, not improperly, for perhaps S. Paul's terms *earth, heaven, body*, may be put *figuratively* for the church, the populace, and civil governors. The 16th verse seems to favour this notion. The manner of discussing this subject properly will appear by the following example.

Christianity harmonizes with civil polity—not christianity debased by the corruptions

After this you may make a proper reflection on the *time* mentioned by S. Luke, who says, *The shepherds were abiding in the field, keeping watch over their flock by night.* You may briefly make the ordinary observation, which is, that, according to all appearances, Jesus Christ was not born on the 25th of December, as is the common opinion of the Latin church; for that is an improper time to keep flocks in the fields, and to watch them by night: but this need not be insisted on; for it is of no great importance, nor would it be to our edification, to know

tions of men, on the contrary, they are human inventions, added to christianity, which have produced all the mischiefs in christian states—but christianity as Jesus Christ and his apostles taught it. Here *explication* is necessary. Did Jesus Christ ordain sanguinary *canons*? Did he teach inexplicable *mysteries*, and appoint *penalties* for not believing them? Did he arm *priests* with *secular* power? Did he excite *princes* to hate, *persecute*, banish, and destroy their subjects for matters of *conscience*? Christianity in scripture is a conciliating plan. Here also found civil polity may be explained.

To *demonstrate* that christianity agrees with sound polity—observe 1. The same God is author of both. 2. Jesus Christ and his apostles never attempted to subvert civil government. 3. The well-being of the whole is the supreme law in civil polity, so

it is in christianity. 4. A state flourishes, when the people yield a ready obedience to their governors, and venerate the dignity of office; christianity teaches its professors to do so. 5. Temperance, industry, content, and other moral virtues, render a state tranquil, and happy; christianity forcibly inculcates these. 6. A state is happy when discords do not prevail, and when kind offices to each other abound among citizens; christianity curbs all the passions, that produce discords, and enforces the practice of kind offices, &c. &c. I have taken the liberty to put these articles sermon-wise, and to prefix a text to them, to explain my meaning. I took the most of them from an academical exercise excellent in its kind, and not foreign from theology. *Puffendorfi Dissertation. Acad. Select. de concordia ver. pol. cum rel. Christi.*

know precisely when the Saviour of the world was born : the time is very indifferent to christians. (3)
It is more to the purpose to remark,

1. That

(3) *“ The time of the birth of Christ is very indifferent to christians. The times of the birth and passion of Christ, with such like niceties, being not material to religion, were little regarded by christians of the first age. They who began first to celebrate them, placed them in the cardinal periods of the year ; as the annunciation of the Virgin Mary on the 25th of March, which, when Julius Cæsar corrected the calendar, was the vernal equinox : the feast of John the Baptist on the 24th of June, which was the summer solstice : the feast of St. Michael on Sept. 29th, which was the autumnal equinox : and the birth of Christ on the winter solstice Dec. 25th : with the feasts of S. Stephen, S. John, and the Innocents, as near it as they could place them. And because the solstice in time removed from the 25th of December to the 24th, the 23d, the 22d, and so on backwards, hence some in the following centuries placed the birth of Christ on December 23d, and at length on Dec. 20th : and for the same reason they seem to have set the feast of S. Thomas on Dec. 21st, and that of S. Matthew on Sept. 21st. So also at the*

entrance of the sun into all the signs in the Julian calendar they placed the days of other saints ; as the conversion of Paul on Jan. 25th, when the sun entered Aquarius ; S. Matthias on Feb. 25th, when he entered Pisces ; S. Mark on April 25th, when he entered Taurus ; Corpus Christi on May 26th, when he entered Gemini ; S. James on July 25th, when he entered Cancer ; S. Bartholomew on Aug. 24th, when he entered Virgo ; Simon and Jude on Oct. 28th, when he entered Scorpio ; and if there were any other remarkable days in the Julian calendar, they placed the saints upon them, as S. Barnabas on June 11th, where Ovid seems to place the feast of Vesta and Fortuna, and the goddess Matuta ; and S. Philip and James on the first of May, a day dedicated both to the Bona Dea, or Magna Mater, and to the goddess Flora, and still celebrated with her rites. *All which shows that these days were fixed in the first christian calendars by mathematicians at pleasure, without any ground in tradition ; and that the christians afterwards took up with what they found in the calendars.*

Neither

1. That while these shepherds were busy in their calling, God sent his angel to them; and that, however

Neither was there any certain tradition about the years of Christ. For the christians who first began to enquire into these things, as Clement of Alexandria, Origen, Tertullian, Julius Africanus, Lactantius, Jerom, S. Austin, Sulpicius Severus, Prosper, and as many as place the death of Christ in the 15th or 16th year of Tiberius, make Christ to have preached but one year, or at most but two. At length Eusebius discovered four successive passovers in the gospel of John, and thereupon set on foot an opinion that he preached three years and an half, and so died in the 19th year of Tiberius. Others placed his death in the 17th and 20th years. Neither is there any greater certainty in the opinions about the time of his birth. The first christians placed his baptism near the beginning of the 15th year of Tiberius: and thence reckoning thirty years backwards placed his birth in the 43d Julian year, the 42d of Augustus, and 28th of the Actiac victory. This opinion obtained till (the year 527 when) Dionysius Exiguus misinterpreting Luke iii. 23. invented the vulgar account. *There is therefore relating to these things no tradition worth considering.*" Sir Isaac Newton on Dan. Chap. 11th.

The famous Jesuit-chronologist, who fixes the birth of Christ in the year of the world 3984, acknowledges, he has only conjecture to support his calculation,—*majori ex parte conjectura nititur. Petavius, lib. ii. ep. 2. ad Arnold. Cathium.*

The learned Fabricius gives a catalogue of one hundred and thirty-six different opinions concerning the year of the birth of Christ. He supposes, that Jesus was born in the year of the world 4000: but adds, "it is impossible to know certainly the number of days or years from the beginning of the world to the birth of Christ without a particular revelation from heaven—*citra peculiarem revelationem divinam.*" *Fabricii Bibliograph. Antiq. cap. vii. f. 9, 10. De Script. Chronol.*

It seems, at first sight, very easy to fix, at least, the year of the birth of our Saviour; for S. Matthew says, chap. ii. 1. he was born in the reign of Herod. And S. Luke adds, chap. iii. 23. 1. he began to be about thirty years of age in the fifteenth year of the reign of Tiberius. There is, however, a difference of several years in the calculations of learned men. No question in chronology has been more disputed, Difficulties arise

however simple and mean the employments of men may be, it is always very pleasing to God when they discharge them with a good conscience. (4)

2. God

arise from contemporary writers---from medals---from the meaning of the words of St. Luke iii. 23---from what writers of those times *do say* concerning decisive articles, the taxing of Augustus, the government of Cyrenius, the taking of Jerusalem by Herod, the death of this prince, the year of the crucifixion, the destruction of Jerusalem, &c.---And from what they *do not say*, the time from which the reign of Tiberius is to be reckoned, the time of the beginning of Herod's reign, &c. &c. A divine may make himself and his flock quite easy on this article. A point in chronology is not an object of saving faith, nor is the observation of a festival of human appointment, and of doubtful time, any part of that holiness, without which we cannot see the Lord.

Jesus Christ was not born in December, for it is an improper time to keep flocks in the night. Vossius has shewn, that it cannot be inferred, from the shepherds watching their flocks by *night* in the open field, that Christ was not born in December. *De Nat. Christi.*

The birth of Christ has been placed in every month in the year. The Egyptians

placed it in *January*---Wagenfeil in *February*---Bochart in *March*---some, mentioned by Clement of Alexandria, in *April*---others in *May*---Epiphanius speaks of some, who placed it in *June*---and of others, who supposed it to have been in *July*---Wagenfeil, who was not sure of February, fixed it probably in *August*---Lightfoot on the 15th of *September*---Scaliger, Casaubon, and Calvisius in *October*---others in *November*---But the Latin church, being infallible in judgment, and supreme in power, has settled the matter by declaring, that Jesus Christ had *two* nativities, one before the world began of his deity of the father, the other of his humanity of the virgin on the *twenty-fifth of December*. See *Labbæi Concil. Fabricii, Bibliot. Antiq. cap. x.*

(4) *God is pleased when men discharge the duties of their calling.* A proper attention to this plain but useful truth would have prevented that scandal of christianity, a *monastic* life. The reformation of this abuse will be an eternal praise to the reformers, and the protection of it a perpetual reproach to the church of Rome.

Monks

2. God does in regard to men what these shepherds did in regard to their sheep. He is the Great Shepherd of mankind, watching over them by his *providence*. He had his eyes upon these men, and, in

Monks are divided by some into three classes. The first are *Eremites, or Hermits*, who live alone in woods or deserts by themselves. *Anchorites* shut themselves up in cells. *Cenobites*, who are *properly* monks, live in companies, as in colleges, and have all things common. *Bellarmin. de Monach. l. ii. cap. 3.*

Their rise in the christian church is placed in the third century, they were formed into a regular body by Antony in the fourth, and in successive ages became innumerable, being divided into different orders, as Augustines, Carmelites, Carthusians, Franciscans, Dominicans, Celestines, and so on. Our divines apply to them Rev. ix. 3. *a swarm of locusts* for their number and waste---on account of their pernicious origin and end, said to *come out of the bottomless pit*---and for their spirit of persecution accounted insects of *battle, with stings in their tails*.---The first monks were harmless fanatics, who lived by labour; the later sorts had the riches of princes, with excessive power and enormous vices, so that the church of Rome itself has been obliged to reform, or rather to restrain them.

Monachism is said by an excellent church-historian to have proceeded from mystic theology, and this from platonian philosophy, the doctrines of christianity being proposed to the people with a mixture of abstract reasonings and subtle inventions, contrary to the native purity and simplicity, with which they were originally explained. *Mosheim's Eccl. Hist. cent. iii. p. 2. ch. 3.*

We have a great controversy with the church of Rome on this article, concerning christian perfection---precepts---counsels---vows---voluntary poverty---devoted obedience to superiors in matters of conscience---vows of continence---parental rights---conjugal rights---civil rights---canonical hours---peculiar habits, &c. &c. *Synopsis Papiismi And. Willet. cont. 6.*

The Jews tell us a very remarkable providence in favour of their nation, and a very ingenious and agreeable turn on a passage of Scripture follows in consequence of it. "A certain king of Portugal could not sleep one night, and he rose and walked on the balcony of his palace. It was moon-light, and his majesty seeing two men throw the dead

in a proper and seasonable time gave them an angelical envoy as a token of his love. It is of great use both to direct our duty and to comfort our hearts, to remember that what we are in our vocation God is to us. A father called to conduct his family ought to remember that God himself is his father. A magistrate exalted above the people should also consider that God is his master; and so of other professions. This on the one hand would engage us to discharge our duties well, if we would enjoy the blessings of providence; and on the other it would console and exhilarate us, for we may be certain, God will pay such attention to us, as we do to the things and persons committed to our care, and infinitely more. A good father may assure himself, that, while he discharges his duty to his children, God will watch over him. A good prince may think the same. It extends to the meanest conditions,

dead body of a person, whom he supposed they had murdered, into the court-yard of a Jew, sent two of his servants to watch the murderers home. In the morning all the city was in an uproar, and the Jews, as usual, were taxed with murdering the man, with intent to eat his flesh. The king interposed, sent for the assassins, who confessed their crime, and then, turning to the Jews, asked some of the Rabbies, how they translated the fourth verse of the hundred and twenty-first psalm. They answered, *Behold! he, that keepeth Israel, shall neither slumber nor sleep.* If he doth not slumber, replied the king, much less doth he sleep. You

don't translate the passage rightly; you should render it, *Behold! the Lord doth not slumber: nor will he suffer him who keepeth Israel to sleep.* In mercy to you, God denied me rest last night, &c." *Shebet Jehuda. ap. Vindiciæ Judæorum. Man. Ben. Israel.*

I call this an ingenious turn, and agreeable to truth; for, were a minister from this text to preach to magistrates, he would offer no violence to scripture and truth to shew—that magistrates, our earthly gods, are appointed to guard the lives and properties, the civil, and religious rights of mankind—and that vigilance is essential to the discharge of their office.

conditions, even a good shepherd may take the same comfort. (5)

Remark

(5) *If we would enjoy the blessings of Providence we must discharge our duty.* For doing so God gave Cyrus *the treasures of darkness, the hidden riches of the Babylonian temple.* Isai. xlv. 3. Because Nebuchadnezzar performed a *great service* at Tyre, he was rewarded with the whole land of Egypt; for, says the prophet, *he and his army had no wages at Tyre; the Tyrians escaping by sea with all their effects while he besieged their city by land.* Ezek. xxix. 18, 19, 20.

Professor Turretin makes some very just, and necessary observations on this subject. “*Mat. vi. 33. Seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you.* Hence arises this enquiry, *In what manner ought christian ministers to enforce the doctrines of religion by motives taken from temporal advantages?* Some divines describe the state of believers in this life as a state of perpetual affliction and infelicity. Others enlarge too much on the temporal advantages of piety, and Bellarmine makes the temporal felicity of the defenders of the church one evidence of the true church. In regard to the first extreme---the thesis is unwarrantable, for 1. It is

contrary to experience. 2. The passages, from which they, who maintain it, reason, regard only some particular seasons. 3. It is injurious to the goodness of God. 4. It is hurtful to piety, for it discourages the weak. The second method is an opposite extreme, for 1. Jesus Christ and his apostles proposed different motives. 2. It does not accord with the genius and design of the gospel. 3. It confounds the dispensation of the *gospel* with that of the *law*. 4. It is contrary to experience. 5. It is injurious to a great many pious persons, who are oppressed with afflictions. 6. It gives infidels an occasion to ridicule religion.

What then, are we never to use motives taken from temporal advantages? Yes, they ought to be used: but used, however, with the following precautions. Previous to these, remark two plain principles. 1. Temporal advantages, strictly speaking, are not evangelical promises. 2. Piety and virtue naturally, and by a wise constitution of things, are attended with many temporal advantages; and, on the contrary, vice induces misery.----Preachers, then, should 1. Consider these advantages only as consequences
of

Remark a second circumstance; *The glory of the Lord* shining around the shepherds. Here you may observe,

1. That

of the natural constitution of things, and not as gospel-promises. 2. Allow, there are many exceptions. 3. Exhort christians to pray for these advantages conditionally, if their enjoyment of them may be for the glory of God. 4. Never propose them as principal motives to piety: but always fix the attention of their auditors on spiritual and eternal blessings. Finally, observe how Jesus Christ proposes these advantages in the text. He speaks of only the necessaries of life, he proposes them only as appendages to greater blessings, and he does so rather to accommodate himself to our weakness, than to express any dignity in the objects themselves." *Dissertat. theol. de Monf. Turretin. tom. ii. Dis. 4.*

These wise and just remarks are applicable to a thousand theological subjects: but there is one, where they shine with peculiar lustre, that is the doctrine of *universal toleration*. Universal love is certainly a christian disposition; this naturally expands into universal toleration, and both should be enforced on christians by various evangelical motives, and also by motives of *interest* taken from the many temporal advantages,

that follow. Temporal felicity does not always attend a defender of one community of christians: but it does always accompany a *state*, that protects universal religious liberty. Where puzzling casuists find means to perplex this question, I would dismiss them, as Oliver Cromwell did some of this tribe; I would desire their *prayers*: but none of their *advice*.

The Jews, who had been tolerated in England at least 550 years, and had been banished from hence by Edw. I. in 1290, appointed a deputation consisting of some rich Jewish merchants of Amsterdam, with Rabbi Manasseh Ben Israel at their head, to wait on Cromwell, to obtain leave to return under a legal toleration. The protector summoned an assembly to debate two questions, 1. whether it were allowable to tolerate the Jews? and, 2. if it were, on what conditions? The assembly consisted of two judges, seven citizens of London, among whom were the lord-mayor and the sheriffs, and fourteen divines. The judges consider'd toleration merely as a point of *law*, and declared, they knew of no law against it, and that, if it were thought useful to the state, they would ad-

1. That when angels borrow human forms to appear to men (as it is likely this angel did, when he appeared to the shepherds.) they have always appeared with some *ensigns of grandeur* and majesty, to shew that they were not men but angels, that is to say, beings of a superior order. (6)
Thus

vise it. The citizens viewed it in a *commercial* light, and, as probably they had different trade-interests, they were divided in their opinions about its utility. Both these, however, dispatched the matter briefly: but the divines, among whom was Dr. Cudworth, violently opposed it by text after text, for four whole days, and yet they never stumbled on those texts, which belong to the subject. Here they should have stated the doctrine of *philanthropy*, and enforced it by motives of *temporal advantages*. Cromwell was at length so weary, that he told them, he had hoped, they would have thrown some light on the subject to direct his conscience: but, on the contrary, they had rendered it more obscure and doubtful than before; that he desired therefore no more of their reasonings: but, lest he should do any thing rashly, he begged a *share in their prayers*. Thus he dismissed the assembly. *Dr. Tovey's Anglia-Judaica.*

(6) *Angels are beings of a superior order.* Our author has authority from scripture

for this proposition, *thou hast made man a little lower than angels*, Psal. viii. 5. It may be collected from the holy scriptures—that incorporeal intelligent beings do *exist*—that they are divisible in a *moral* view into two classes, some possessing very high degrees of moral excellence, and others a great extreme of moral turpitude—that both are *employed* in executing the will of the Supreme Governor of the world, the first as ministers of the divine *bounty*, the last as instruments of his just *displeasure*, both in the christian œconomy being under the immediate *government* of Jesus Christ.

The notion of an angelical *hierarchy* originated among the heathens, (See *Jamblichus*, *Hierocles*, and others.) The Jews adopted it, and divided the heavenly host into *ten* orders, (See *Maimon de fund. leg.*) and christians have also embraced the notion, and usually distribute them into *nine* classes. “*Novem ordines diximus, quia videlicet esse, testante sacro eloquio, sci- mus angelos, archangelos, virtutes, potestates, principa- tus,*

Thus the angels, who appeared at Christ's resurrection, were clothed with *shining garments*: and
so

tus, dominationes, thronos, cherubim, atque seraphim.— Cherubim, atque seraphim, sæpe libri prophetarum loquuntur . . . esse angelos et archangelos pæne omnes sacri eloquii pagine testantur. . . . Quinque ordinum Paulus enumerat." *Gregor. Pap. Hom.* xxxiv.

Petavius endeavours to confirm this notion by the testimonies of the fathers, by the traditions of the Jews, and by the words of S. Paul. Eph. i. 21. Col. i. 16. *Petav. op. tom. iii. cap. 1. &c. de angelis.*

Nothing on this subject can be collected from the words of S. Paul in the fore-cited passages, for, as a learned writer has well observed, the apostle uses some of the same terms for adverse powers, against which christians wrestle, Eph. vi. 12. Videant igitur, ne quid errent, qui eadem vocabula ad potestates cælestes transferunt. *Paulus hæc non tam ponere, quam ex hæreticorum sermonibus accepta oblique inducere videtur. Thom. Galæi not. ad Jamb. de Myst. Egypt.*

Many rash opinions have been held of the nature—number—language—and guardianship of angels, and many, who have maintained them, have endeavoured to press scripture into their ser-

vice: but the worst tale, that can be told on this subject, is, one great community of christians *worship* them. See *Tennison on idolatry.—Spanheim de Imagin. &c.*

A very learned foreign divine divides the doctrine of angels into *ten* parts. In the first he considers their *names*—in the second their *existence* and *origin*—in the third their *nature*—the fourth regards *fallen* angels—the fifth the *place* of angels—the sixth their *number*—the seventh their *order*—the eighth their *ministry*—the ninth the *worship* of them—and the tenth *the angel of Jehovah*, Jesus Christ.

It is curious to see the various opinions of writers on this subject. The *Talmudists* have multiplied the good angels to more than three hundred thousand millions; and the bad angels to a number beyond computation.—

Some *Romish* divines have made the latter consist of 6666 legions, each legion of 6666 angels, and the whole number forty-four millions, four hundred and thirty-five thousand, five hundred and fifty-six.—*S. Cyril* of Jerusalem thought the number of angels would be found at last to exceed that of all human existences—*Isidore* supposed the number of elect men would

were they, who appeared to the disciples after his ascension. Here the angel is accompanied with a great *light shining* around the shepherds.

2. The

be equal to that of fallen angels, and that the former were intended to fill up the places vacated by the latter.—Mr. *Daillon* affirmed, there was only one devil, and that christians had borrowed their notion of a plurality from pagans.—*Averroes* denied the existence of any devil. So widely differ the sportive fancies of mankind!

Scripture, as usual, has been called in to determine this controversy. *S. Hilary* says, angels are to men as one to ninety, or as one to an hundred; for scripture says, *If a man have an hundred sheep, and lose one, he leaveth ninety-nine and goeth after that one.* Mat. xviii. 12.

Fallen angels, say some, are more than five thousand; for one demoniac said, *my name is legion.* Luke viii. 30.

Fallen angels, say others, must be very numerous; for they form a *kingdom*, powerful enough to oppose the efforts of holy angels. Mat. xii. 26.

Fallen angels, say others again, are exactly a third part of the intelligences of the same order; for it is said *the dragon's tail drew the third part of the stars of heaven.* Rev. xii. 3.

It is certain, add others, the number of the good angels is far greater than that of the fallen; for scripture speaks of only *one legion* of the first, and it speaks of *twelve legions* of the last. Mark v. 19. Mat. xxvi. 53. Vid. *Jacob. Ode Prof. Trajese. Comment. de Angel.*

Were I inclined to amuse myself with this controversy, I would collect all writings sacred and profane on this subject, and summon various classes of writers to take their several proper shares; and what remained of pure revelation, expounded by just reasoning, should be my faith on this article. Pedantic superstition in the person of James I. would load away forcery, witchcraft, contracts, devils by wholesale—Pagan presumption would ship off hieroglyphics, astrology, magick, manicheism, &c.—Popery would claim a large share of angelography—vulgar popular observation of effects and ignorance of causes would claim a very large proportion of small talk on these occult powers.—Fancy in rhetorical guise would reduce a volume of well-set words to a page of meaning; the volume must be hers, the page mine.—

Polj-

2. The appearance of this light to the shepherds in the *night* may very well be taken for a *mystical symbol*. Night represents the corrupt state of mankind, when Jesus Christ came into the world; a state of ignorance and error. Depravity and misery are aptly enough signified by the profound darkness of the night, and light fitly represents the salutary grace of Jesus Christ, which he brought, when he descended into this world. This grace has dissipated the gloomy obscurities, that enveloped the whole earth; instead of ignorance and error the gospel has given us the true knowledge of God; and instead of the corruption and misery, in
which

Politicians would take off a large stock of the tutelar tribe.---Scound reasoners on demonology would represent the demoniacs of the new testament as diseased people, of whom the good physician, Jesus, spoke in popular style; these would claim many a text from the subject, and I could not rationally refuse their claim.---Bright and black wings and rays, horns and cloven feet would fall to artists.---I should perhaps at last find, that the best guardian angel was a good conscience, and the most formidable devils my own depraved passions.

An ingenious Frenchman, who wrote an apology for those great men, who had been suspected of using magical arts, such as Zoroaster, Solomon, Agrippa, Merlin, Nostradamus, Roger Bacon, Pope Gregory VII, and others,

supposes these popular errors to have risen from *credulity*, *vanity*, and, what he calls, *polymathy*, that is, a confused heap of crude notions esteemed general knowledge, which puts men on speaking of all things on every subject, and of every thing on all subjects. He adds, since the revival of literature enables us now, more properly than ever, to adopt the words of Solomon, *Doth not wisdom cry? and understanding put forth her voice? Doth she not stand in the top of high places? Doth she not cry at the gates, at the entry of the city, at the coming in at the doors?* Prov. viii. 1, 2, 3. this is the time to disabuse mankind, to render a thousand false and absurd opinions justly contemptible, and to promote a wise and pious reformation. *Gab. Naude Apol. pour les grands hommes. cap. xxii.*

which we were immersed, it has afforded us holiness, hope, and joy. (7)

3 Remark also, that the angel of the Lord appeared in glory to the shepherds, when they neither *expected* nor thought of such a favour. Thus God frequently deals with his children, he bestows on them his greatest blessings, when they least expect them. It is particularly true, that Jesus Christ was given to men, when they did not think of him, and when their thoughts were all employed about other subjects.

The third remarkable circumstance in the text, is the great *fear*, with which the shepherds were seized.

1. This was an effect of their great *surprize*. When grand objects suddenly present themselves to us, they must needs fill us with astonishment and fear; for the mind on these occasions is not at liberty to exert its force, on the contrary its strength is dissipated, and during this dissipation it is impossible not to fear.

2. This fear also arises from emotions of *conscience*. Man is by nature a sinner, and consequently

(7) *The night may be taken for a symbol of the ignorance of the world.* “Nos edimus evangelia nocturna nativitate declarantia dominum, ut hoc sit ante luciferum, et ex stella Magis intellecta, et ex testimonio angeli qui nocte pastoribus annuntiavit natum esse cum maxime Christum, et ex loco partus, in diversorium enim ad noctem convenitur. Fortasse an et *mystice* factum sit ut nocte Christus nasceretur, lux veritatis futurus ignorantie tenebris.” *Tertul. adv. Marc. lib. v. cap. 9.*

Lactantius speaking of the destruction of Antichrist at Christ's second coming says, “Tunc aperietur cœlum medium intempesta nocte, et tenebrosa, ut in orbe toto lumen descendens dei tanquam fulgur appareat. . . . Hæc est nox, quæ a nobis propter adventum regis, ac Dei nostri *per-vigilio celebratur*: cujus noctis duplex est ratio, quod in ea et vitam tum recepit, cum passus est; et postea orbis terræ regnum recepturus est.” *Lactant. lib. vii. cap. 19.*

quently an object of the justice and vengeance of God; when, therefore, any thing extraordinary and divine appears to him, he necessarily trembles. While God does not manifest himself to him, he remains insensible of his sin: but when God discovers himself to him, he awakes to feeling, and draws nigh to God as a trembling criminal approaches his judge, or as a rebellious subject shudderingly meets the presence of his incensed Lord. (8) This may be exemplified by Adam, who, having sinned, fled, and, the moment he heard the voice of God, hid himself: or by the Israelites, who were terrified, when God appeared to them upon the

(8) *A penitent draws nigh to God as a criminal approaches his judge.* The first emotions of a penitent's conscience are usually excited by objects of fear; thus *Noah* being *moved with fear*, [of perishing in the deluge.] *prepared an ark* for safety. Heb. xi. 7. Our divines distinguish a *slavish* from a *filial* fear, the first produces a *legal*, the last an *evangelical* repentance; and, it is allowed, the conversion of a sinner often begins in the first, although it cannot be complete without the last. The divines of the church of Rome have long disputed these articles under the names *attrition* and *contrition*. By attrition they mean that grief for sin, which ariseth from *fear of punishment*; and that sorrow for sin, which ariseth from a *desire to please God*, they call *contrition*. Some

affirm, *contrition is essential to salvation*; others make *attrition* sufficient: but this last seems a gross error; for, if attrition alone be sufficient to salvation, a man, who does *not love God* may be saved. The divines of this church cannot agree whether the council of Trent have decided this controversy; it should seem the council hath not determined it; and, it is certain, that for half a century the greatest number of popular divines were attritionists. A very learned writer ascribes their error to their negligence of the study of *scripture*---to their *mislaking* some passages in the council of Trent---to their ridiculous attachment to some leading men, whom they took for *oracles*---and to other similar causes. *Oeuvres de Mons. De Launoi.*

the mountain: and hence that proverbial saying among them, *we shall die for we have seen God.*

3. The shepherds had indeed just reason to fear, when they saw before them an angel of heaven surrounded with the ensigns of his majesty, for *angels had formerly been the ministers of God's vengeance*, the executioners of his judgments upon men. They knew, that an angel with a flaming sword had been placed at the gate of paradise for ever to prohibit the re-entrance of the first sinner. They had heard of those angels, who scattered fire from heaven over the five cities of the plain, and reduced them to ashes. They had heard what one angel did in Egypt, when he slew the first-born; and what another performed in Senacherib's army, in one night slaying one hundred and fourscore thousand men. Was it strange then that *they were sore afraid?* On this occasion these sad examples of the divine vengeance executed by angels might in a moment arise to view, and incline them to apprehend, that this angel had received a like order to destroy them. (9)

But,

(9) *The shepherds knew those sad examples of divine vengeance recorded in scripture.* Our author supposes in all this, that the Jewish laity had free access to scripture; and that they had also a right of private judgment in regard to the meaning of it. Some Roman catholic writers have pretended, in order to give their denial of scripture to the laity a sanctimonious air, that the Jewish scriptures were not read by the laity. *Julius Bartoloccius*, Hebrew professor

at Rome, has done this: but he and all others have been fully answered by Bishop *Usher*, and by his continuator *Wharton*. They have proved, that there were many translations of the scriptures before the time of Christ, and that the Jews were extremely tenacious of teaching them to their children, servants, and proselytes. *Hist. Dogmat. de script. et sac. vernaculis Usseri. Ed. Hen. Wharton. cap. i.*

One would suppose, the laity have as much right to study

study

But, as the thoughts of God are far different from the thoughts of men, these poor shepherds did not long remain in this state: but joy presently succeeded their fear. *Fear not*, said the angel, *behold! I bring you glad tidings*. Agreeable surprize! far different from what will befall sinners at the last day, for when they cry *Peace, peace, then sudden destruction shall come upon them*: but here, when the shepherds trembled, when they were seized with a dreadful horror, which made them apprehend all danger, forth issues the greatest of all joys, the most affecting of all consolations, the news of the birth of the Saviour of the world.

Proceed now to the second part of the text; the angel's *discourse* to the shepherds. And observe,

1. The angel says to them, *Fear not*. He uses this preface to gain their *attention*, which fear (no doubt.) had almost entirely dissipated. Fear is a passion, which chills the spirits, enervates the soul, and envelops our understanding in a midnight gloom, incapacitating us both for action and thought: to recover the shepherds then from this stupefaction, and to enable them to understand what he was about to say, the angel begins with *Fear not*. The disposition, that he would awake in them, comports with the news, which he intended to announce: for what has fear to do with the
 birth

study theology as the clergy have to study mathematics; and, certain it is, theology is much indebted to such men as *Locke, Newton, Grotius, Heinsius, Casaubon, Vatablus, Drusius, Selden, Scaliger*, and other laymen. Was not our noble Alexandrian manu-

script written by *Thecla*, an Egyptian lady? Did not a woman instruct Apollos? Was not the greater part of holy scripture written by *women* and laymen? And, to say all in one word, was the founder of our holy religion a clergyman?

birth of the Saviour of the world? Is not his birth the most illustrious proof of the restoration of God's love to man? Is it not the offspring of great mercy, and the origin of our salvation? (1)

After

(1) *Fear incapacitates for thought.* Divines have gone into two extremes in regard to fear in their preaching. Some seem to aim at nothing but terrifying their hearers. Others are so extremely placid, that they exclude every idea, and even every word, that might excite any tremulous emotion of heart. Both err from the same principle, an inattention to the nature, order, and office of fear. Fear is a natural passion—its order is after an operation of judgment—and its office is to swell, animate, and push an idea into action—thus fear becomes the soul of a speculation, and speculation the counterpoise of the passion. A minister, who never endeavours to save his people by fear, (Jude 23.) deprives the gospel of one noble part of its evidence; for it is one glory of the gospel to propose grand objects to the passions, mighty to move the souls of mankind. A minister, who, on the contrary, only throws about firebrands and death, deprives it of another part; for christianity disdains to disorder the constitution of nature, and, therefore, before

it calls the passions to move, it coolly proposes evidence to the reason of men. A preacher, who should pretend to discuss the doctrine of eternal punishment, would insult his hearers, were he to compose his sermon of hell—devil—fire—brimstone—gnaw the tongue—gnash the teeth—and so on, and bawl out these from a pulpit for the edification of his flock. He should first coolly convince his hearers of their *moral* obligations to a supreme governor—of the necessity of maintaining *order* in the divine government by punishing the incorrigible—of the certainty of a *future* judgment—of the express testimony of revelation concerning *eternal* punishment—of the *miser*y of suffering the just displeasure of God—and so on. Having assured reason of the truth of his doctrine—and having obtained faith in the revealed account of it—he should then proceed to arouse fear by the scripture images of *fire*, *darkness*, and so on. It is really shocking to see how some, otherwise worthy, ministers degrade their characters by taking a wild extravagant pleasure in excruciating

After this preface the angel acquits himself of his commission, and announces to the shepherds the great and mysterious news of the Redeemer's birth. *Behold!* says he, *I bring you glad tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord.* Remark in the front of his message the word *behold*, which is generally used in scripture to denote the greatness and importance of the subject in question, and to gain attention.

The

ciating their hearers. Methinks, they resemble a certain Danish bishop at the reformation, who "*wished to be transformed into a devil, that he might enjoy the pleasure of tormenting in hell the heretick soul of the late king Frederick.*" *Cragii. Annal. rer. Danic. Lib. iv.*

Christianity, considered in its whole, keeps the entire soul in equipoise; for, by proposing objects of hope and fear, joy and sorrow, it alike preserves the mind from presumption and despair, and keeps it in that order, which is at once holiness and happiness. But a partial view of christianity may produce ideas all gloomy, or all joyous, and, if such views be taken for just and comprehensive knowledge of religion, as through the narrowness of the mind they may, they may produce systems, ceremonies, and sects. There was a society in the Greek church in the XII. century called *Bogomiles*, reputed by some writers hereticks,

and by others fanatics, whose whole crime seems to me to have been a partial view of religion, a view of it only on the terrible side. *Spanheim* and others think, their enemies ascribed errors to them, which they did not hold. The populace named them *Bogomiles*, and our populace would probably translate the word *Lord-have-mercy-men*. *Bog*, it seems, signified *God*, and *milui*, *have mercy upon me*. They were so called, because they were remarkable for frequent and warm addresses in prayer, to God for *mercy*. Had these people viewed religion in its whole, *praise* would have made one great part of their devotion, and *faith* in the redeemer would have been the soul of it: but probably the peculiar turn of mind of *Basil*, the founder of this sect, to the sad objects of religion, was the true origin of it. *Fabricii Opusc. Sylloge. De hæ. et morib. Bogomil.*

The prophets had often used it. Ifaiah on a like account had said, *Behold!* a virgin shall conceive. Zechariah had cried, Daughter of Zion, *Behold!* thy king cometh, just, and having salvation. Malachi had said, *Behold!* --- the Lord, whom ye seek, shall suddenly come to his temple. It is easy to remark, that the angel could never more properly use this word than on this occasion. Do you doubt of it? Hear his message. *I bring you*, says he to them, *glad tidings of great joy.* (2)

In order to examine the words properly, you must begin with the Angel's description of the *person*, of whom he speaks; *a Saviour, Christ, the Lord.* Then pass to *what* he says about him; *he is born unto you*, says he. He marks the *time; this day.*
He

(2) *Remark the word, Behold!* The propriety of remarking this kind of words can appear only to those, who enter into the sentiments and views of the writer, whose words are to be expounded. *Tacitus* is accounted by many an obscure writer: but Mr. *Gordon*, a translator of this historian, has observed, it seems, very justly, that the fault lies in the readers, who have neither sufficiently understood the human heart, nor those political maxims, by which ministers of state govern mankind. "This remark is so true, say the critics, from whom I extract this, that we could name many modern writers, whose works are unintelligible in many places to all those, who are not well acquainted with the human

heart. Take for example *Cardinal de Retz*. We will venture to affirm, had he written his memoirs in Latin; had he written the whole in the purest Ciceronian style, he would always have appeared obscure to those, who attached themselves only to words and phrases." I have never seen Mr. *Gordon's* translation, and I transcribe this from *Bibliot. Raisonnee de l'Europe Av. Mai. Juin. 1732.* Apply this to scripture, and it will soon appear, that no rules can be given on this article, and that the propriety of making, or of omitting verbal remarks can only be perceived by them, who enter through the letter into the *views* of an inspired writer.

He describes the *place*; *in the city of David*. And in fine he specifies the *nature* of this important news; *a great joy, which shall be to all people*.

By the three *titles*, which he gives to the person spoken of, it is evident, he means to describe the Messiah, whom so many oracles had foretold, whom so many prophets had promised, whom so many figures had represented; that Messiah so long expected by all the faithful, so much desired and hoped for by the church, him, after whom all the servants of God upon earth incessantly sighed. *A Saviour*, says he, *which is Christ, the Lord*, he, from whose hand you expect deliverance and salvation, the Anointed of God, the great and only king and priest of the church, the sovereign Lord of all. In these titles he assembles all, that the ancient scriptures had, of the mysterious, all, that religion had most solemn. He awakes their consciences, and touches their hearts in the most tender and sensible parts, and upon subjects, for which they did not want much preparation. To speak briefly of each of these titles. (3)

The

(3) *Speak of each of these titles*. This direction again must be understood in cautious connection with what our author says elsewhere; for it does not follow, because it may be proper to discuss these titles, it would be proper to discuss professedly all others, some of which, indeed, are of clear scriptural application: but others under the uncertain direction of fancy. An example or two will explain my meaning. “Rev. xiii. *The number of the beast, who makes*

war with the saints, is six hundred, threescore and six. This *beast*, says a French writer, is the *constitution*. The *war* is the present *persecution* of the reformed, which began March 1730, and will end Sept. 1733. This is included in the name *Ludovicus* [Lewis], the numeral letters of which amount to 666. The rest of the king's title, *Decimus quintus, Francie et Navarre Rex*, [the fifteenth, king of France and Navarre] makes exactly the number 1733. To which may

The Messiah is called *the Saviour*, not on account of a temporal salvation, as Joshua had been among the Jews, and Marcellus among the Greeks: but on account of a heavenly and eternal salvation. (4)

A

may be added the words of Isaiah, i. 26. *I will restore thy counsellors*, that is to say, the parliament, *as at the beginning, and Zion shall be redeemed.*” *Calend. Misericieux fond. sur. l’Apocal. et sur Isaie.*

Here follows something worse. “The subject of Psal. xxii. is expressed in the title *Al ajeleth basbaschar*, which literally signifies *the hind of the morning*. It is as clear as the sun at noon day, that *Jesus Christ* is intended. He resembles a hind in *swiftness*—in *early attention*, to the wants of his church, as she to those of her fawns—there is but one article, in which they differ, the timorous hind is out early in the morning, to avoid huntsmen: but Jesus Christ willingly exposed himself for the sake of his church; however, even in his sufferings he resembled the hind, he shed tears, and was in an agony.” According to this divine, the *titles* of the psalms contain treasures of wisdom and knowledge, and they, who would excel in christian theology, must study *Neginoth—Hannechiloth—Shiggaion—Jeduthun—Alamoth. Guliel. Irbovii Conject. in psal. titulos.*

(4) *Jesus Christ is not a temporal Saviour.* Those divines,

who believe, that the saints will reign with Jesus Christ a thousand years upon earth, and who are therefore called *Millenarians*, have been taxed with absurdity for expecting a profusion of *temporal* blessings during this season. This opinion, it is certain, was current in the church during the three first centuries, and Irenæus says, it was derived from S. John. *Dodwelli Dissert. Iren.*

In the third century, Origen opposed it very warmly, and some christians, it must be allowed, have entertained gross notions concerning the enjoyments of this future kingdom. *Mosheim’s Eccl. Hist. Cent. iii. p. 2. 12.*

In later times the doctrine has been revived, and purified from sensual ideas, and there seems nothing in it, as it is now held, contrary to scripture and the analogy of faith. Bishop Newton in the established church, and Dr. Gill among the protestant dissenters, have stated, and defended it, so as to free it from every objection on account of its contrariety to the pure morality of Jesus Christ. One great weakness, which has attended the millenarian divines, and to which they are still

A real salvation not only regards the body : but it involves both body and soul. It respects both this life and a life to come. This name distinguishes his mission, and his gospel, from the mission and law of Moses; for Moses indeed promises life, *do this and thou shalt live* : but he does not promise salvation. The law with all its sacrifices and remedies could never deliver men from the servitude of sin and death : but Jesus Christ has really and truly saved us, hath drawn us from the abyss of hell, and from the curse, under which we were, to bestow on us his glory and immortality. (5)

He

still too much addicted, is a fondness for calculating and fixing the *times* of future events: a practice, which has often exposed their whole system to contempt, as, among others, a French writer has amply shewn. *Des Maretz Chiliafms enervatus.*

(5) *The law, with all its sacrifices, could not deliver men from death.* If moral obedience, accompanied with ceremonial sacrifices, could not expiate the sins of the Jews, how can it be imagined, that moral performances alone can do it now? S. Paul is express Heb. x. 1. *the law can never make the comers thereunto perfect . . . but we are sanctified through the offering of the body of Jesus Christ once for all.* One of our old divines well observes—that “if any rite could have expiated sin, *sacrifices* would have done it—that sacrifices are put synecdochically for the *whole*

æconomy — that the *comers thereunto*, they, who reiterated those sacrifices, performed all the duties, and *partook* of all the benefits of that dispensation, could not be justified by it—that the *æconomy* was intended to shew *good things to come*—that the fault was not in peoples failing to do their duty: but in the nature of the *æconomy* itself — and that therefore the best means *under the law* were not sufficient, to make those perfect, who were most strict in observing them.” *Gouge on Heb. x. 1.*

To this subject a great man applies a passage in “Deut. ix. *Speak not in thine heart, saying, For my righteousness the Lord brought me to possess the land.* If it would have been improper for a Jew to have said thus of *Canaan*, a temporal inheritance; how much more so must it be for a christian to say so of *heaven*, an eternal felicity?” This subject may

He is called *Christ*, a term, which, you know, answers to the Hebrew *Messiah*, and signifies *anointed*. Jesus is the true anointed of God, in whose person are assembled all the grand advantages, which the ancient unctitions represented as most effectual and mysterious. He was anointed not with material but mystical oil, filled with the graces of the holy spirit, vested with glorious dignity and supreme authority over every creature, Sovereign Prophet, Sovereign Priest, Sovereign King of his church. (6)

The title Κυριος, *Lord*, which is given to him, is the word, that the Seventy in their translation use for the ineffable name of God, which word in our (French) versions is rendered *The Eternal*: (7) nor is

may be properly *illustrated* by many passages of this kind: but they must not be brought for *proof*. *Du Plessis on the Eucharist*, l. iii. c. 18.

(6) *In the person of Jesus all the evidences of the true Messiah were united*. An excellent writer affirms—that, “although the Jewish church was very corrupt in morals, when Christ came, yet they had a competent knowledge of *scripture* in general—and of the *prophecies* of the Messiah in particular—of whose *coming* they were in full expectation—that their old Rabbies understood many prophecies of the *Messiah*, which their later teachers deny—that *all* the prophecies were fulfilled in Jesus the Messiah—and that they, who have endeavoured since to apply them to *other*

persons, have not been able to do so with any shadow of evidence—that the modern Jews preserve the *old prophecies*, and pretend to produce none later than the time of Malachi.” &c. &c. *Allix Reflex. sur l' Ecrit. pour etablir la verit. de la Rel. Chret.*

(7) Κυριος, so the Septuagint renders יהוה Jehovah. The word in the French bibles is rendered *l' Eternel*. The same word in our English bibles is printed LORD, in larger characters than other words.

Κυριος δε εστι, δια το κυριευσαι αυτου των ουων. *Theoph. ad Autcl. lib. i.*

Jesus Christ is called Κυριος to teach us that he is God. Some of the names given to Jesus Christ in Scripture are proofs of his divinity: but the Septuagint

is it without reason that in the new-testament the title *Lord* is generally given to Jesus Christ; it is to teach us, that he is essentially the same God, the same eternal Jehovah, whom the ancient people of Israel adored.—*The Lord*, he who comes to overthrow the tyrannical empire of the devil, and to establish his natural and lawful dominion amongst men.—*True Lord*, in regard to the *justice* of his rights, for to whom can the world more lawfully appertain, than to him, who created it? or to whom the church, than to him, who redeemed it?—*True Lord*, if you regard the *extent* of his empire, for he reigns from east to west,

tuagint translation of Jehovah into Κυρι, and the new testament application of it to Jesus, will not prove his deity. Κυρι is a term expressive of *dominion*, and not of the *nature* of him, who exercises it. See *Pagnini Thesaur. in verb. Adon. et Jah.*

Our versions render the word Jehovah, l'Eternel, the Eternal. Dr. Duport commends the *French* translation of the word *Jehovah*, because, says he, neither the Hebrew *Jehovah*, nor perhaps the Greek Κυρι, so properly signify *dominion* and *power*, as *infinity* and *eternity* of *essence*. Gallicana versio habet *l'Eternel*, nec incongrue, meo certe judicio; siquidem Hebræum יהוה (ut et forte Græcum Κυρι ei respondens apud 70 seniores) non tam dominium et potestatem, quam essentiae infinitatem, æternitatemque designat.

The Dr. observes, that Apollinaris expressed the meaning of the Hebrew Jehovah by Βασιλευς, Παμβασιλευς, Ποιμην, Αναξ, Μακαρ, Αφθι, Αθανατ - - - that he (Dr. Duport) had every where used, in his poetical paraphrase of the Psalms in Greek, the terms Αναξ and Αθανατ for Jehovah - - - that he chose these because they were of the pure *Homeric* style, and because they seemed most proper to represent the ineffable name Jehovah - - - that Αναξ best answered the Latin *Dominus*: but Αθανατ, like the French *l'Eternel*, best expressed the Hebrew יהוה, which, according to the Rabbies, signifies time past, present, and to come, a being existing from everlasting to everlasting, one whom S. John calls, ο ων - - ο ην - - ο ερχομε. &c. *Jac. Duport. Metaph. Psalm. Præf.*

west, from one end of the universe to the other.— True *Lord*, if you regard the *power*, by which he governs his wide domain, and the obedience, that he receives of all creatures; for all things are subject to him in heaven and in earth, nor is any creature able to resist his will.— True *Lord*, if you consider the *end* of his reign, which is only grace, peace, and benediction. The devil, who had hitherto possessed the world, had been a tyrant and an usurper, so he may be called, but he cannot be called lord; not only because he was not the lawful master, but also because the end of his dominion was only the ruin, desolation and death of his vassals. (6)

Having

(6) *Jesus Christ is Lord of* vating the thought! Lord of
all. Acts x. 36. How ele- 'nature!

O for a telescope his throne to reach!
 Tell me, ye learn'd on *earth*! or blest *above*!
 Ye searching, ye *Newtonian* angels! tell,
 Where, your great *Master's* orb? his planets where?
 On Nature's Alps I stand,
 And see a thousand firmaments beneath!
 A thousand systems! as a thousand grains!
 Each of these stars is a religious house;
 I saw their altars smoke, their incense rise,
 And heard *hosannas* ring through ev'ry sphere,
 A seminary fraught with future Gods.
 O what a root! O what a branch is here!
 O what a father! what a family!
 Worlds! systems! and creations! --- and creations,
 In one agglomerated cluster, hung,
 Great * *vine*! on *thee*, on *thee* the cluster hangs;
 The filial cluster! infinitely spread
 In glowing globes, with various beings fraught;
 And drinks (nectareous draught!) immortal life.

* John xv. 1.

Night Thoughts. N. 9.

Jesus Christ is Lord of universal nature: but his do-
all. The dominion of our minion in the *church* is what
 divine redeemer extends over christian ministers should more
 especially

Having considered these three titles in general, and each apart, you may proceed to consider them in

especially inculcate; for on this depends purity of doctrine, discipline, faith and morality. A most learned and judicious foreign divine has excellently treated this subject, by tracing canon law to its origin, and by enquiring on what plan Jesus Christ formed his church. "It was not formed on the plan of the Jewish civil government—nor on that of any other civil state—nor on that of the Jewish temple, sanhedrim or synagogue—the decree of the council at Jerusalem was advice: but not law—canons in the primitive church were general rules of explication or action devoid of coercion—the Emperor Justinian gave them the force of civil law—there are according to the primitive constitution of the christian church neither regal, episcopal, nor papal rights in matters of faith and conscience—Jesus Christ formed a kingdom merely spiritual—the apostles exercised only a spiritual authority under the direction of Jesus Christ—particular churches were united only by faith and love—in all civil affairs they submitted to civil magistracy, and in religious concerns they were governed by the rea-

soning, advice, and exhortations of their own officers—their censures were only honest reproofs, and their excommunications were only declarations, that such offenders being incorrigible were no longer accounted members of their communities. As to the word *hierarchy*, it is not only different from scripture-style: but it is diametrically opposite to it—it was invented probably by Dionysius, commonly though falsely called the Areopagite—and it is expressive of ideas altogether opposite to those of Jesus Christ, and his apostles. *Si stylum dicendi, et modum operandi Christi servatoris nostri, et sanctorum apostolorum, et antiquæ ecclesiæ sequi voluissent, non hierarchiam: sed hierodiam quamdam, aut hieroduliam statuentam fuisse.*" *Buddei Miscel. Thef. Philos.* i. 1. 14. 16. &c. *Ejusdem Isagog. Lib. post. cap. v. de jurisprudent. ecclesiast. Ecclesia Apostol.*

The church has sustained great damage through an usurpation of Christ's lordship. Take one example. "A just abhorrence of *intolerance* seems to have diverted the famous Herman Boerhaave from the profession of divini-

in a comparative view. This comparison may be of the words with *each other*, or with the *other parts* of

ty, for which he was intended; and an ardent love of liberty prevailed with him to profess physick, in which freedom of thought never betrays a man into ruin. He only took the liberty one day to ask a fellow-passenger in a *trekschoot*, (who was ignorantly but violently defending established religion, and execrating the notions of Spinoza) whether he had ever read the writings of Spinoza, and presently he was declared an Atheist. He kept an act on this question, *Why christianity made such a rapid progress at first, when it was preached by illiterate men, and such a slow one now it was preached by learned men?* To call dogmatizing declaimers *ad examen*—to suppose that a system may have been in a better state than we find it.—to think of *exonerating* it from *heterogeneous* incumbrances, and of *refining* it to its original *simplicity*—these are virtues in every other science: but in theology they are vices, vices, that excite the *odium theologicum*, which never fails to pronounce them the *unpardonable sin*. Boerhaave discharged all moral duties, he worshipped the deity morning and evening, he never pronounced the sacred name

of God without uncovering his head, and yet he was of a physician's religion, and we know who has said, *where there are three physicians, there are at least two Atheists!*

An excellent lawyer of our own has proved—that “the scheme of church-government laid down, in the book called *Codex juris ecclesiastici Anglicani*, by Gibson, Bp. of London, is founded on the principles of the *Roman* hierarchy, tends to establish a *sacerdotal* kingdom, and to render the state *dependent* on the clergy—that such a scheme has no countenance from *scripture*—is *false* in itself—incompatible with the *constitution* of this kingdom—and with that *spiritual* empire, which Jesus Christ came to establish among mankind. Some ecclesiastics who pretended to be the principal subjects of Christ's kingdom, and to possess an exclusive right of expounding his laws, practised the most impious and intolerable tyranny, that ever exercised the patience of God and man, founded an empire in deceit, and supported it by perfidy, and blood-shedding, and all sorts of fraud and oppression.” *Foster's exam. of Gibson's Cod. Jur. Ec. Angl.*

of the text, or with the words which follow the text. (7)

In

(7) Compare the words, and the parts of a passage together, and the whole with other passages. Comparisons of this kind are extremely successful in general to elucidate scripture: but there are passages, which will not discharge their obscurity by this method. They are, however, unimportant, and variety of opinion perfectly innocent. I will exemplify my meaning.

The history of the Witch of Endor is of this kind. 1 Sam. xxviii. 7. &c. There are three opinions on this part of sacred history--Some think, *the soul of Samuel* was evoked from the invisible world, and in his usual human form predicted the death of Saul. But who can suppose a power of *disquieting* a happy spirit, and of obliging him to gratify a man, to whom *Jehovah* was an *enemy*, lodged in a witch, whom the law sentenced to death? Or how could a *holy* spirit say to a *wicked* man, 'To-morrow thou shalt be with me?'—Others say, *the devil* appeared in the form of Samuel. But have devils the knowledge of future events, and the power of raising spectres? Saul saw nothing, and his testimony rests on the credibility of the woman, who said, *she* saw an old man, covered with a mantle, among

other gods, ascending out of the earth.—The third opinion is, that the whole was an artful *divination* of the woman, who made a trade of necromancy. But, say some, how does this agree with the woman's having a familiar *spirit*? with *Saul's* saying, divine by the spirit? Is it credible, that a man of *Saul's abilities* would have been deluded thus, or that his servants would not have *discovered* it, or that the witch could have *guessed* the time, and the manner of *Saul's* death? The difficulties of each *opinion* are many: but the following *precept* is plain, Lev. xix. 31. *Regard not them, that pretend to have familiar spirits*; the reason is obvious; an opinion on the first is of no consequence: but obedience to the last is a part of practical religion.

The feeding of *Elijah* by *ravens* is denied by many. 1 Kings, xvii. 3. &c. Some translate the word *merchanis*. Ezek. xxvii. 27—Others *Arabians*, Neh. iv. 7.—Others again *Orebians*, that is inhabitants of a city called *Orbo*—Bochart refutes these opinions by *comparing* the term with the rest of the history—*Elijah* was fed near *Jordan*: but no *Arabians* dwelt there—had there

In the *first* view, you may say, that the Angel intended primarily to give the shepherds an idea of the
the

there been a city called *Orbo*, the inhabitants would have been called *Orboim*, not *Orebim*—the prophet is said to be *bid*: but had he been supplied by men, his habitation would have been known, &c. &c. *Hierozoic*, P. ii. l. ii. cap. 14.

See on one side *Hermannus von der Hardt corbeaus d'Elie*. And on the other *Adr. Re-land. Palæst.* ii. 3.

Here follows another example. Prov. xxx. 18, 19. *There are three things, which are too wonderful for me; yea four, which I know not: the way of an eagle in the air—the way of a serpent upon a rock—the way of a ship in the midst of the sea—and the way of a man with a maid.* A French refugee minister expounds this passage thus. “The way of an eagle in the air is the way of *Jesus Christ* ascending to heaven—the way of a serpent upon a rock is the way of *Jesus Christ* in that rock, in a cavern of which he was *buried*; there remained no scent, by which the place of his sepulture could be known—the way of a ship in the sea denotes the way of *Jesus Christ* among his countrymen in the course of his *ministry*, which left no more traces among them than a ship leaves in the ocean—the way of a man with a maid signifies the

miraculous *birth* of *Christ* of a virgin.” The reason assigned for this exposition is taken from the introductory sentence *compared* with the rest of the subject; for, says our commentator, “The wise man speaks of *wonderful things*; now there is nothing wonderful in these things *literally*: but taken *allegorically* they are *wonderful events indeed*.” We agree, these are *wonderful things*, and the inspired writer certainly *knew them not*: but may we not suppose the text to be the plain, blunt, modest language of an ancient natural philosopher, who declared, he could not account for many things in nature, arts, and sciences; he did not understand the doctrine of air, the principles of navigation, the nutrition of infants in the womb, nor the sustenance of reptiles confined in the clefts of a rock? *Gouffet. Controv. adv. Jud. Chizzuk Emuna.* xxi.

This method of *extorting* a sense is what one of our divines calls “*bombarding* the scripture—*storming* a text—and *taking it by force*.” *Dr. Edwards. Pref. to Difficult texts.*

I cannot help observing here the absurdity of the first of seven rules, which
father

the benefits, which they might expect of the Messiah, and for this reason began with the title *Saviour*, in order to affect them with their own interest, and indeed with the greatest of all interests. Afterwards, to confirm their hope upon that point, he rises to the source of this salvation, the mercy of God, who bestowed it on them, therefore he says the Saviour is *Christ*, that is, the promised Messiah. In fine, in order to convince them with what profound respect men ought to receive him, they add, that he is sovereign *Lord*. In the title *Saviour* he shews the *end* of Christ's coming into the world. In that of *Christ*, the *right*, which he had to undertake so great a work, which was the Father's mission, who for that purpose had anointed him. And in that of *Lord*, he marks the sovereign *power*, with which he should happily execute the office, that the Father had committed to him.

In comparing these three titles with the *other parts of the text*, you may shew, that the angel calls him *the Saviour*, to justify that *great joy*, which, says he, *I bring you*. That he calls him *Christ*, the son of God, the promised Messiah, with relation to his *birth in the city of David*. And that he calls him *Lord*, to render, in some sort, a reason for an angel's coming with the glad tidings :

as

father Calmet lays down for the explication of scripture. "*We must understand scripture as the church understands it.*" *Dict. de la bible*. That church best understands scripture, which derives from it the doctrine of universal toleration; for these historical articles are not the only obscure and controverted points among

christians: but the popish church does not even allow diversity of sentiment on these. "Why speak of the pope's interpreting *scripture*, says one; his time is all taken up in teaching his church to *deavour God and to depose kings!*" *David Home L'Affair. du Roi Hen. le grand.*

as if he had said, *I bring you* the glad tidings, because he is *Lord* of all, both yours and ours.

In comparing the words with what *follows*, you may observe, that the angel calls him *the Saviour, Christ, the Lord*, in order to guard the shepherds against their being offended at what he was about to tell them, that they should *find him a babe wrapped in swaddling clothes, lying in a manger.* (8) As if he had said, Let not these sad appearances offend you; he, whom you will find an infant, in swaddling clothes, and in a manger, is the Redeemer of the world, the true anointed of God, the Lord of the whole universe.

This Saviour, this Christ, this Lord, says the angel, *is born unto you.* In this birth you may remark,

1. That the son of God out of pure love to us became the son of man, partook of flesh and blood, and in one word was in all things made like unto us, sin excepted. This is the great mystery, which the evangelists and apostles proposed, and which the divine wisdom itself had so often spoken of in the writings of the prophets. (9) *The word*, says
S. John,

(8) *The babe was wrapped in swaddling-clothes.* I remember to have read some expositor, who, that he might display the humility of the holy family, pretended to render the word *swaddling-rags*. I do not recollect who this expositor is, nor do I think him worth looking for just now: but, while I can easily believe the poverty of the blessed virgin, I cannot find in my heart to attribute to her either laziness or flattery; and, as the original

word does not require me to do so, I am content with the old English text.

(9) *The incarnation of Jesus Christ is an ineffable mystery.* Our divines comprehend *two* sorts of truths in the word *mysteries*. The first are such as natural reason could not have discovered, and which, consequently, must have remained unknown to men, had not God revealed them. These truths were mysteries *before* revelation: but being revealed they *cease* to be mysterious.

S. John, *was made flesh, and dwelt among us.* (1)
When the fulness of time was come, says S. Paul,
 God

terious. Of this kind are the call of the gentiles, Eph. i. 9. the transforming of some without dying, who shall be alive at the day of judgment, 1 Cor. xv. 51. In the other class they put those truths, which remain in part incomprehensible *after* they are revealed, such as the resurrection of the dead, the incarnation of Christ, and others. “Strictly speaking, says one, there are no mysteries in religion, religion consists in *things revealed*—you cannot, you say, comprehend the *manner* of God’s creating the world, nor the manner of his raising the dead. It is no part of *religion* to *comprehend* the *manner* of these works, it is religion to believe the *truth* of them.” *Dr. Foster’s Sermons, Ser. vii. of Mysteries.*

Christianity has been often attacked on this side, and as often ably defended; there are, however, *two extremes*, each of which a christian minister should avoid in defending it on this article. Some divines have capitulated with the enemy, and have *given up* all of the mysterious for the sake of preserving what remained of the clear. “But if, says a good writer, it can be proved, that mysteries make a part of a religion coming from God, it can be

no part of piety to discard them, as if we were wiser than he. Beside, although there may be a certain degree of moral rectitude in a man devoid of faith in the doctrines and mysteries of christianity, yet there can never be that firm, delicate, elevated virtue, which motives, contained in what are called mysteries, inspire. The love of God to mankind in the incarnation of Christ animates with the most lively affection, for holiness, and the death of Christ for our sins inspires us with extreme horror for vice; and so of the rest. Mysteries therefore ought not to be given up.”

“They, who pretend to unite mankind by banishing these controverted points, adds this divine, should remember—that the Pagans, who had none of our mysteries, were divided into numerous parties—that the Jews, who were unacquainted with many of them, were divided into sects of Pharisees, Sadducees, Essenes—that they, who affect to have laid aside controversy, and who boast of their fraternal love to all their species, differ as widely from one another as any other people.” — &c. *De Roche’s Def. de Christianisme.*

God sent forth his son made of a woman, made under the law. Again, Great is the mystery of godliness,
 God

The other extreme lies in an attempt to *explain* the mysteries of revelation so as to free them from *all* obscurity. Into this the famous Jurieu went. He lays down this maxim, “ God applies his essence to all beings, and this application leaves impressions of his divinity, and of his mysteries on all his works.—The mystery of the *hypostatical union* of the father and the son is seen in the marriage of Adam and Eve—in the union of matter and motion—in the union of flesh and spirit—in the union of Christ and his church—the mystery of the *Trinity in unity* is seen in human souls, which have thought, intelligence, and will—in light, which contains light, brightness, and heat—in the three dimensions of matter—the mystery of the *incarnation* resembles the union of a human soul with an organized body,” —&c. To defend religion in this manner, is to expose it to contempt. People will be provoked to say with Terence (*in Phorm.*) *Probe fecisti*, &c. Admirably spoken! now I know less about it than I did before! *P. Jurieu Accompliss. des prophet. Append. Essai de Theol. Mystique.*

The following maxim points out the proper way of defence, by which both extremes are avoided. “ Where the truth of a doctrine depends not on the evidence of the things themselves: but on the authority of him, that reveals it, there the only way to prove the doctrine to be true is to prove the testimony of him, that revealed it, to be infallible.” *Stillingfleet’s Origines Sacræ. l. ii. c. 8.*

(1) *The word was made flesh.* John i. 14. *Verbum caro factum est. i. e. homo. Caro pro homine, ex idiotismo sermonis hebræi, sæpius occurrit.*

Et commoratus est inter nos. Tanquam unus ex nobis. Alludere hîc videtur ad veteris tabernaculi figuram; vocabulum enim ex *tentoriis* desumptum est; ex quo intelligitur Christi moram in terris temporariam tantum fuisse.

Λόγος was made flesh. No word has occasioned greater controversies than this. The truth seems to be—that Christ appeared to the patriarchs before his incarnation—that the Jews called the person appearing *Memra Jehovæ*, the *Word of the Lord*—that the Targumists used this term to describe the Messiah—that S. John writing in Greek, *trans-*
lated

God was manifest in the flesh. (2) And again, He took not on him the nature of Angels, but he took on him the seed of Abraham. (3) The children were partakers of flesh and blood, and he also himself took part of the same. Ineffable mystery! in which we behold two natures, the divine and human united in one person. Amazing œconomy! in which the Creator becomes a creature, the Father of eternity submits to the revolutions of time, the Master of the world, he, who *thought it not robbery*
to

lated memra into λογος, by which terms the hellenistic Jews understood the Messiah—that Plato learnt this term of the Jews—and that he affixed ideas to it, of which S. John and his countrymen had never thought—that the incorporation of Platonic ideas contained in this term with the ideas of S. John produced many errors in the church concerning the doctrine of Christ's person.

Plato's fate is singular. Some affirm, he was an *atheist*. Others pretend, he was a *deep divine*, and understood the doctrine of the trinity. But “Plato's trinity is altogether different from that of Christianity—he believed the existence of *one God*—he thought the *world* was the *son*, the *word* of God—and the *power*, that governed the world, he called the *spirit* of God.” *Hist. de Philos. par Mons. Deslandes.*

Bp. *Stillingfleet* observes—that it exposes the doctrine of the trinity to contempt, to

pretend to explain it according to the notions of philosophers. There is a Ciceronian—a Cartesian—a Platonic—an Aristotelian—and a vulgar trinity—neither of which is a scripture trinity—there are *three*—and these three are *one*—we know no more. See his *preface to his Vindicat. of Trin.*

(2) *Mystery of godliness.*
1 Tim. iii. 16. *Mysterium quod quæ ea disciplina traduntur cognoscenda nature luce comprehendi nequeant. Mysterium vero pietatis, quod eadem illa (quæcunque tandem sint) agnita semel et credita excitent admirabiles effectus pietatis. Cameron.*
Myr. Evang.

(3) *He took hold of the seed of Abraham.* Heb. ii. 16. *Non enim angelos apprehendit. i. e. in libertatem vindicavit. λαμβανειναι proprie aliquem manu apprehendere significat, et hinc ad opitulationem significandam commodè transfertur.*

to be equal with God, (4) takes upon him the form of a servant, and is made in the likeness of men. I know not which to admire most, the Lord of glory habited in flesh, heaven in a manner descended to associate with earth, the first of all beings allied to nothingness; or nothingness elevated to a participation of the infinite majesty, earth, flesh, and blood, ascending the eternal throne, to reign there above angels, a handful of dust becoming an object of the veneration of all creatures.

A second reflection, which you may make, is, that the Son of God was not only pleased to take our nature: but he even condescended to suffer all the *weaknesses*, to which the rest of mankind are subject. He stooped to lisp in childhood, to suffer the infirmities of infancy, as well as to enter the world in the ordinary way of birth. When God created the first Adam, he created him at man's estate: (5) but the second Adam had not that

(4) *Thought it not robbery.* Phil. ii. 6. *Vacua et inanis res est sermo Dei, qui filius dictus est, qui ipse Deus cognominatus est: et sermo erat apud Deum, et Deus erat sermo? Scriptum est; - Non sumes nomen Dei in vanum. Hic certe est, qui in effigie Dei constitutus, non rapinam existimavit esse se æqualem Deo. Tertul. adv. Prax. cap. vii.*

(5) *God created the first Adam at man's estate.* On this, as on every other article, authors have run into opposite extremes. Some of the

Rabbies think that the first man was a prodigious giant—Madam Bourignon says, he was of both sexes—Dr. Vink believes, he practised physick in Paradise—Dr. Schulzius conjectures, he performed the first operation in surgery, and understood midwifry—Lambecius does not doubt his knowledge of poetry—and many very seriously ascribe to him the xcii psalm.—Skill in Astronomy—Astrology—Logic—Botany—Rhetoric—the knowledge of almost all arts and sciences has been attributed to him. Others have denied

that advantage, he was conceived in the womb, and born a little child. The reasons of this dispensation are, 1. That he might have a perfect conformity to the rest of mankind; he would not only be their kinsman and brother, not only subject himself to all the infirmities, which attend their maturer life: but he would also participate their infancy, in order to have a closer communion with us. 2. God by these means accomplished the ancient predictions of his oracles, his ancient promises to the patriarchs. He had said in the beginning, that *The seed of the woman should bruise the serpent's head.* (6) He had directed the prophet
 Isaiah

denied him almost all human knowledge, and have represented him as a mere uncultivated savage. In regard to his moral state, he has been said to be in possession of the highest degree of moral rectitude before the fall, and in a state of the most extreme depravity after it. Others have thought him capable at his creation of virtue and vice: but in possession of neither. Few are content with the simplicity of revelation; *God made man upright: but he sought out many inventions.*

(6) *The woman's seed shall bruise thy head.* Gen. iii. 15. There are various opinions concerning this serpent. S. Epiphanius speaks of a sect called *Ophites*, who thought this serpent was *Jesus Christ*. Aben Ezra, Jarchi, Josephus, and others, un-

derstood the whole *literally* of a real serpent, and a real conversation: for they imagined the serpent had the gift of speech then, and lost it for his abuse of it. Some are so ridiculous as to assign motives of *lasciviousness* to the serpent. Rabbi Abarbanel thought, no conversation passed, and that Eve was seduced to eat of the fruit by *seeing* the serpent eat of it, and remain unhurt. Gataker supposes the conversation to have been much *longer* than that recorded by Moses. Nicholas de Lyra says, some imagined the serpent went erect, and was extremely *beautiful*, and the picture of the serpent, with a beautiful human face, in some old bibles, leads one to think this was a popular notion. Philo, and several beside, took the whole for an *allegory*, and by the serpent understood

Isaiah to say, *To us a child is born, to us a son is given.* He had promised Abraham that *in his seed all the families of the earth should be blessed.* He had promised David that the Messiah should be his son. It was necessary then to fulfil these promises not only that he should be immediately created by God as Adam was: but also that his conception and nativity should resemble those of the rest of mankind. (7)

The

understood voluptuousness gliding into the human heart. The generally received sense is well known, and, taken in its *tout ensemble*, seems most admissible. One cannot help observing here the necessity of not affecting to be wise above what is written. The origin of evil has been much examined, and many ingenious and unsatisfactory things have been said concerning it: but perhaps the best answer, that can be given to the question, *Didst not thou sow good seed in thy field, from whence then hath it tares?* is this, *An enemy hath done it—this enemy is the Devil.* Mat. xiii. 27. 28. 39. *Serpens antiq. Seducor. L. T. And. Rivini.*

Shall bruise thy head. To bruise the head, say some, is to inflict *death*—and, as the threatening was denounced against Satan, concealed in the serpent, it must be a death suited to his spiritual nature, an *eternal deprivation* of all felicity—the execution of this

punishment is assigned to the *posterity* of the woman: not to the *wicked*, they are in league with the tempter; nor to the *righteous*, they can *resist*: but they cannot disarm and *destroy* him—it must, then, be the work of *Jesus Christ*, according to Heb. ii. 14. Rev. xx. 14. *Jacob. Gosssetti Controv. adv. Judæos Ternio. xii.*

(7) *The conception and nativity of Jesus Christ, resembled those of the rest of mankind.* Very different opinions are entertained concerning the existence of human souls in general, and consequently concerning the existence of the soul of Jesus Christ. Some philosophers believed the eternity of the world, and of mankind—Others thought, God created many men at the same time, which was the opinion of the Emperor Julian—Some said, he created several men at different times—These opinions are adopted for the sake of accounting for the different
fizes

The third reflection, that may be made, is, that the Messiah was not born for himself, *to you is born*, said the Angel; which very much resemble
Isaiah's

sizes of men, from the Patagonian Giant, to the fabled Pygmy: and the different colours of them, from the pale Esquimaux, to the coal-black Ethiopian. Whether Adam were created a giant or a dwarf, a negroe or a white, it is certain, the diversities of mankind may be accounted for on physical principles, and without the help of these hypotheses. See *Plinii Hist. Nat.* vi. 19.—*Theodoret de Prov.* Tom. iv. lib. 7.—*Hippocrat.* Tom. i. *De Aere, locis, et aquis.* *Conringii De German. corp. habitus antiq. et nov. causis.* *Fabric. Opusc. Sylloge Diff.* xii.

Isaac Pereira endeavoured to derive evidence from scripture, that there were men before Adam. *Præadamitæ.*—Pythagoras — Plato — many Jewish Rabbins — Origen — and his followers, held the pre-existence of *all* human souls; and Rult, Bp. of Dro-more in Ireland, Dr. Glanvil in his *Lux Orientalis*, and Dr. Henry More, endeavoured of late years to revive this notion among us. But the pre-existence of the *human soul of Jesus Christ* is that idea, which has met with the most favourers among our divines. These gentlemen acknowledge in Jesus Christ a

divine nature, a rational soul, and an human body — his body, they think, was formed in the Virgin's womb — his human soul, they suppose, was the first and most excellent of all the works of God, was brought into existence before the creation of the world, and subsisted in happy union in Heaven, with the second person in the godhead till his incarnation. These divines differ from those called Arians, for the latter ascribe to Christ only a created deity; whereas the former hold his true and proper divinity — they differ from the Socinians, who believe no existence of Christ before his incarnation — They differ from Sabellians, who own only a trinity of names — they differ also from the generally received opinion, which is, that the human soul of Jesus Christ began to exist in his mother's womb, in exact conformity to that *likeness unto his brethren*, of which S. Paul speaks, Heb. ii. 17.

The best writers in favour of the pre-existence of Jesus Christ's human soul, recommend their thesis by these three arguments. 1. Many plain passages of scripture expressly declare it. 2. Several difficult passages become easy by allowing it. 3. The
work

Isaiah's words just now mentioned, *to us a child is born*. Had this been said of any other person, I should not have wondered. No man is born for himself. We are for God, we are for the laws, we are for our country, we are for our parents, we are for our neighbours, none of us is independent. None of us has a supreme and absolute right over himself. When we are born, our country, our laws, our relations, our neighbours, may say he is born for us. But it is not so with Jesus Christ, who is *God over all blessed for ever*, (8) equal

work of redemption appears more clear, uniform, and excellent. In proof of these they quote 2 Cor. viii. 9. John xvii. v. Col. i. 15. 17. John viii. 58. vi. 62. iii. 13. &c. &c. *Sayer Rudd's Answer to Essay on Spirit, &c.*

I shall relate the objections of our divines to this hypothesis, in the next note.

(8) *Jesus Christ is God, blessed for ever*. Rom. ix. 5. Our divines, who hold the doctrine of the trinity, and of the divine personality of Jesus Christ, affirm, that the doctrine of the pre-existence of the human soul of Jesus Christ weakens and subverts that of his personality. 1. A pure intelligent spirit, say they, the first, the most ancient, and the most excellent of creatures, created before the foundation of the world, so exactly resembles the second person of the *Arian* trinity, that it is impossible to shew the least difference, except in

name. 2. The pre-existent intelligence supposed in this doctrine is so confounded with those other intelligences, called angels, that there is great danger of mistaking this human soul for an angel, and so of making the person of Christ to consist of *three* natures. 3. If Jesus Christ had nothing in common like the rest of mankind except a body, how could this semi-conformity make him a *real man*? 4. The passages quoted in proof of the pre-existence of the human soul of Jesus Christ are of the same sort with those, which others alledge in proof of the pre-existence of *all* human souls. 5. This opinion by ascribing the dignity of the work of redemption to this sublime human soul *detracts* from the deity of Christ, and renders the last as passive as it renders the first active. 6. This notion is contrary to *scripture*. S. Paul says, in all things it behoved him to be made

equal and coessential with his Father, under obligation to none, having a sovereign and absolute right over himself. How then does the angel say, *to you he is born?* I answer, as the nativity of Jesus Christ is not a gift of nature but of grace, so the angel must needs be supposed to use the language of grace, not of nature. (9) By nature independent

made like his brethren—he partook of all our infirmities except sin.—S. Luke says, he increased in stature and in wisdom.—7. It supposes the decree of redemption to precede that of creation, and consequently no divines, except those, who embrace the *supralapsarian* arrangement of the decrees, can reconcile it with their systems, &c. &c. *Joan. Marckii Theol. Doct. Groning. Syllog. Dissertat. Exerc. xii.*

We have many excellent reflections on the folly of racking scripture to support what it does not pretend to assert, and on the necessity of abiding by the *simplicity* of revelation, in a Sermon entitled *The vanity and danger of modern theories*, preached at Cambridge, in 1699, by *Richard Marsh, A.M.* The text is Job. xxxviii. 4. *Where wast thou, when I laid the foundations of the earth? declare, if thou hast understanding.* The great design of the preacher is to shew—that scripture relates facts—that many are related, which are not accounted for by explana-

tory investigations—and that this simplicity is its glory. His division is this. 1. The weakness of attempting to fathom the divine proceedings. 2. What mischief may be done to religion by it. 3. The futility of the usual plea for such attempts. 4. Reflections on the whole. Our modest divine concludes with these words. “ He, who takes a view of the world, will find all things calculated for his admiration: but little or nothing for his comprehension; and he, who looks into scripture, will see God’s wisdom, and his own ignorance, every where writ in great characters. O Lord! how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches!”

(9) *The nativity of Jesus Christ is not a gift of nature: but of grace.* Our author explains his meaning elsewhere. “ It is not necessary to discuss this question of the schools, Would Jesus Christ have come into the world, if Adam had not sinned? for scripture perpetually exhibits him as a second Adam, the head of a

independent and master of himself: but by grace bestowed on us. By nature we are his: but by grace he is ours; he gives himself to us by a voluntary

new world, coming into this on account of sin, and to destroy the works of the devil.—Others are born in virtue of the natural blessing of the creator, Be fruitful and multiply—but Jesus came by a supernatural principle according to the promise, The seed of the woman shall bruise the serpent's head—God was under no necessity to send him, his mission was arbitrary, and depended merely on the good pleasure of God—we must not, however, imagine, that God was inclined to send him without any reasons of wisdom and mercy.—There are three sorts of attributes in God, according to our conceptions—the first have reasons of exercise in their objects, thus the object of justice is sin, and the object of bounty is innocence—the second sort of perfections are arbitrary in regard to their objects, which contribute nothing to direct and determine them: but they proceed only and immediately on reasons in God himself. Wisdom, power, and goodness, are displayed in the creation of the world, and God had certainly reasons for displaying his perfections thus: but they were not reasons taken from the objects, but from

God himself, who had an inclination to display his excellence in this manner—The third kind of attributes are those, for the display of which we can discern no reasons in the objects, nor any in God himself, and which must therefore be referred to his mere good pleasure. Such displays are seen in particular advantages given to particular persons—in the taking of Jacob's family into covenant—in the election of prophets, apostles, and other great men to peculiar works—and in the choice of men to eternal felicity. The mission of Jesus Christ is to be ascribed to attributes of the second sort. God had many wise reasons in the person of Jesus to induce him to send him, it was not therefore so arbitrary in God as to exclude exterior motives—but in sinful and accursed men there were no reasons for this mission; on the contrary, they were offensive and punishable objects: but it was the good pleasure of God to save us; in regard to us, therefore, the incarnation of Christ is supernatural and arbitrary, &c. &c." *Oeuvres Posthumes, tom. ii. c. i. ii. iii. iv. v. Du principe par leq. J. C. est venu au Monde.*

luntary act of love. *To us he is born*, because his birth and incarnation were wholly designed for our salvation.

4. The Angel does not say, he is born for us *angels*, but to *you* is born, which teaches us the same, that S. Paul taught the Hebrews, when he said, *He took not on him the nature of angels, but the seed of Abraham*. Indeed, Jesus Christ is Lord of angels: but not their Saviour; angels obey him: but he did not die for them. They, who *kept their first estate*, having never sinned, have no need of a Mediator; and for those, who rebelled, God never procured a reconciliation, their fall is remediless and hopeless. He is not then born for angels, but for us. (1) The angel
after

(1) *Jesus Christ was born for us: not for angels.*

. . . . My God! . . .
What then art thou? by what name shall I call thee?
Knew I the name devout Archangels use,
Devout Archangels should the name enjoy,
By me unrival'd; thousands more sublime,
None half so dear, as that, which, tho' unspoke,
Still glows at heart: O how Omnipotence
Is lost in love! Thou great *Philanthropist!*
Father of Angels! but the friend of Man!
Like Jacob, fondest of the younger born!

Night Thoughts. N. 4.

Took not on him the nature of angels. Heb. ii. 16. *Nusquam enim angelos assumit: sed semen Abrahamæ assumit. Loquitur de natura; ac significat Christum carne indutum verum fuisse hominem. Calv. in loc.*
This seems agreeable to the scope of the place.

The word *επιλαβανομαι*, is used only once more in this epistle viii. 9. and the sense

given to it there has induced many expositors to read it, here he *took hold*— he *caught by the hand*—&c. *Quidam interpretantur apprehendere, prolabantes angelos reducere, quod non fecit. Bene autem periclitantem hominem reduxit, et apprehendit. Et bene ait apprehendit, utpote reluctantem et fugientem. Gagnæii Schol. in loc.*

after this mentions the *time* of this happy birth, *this day is born to you*. It would be needless to wander into curious and useles enquiries about the year, or the month, or the day of our Saviour's nativity. The scripture keeps a profound silence about it, and that silence we ought to respect. (2) Besides, so much difficulty attends a precise enquiry into the time, that, after all our labour, we are obliged to acknowledge, it is impossible to fix the time. What necessity is there for these researches, what fruit, or what edification can we receive from them? It is enough to know,

1. That Jesus Christ was born in the reign of Augustus Cæsar, when all the world enjoyed a profound

(2) *We ought to respect the silence of scripture.* This is an observation of great importance, particularly in the Popish controversy. It is not enough for Protestants to affirm, *the holy scriptures contain all things necessary to salvation*; they must add, *there is no sufficient proof, that any particular thing, not contained in scripture, was revealed to the apostles*; for, if Protestants allow only the former, the Papists will bring in *traditions* in the absence of the latter. If the latter proposition be well proved, it will be easy to add a third, *God has not revealed any new truth to any successors of the apostles*. The fair inference from all will be, Christians are not obliged to subscribe *human* explications of divine revelation. "Where

we need a rule, the rule is plain: but if men will enlarge their own necessities, and then expect to have every thing nicely *defined* by Almighty God, they are not to expect a supply of their wants, because they have perversely brought them upon themselves." *Bennet's Confutat. of Popery. Rule of Faith.*

Dean Prideaux mentions an anecdote of *divination* by scripture, which proves, that our ancestors consulted scripture for this purpose, as the Heathens consulted Homer and Virgil, and sometimes met with lucky applications. We have instances of the same kind among primitive Christians. *Le Clerc's Remarks on Sulpicius Severus, c. ix. 5.*

profound peace, (3) a little before the death of Herod the great. (4)

2. He

(3) *Christ was born, when all the world enjoyed a profound peace.* It is not improbable, that the angelic host referred to this peace in their hymn. A learned critic reads the hymn thus, *The good-will of God towards men is glory to him in the highest, and peace upon earth*; that is to say, *The benevolence of God to mankind will be productive of the highest glory to him, and of peace to men*: Or, *The benevolence of God to mankind in giving his Son, is accompanied with our songs of the highest praise to him in heaven, and an universal peace upon earth.* “*Hymnum hunc angelicum optime intelligas, si ευδοκία εν ανθρωποις pro subjecto ponatur, et reliqua verba pro prædicato. Benevolentia Dei erga homines est gloria illi in altissimis, et pax in terris: Καὶ interponitur inter Δοξα et ειρηνη, non inter eas et ευδοκία.* Lightfoot. *Hor. Hebraic. in loc.*

(4) *Jesus Christ was born in the reign of Augustus.* “*Learned men are not all agreed in the fixing of the true time of Christ’s incarnation, some placing it two years, and some four years before the vulgar æra the year in which he was born is ac-*

ording to the exactest computation (that of Archbishop Usher.) the four thousandth from the creation. At this time the temple of Janus was shut up at Rome. Their usage was to set open its gates in time of war, and to shut them up in times of peace. They had been shut up only five times since the first building of Rome. The first time was in the reign of Numa. The second after the end of the first Punic war. The third after Augustus had vanquished Antony and Cleopatra, and reduced thereby the whole Roman empire to a quiet submission to him, which happened in the year before Christ 29. The fourth time, four years after, that is in the 25th year before Christ, on Augustus’s return from the war, which he had with the Cantabrians in Spain. And the fifth time was in this year under the reign of the same Augustus. For at this time there was a general peace all over the world, and it continued for twelve years together, which was a proper prelude for ushering in his coming, who was the prince of peace, Christ our Lord.” Deaz Prideaux’s *Connexion, part 2. b. 9.*

2. He came into the world precisely at the time appointed by prophecy, (5) a little before *the sceptre departed from Judah*, and the *lawgiver from between his feet*, according to Jacob's prediction; betwixt the return of the Jews from their captivity in Babylon and their third captivity, a little before the destruction of Jerusalem and all Judea by the Roman armies, according to the prophecy of Daniel. (6)

3. God

(5) *Jesus Christ came at the time appointed by prophecy.* "The three famous deists, Collins, Tyndal, and Woolston, attacked Christianity on different sides. Woolston directed his force against the *miracles*—Tyndal his against the *necessity of revelation*—and Collins levelled all his artillery against the *prophecies*—but they all met with a defeat. Christianity was never defended in a more clear, cool, manly, and rational manner. The bishops Gibson, of London—Chandler, of Durham—Sherlock, of Salisbury—and Smallbrooke, of Litchfield and Coventry—the Doctors Lardner, Clark, Bentley—with many other divines, nobly defended the truth, and maintained the honour of our holy religion. In the year 1726 Collins boasted, that more than thirty-five pieces had been published against his *grounds and reasons*; more than sixty were published before 1731 against Woolston; and a very great number against Tyndal. Since those

times, this deistical triumvirate has caused the publication of books enough to compose a moderate library." The substance of these publications is in *Stackhouse's defence of the literal sense of scripture.*

(6) *Jesus Christ came at the time foretold by Daniel.* "Six events are predicted by Daniel, and seventy weeks determined for their accomplishment. The events are these. 1. To finish (or restrain) transgression. 2. To make an end of sins. 3. To make (expiation, or) reconciliation for iniquity. 4. To bring in everlasting righteousness. 5. To seal up (or complete and fulfil,) vision and prophecy. And 6. To anoint the most holy. And all these were accomplished in that great work of our salvation, which Christ our Lord undertook for us, and fully completed by his death and passion, and resurrection from the dead." *Prideaux. Conn. p. 1. b. 5.*

The

3. God faithfully accomplished his promises at a time, when the people, to whom they were made, seemed

The learned Dean begins his reckoning of the seventy weeks, or four hundred and ninety years, from the seventh year of Artaxerxes Longimanus, others from the twentieth of the same Artaxerxes, and others from the reign of Darius Nothus. There are various hypotheses on this article. *Marsham Can. Chron. Wagenseilii Tela ignea. Scaliger de Emend. temp. lib. vi. Sir Isaac Newton on Dan. chap. x. cum multis aliis.*

The prophet Daniel is represented by inspired writers as eminently *wise* and *pious*, Ezek. xiv. 14. xxviii. 3. *Maimonides* pretends, he was a prophet of the second class, because what he saw was in a dream. *Mor. Nechoch. p. ii. c. 45.* But dreams are put among other modes of revelation to prophets. Num. xii. 6. neither did Daniel receive all his prophecies in dreams, chap. x. xi. *Geieri Prolegom. in Dan.* Others account him an inferior prophet, because his book is not joined to those of the other prophets; but to the hagiographa—because he was a courtier—and because the spirit of prophecy was not given to persons out of the holy land—but these are objections, which are easily removed. *Pfeifferi Crit. Sac. c. 1. q. 2.* *Abarbanel* places

him in the highest class of prophets. *Rabbi Iacchiades* says, Daniel vero, qui eorum erat perfectissimus, *summum terminum* propheticum adsecutus fuit, atque cum visionis, tum somniorum rationem perspectam habuit, *ad Dan. i. 17.* *Josephus* prefers him before all others—because he foretold chiefly *good things*—and because he fixt the *time* of their bestowment. *Antiq. Jud. x. cap. ult.*

The tenth and eleventh chapters of Daniel comprehend the history of those empires, with which the Jews were concerned, and of the Jewish church till the coming of Christ, yea, and of the Christian church, say some, from thence to the end of time. That great enemy of Christianity, *Porphyry*, was so struck with the conformity of events to this prophecy, that he ventured to affirm, the book of Daniel was written after the reign of Antiochus Epiphanes. *S. Jerom* says, *Methodius*, *Eusebius*, and *Apollinarius*, solidly refuted this Pagan philosopher. *Præfat. in Daniel.*

Expositors give different comments on the last part of the eleventh chapter, from the 21st verse to the end. *Hulsus*, and others, apply it wholly to Antichrist. *De Vallibus prophetar.*

seemed unworthy of any remembrance or compassion; for, when the Saviour came into the world, there was almost no faith, no piety, no holiness upon earth. Errors and superstitions peaceably reigned over all nations, and the devil seemed to have established his empire for ever over mankind. The Samaritans, who were brethren to the Jews after the flesh, had long lived in a deplorable schism; the little of the mosaic religion, which remained among them, was intombed in extravagant errors and gross ignorance. Who does not know, that even the Jews themselves had almost nothing pure among them? little else remained but false traditions, horrible depravations, worldly intrigues, obscene and scandalous manners. There reigned Pharisaic hypocrisy, the ambition of priests, the impiety of Sadducees, the avarice of Publicans, the debaucheries of Herodians. The meaning of the law was darkened and perplexed with a thousand false glosses, (8) religion had lost all its efficacy, the

phetar. sacris. Exerc. xiv. Porphyry formerly, and of late *Grotius*, confine the whole to Antiochus. Others apply to Antiochus the period from verse 21, to ver. 36, and the remaining part to Antichrist. Others again understand the whole literally of Antiochus, and typically of Antichrist. *S. Jerom* says, *Hæc autem sub Antiocho Epiphane in imagine præcesserunt, ut rex sceleratissimus, qui persecutus est populum Dei, præfiguret Antichristum, qui Christi populum persecutus est. Buddei Syntag. Dissert. theol. p. xxxviii.*

(8) *When Jesus Christ came, the law was obscured by false glosses.* The truth of this remark is evident to every reader of the new-testament; the doctors of the law had made it of *no effect* by their traditions. It is certain, however, that the holy scriptures may be greatly elucidated by Jewish profane writings. *Buxtorf—Drusius—the two Cappells—Lightfoot—Gill—and many others* have illustrated scripture by these writings. The works of *Philo and Josephus—the two Talmuds—the Mishna—Gemara—the books of*

the

the temple was profaned with buyers and sellers, the high-priesthood itself was saleable, the Romans

the Rabbies—and Christian investigators of Jewish antiquities—all throw light on the scriptures in general, and on the new-testament in particular. I dare not, however, run a parallel, as some have done, between their *doctrines*, and ours; one says, Occurunt passim in Abarbanele *αποσπασμολια* doctrinæ sanæ de justificatione, ac de mediatore Messia salutem ferente. *Meelfubveri. Consensus* 33.

The learned Fabricius describes a thesaurus of Jewish antiquities, consisting of 160 authors, divided into twelve parts. Divines should acquaint themselves thoroughly with the peculiarities of the Jews—with their *theology—antiquities—geography—buildings*, temples, synagogues, houses, &c.—*times*, years, months, days, festivals, &c.—*sacrifices*, altars, pontifical, and sacerdotal habits, sacred utensils, &c.—*polity*, theocracy, monarchy, Sanhedrim—*military*, &c.—*learning*, schools, synagogues, books, literary honours, &c.—*weights—measures—coins—diversions—funerals—&c. &c.* Judgment and caution are necessary, no doubt, in examining, and applying these articles, especially from the writings of the Jews. The want of these made *Morinus*

say, (*Exerc. Bib.*) Nunquam sine risu legere potui virorum quorundam hebraice doctissimorum opuscula, qui putant se ex unius aut alterius Rabbini neoterici scriptis de antiquis politicis Judæorum moribus judicium ferre posse. *Fabricii Bibliog. Antiq. cap. i. De scriptor. Antiq. Hebraic.*

All antiquities, Egyptian—Carthaginian—Grecian—Roman—and Christian—may subserve the study of the holy scriptures. Thefauri of all are struck out by *Fabricius*, and it would be *opus pretii* to gather *excerpta* from them. I am sorry to add, almost as great caution is necessary in reading many Christian Authors on these articles, as in perusing Jewish Rabbies. They write to serve systems, and, like travellers, relate as much as serves the purpose of the narration. The remark of an eminent foreign divine on our Dr. Cave, and on some others of our countrymen, will explain my meaning. “*Dum Caveus, aliique Angli, ex hierarchicorum et episcopaliū numero, hierarchiæ suæ cultusque externi, apud suos recepti, ubique vestigia quærunt, non possunt non in antiquitatum ecclesiasticarum investigatione a recto quandoque aberrare tramite.*” To this he adds a proper word of advice

mans disposed of it as they pleased, and frequently bestowed it on the most abandoned libertines, who, under

advice from *Arnold*. After we have clearly proved the existence of any custom in the primitive church, we ought not to adopt it, unless it agree with the holy *Scripture*, the only rule of christian practice. *Buddei Isagog. Lib. post. cap. vi. f. 5.*

The following is a laudable Jewish custom. *Joachim Hildebrand*, in his dissertation *De concionibus veterum*, proves, that many extempore sermons of *Origen*, *Chrystom*, *Augustine*, and others, were taken down by *οξυγραφοι*, *notarii*, *short-hand writers*, among their auditors. This way of writing is an ancient, useful, edifying custom, and great advantages attend the application of it to christian sermons. Among the *Jews*, some of the tribe of *Zebulun* were very early eminent for *handling the pen of the writer*, *Judg. v. 14.* In *David's* time there were *οξυγραφοι*, *ready writers*, *Psal. xlv. 1.* and they were employed as secretaries at court, *2 Sam. viii. 17*; and as commissaries in the army, *2 Kings, xxv. 19.* In after-times they were a considerable order of men, and were employed to write in courts of law--and in sacred assemblies. *Jer. xxxii. xxxvi.*

The invention of characteristic notes is ascribed to

M. Tullius Tyro, a freed-man of *Cicero*. (*Euseb. Chron. An. 2012.*) *Aquila*, a freed-man of *Mecænas*, *Ann. Seneca*, and *Notarii*, who were employed in writing down orations spoken in the *Forum*, improved them. *Gruter* has published a great number of these *notæ* at the end of his inscriptions. *Beveregii Instit. Chronol. Arith. præfat.* *Quintilian* complains of these short-hand writers, and says, they corrupted his orations so through their negligence, that very little of those, which they had published under his name for the sake of gain, could be called his own. *Inst. vii. ii.* Many Christians, who have admired their dexterity, have complained bitterly of their want of care and fidelity. *Labbei Concil. tom. i. 629. xi. 2067.* Many public speakers have been greatly injured in this way, and no man ought to publish such compilations without the speaker's own consent and correction.

The English are said to excel all other nations in this art, and, in my opinion, there are very good reasons for young men (in them only it seems proper.) to avail themselves of this art, and to use it in hearing sermons. It is particularly the interest, I had

under the dignity of the mitre concealed a thousand errors, a thousand vices. Yet in such a profligate age, in an age so worthy of the abhorrence of God,

had almost said the duty, of *students in divinity*. I was greatly pleased, not long since, with the ideas of a very intelligent young gentleman, a student of law in one of our inns of court, on this article. I asked him, Why he wrote after a certain preacher, whom he was hearing. He answered, “ Sir, I divide public worship into *three* general parts. *Singing* and *prayer* seem to me addresses to God, and during these I endeavour to perform divine worship by adoring the deity, repenting of my sins, and so on. During the reading of the *scriptures*, and the *text*, I think I hear God, by his servant, publishing his *law*, the matter of my faith, the ground of my hope, and the only rule of my action. Here I endeavour to be all reverence and submission on account of the infinite perfection of the law-giver. But when I hear the minister *preach*, methinks, I hear a councillor delivering an *opinion*, or a judge declaring the *sense* of the law, and there seems to me as much more reason for my taking down these doctrines of Christian ministers, than for writing those opinions of able lawyers, as the importance of

the subjects and the interests of eternity, exceed the comparatively futile employments of time. Here I ought not only to understand the preacher at meeting: but I ought to recollect his doctrine at home, compare it with the Christian statute-law, and regulate my very notions and passions by it.”

Were the young people in our auditories to do thus, they would oblige their minister to guard against delivering crude notions—they would animate him in delivering his sermon—they would contribute to fix the attention of others—they would oblige themselves to attention—they would lay up in store a body of christian knowledge, which would be of infinite service to them in later life—they would acquire under an able preacher a mature judgment, a method of reasoning, an accurate habit of composing and arranging a subject, and a proper way of expressing it—they would enable themselves to edify one another at home, and so exclude that horrid vacuity of sentiment, which makes at once the character and the curse of an unprincipled youth.

God, he remembered his promises, awoke like the mighty God, and sent his beloved son into the world. (8)

S. Austin

(8) *The Romans disposed of the priesthood.* "Herod the Great by his marrying into the Asmonæan family gained an ascendancy over the priesthood, consecrating and deposing at pleasure. Archelaus, his son and successor, during the ten years of his reign did the same. After the kingdom of Judea was reduced to a province of Rome, and was governed by procurators appointed by the Emperors, the same practice became more frequent. Valerius Gratus, in the eleventh year of his government, removed Annas, (or Ananus, whom Publius Sulpitius Quirinius, called by the Greeks Cyrenius, had fifteen years before placed in the high-priesthood) and advanced Ishmael; deposed Ishmael in favour of Eleazar the son of Annas; turned out Eleazar to make room for Simon; and Simon himself to make way for Joseph Caiaphas. Annas, the father in law of Caiaphas, who had been formerly high-priest, was (as Dr. Lightfoot thinks) Sagan, or president of the priests, the next in office to the high-priest, and consequently had no small share in church government, therefore Annas and Caiaphas are said to be high priests

when John began his ministry. Luke iii. 2. *Josephus Antiq. lib. xviii. c. 3. Lightfoot's temple-service, chap. 5. sect. 1. Sagan.*

In the fifteenth year of Tiberius Annas and Caiaphas were high priests. Luke iii. 2. Scaliger, Casaubon, Godwin, and many learned men, think Annas was *Sagan*, or *Suffragan* to the high-priest Caiaphas this year: but others say, they were successively high-priests in the year, or that, having held the office before, they retained the title, after they were deposed. *Brevi tempore multos erant pontifices. Hinc ergo potior ratio exsculpi potest, cur plures dicantur ἀρχιερείς; nec probabile est, vicarium Sagan venisse nomine ejus, cujus vicem interdum gessit; nam ubi Elector Palatinus in interregno vicarius est Cæsaris per circulum Rhenanum, aliasque ditiones, non tamen vocatur Cæsar. Quando ergo fit mentio plurium ἀρχιερέων, tunc in promptu est colligere, fuisse adhuc superstites, qui isto fastigio sacro deturbati sunt. Job. Hen. Reizii not. in Godwini Mos. et Aaron. i. v. 17, 36.*

The priesthood was saleable. The buying of church-preferments, which we call *Simony*,

S. Austin somewhere asks, Why God deferred the mission of Jesus Christ so long? Why was he not sent immediately after the fall of Adam? (9)
Might

mony, from Simon, the forcerer, who first offered money for spiritual gifts in the Christian church, Acts viii. 18. implies patronage, emoluments, and avarice. Those churches, therefore, will have most of the first, in which there are most of the last. Where all the congregation are patrons, and where tithes are free gifts following ministerial merit, avarice will have but a poor foil, and will never ripen into Simony. The church of Rome, being a very rich corporation, and nomination to office being in individuals, and not in the people at large, abounds with this pernicious practice. In

the established church of England, a benefice becomes void *ipso facto* by Simony. *Blackstone, b. i. c. 2.*

Christian casuists, even in the most corrupt communities, declare, a man may be guilty of Simony, not only by giving money for a benefice: but even by obtaining one by promises, flatteries, solicitations, canvassing, &c. This was the opinion of Gregory the great, for which, the worst Simoniacs praise him. *Hist. de Gregoire par Maimbourg.*

We may truly pronounce those churches happy, however plain and poor, in which

No Simony, nor *sine-cure* is known,

Where works the bee—no honey for the drone.—GARTH.

Christ came in a profligate age. The scepter was now departing from Judah, it departed wholly about forty years after, before which time ancient prophecies had taught mankind to expect a Saviour. To use the words of a modern prelate, “ If the Messiah came a little before that period, prejudice itself cannot long make any doubt concerning the person. All considerate men must say, as Simon Peter said to Jesus, *Lord, to whom shall we go? thou hast the words of eternal life.*” *Bp. Newton on the prophecies.*

The various senses of this prophecy are summed up in *Godwin's Moses and Aaron*, and critically examined by *Reizius* in his notes on the place. *L. i. c. 1.*

(9) *S. Austin asks, Why our Saviour was not sent immediately after the fall?* Our author very properly dismisses this impertinent question, to make room for the discussion of other, and more proper articles. *S. Austi.* was a great question—monger, and has left us *Quaestiones*, and *Quaestiunculas* without end. In his seven books of *Questions*

Might we not as well enquire, Why he came before the end of the world? I know, many reasons may be assigned for this dispensation of divine wisdom; as that God would leave men for many ages in a state of sin, in order to make them more sensible of the necessity of grace; that they might more fully acknowledge the greatness of their misery by observing the great disorders, which sin had introduced; that God chose to let many ages pass in order to prepare the way of the Messiah, and

on the old-testament only, he has proposed, if I reckon rightly, 649 questions, many of which are absurdly asked, and as absurdly answered. There are in his *City of God*, which some, who will not venture Terence with a young student, account his best work, and put into the hands of pupils, indecencies equal to, if not beyond any in heathen writers. What can we think, (I hope the ladies do not hear me.) of such subjects as these? De nuditate priorum hominum, lib. xiv. cap. 17. De pudore concubitus, cap. 18. De copula conjugali, cap. 22. An in paradiso generandum fuisset? cap. 23. Quod felicitas in paradiso viventium sine erubescendo appetitu generandi officium credenda sit implere potuisse, cap. 26. The discussion of these detestable questions has been accounted *Christian philosophy*, and necessary for the conversion of physicians and philosophers. “Nimis explicata et curio-

sa, says one, pro theologo quispiam existimabit. Sed data opera id a me factum, ut facilius quibusdam medicis et philosophis S. Augustini, et Ecclesiæ doctrinam persuaderem.” * Perish the ten great folios of S. Austin, say I, rather than discuss such odious questions! One of the fathers, some say S. Austin, calls woman the devil’s trap. † I wonder these wise men should handle this trap of the devil so carelessly! Should we question the Bishop of Hippo, or one of his votaries, ‡ he would gravely discuss the matter in 15 books, and 117 chapters, and, at length, he would inform us, that God made her a woman, and the devil made her a trap.

* Vid. Fromond. *Philos. Christian. de Anima. Lib. ii. cap. vi. art. 20.*

† Cyril. *August. de laud. Hieron. In Appendice ad. tom. ii. August. op.*

‡ *Quæstio. Theol. Nicolai Cignini. passim.*

and to provide for his reception among mankind: But what signifies our assigning reasons for an event, which absolutely depended on the good will and pleasure of God? He sent his son into the world, when he pleased, and that is sufficient for us without farther enquiry. He is sole lord of *times* and seasons, and has *reserved* them in his own power. It is enough to know, that the times of events are fixed in the eternal decrees, and that the events never fail to take place at the times so appointed by God.

The angel expressly mentions the *place* of Christ's birth, *the city of David*. David's city, you know, is Bethlehem, called his city, because, as his history informs us, he was born there. The prophet Micah had a long time before openly declared the Messiah's birth-place. *Thou Bethlehem*, said he, *in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor, that shall rule my people Israel*: and divine wisdom so ordered events, that, by the birth of our Lord at Bethlehem, it manifestly appeared, he was of the family and posterity of David. (1)

For,

(1) *Our Lord was of the family of David*. Few writers have rendered themselves more ridiculous than *genealogists*. Pegnasiel Contreras of Granada traced the ancestry of Philip III. up to Adam, through 118 successions, and that of the Duke of Lerma up to the same stock, through 121 successions. Roderic O Flaherty, an Irish gentleman, made out the descent of Charles II. from Adam, and

proved, that his majesty's family had reigned in this part of the world 2700 years; a royal extraction so ancient, that the genealogy of other royal families is infancy in comparison with it. The Emperor Vespasian despised such genealogists, and Juvenal satyrized them severely. *Sat. viii.* If fifty pounds would engage a genealogist to trace a pedigree up to Adam, fifty guineas would induce him

For, the Emperor Augustus having issued out a decree for the inrollment of all the Jews, all the members of that kingdom were obliged to appear at

him to go fifty years beyond this first father of mankind.

Some descents, however, are very important. The Athenians had two sorts of publick records; in the first were entered the births and names of infants, and in the other those of young persons, who arrived at majority. *Schol. Græc. ad Lucian. ii.* The Romans were careful also of their pedigrees. They had three sorts of alliance, *agnatio—gens—stirps.* *Turnebus in Cic. de leg. i.* But the Jews are said to be of all people the most scrupulously exact in genealogies. They had several inducements—they had the most authentic records—the most honourable ancestry, for what nation ever produced such men?—and in one of their nation all the families of the earth were to be blessed.—It was very important then to shew his consanguinity.

S. Paul is thought by some to discourage this study, by saying, *Give no heed to endless genealogies,* 1 *Tim. i. 4.* But S. Paul is supposed by some divines to speak of the genealogies of *heathen Gods*, and perhaps he meant to reprobate such pieces as Hesiod's *Theogonia.* Others think,

he intended to divert the attention of Timothy from some absurd *traditional* genealogies of the Jews. Epiphanius speaks of *four* kinds of them, *lib. ii. hæc. 66.* Nobody can imagine, the apostle designed to forbid the sober search of genealogists; for he relates his own descent, *Phil. iii. 5.* least of all can we suppose, he meant to discourage a search into the family of Jesus Christ.

A great many errors, it is readily allowed, have crept even into scripture genealogies, as Whiston, and others, have shewn, and, without a perpetual miracle in favour of copyists, it could not have been otherwise: but there are no difficulties in the genealogies of Christ sufficient to create a doubt concerning his family. The chief difficulty lies in reconciling the two genealogies of S. Matthew and S. Luke.

The followers of Ebion, and Cerinthus, Faustus Manichæus, and some later critics, thought the genealogy in St. Matthew, and some following parts, were not written by the Evangelist: but by some uninspired person, and prefixed to his gospel after his death. Their reasons

at the places, from which they were originally descended, in order to be enrolled, each in his own family :

reasons are related and refuted by *Sixtus Senensis. Bib. sanct. vii. 2.* Le Clerc says, it looks as if S. Matthew quoted in the first verse a book of the origin of Christ, from which he took all that follows, as far as the 16th verse. However this may be, ten persons are omitted in this genealogy.

Father Simon lays down an hypothesis, by which he pretends to remove many difficulties from the text of the old-testament, and among them the chronological difficulties of genealogies. But his hypothesis seems liable to more objections than all, that at present can be brought against the Hebrew text. He supposes, scribes, divinely inspired, faithfully collected from time to time all public acts, and recorded and preserved them in national archives. This present text, he thinks, is an epitome of these records, and of annals written by uninspired scribes. This hypothesis would have served an enquiry concerning the family of Jesus Christ among the Jews of his time, because they could have gone from short accounts, that were published, to larger and exact records in archives: but of what service is this to us,

who are to judge of a whole by seeing a mutilated part?

Some of our divines, one of whom is Dr. *Lightfoot*, say, S. Luke reckoned by *Mary*, and S. Matthew by *Joseph*. *Le Clerc*, and others, think, both are genealogies of Joseph, the one his *legal*, the other his *natural* line. They paraphrase Luke iii. 23. thus, "When Jesus first began to preach the gospel, which he did a little after he had been baptised by John, he was about thirty years old, and was of the stock of David, his mother being of the same family, as also Joseph her husband, who was the son of" &c. *Le Clerc. in Loc.*

Others again, call this in Luke the *legal* genealogy of our Saviour's descent from his supposed father Joseph, and that in Matthew the *natural* genealogy of his descent from his mother: but, as *Heinsius* hath properly observed, both genealogies are said to be pedigrees of *Joseph*, Mat. i. 16. Luke iii. 23. and the Jews proverbially said, a *maternal family is no family*, for they always reckoned genealogies by the husbands, who sometimes succeeded their predecessors by adoption, affinity, consanguinity, &c.

family: therefore the appearance of Joseph and Mary at Bethlehem demonstrates their descent from David, as for that reason only they went there. (2)

But

Exclusive of all these historical articles, some pious preachers have made edifying remarks, and have drawn useful doctrines from seemingly barren genealogies. Thus Mat. i. 5. *Rahab* is one of our Lord's ancestors, and *Ruth the Moabite* another. Preachers have contrasted this with Deut. xxxiii. 3. Neh. xiii. 1. and have said many ingenious and profitable things on the subject. See an example from *Titus*, whom *Heinſius* calls *Episcopus Bosphorum*, in *Exercit. Sac. Mat. i.*

(2) *The enrollment of the Jews ascertained the family of Jesus Christ.* "Augustus was then at work on the composition of a book, containing such a survey and description of the whole Roman Empire, as that, which our Doom's-day book made by William the Norman, doth for England. The decree was issued three years before the birth of Christ, and the care of executing it committed to the governor of each province. The governor of Syria (in which province Judea was) having carried it on through all parts of his province, three years after the date of the said decree executed it at Bethle-

hem at the time when Christ was born there. Joab was nine months in taking an account of only the men fit for war in ten tribes, our Doom's-day book was six years in making, and the province of Syria was much more than twice as big as all England. But though the survey was then made for Judea, and every man's possessions estimated and valued, yet no tax was laid or levied according to that valuation, till the deposing of Archelaus, and the reducing of Judea under the Roman government, in the twelfth year after, when Cyrenius was governor of Syria: so that there were two distinct particular actions in this matter, done at two distinct and different times, the first making the description or survey, and the second the laying and levying the tax thereupon. What is in the *first* verse of the second of Luke, is to be understood of the *former* of these, and what is in the *second* verse only of the *latter*."

Dean Prideaux's Connection, part 2. book 9.

See the *Chronology of the Rev. Dr. Blair*, and particularly the preface to that accurate and beautiful work.

But, it is not necessary to insist on the place, it is much more important to consider the quality of this great news. *I bring you, says the angel, glad tidings of great joy, which shall be to all people.* Joy is the first fruit of the entrance of Jesus Christ into the world, witness John the Baptist, who, being yet in his mother's womb, leaped for joy at the approach of the divine infant: but this joy is not to one or two, to John Baptist or Elizabeth only, it is a public, general joy, *it shall be to all people,* says the angel. Nor is it an ordinary and indifferent joy, they are *tidings of great joy,* the greatest of all the benefits, that the church could receive, the first and most excellent of all the benedictions of God.

To make you more particularly sensible of it, permit us to quit the explication of the text, to omit henceforth the angels and the shepherds, and to apply the subject to ourselves, that so we may the better perceive the greatness of that joy, with which we ought to remember the nativity of Jesus Christ. (3) Here

(3) *We ought to remember the nativity of Christ with great joy.*

Oh ye cold-hearted, frozen, formalists!
 On such a theme, 'tis impious to be calm;
 Passion is reason, transport temper, *here.*
 Shall heav'n, which gave us ardor, and has shown
 Her own for man so strongly, not disdain
 What smooth emollients in theology,
 Recumbent virtues downy doctors preach,
 That prose of piety, a lukewarm praise?
 Rise odours sweet from incense uninflam'd?
 Devotion, when luke-warm, is undevout;
 But when it glows, its heat is struck to heav'n;
 To human hearts her golden harps are strung;
 High heav'n's *Orchestra* chaunts *Amen* to Man.

Night Thoughts, N. 4.

Here you may commence a lively exhortation to joy, the motives to which may be taken from the terms of the text—that there is a *Saviour*—that it is *Christ*—that he is the *Lord*—that after being so long expected at length he came—that he was *born for us*—that we have an interest in him above angels—that he has testified his love to us by submitting to sinless infirmities—you may compare his first with his last advent, and dispose your auditors to feel a still greater joy in expectation of his coming to raise them from the dead, and putting the last hand to the work of our redemption—then will he appear a *Saviour* indeed, for he will complete the salvation of the faithful—Then will he appear a *Christ* indeed, for he will finish the design of his unction, and will make us kings and priests to God his father.—Then will he appear *Lord* indeed, for all things shall be subjected to him, he will triumph over all our enemies, he will swallow up death in victory, and he will elevate us to the possession of eternal glory. (4)

Having

. . . Happy day! that breaks our chain;
 That manumits; that calls from exile home;
 That leads to nature's great *Metropolis*,
 And readmits us thro' the guardian hand
 Of elder bothers, to our father's throne;
 Who hears our advocate, and thro' his wounds
 Beholding man, allows *that* tender name.
 'Tis this makes *christian triumph*, a command;
 'Tis this makes joy a *duty* to the wife;
 'Tis *impious* in a good man to be sad.

(4) *All things will be subject to him, and he will elevate us to eternal glory.* Our author explains this subject more fully in a letter to a

Night Thoughts, N. 4. young lady, dated at Montauban, July 2, 1664. Mr. Claude's correspondent had enquired the meaning of this expression of S. Paul, *When all*

Having spoken of simple terms, I proceed to add something concerning *expressions peculiar to scripture.*

all things shall be subdued unto the Son, then shall the Son also himself be subject to the Father. 1 Cor. xv. 28. His letter is an answer to her enquiry. The following is the substance of it. Expositors render this subject difficult by explaining it of a *permanent* subjection, beginning at the end of the œconomical reign of Christ, and continuing for ever—Some understand it only of the *human* nature of Christ: but the human nature is subject *now*; and S. Paul speaks of a subjection, that *commences, when all things are subdued*—Cameron, and others, understand it of a clearer *display* of the natural subjection of the human nature of Christ to the deity than we have now, for now the deity reigns by the *man*: but the *human* nature of Christ has no share in the government of the church now. The essential attributes of the deity are incommunicable, and so is the *exercise* of them. We shall then, indeed, enjoy felicity, as the human nature of Christ enjoys it now, by an immediate communication from God: but this will be owing not to Christ's subjection: but to our *elevation*.—The passage cannot be understood of the *human* nature *merely*, because

S. Paul says, the *Son* shall be subject, now it is not usual with S. Paul to express merely the *human* nature of Christ by this word. Beside, he opposes the *subjection* of the Son to his *dominion*. Now it is certain he reigns by his *divinity*, and not merely by his *humanity*.—In short, the apostle speaks of a *momentary* subjection, the last act of his *mediatorial* kingdom, consequently an œconomical act, agreeing with his divine nature, without prejudice to his equality. It is what S. Paul calls verse 24, a *delivering up of the kingdom to the Father*. Glorious act! the Son presents to the Father at the last day, an account of his whole œconomy for public approbation: The world judged—the righteous rewarded—the wicked punished—devils confined—death swallowed up in victory—eternal election accomplished—heaven peopled with a holy multitude—*Behold me, and the children, whom thou hast given me!*

Then will God be *all in all*, that is *all things* in all his *saints*. This imports, that God will *extend* his divine *communication*—will bestow an absolute *perfection*—and will become the *plenitude* of man.

God has communicated him-
self

scripture. These deserve a particular explanation, and should be discussed and urged with great diligence, as well because they are peculiar modes of speaking,

self to man in *nature* by *dividing* his favours, one creature is an image of his power, another displays his wisdom. So in *grace*, God has *distributed* his gifts, *to one a word of wisdom, to another a gift of healing, to another divers kinds of tongues.* But when God becomes *all in all*, he will communicate his blessings in all their extent, assembling all in one. God also will bestow *perfection*. God might give to one creature all graces *in kind*, and at the same time he might leave them in low *degrees* of excellence. But when he becomes *all in all*, he will give a *perfection of degree*, and all graces shall be carried to their highest pitch of excellence. God also will become the *plenitude* of man. God was not *all things* in Adam. Mutability, a possibility of erring, and dying were parts of humanity, vacuities not filled up.—God is not *all things* in the militant church. Sin, trouble, sickness, death, all these are ours as men, or ours as fallen men deriving from Satan. Here in our best state, we resemble the moon, of which half only is illuminated at a time by the sun: but when God becomes *all in all*, we shall be immersed in

the eternal light of our God, as those, who at noon have the sun in their zenith, are all involved in the rays of the sun. Hence this happy state is neither called nature, nor grace, but *glory*; for glory is an assemblage of *all* the benedictions of God—in a *degree supremely perfect*—filling *the whole* of man.

I think there are more than twenty senses given of the other expression you mention, being *baptized for the dead*.—You know them all—Mr. Amyraut rejects that, which Diodati receives—he refutes a second, that Mr. De La Place embraces—and the third, which he after Luther adopts, is as little likely as the rest—I protest, madam, I think it would be attempting to fly without wings, to pretend to invent another—and it would be presumptuous to give it for a true meaning.—For my part—I have examined them all — and at last I like my own opinion best—and that is—that *I know nothing about it.* We shall understand it, when God shall be *all in all*,

I am—&c.

Oeuvres Posthumes, tom. v. let. i.

I admire our author for his penetration on the first of these

speaking, as because they are rich with meaning. In this class I put such forms of speaking as these. *To be in Christ Jesus.*—*To come to Jesus Christ.*—*To come after Jesus Christ.*—*To live in the flesh.*—*To live after the flesh.*—*From faith to faith.*—*From glory to glory.*—*To walk after the flesh.*—*To walk after the spirit.*—*The old man.*—*The new man.*—*Jesus Christ lives in you.*—*To live to Jesus Christ.*—*To live to ourselves.*—*To die to the world.*—*To die to ourselves.*—*To be crucified to the world.*—*The world to be crucified to us.*—*Jesus Christ made sin for us, we made the righteousness of God in him.*—*Christ put to death in the flesh, quickened by the spirit.*—*Die unto sin.*—*Live unto righteousness.*—*Quench the spirit.*—*Grieve the spirit.*—*Resist the holy ghost.*—*Sin against the holy ghost.*—And I know not how many more such expressions, which are found almost no where but in scripture. Whenever you meet with such forms of speech as these, you must not pass them over lightly, but you must fully explain them, entering well into the spirit and meaning of them. It would be very convenient for a young man to procure for this purpose an exact collection, (5) and endeavour to inform

these passages: but I love him for his modesty on the last, his piety edifies me more than his genius. Had all our divines done thus on impene-

trable mysteries, the Satirist would not have been provoked to have said to the goddesses of dulness—Divines

For thee dispute a thing till all men doubt it,
And write about it, Goddesses! and about it.

POPE'S DUNCIAD.

(5) *A young minister should procure an exact collection of expressions peculiar to scripture.* The excellent superintendent of the churches in Saxe Go-

tha, to whose learned labours christian ministers are so much indebted, treats this subject, as he does every other, with the utmost perspicuity.

He

inform himself of the sense of each. (6)

This subject would require, as it well deserves, a particular treatise; however, I will briefly give an
an

He establishes first the *general purity* of the original scriptures. Then he proves that the *style* of the biblical writers is in general *plain, simple, powerful, evident, full, concise, connected, modest, and proper*. Next he enters into a *particular* examination of the peculiarities of the *prophetic* style, &c. Lastly he considers the new-testament. I. In *general*. 1. It was written in *Greek*. 2. It has many *Hebraisms* in it. 3. It has *Chaldee-Syriac idioms*. 4. It contains many *Syriac words*. 5. There are in it many *Latin words* translated into Greek, &c. &c. II. In *particular* he considers the styles of S. John, and S. Paul. The following will exemplify his manner.

The style of S. *John* is frequently *exegetical*. Example. John i. 7. *John came for a witness*, this is the *proposition*. Next follows an *explication*; to bear witness of the light, that all men through him might believe. Then another, and a *fuller* explication follows; he was not that light: but he was sent to bear witness of that light. 2. Example. Verse 13. The true light came to as many as received him. Who were they? Those who believed

on his name. Who received and believed? Such as were born not of flesh and blood . . . but of God. Our author calls this the *full and evident* style.

2. S. John uses many *antitheses*. He opposes light to darkness, chap. i. 5. Christ to Moses, 17. Christ to John, 20. Believers to infidels, iii. 18. The love of the world to the love of God, 1 Epist. ii. 15. A lover of his brother to a hater of him, 9. 10. 11. &c. &c.

3. He uses many *repetitions*. *Three* times he says ye shall die in your sins, chap. viii. 21. 24. 1 Ep. i. 8. 10. &c. &c.

4. He frequently uses those *appending sentences*, which we connect by the term *even*. He gave power to them, *even* to them who believed. i. 12. We have found him, of whom Moses did write, *even* Jesus. 45. (This is the kind of style, although our English testaments leave out *nempe*, or *even*.) This is the victory, *even* our faith. This is he, that came by water, *even* Jesus. 1 Epist. v. 4. 6. 20. &c.

5. S. John abounds in using *the antecedent for the relative*. If ye were of the
world,

an example of the manner, in which expressions of this kind should be discussed. Let us take these words.

world, the *world* would love his own: but because ye are not of the *world*, but I have chosen you out of the *world*, therefore the *world* hateth you. xv. 19. *Love is of God*, every one, that loveth, is born of *God*, and knoweth *God*: he, that loveth not, knoweth not *God*, for *God* is love. 1 Ep. iv. 7. 8. &c. &c.

6. This apostle makes abundant use of the demonstrative *this*. *This* is the record of John. i. 19. *This* is he, of whom I said, 30. *This* is life eternal, xvii. 3. In *this* is my father glorified, xv. 8. In *this* the children of God are manifest. 1 Ep. iii. 10. In *this* was manifested the love of God. 1 Ep. iv. 9. &c. &c.

7. S. John is *almost* the only writer of the new-testament, who calls Christ *λογος*, or the *word*. i. 1. 14. 1 Ep. i. 1.—v. 7.—Rev. xix. 13. I say *almost*, because many expositors apply *two* other passages to Christ, Acts xx. 32. Heb. iv. 12. Ribera the Jesuit very beautifully applies the last passage to Jesus Christ, and with him agree Cyprian, Augustin, Theodoret, Oecumenius, Cyril, Ambrose, Thomas, Lyranus, Cajetan, &c. The deference, that is not due to the names, seems

justly due to the arguments of these writers.

Our author observes of the style of S. Paul, that, in general, it is *simple, grave, and nervous*. In particular, 1 S. Paul abounds with the *soft, alluring language of parents*. I write not these things to shame you: but as my beloved sons I warn you, 1 Cor. iv. 14. Ye have not many fathers; for in Christ Jesus I have begotten you, 15. Out of much affliction, and anguish of heart, I wrote to you with many tears, that ye might know the love, which I have more abundantly to you, 2 Cor. ii. 4. My little children, of whom I travail in birth again, Gal. iv. 19. 1 Thess. ii. 7. 8. &c. &c.

2. He had a happy talent at *blending severity and lenity*. O foolish Galatians! who hath bewitched you? Gal. iii. 1.—Are ye so foolish? . . . After that ye have known God, how turn ye again to weak and beggarly elements? I am afraid of you, lest I have bestowed on you labour in vain. Where is the blessedness ye spake of? If angel or man preach another gospel to you, let him be accursed.—My little children, I desire to change my voice, tell me, &c. &c.

words. Mark viii. 34. *Whosoever will come after me, let him deny himself, and take up his cross, and follow*

3. He abounds with *peculiar forms of speech*. Buried with Christ . . . Risen with Christ . . . Newness of life . . . Put off the body of sin . . . Put on the new man . . . Law of the spirit. . . Law in the members . . . Live after the flesh . . . Live after the spirit, &c.

4. He uses some words in *a new sense*. Gregory Nyssen says, S. Paul uses words *ad arbitrium suum*, and he instances in Phil. ii. 7. *ενεωσεν*. 1 Cor. ix. 15. i. 17. 1 Theff. ii. 8. 1 Cor. xiii. 4. Rom. ii. 3.

5. He uses sometimes his *provincial dialect*. Col. ii. 18. *καλαραβρευνν*, quod lingua *Tarsensium* significat insidiose alteri palmam præripere. S. Jerom observes, (Epist. 151. *ad Alga*. q. 10.) that S. Paul ought no more to be blamed for using his provincial phrases, than Virgil, who (*Mantuaenæ* linguæ consuetudinem sequens) says *sceleratum frigus*, instead of *horrende intentum*, mordax, et noxium.

6. S. Paul added for the benefit of the first churches his *απολογισμους*. 2 Theff. iii. 17. *The token in every epistle*. Sal. *Glassii Philol. Sac. lib. i. tract. iv. s. 4.*

(6) *A young minister should endeavour to understand the sense of scripture.* "It is not

without reason (says an ancient writer) that God has been pleased to reveal some things in scripture very clearly, and others very obscurely; it displays his wisdom and providence. If all were clear, what would there be to exercise our diligence? If all were obscure, how could we understand it? The obscure parts receive light from the clear, and if, after all, some places remain obscure, this great benefit arises from it, it serves to abate human pride." *Isidore. D. lib. iv. ep. 82.*

Our last note regarded the *letter* more than the *meaning* of scripture. In regard to the *general* meaning of scripture, some writers lay it down for a certain rule, that every passage has *both a literal and a mystical* meaning. The Cabalistic Rabbies adopt this notion, so do many christians, both Papiists and Protestants: *Duplex significatio*, say they, *una nuda, altera obscura*. Others affirm, that the *literal meaning only* is to be admitted, and that the notion of a *mystical sense* is dangerous to the divinity of the scriptures. The truth seems to lie, as usually, between the two. *Scripture in general has only a literal meaning: but in some passages it has also a mystical sense.* Where

follow me. Methinks it would not be improper to divide the sermon into two parts. In the first we would

Where *canons* of interpretation, as *data* of expositors, are agreed on, there is no danger. Our Saviour, countenances, at least, this notion. Matt. xii. 39. 40. and in many other places. Some argue for our notion, 1. From a *definition* of scripture. 2. From *examples* in scripture. 3. From the *absurdity* of either of the above notions. 4. From the *five-fold rule of interpreting* scripture, laid down by S. Paul. 2 Tim. iii. 16. Rom. xv. 4. See *Glassius ubi supra.*

In regard to the meaning

. . . By education we have been misled ;
So we believe, because we were so bred.
The priest continues what the nurse began ;
And thus the *child* imposes on the *man*.

Hind and Panther.

This self-denying practice, however, has the strongest motives to enforce it, for, what the Earl of Roscommon

said of a famous English preacher, may be truly applied to such a person. He

Extensive sense still into compass drew,
Said what was just, and always something new.

On the contrary, a man, who, without studying the writer's meaning, whose words he pretends to explain, racks his own invention to make the most of his text, will say the most absurd things imaginable, and expose himself to the censure of thinking

people. Here follows an example. “ *Three children walked in the midst of the fire.* *Apocrypha.* Song i. If these three young noblemen be taken *figuratively*, a definite number for an indefinite, then they signify a *competency* of witnesses for God. 2. If we

would treat of the *expressions*, which Jesus uses, *Come after me—deny himself—take up his cross—and follow me.* And in the second we would examine the entire *sense* of our Saviour's *whole preposition.*

To begin then with the explication of these expressions. *To come after Jesus Christ* signifies no other thing than to be his disciples, to take him for the rule and model of our conduct, in a word, to profess an acknowledgment of him as our head and master, our supreme prophet and teacher, our pattern and exemplar. You may reduce all the ideas contained in this expression, to four articles.

1. That we take from Christ and his doctrine all our light and *knowledge*, as from the person, who speaks to us on God's part, and whom God commands us to hear. Here you may mention Moses's prophecy, *A prophet like unto me shall the Lord your God raise up unto you from among your brethren, him shall ye hear.* To this may be added the voice, which was heard at the transfiguration of Jesus Christ, *This is my beloved son, hear ye him.* Now, because it is common for disciples to arrange themselves near their master, and to *go after him*, the

Lord

consider them *typically*, they are to be taken for the *three laws, natural, mosaical, and evangelical.* 3. If taken *mystically*, they signify the *three offices* of Christ, of *prince, priest, and prophet.* 4. If taken *parabolically*, they mean the different *nations* of mankind; for *Ananias* answers to *Japhet*, *Azariah* to *Shem*, and *Misbael* to *Ham*: the *Gentiles*, the *Jews*, and the *Babyloni-*

ans and Egyptians. 5. *Prophetically*, it beareth thus. Whereas the nation of the Jews were to be as the common furnace of affliction, &c. &c." All this, and several pages more, come out of this line, *Three children walked in the midst of the flame.—This is not three children sliding on the ice, all on a summer's day! Vindiciæ Danielis. R. S.*

Lord expresses faith in his instruction by the words *Come after me.* (7)

2. That we yield all kinds of service and *obedience* to him as to our sovereign Lord; for servants generally follow their masters, and do not wander far from their presence. They wait at hand to receive their masters commands, and to employ all their time and strength in the advancement of their interests.

The profession of christianity engages us to this in regard to Jesus Christ, obliging us to acknowledge him as our sovereign, and incessantly to eye his service and glory. To this may be referred the title, which S. Paul and the other apostles claim, *servants of Jesus Christ*, just as Moses is called the *servant of God*, that is, his minister and officer acting by his orders, and therefore Jesus Christ calls all believers his servants, *Where I am, there shall also my servant be.* (8)

3. That

(7) *Christians derive their knowledge from Jesus Christ, their master.* Τι ουκ οιδας οτι απαντων πραγματος η πισις φρηνηται, τις γαρ δυναται δερσαι γεωργου, εαν μη πρωτον πισευση το σπερμα τη γη. Τι τις δυναται διαπερασαι την θαλασσαν, εαν μη πρωτον εαυτον ηξεισητω πλοια και το κυβερνητη. Τις δε καρμων δυναται θεραπευθη και, εαν μη πρωτον εαυτον πισευση τω ιατρω. Ποιαν δε τεχνην τι επισημην δυναται τις μαθειν, εαν μη πρωτον επωδω εαυτον και πισευση τω διδασκαλω. Τι ουκ γεωργου πισυει τη γη, και ο πλεων τω πλοια, και ο καρμων τω ιατρω, ου ου βουλει σεαυτον

πισυεισαι τω Θεω, τισοτιν; αρραβωιας εχων παρ αυτου. Theoph. ad Autol. lib. i.

(8) *The professing of christianity is the acknowledging of Christ as our sovereign king.* A late Lord Bishop of Lincoln recommends to students of divinity *Ejtius*, a *Papish* writer: but observes, he is to be read with caution, because "I swear, as all *Romish* ecclesiasticks are, to maintain all the received doctrine, discipline, and rites of the church of Rome, τι υποδουει δουλειαι, he explains places so, as may make most, not for *truth*: but for the *interest of the church of Rome.*"

Now

3. That we *concur with him*, and under him, *in one and the same design* and work, in the same manner as subaltern officers and soldiers in an army march after their general, concurring with him and under him to the glory of the king their common Lord. A christian profession engages us to this conformity. Jesus Christ is considered as the head officer in this mystical war, which is carrying on against the enemies of God, in order to destroy the empire of sin and Satan, and to establish that of the Creator. (9)

4. That

Now this is speaking with Mons. Claude, and with scripture, and the nature of things. *Truth* here is the student's object: if it serve the hierarchy of Rome, very well; if it disserve the hierarchy, no matter, forget Rome, and pursue truth. This is language worthy of a *Bishop*, a disciple of Christ, whose object is truth!

But what shall we say of the following from the same man? "The authentic doctrine and discipline of the church of *England* is contained in 42 articles—reduced to 39—in the book of homilies—in the liturgy—in the book of ordination—in the ecclesiastical canons—in Linwood's collection of provincial constitutions—in the legantine constitutions of Otho, and Othobon, two Popish legates, who presided in England in the reign of Henry III.—and in all the whole canon law—

and every divine of the church of *England* is bound to *subscribe* and *defend* this doctrine of our church against all *adversaries*. Whatever the first four books contain, relating to the doctrine and discipline of the church of England, being confirmed by parliament and convocation, is authentic and obligatory to the whole church and *nation*, and to *all* persons, whether *clergy* or *laity*; and we say, and can prove, that the other books are, and *de jure* should be, as authentic and obligatory as the former." This is speaking like a *Lord-bishop*, whose object is dominion and secular interest! *Barlow's directions for the choice of books in the study of divinity.*

(9) *Christians should concur with Jesus Christ in his design of destroying the empire of sin.* This idea of christianity is just and scriptural, and S. Paul makes a particular application

4. That we *imitate* the great and admirable examples of virtue, which he has left us both in his life

plication of it to *ministers*. 2 Cor. vi. 1. *We, as workers together with him, συνεργατες, beseech you, &c.* Some divines understand the apostle as speaking of *colleagues, fellow-ministers*, as if he had said, *We, then*, who are the able ministers of the new-testament. iii. 6. *We fellow-labourers, beseech you, &c.* Others take the meaning to be, *We*, who are workers together with *God*, beseech you, &c. *Calvin* prefers the last sense, and says, the doctrine of the gospel is to be *enforced* by ministerial reasoning, exhortation, suasion, &c. and that the minister, who does this, *works, or concurs with God.* *In loc.*

Our most able divines, entering into this just and beautiful notion of the christian ministry, are always careful to bring the truths of religion home to the bosoms, the *consciences* of men; for all our irregularities originate in our passions, and to attack them is to lay the ax to the root of the tree; all, however, are *not* equally happy in a method of doing this. There are *two* general ways of dissuading from vice, and of alluring to virtue. The *first* is that of mere moral *philosophers*, who establish first principles of

ethicks, *fontes justitiæ et utilitatis publicæ*, as Lord Bacon calls them, and reasoning from them represent the fitness of virtue, and the unfitness of vice to human felicity. Evidence in this way, depending on a good degree of attention, and penetration, an accuracy of judgment and disposition, obliging a person to come at a conclusion by patiently following a long train of reasoning, is really a *way above to the wise*, and a way in which the bulk of the world has not *wisdom* enough to *know God*. Prov. xv. 24. 1 Cor. i. 21. The *other* is the method of plain *evangelical* preachers, who consider the doctrines of christianity as facts including moral duties, and powerful plain motives to reduce them to practice; they, therefore, first establish each fact, and then apply it to moral uses. Thus a judicious foreign professor in the Lutheran church treats the *whole body* of christian divinity. He explains, proves, and illustrates *each* article, answers the *objections* of those, who oppose it, and then enquires what *cases of conscience* arise from it, and what *influence* it ought to produce on every believer. This, I think, is what many of our divines pro-
perly

life and death; hoping that, as we follow his example here, we shall hereafter participate his glory. It is very common to say, we *go after* such an one, we follow the path of such an one, we walk in his steps, and so on, when we propose any one as an example worthy of our imitation. (1)

5. To

perly enough style *preaching the law evangelically*. *Systemat. Univ. Theol. Casp. Erasmi. Brochmandi.*

Some *systems* of theology are chiefly *speculative*, a kind of geometrical calculations, like a frosty night, cold and clear. Others are *mere ethicks* recommended by the wisdom and example of Jesus the teacher; the operation here is extremely slow and cool. Some are excessively *spirituous*, and rather intoxicate than nourish and invigorate. Of this kind are those, which begin and end with *dulcissime, amantissime* Jesu; and those which direct us to look for the personal excellencies, and the offices of our mediator in the rod, or ephod of Aaron. *Vestes Aharonis significativæ virtutum . . et officiorum Jesu Christi. Momma de Stat. Eccles. tom. i. l. 2. c. 9.*

Others adopt the divinity above-mentioned, and selecting the excellencies of the other systems, avoiding their defects, animating the doctrines with the great motives of revelation, and applying

them to the heart, at once inform, enliven, and strengthen, subduing the soul to *the obedience of faith*.

(1) *Jesus Christ is an example worthy of our imitation.*

The actions of our blessed Lord are divisible into *two* classes in this view. Some of them were peculiar to him, and are *inimitable* by us. We are not able to imitate them, nor are we required to attempt to do it. Other actions were *exemplary* in him, and we are bound to imitate them. Some of his actions are to be imitated in *kind*: but are inimitable in *degree*. We may *fast*: but we cannot *fast forty days*. The skill of a minister appears very much in his advice to his flock on this subject. It would be destructive of religion, on the one hand, to discourage pious people in their honest endeavours to imitate Christ in practicable actions; and it would be cruel to harrass them, on the other, with injunctions, which they have neither command, nor power to obey.

5. To these may be added another idea, which is *expecting to receive the benefits of Jesus Christ*; for

Religious conversation, for example, is recommended by all good casuists, and they enjoin it on christians from its *own utility*—from *express commands* of scripture, Deut. vi. 6. 7.—Eph. iv. 29.—Col. iii. 16. iv. 6.—and from the *example* of our divine leader. What then shall we say of a pastor, who is never heard to *speak* of religion, except in a place of worship? What shall we say of those, who *punish* their people, yea, their *clergy*, for imitating Jesus Christ in this practice? The following is an article of enquiry on this subject, addressed to the church-wardens of every parish in the diocese of Ely, who were required to swear, that they would present, at the ensuing visitation, all suspected persons for canonical censure.

“Do you know, or have heard of any, which are reputed to be *ministers*, or of any other of the laity, either *male* or *female*, that *presume* to make matters of *divinity* their ordinary table-talk. You shall name the persons, times, and places, as far as you know, or have heard, or can remember.” The oath says—“Having in this action *God* before your eyes, with an earnest zeal to maintain *truth*

and *virtue*, and to suppress *vice*, and to discharge your own *consciences*. So help you *God*, and the holy contents of *this book*.” Would any body imagine this book to be the NEW - TESTAMENT? How ill it becomes such men to complain of the irreligion of their people! *Bp. Wren's articles of enquiry*, 1662.

On the other hand, some, not making the proper distinctions, require too much, and, under a notion of exciting people to imitate Christ, put christians on performing improper, or impossible actions. These may regard either the *body*, as excessive mortifications, abstinence, pilgrimages, and so on; or the *property*, as heavy fines, ruinous commutations of penance, multifarious tithes, extravagant alms, and so on; or the *soul*, as mean concessions to conscience-tyranny, deep penetrations into abstruse mysteries, violent degrees of fear, sublime exercises of the most elevated piety, indefatigable and unremitted devotional flights, and so on. Some casuists have the astonishing art of deriving all these from the example of Christ. All these the French divines call *theologie outrè*, which I need not

for it is very common for the poor and miserable to go *after* those, whose favours they expect to receive. Believers, then, are represented as men, who, acknowledge

translate, because numbers turn it into English every day. Ingenious casuists! you, who never imitate Christ yourselves! *Carpet-knights!* *with ànback'd rapier dubb'd!* You, who scorn to consider times, places, persons, circumstances, and so on; will you take a man of lamentable looks, whose sober sadness originates in age, in lowness of animal spirits, in disappointed pride, or in domestick woe, and make him the standard of one, who has youth, genius, vivacity, prosperity, and applause! or, on the other hand, would you force that distressed penitent, who, beside a thousand personal and domestic troubles, is oppressed with remembering the past, feeling the present, and dreading the future state of his soul, down a fresh gulf of misery, because he is not as alert as you! God forbid we should encourage sin: but casuistry requires skill, and there are cases in which Christ is not a good man's example.

We are for ever running into extremes. We affect to imitate Christ in *actions*, which were never intended for examples, and we avoid an imitation of those kind and

gentle *affections*, which we are capable of imbibing and expressing, and on the benign influence of which the success of real christianity depends. Good *Bp. Burnet*, having described in one of his sermons the fatal effects, that had been caused in christianity by the cruel policy of those, who had converted it into an engine of state, adds, " Charles the Great, after a glorious reign of 40 years, in which, according to the notions, which then prevailed, he did great things for the utter *extirpation of heresy*, and for *propagating* the christian religion; yet when he came after long experience to know things better, and to judge righter, concludes a memorial, which he intended to lay before the next assembly of the states, in which he doubts much of all the methods and designs he had been till then pursuing, in these words . . . *If Christ and his apostles ought to be our patterns, then many things are to be laid aside, that we have been hitherto pursuing; and many things are to be done, which we have hitherto neglected!*

acknowledging their natural indigence, follow Jesus Christ in order to *receive out of his fulness grace for grace.*

Deny himself is an expression so singular, that it seems to shock reason and nature, and to suppose a thing difficult, yea, absolutely impossible, or at least extremely criminal. Who ever heard of denying one's self? Can we divide ourselves from ourselves? Can we extinguish that ardent love, which nature has given us for ourselves? Are not they, who fall into this extreme of hating themselves, justly considered as madmen? Yet, it is certain, nothing can be more holy, nothing more necessary, nothing more just, than this self-renunciation, which Jesus Christ here ordains. (2) He does not mean, that we should di-
vide

(2) *Nothing is more necessary than self-denial.* Beside all that self-denial, which belongs to ministers in common with their fellow-christians, there are exercises of it peculiar to divines, and essential to the discharge of the pastoral office. Visiting and conversing with the poor, and allowing them to come for spiritual advice, are articles of this kind. Can it be imagined, that a man of learning is gratified by illiterate conversation?—That a polite well-bred man relishes the vulgar awkward rudeness of clowns?—That men, who know the worth of time, and who love study as they love life, can be pleased with interruption and nonsense, and long-winded tales of com-

plaint, which begin, perhaps, in an ale-house fray, and end in a case of conscience? Can they, whose company is courted by accomplished men, who would *pour into their bosoms* of wise and pious conversation *good measure, pressed down, and shaken together, and running over,* Can these, I ask, of choice spend half a day in searching for one grain of wheat in a bushel of chaff? Yet he, who cannot submit to these things, however qualified for a nobleman's domestick chaplain, or for a dignity in a rich church, can never make the less splendid but more useful minister of a parish, or pastor of a flock. A *poet* may give himself airs, tofs his haughty head, take
snuff

vide ourselves from ourselves, or that we should hate ourselves, to attempt either would be criminal or impossible: but he intends

1. In general, that we should renounce all that is in us *excessive*, vicious and irregular; this he calls *self*, because corruption is become, as it were, natural to us, we being *conceived in sin, and shapen in iniquity*. Vices, errors, and excesses will certainly operate as our most powerful enemies, when we do not distinguish them from ourselves: but on the contrary

snuff, and chant—*Odi profanum Vulgus*: but the *minister* of the meek and merciful Jesus must not do so. He must try to take the *ton* of his poor people, if he would do them real spiritual good. It will be his glory sometimes to be *rude in speech*, to conceal his abilities, to adapt himself to their weaknesses, to prefer Bunyan before Beza, Dodd's sayings, and Wright's poems before the casuistry of Hoadley, and the poetry of Milton or Young.

The pious *Bishop of Nismes* complains of *four* sorts of clergymen in his diocese, who erred in this matter. "The first are *inaccessible*. Mr. Rector is by himself, and will speak to nobody, he will not be interrupted. Or Mr. Rector has got company, he is engaged in conversation. Very likely he is talking politics, or country-news, or he is studying how to augment his tithes, to secure his patron,

to get money, to go to law with his parish.—The second sort are inspired with a spirit of *haughtiness* and domination. The doctor will be master of his own parish! The curate cringes, the parish trembles, when there is occasion to speak to the *doctor*.—A third sort are *ignorant* of divinity, and *careless* of their duty.—And a fourth are full of *vain-glory*. The poor are discouraged, the rich only are admitted. If a poor wretch comes to receive some consolation, Mr. Rector is not at home. If gentry come, Mr. Rector is always at home, and at leisure to embrace them." *Flechier Discours Synodaux.*

All church-revenues, say some, are *fiduciary*, and become lapsed legacies, when the end, for which they were granted, is not answered. This is *English* doctrine. Let us charitably hope the clergy of *Languedoc* had never heard of it.

contrary consider them as our dearest and most essential interests. For this reason the scripture elsewhere requires us to become *new creatures*, to be *transformed* into new men; because conversion makes us altogether different from what we were before. (3)

2. He commands us particularly to renounce that violent, immoderate, and excessive *love*, which man in a state of depravity has for himself, making self-love his chief and only principle of action, in one word, being a god to himself. Jesus Christ means, then, that we should love ourselves: but with a love subordinate to that, which we have for

(3) *Conceived in sin*. "It is manifest that a tendency to sin does not consist in any particular external circumstances, but is *inherent* and is seated in that *nature* which is common to all mankind, which they carry with them wherever they go, and still remains the same, however circumstances may differ . . . This is true of persons of all constitutions, capacities, conditions, manners, opinions, and educations; in all countries, climates, nations, and ages; and through all the mighty changes and revolutions, which have come to pass in the habitable world. We have the same evidence, that the propensity in this case lies in the *nature* of the subject, and does not arise from any particular

circumstances, as we have in any case whatsoever; which is only by the effects appearing to be the same in all changes of time and place, and under all varieties of circumstances. It is in this way only we judge, that any propensities, which we observe in mankind, are such as are seated in their nature in all other cases. It is thus we judge of the mutual propensity between the sexes, or of the dispositions which are exercised in any of the natural passions or appetites, that *they truly belong to the nature of man; because they are observed in mankind in general, through all countries, nations, and ages, and in all conditions.*" Dr. Jonath. Edwards of *original sin*. part i. ch. 1. s. 2.

for God, whom we ought to love above all objects, even above ourselves. (4)

3. He means, that we should correct and change the very *nature* of that love, which we have been used to have for ourselves. Instead of seeking after ordinary pleasures, temporal interests; and all the flattering gratifications of sense and passion; Christ would have us love ourselves with

(4) *Jesus Christ commands us to renounce excessive self-love.* There is an entire agreement between civilians and divines on this article. The first of all teachers has said, The *first* and *great* commandment is this, Thou shalt love the *Lord* thy God with all thy heart, and with all thy mind. The *second* is like unto it, Thou shalt love thy neighbour as thyself. On these *two* commandments hang *all* the law and the prophets. Matt. xxii, 37. Civilians say—there are *three* sorts of love adapted to three different objects, superior, equal, or inferior to ourselves.—God is a being infinitely perfect, on whom our existence and felicity depend. We owe him a *love of devotion and obedience*; hence this first fundamental principle, God is to be revered with all the powers of our souls, &c. There is a *love of esteem or affection*, with which we are bound to love *ourselves*, and to seek, obtain, and increase our own perfection and

happiness, as much as possible, provided we do not love ourselves more than God. Hence this maxim, Man ought to do every thing in his power to acquire, retain, and augment his *own* perfection and happiness, provided he can do so without failing in his devotedness and obedience to God. The third kind of love is a *love of benevolence*, which men owe to *one another*. All men are naturally equal. Equality of nature demands equality of love. We are therefore bound to take as much pleasure in the happiness of *other men*, as in that of ourselves, but not more; we must love them as we love ourselves: but not love ourselves less than we love our neighbour. Hence this last fundamental maxim, One man ought to love *another* as he loves himself, and whatsoever he would that others should do unto him, he ought also to do unto them. *Heineccii Elem. Juris Nat. et Gentium. Cumberland de leg.*

with a more genuine and refined love, by seeking spiritual blessings, which regard not the body but the soul, not this fading life, but the life to come. Now this he calls *renouncing one's-self*, because in the opinion of a sinful worldly man; to shake that false love of temporal interests, is to shock and destroy the man himself. (5)

4. He

(5) *Self-renunciation partly consists in our preferring spiritual advantages before pleasures, temporal interests, and gratifications of sense and passion.*

No man ought to venture on the christian ministry without this previous qualification. It is a difficult: but a safe way into the office. Here, then, he should acquaint himself with the doctrine of *prejudices*, particularly of those, which are called *theological prejudices*; for the resignation of these is an essential part of *ministerial self-denial*. An excellent foreign divine has discussed this subject with the utmost perspicuity. "The laying aside of prejudice in the study of theology is essential to students of all parties, except they imagine their own community have never erred, and continue to be infallible. — Opinions are prejudicate, when they are formed without examination—theological prejudices originate in idleness—in education—in ambition—in avarice—and in all our other inordinate af-

fections—in the natural weakness of human understanding—in custom—in the neglect of a good method.—These prejudices are of various kinds—and they have different properties.—There are extraordinary assistances against them—and there are ordinary helps—Ordinary helps are suspension of judgment—diligent study of scripture, in conjunction with which must be studied languages, criticism, and church-history—laying aside the passions, that prevail in one's own party—getting rid of the odium theologicum—a sincere love to truth, and the simplicity of revelation—humility, piety, &c. Inter ea, quæ intellectum concernunt, primum est, quod allegavimus, *ερωτηθαι* theologica, qua, ubi certi quid nobis cognoscere non datur, sive propter obscuritatem revelationis, sive propter incomprehensibilitatem objecti, sive etiam ob imbecillitatem intellectus nostri, qui id penetrare haud valet, ignorantiam nostram fatemur, et judicium

4. He enjoins the renunciation of that false and perverse *pretence*, which all sinners have, that they are their own masters, that no one has a right over them, that to themselves only belongs the disposition of words, actions, and thoughts. The Saviour means, that, renouncing this unjust and foolish pretence, we should submit ourselves to the government and direction of God, confiding in the conduct of his wisdom, and receiving him to reign in our hearts by his word and spirit. (6)

Take

dicium suspendimus, ad facrum illud NON LIQUET confugientes." *Christ. Mat. Pfaffii de præjud. theol. Dissert. ad Calc. S. Iren. Fragm. Anec.*

(6) *God reigns in the hearts of his disciples by his word and spirit.* People in power have often required their inferiors to yield a blind submission of conscience to their religious dictates, under pretence of extending the empire of *God*. But if God reigns over the understanding, it is by *evidence*; and his moral dominion over the heart cannot possibly be established without the *voluntary* exercise of rational powers. In all cases of submission, where conviction and conscience are absent, violent imposition on the one side, and base hypocrisy on the other, conspire to make a knave and a fool, or a tyrant and a slave. After the reformation was establish-

ed at Geneva, the magistrates assembled all the priests in the country towns under their jurisdiction, and required them by such a day to renounce Popery, and to embrace the reformed religion. A venerable, sensible old man, answered for the whole body, in the following proper manner. "Most honourable lords! we are extremely surprized at your commanding us all on a sudden, to renounce without mature deliberation, and without conviction, our ancient religion, received by our ancestors, and by us, as a just, a holy, and a safe system of divinity. You have, indeed, renounced it yourselves, but not in an instant, as you require us to quit it, for you allowed preachers a long time to propose their doctrines to you, before you embraced them. We are your most obedient subjects, however, we are also christians, redeemed

Take up his cross, is an expression consecrated by Jesus Christ to a sacred purpose, though it does not belong only to scripture style. (7) Here two things are intended by it. The mystical cross of *conversion*, and the cross of *afflictions*.

1. *Conversion* is called in scripture a *cross*. 1. Because sin and carnal lusts are made to *die* within our hearts, this the scripture calls *crucifying the old man*.

deemed by the blood of our Lord Jesus Christ as well as you, and we are as eager to obtain salvation as you are. We humbly supplicate you, therefore, for the honour of Jesus Christ, our common Lord and Saviour, to suffer us to examine, and to inform ourselves, as you have done. Send us preachers to instruct us, and to shew us wherein we err, and then, if they can convince us, we will readily follow your example, and submit wholly to your will. The first Syndic proposed this modest request to the council. Bonnivard, late Prior of S. Victor, endeavoured to persuade them to grant it, urging,—that consciences should be informed, and not forced—and that they, who embraced the reformation without conviction in one conjuncture of affairs, would probably in another return back to Popery. Farel, who was less moderate, thought it would be losing a fair opportunity of

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spreading religion to allow their petition, and he brought the magistrates over to his opinion." The request was refused, the reformation established, and preachers were sent *afterward* to instruct these people. They were obliged, however, to go then attended by guards, or the rustics would have knocked them on the head. So violently does common sense revolt against force in matters of reason, conviction, and conscience. *Spon Histoire de Geneve. liv. iii. l. 1536.*

(7) *Take up the cross*. *Crucem pro dolore sæpissime apud scriptores Romanos ponitur. Hinc crucior, excrucior, &c. —Ne crucia te obsecro, anime mi, mi Phædræ. Ter. Eun. act. i. s. 2. Quid ago? Cur me excrucio? Cur me macero? Cur meam fenestram hujus sollicito amentia? Pro hujus ego ut peccatis supplicium sufferam? Imo habeat, valeat, vivat cum illa. Ter. Andria. act. v. s. 3.*

man. (8) 2. Because the conquest and death of our lusts cannot be effected without violent and sensible *pain*, not much unlike the struggles of nature, when the union betwixt soul and body is dissolved. 3. Because as the crucified become objects of horror and *reproach* to the whole world for meriting so ignominious a punishment, so in conversion the lusts, which we crucify, become in our eyes objects of contempt, aversion, and horror. (9)

Afflictions are very justly called *crosses*, not only because nature suffers, but also because by these means we become the horror and reproach of the world, worldly men never discovering a greater aversion from the gospel and its professors than when they see them persecuted.

Finally, *to follow Jesus Christ*, is 1: To become his disciple, to *believe* his doctrine, to approve his maxims, to be persuaded of the truth of his mysteries and holiness of his laws.

2. *To follow* is to *imitate* him, to propose him as our exemplar and pattern in the whole conduct of our lives, to walk in the same way as he walked,

(8) *The death of sin is called a cross.* Το σημειον δε βασιαν, τον θανατον εστιν περιφερειν, ετι ζωητα πασιν αποταξαμενον. Signum (i. e. Crucem) portare, est mortem circumferre, adeo ut vivus adhuc omnibus renunciet, &c. *Clem. Alex. Stro. lib. vii. p. 536.*

(9) *The crucified are objects of horror.* An ingenious French preacher forms a ser-

mon on this thought. Gal. vi. 14. *The world is crucified unto me, and I unto the world.*

1. S. Paul was an object of horror to the world; the world had an aversion to his doctrine, discipline, morality, &c. 2. The world was an object of horror to S. Paul, he had an aversion to its maxims, pleasures, &c. *Serm. de Collet. tom. ii. disc. prem.*

ed, in order to obtain communion with him in glory. (1)

3. To *profess openly* our subjection to him, as our master and Lord, to obey his orders, &c. In a word, *to follow* is the same as *to come after him*, which we just now explained. This is the first part.

The second consists in considering the *entire sense* of Jesus Christ's *whole* proposition. (2) He means, then,

(1) *To follow Christ is to imitate him.* Be ye therefore followers of God as dear children, i. e. *imitators* of God. Eph. v. 1. Cor. xi. 1. μιμηται, from μιμεομαι *imitor*: whence perhaps our English word *mimic*, at present used only ludicrously.

Imitatores dei. Condonando aliorum delictis, et omnibus bene faciendo: nam sic homo homini Deus. Sunt hi duo versiculi cum capite quarto (ad Ephesios) conglutinandi.

(2) *Consider the entire sense of the whole proposition.* Mr. Claude briefly shews the propriety of the figure, and then enlarges on the meaning. He quits the cross to apply himself to *sanctification*, and *affliction*. A mode of preaching, this, very different from that, which he reproveth, page 29. A certain Jesuit sets out on that vicious scent, and his first article is droll enough. "Cant. i. 12. *My spikenard sendeth forth the smell thereof.*

This spikenard is *love*, which is the root of holy life. We will compare what mystical divines say of love, with what natural philosophers say of spikenard. Et primum de pondere ejus." . . . What a conceit, to weigh a plant against a disposition of the mind! This divine ran a better parallel, when he told the Archbishop, to whom he dedicated his book, "he hoped, God, who wrought by weak instruments, would succeed his attempts, as he had done those of Samson, when he enabled him to slay heaps of Philistines with the jaw-bone of an ass!" *Nierembergii de doctrina ascetica, lib. i. cap. 2.*

The Danish clergy have a law, which forbids them to preach every thing, that comes into their heads, and commands them to deliver proper and pertinent truths in clear perspicuous style. Neque quicquid promiscue pro lubitu funditanto; sed quæ ad rem faciunt, dilucidis et perspicuis verbis

then, that, if we would be really of the number of his disciples and followers, we must submit to two things, sanctification and affliction.

I. Sanctifi-

verbis in medium proferuntor. *Pet. A. Hoyelsini Leges, Dan. ii. 16.*

This is a law of good sense, and, when people allow themselves to deviate from it, they may inake scripture speak any thing in the world. The following parallels will exemplify this observation. Happy if they guard us against the abuse! *Dr. Birch*, one of the king's chaplains, preaching before the House of Commons on January 30, 1694, from 2 Sam. i. 21. likened *Charles I.* to *Saul*. *Saul* was the Lord's anointed—after his unction he had a new heart—he was numbered among the prophets—he was slain by an *Amalekite*—he was lamented by *David*—and the mountain, on which he died, was accursed. “ This pathetic story, says the Doctor, warrants our church's accommodating it to the present calamity; and this noble instance of *David's* piety to *Saul* teaches us our duty to the royal martyr.” An opposite writer published what he called, *A birchen rod for Dr. Birch*, and, abiding by the Doctor's church's choice, ran the parallel so as to prove the royal martyr a despotic tyrant. *Saul* was the

Lord's anointed: but he was a very ill man—*Saul* was a tyrant, and contrary to law, Deut. xvii. 16. 17. 18. took the peoples sons, fields, vineyards, the tenth of their seed, &c. without the peoples consent. 1 Sam. viii. 11. *King Charles* tyrannized over his subjects by invading their property by ship-money, and coal-money; by obliging them to take patents for knight-hood, &c.—*Saul* had an evil spirit from the Lord: *Charles* contended for unlimited prerogative by divine right—*Saul* was among the prophets: *Charles* was priest-ridden, and pretended to understand divinity—*Saul* slew the priests of the Lord: *Charles* persecuted the ministers, who could not comply with the book of sports, and he countenanced the Irish massacre—*Saul* unjustly pursued *David*: *Charles* levied war against his subjects—*Saul* married his daughter *Michal* to *David*: *Charles* his to the prince of Orange—*Saul* confessed his faults to *David*: *Charles* pretended to treat with his subjects at *Uxbridge*—*Saul* usurped the priestly office: *Charles* authorized *Laud's* innovations—*Saul* fell by his own sword on

MOUNT

1. *Sanctification.* Here enter into the subject, and shew, how impossible it is to belong to Jesus Christ without forsaking sin, and entirely changing the

Mount Gilboa: Charles by his *own stubbornness* on a scaffold before Whitehall—David was so far from deprecating guilt, that he *curst the mountain*, which exhibited such a scene: thus will *Whitehall* be execrable for Charles's sake. "What reason, adds this shrewd author, have the martyr's friends to thank the Dr. for putting this parallel into our heads?"

There is a certain *gaiete, sermonis festiuitas*, in this way of preaching, that sparkles, shines, and amuses people: but never surely is eccentric genius so misplaced as in christian sermons. It is novelty, not truth, and solidity, that tickles peoples fancies here. It produces a momentary pleasure: but a cool review, reducing sound to sense, brings all to nothing, and makes us wonder what we found to please us.

This is not peculiar to sermons: it is the same with all other compositions. We have a striking example of this in Mrs. Rowe's *letters from the dead to the living*. Brilliancy of genius, vivacity of imagination, and beauty of poetry, endeavour to adorn the most sad and solemn objects

of our holy religion, and to promote the morality of it: but the fire of genius either consumes argument and evidence, or so absorbs them, that to us they are lost. We read such works, as we examine some fine history-paintings; we are delighted with the artist: but his skill does not ascertain the truth of the facts. It was a very honest fair method of the great S. Chrysolom, a man as capable of colouring as any of the fathers; he very often used to tell his hearers, several days beforehand, what text he intended to preach from on a future day, and to desire them mean time to read, and examine the whole period, or *section, περιεποιην απασαν*, that they might be the better prepared to judge of what he should deliver. *Conc. iii. de Laz.*

Our divines have applied many remedies to this exuberance of thought, this dropsy in theology: but that, which promises the most relief, the study of mathematicks, will bring on a contrary habit, an excessive dryness and sterility, unless great caution be used. "There are, says a learned professor of mathematicks,

the life. *The grace of God, that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness,*

four principal sources of our errors, prejudice—passion—obscure language—and excessive composition in the objects of our contemplation. Mathematicians in *general* are very little influenced by these causes of error—however, there are some remarkable examples of their having been influenced by them *all*—This study is apt to engross the *whole man*, and his success in this not unfrequently inspires him with the vanity of imagining, that he understands *every thing else*—or, not having a relish for this, he conceives a *dislike* to all intense application and study—When mathematical knowledge is acquired, it does *not change the heart*—nor does it render the *judgment infallible*—it furnisheth indeed a proper *method* of avoiding error, and of obtaining evidence: but if the method be *unapplied* to those theological subjects, which are proper to be tried by it; or if it be *misapplied* to those, which are not to be judged by it, in either case the mathematician will remain in error.” *Reflex. sur l’Utilité des Mathématiques par M. de Crouxaz. Diff. prelim.*

The proper method, then, of discussing passages of this kind consists in clearly stating a fact, proving it by plain evident arguments, and then using the figure to *illustrate* the matter, and to render it affecting. We have a fine example of this in Ezek. xvii. From the beginning of the 11th to the end of the 21st verse the prophet expresses his *meaning* in clear explicit terms. The king of Babylon takes Jerusalem—captures the royal family—and appoints one of them to govern under an oath of allegiance to him—The royal Jew despises the oath—violates the treaty—offends God—and is justly punished—God, however, to fulfil his merciful designs to the nation, takes a younger son of the same royal family, and enables him to reform the state and the church. The prophetic style, resembling that of poetry, describes the royal family by a lofty *cedar tree*, and younger sons by the *upper twigs*.

This is a very natural image, and many prophane authors use it. Thus one of our old poets.

Seven goodly cyons in their spring did flourish,
Which one self-root brought forth, one stock did nourish.
E’erward the top-branch of that golden tree, &c.

This

ungodliness, and worldly lusts, we should live soberly, righteously, and godlily, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. (3)

These

This is a description of Edward the third, who had seven sons—Edward the black prince—William of Hatfield—Lionel duke of Clarence—John of Gaunt—Edmund of Langley—Thomas of Woodstock—William of Windsor—The *top-branch* of this golden tree was Edward, the son of the black prince. *Mich. Drayton's heroical epistles.*

A certain preacher, at the funeral of Master Holt, the only son and heir of—Holt, Esq; who, to the inexpressible grief of his parents, died in the 12th year of his age, took his text Ezek. xvii. 22. *I will crop off, from the top of his young twigs, a tender one, and will plant it upon an high mountain and eminent.* He gives a very short account of the literal meaning, turns the subject to *moral* uses, and divides his sermon into two parts. 1. The matter of *lamentation*, Death cuts off young persons—the sons of great families—only sons of tender parents—*suddenly*, &c. 2. A ground of *consolation*, christian youths are put in possession at death of immortal felicity, planted on a high

mountain, &c. *Mossom's plant of Paradise, preached at S. Martin's in the Fields, March 1669.*

The text, certainly, neither speaks of *death*, nor of *heaven*: but the application here is ingenious, agreeable to the analogy of faith, and to the laws of speech, and, as all the truths are clearly proved by other plain express decisions of scripture, the imagery is not improperly employed for illustration. These discussions, however, always require great prudence and caution, and the highest praise will always be due to those preachers, who understand how to *simplify* a subject. In this the great *Turretin* is said to have excelled, and it is the finest of all pulpit-accomplishments.

(3) *Looking for the glorious appearing of the great God.* Titus ii. 11. Mr. *Le Moyne* thinks, “S. Paul alludes to the *Cabiri*, or *great gods*, which were worshipped by the *Samo-* *thracians*, and by the *Cretans*, and opposes Jesus Christ to them. He proves, that the worshippers of these deities were full of talk concerning the *appearance* of them.” But as all this supposed allusion is founded

These are S. Paul's words to Titus, and three things may be remarked in them, *grace*, *holiness*, and *glory*. And you may easily observe, that *grace* conducts to *glory* only by means of *holiness*: take away *holiness*, and *grace* and *glory* can never be joined together. The apostle therefore does not say, *The grace of God hath appeared to all men, teaching us to look for the glorious appearing of Jesus Christ*: but, he says, *The grace of God hath appeared to all men, teaching us to deny ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world*; and so to be looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. *Grace* indeed ends in *glory*: but it can only do so by the intervention of *holiness*. (4)

You

founded on two bare words, *ἀνιφανεία* and *μεγας*, as there is nothing in the whole epistle to countenance it, except that it was written to an inhabitant of *Crete*, and as *Jewish theology* included the same ideas, the supposition seems more ingenious than true. *Vania Sacra Stephani Le Moyne, tom. ii.*

Grace teacheth us to live soberly, denying ungodliness. This passage affords an example of what a learned writer calls the *circumscriptive* in S. Paul's style. "The apostle, says he, in important articles, circumscribes his meaning by including in the same sentence *affirmation* and *negation*, including the whole

truth, and excluding error. *Rom. iii. 28. A man is justified by faith: without the deeds of the law—Eph. ii. 8. 9. 10. By grace ye are saved through faith: and that not of yourselves.—It is the gift of God: it is not of works.—Tit. iii. 45. The kindness of God our Saviour appeared: not by works of righteousness: but he saved us according to his mercy. Mirabilis est vis Paulini sermonis tot repetitionibus et antithesibus corroborati. Valde accurate solet necessarias sententias circumscribere."* *Flacii Illyrici Clavis de Styl. Sacr. Lit. Trattat. v.*

(4) *Grace cannot end in glory without the intervention of holiness. Opera renatorum mora-*

You may also alledge, to the same purpose, the end of Jesus Christ's coming into the world, which was

liter bona tres has conditiones habent. 1. Ut ex vera fide proficiantur. 2. Secundum legem Dei exigantur. Et 3. Ad divinam gloriam dirigantur. Quinque vero imprimis quæri de iis solent. 1. An *necessaria* sint. 2. *Perfecta* ne sint, 3. Ecqua sint *supererogatoria*. 4. Num *meritoria*. Ac denique an sint *satisfactoria*.

Bona opera triplici nomine *necessaria* sunt homini christiano. Primò *ratione Dei*, non quasi exinde aliquid accedat Deo, sed quia, teste Paulo, hæc est voluntas Dei, sanctificatio nostra. 1 Theff. iv. 3. Ut nempe, quemadmodum apud Lucam i. 75. Zacharias dicit, liberati, serviremus ipsi in justitia et *sanctitate*, omnibus diebus vitæ nostræ.

Deinde *necessaria* sunt bona opera *propter nos*, quia, ut Apostolus ait. 1 Tim. iv. 8. Pietas ad omnia est utilis, habens promissionem hujus et futuræ vitæ.

Denique *necessaria* sunt bona opera *propter proximum*, ut eum charitatis officiis sublevemus, nec scandalo illi simus, sed potius inculpatæ vitæ exemplo christo lucrificamus.

Quamquam annis mille quingentis sanus nemo dubitavit, quin opera bona ad salutem sint *necessaria*: non de-

fuere tamen seculo nostro, quorum alii ea perniciofa dicerent ad salutem; alii licet non perniciofa putarent, nostræ tamen relicta libertati, eoque minime *necessaria* esse contenderent; alii denique *necessaria*, at non ad salutem, verum alias ob causas judicarent.

En quo discordia civis perduxit miseros! G. J. Vossii Theses Theol. de bonis operibus.

Our divines observe—that there are *three* general sources of errors in christian morality. The first is a notion of the *moral dignity* of human nature. *Pelagianism*, by attributing too much to unassisted human nature, and by denying the necessity of divine grace in order to moral rectitude, gives a low, loose morality, and subverts the only true principle and foundation of evangelical holiness. *Socinianism* is defective on this article. Sanctitas, says *Crellius*, est observatio mandatorum Dei aut Christi. *Ethic. Christ. lib. ii. cap. 4.* Vide etiam ejusdem *Crellii* lib. cui tit. *Ethica Aristotelica ad sacrarum literarum normam emendata.* The far greater part of the divines in the church of Rome err on this article, and, from the pelagian notion of human nature, derive the merit of good works, the doctrine

was not only to destroy sin, as it subjected us to eternal punishment, but as sin. You may finally shew,

trine of supererogation, and many more such errors. This is a very fashionable morality with us: but it seems incongruous with the scripture doctrines of human depravity, and the assistance of the holy spirit; it is a worldly decency adapted to the genteel luxury of the present age, it may keep a man from the gallows: but, it should seem, it is not that holiness, without which none shall see the Lord. The morality of the old pharisees was of this corrupt kind: but we know whohath said, *Except your sanctity, or righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven.* Mat. v. 20.

A second source of errors on the article of christian morality, is a pretended Calvinism, which, under a shew of avoiding the first error by attributing all to grace, destroys the freedom of human actions, reduces man to a mere machine, and runs into the spring whence it first proceeded, the stoical fatalism. I call this pretended Calvinism, because it was not the system of that great man; nor is it the system of holy scripture, which never so states the doctrine of the fall as to exculpate sinners, nor ever so speaks of divine influence as to annihilate mo-

ral agency. The Dominicans, and the Jansenists in the church of Rome, have been taxed with this error; and so have the Calvinist reformed divines: but the latter have been well defended by Mons. Jurieu. *Justific. doct. moral. contr. accusat. Anton. Arnald.*

The third source is enthusiasm, which attributes those actions to the operations of grace, that originate in our own ignorance, fancy, superstition, fiery zeal, and so on. A good system of christian ethics is as different from the quibbles of the schoolmen, and the idle distinctions of some casuists, as it is from the reveries of Pagan philosophers. It is derived from the holy scriptures alone, and the Christian carries it always with him; it is a fear in his heart; and we may truly say of it, as one says of wisdom, Nothing is more clear, nothing is more obscure—it lies hid in a corner, and it illuminates the whole world—It is, and it is not in solitude—it is in the crowd, and it is not. *Inter anachoretas fuerunt viri sapientissimi, fuerunt stultissimi—in societatibus stulti sunt et sapientes. Buddei Analect. Char. Sap.*

A good divine defines christian morality thus. Theologia

shew, how much it is for the glory of the Father, and of Jesus Christ, and for the reality and plenitude of salvation, that the disciples of Jesus should be sanctified. (5)

2. Affliction.

logia moralis scientia practica est, ex divina revelatione docens, quæ homini *fideli ac regenito*, ad vitæ sanctimoniam factu necessaria sunt, consequendæ in Deo per christum æternæ beatitudinis causa. Compare this with that of Crellius above. *Olearii Doct. Theol. Moral.*

(5) *God is glorified in the sanctification of his servants.* S. Paul expresses the matter fully, 1 Cor. x. 31. *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.* Our favourite expositor justly observes, there is no action so inconsiderable as not to afford the christian an opportunity of expressing his veneration for the deity, and of promoting his own felicity. This is a peculiar excellence of christianity. The good man may pursue his great end not only on festivals, and in public worship: but in the most minute actions of common life. *Ne putarent in tantula non esse adeo anxie vitandam reprehensionem, docet apostolus nullam esse vitæ nostræ partem aut actionem tam minutam, quæ non referri debeat ad gloriam Dei, ut etiam edendo et bibendo illi*

promovendæ studeamus. Calv. in loc.

That buffoon, *Butler*, ridiculed the Puritans of his day for excess in this article, and his reverend editor, the late Dr. *Gray*, garnished this dog-grel poetaster's sideboard with all the garbage, that he could procure on the same subject. Glorious employment of clerical erudition, a *doctor of divinity* writing notes upon *Hudibras*!

Suppose we allow, that a few fanatics, more zealous than wise, interested providence too much in trifles; suppose a *coachman* said to his master for crying *rub* to his bowl, *Leave that to providence, my Lord!* (*L'Esrange's fables. p. 2. fab. 26.*) What then? Does it follow that *my Lord* his master was a fool, or that *all* the non-conformists were fanatics? That S. *Paul* taught a morality *outrè*? or that it is as needless as it is unfashionable to acknowledge providence at *our tables* in order to preserve an habitual veneration for the deity, in our minds? Ministers, above all men, should aim at glorifying God, that is, at displaying his wisdom, goodness,

2. *Affliction*. Two things here must be discussed.
 1. The truth of the *fact*, that true believers are exposed to afflictions in this world. 2. The *reasons* why the divine wisdom subjects believers to these trials.

1. The *truth of the fact* results from the *examples* of all the great servants of God, who have appeared in the world to this day: as Noah, Abraham, Lot, Moses, S. Paul, and all the other apostles of Jesus Christ.

2. From the *whole history* of the church, which was always nourished and increased in afflictions. This may be illustrated by the burning bush, which appeared to Moses; or by the ship, into which Jesus and his apostles went, tossed with waves, and exposed to the violence of winds and storms. (6)

3. The

power, justice, holiness and truth. But this is not to be done by turning into a mere jack-pudding — throwing about Hudibrastick fire-brands — and sporting with the characters and consciences of our fellow-christians, and with the sacred truths of the religion of Jesus Christ! Give us the sage advice of a *Chrysofom*, Let us fear nothing but SIN, μη τειννι φοβωμεθα θανατον — αλλα φοβωμεθα ΑΜΑΡΤΙΑΝ MONON. *Tom. vi. ser. 43*. Let us respect the maxims of our divine master—*If thine eye be single, thy whole body shall be full of light*. Matt. vi. 22. “The eye is the *intention*, says a good Pope of

Rome, and the *body* is the *action*, if the intention be pure, the action will be uniform and regular. These intentions are the bases of virtuous actions. Sicut fabrica columnis, columnæ autem basibus innituntur, ita vitæ nostra in virtutibus, virtutes vero in intima intentione subsistunt, &c. *S. Gregorii opera moral. tom. i. cap. 11, 12.*

(6) *The church always flourished in afflictions*. According to *Seneca*, affliction is essential to moral greatness. Prospera in plebem ac vilia ingenia deveniunt: at calamitates, terroresque mortalium subjugum mittere proprium magni viri est . . . Magnus

3. The *reasons* for this dispensation of divine providence may be taken from a common-place of afflictions, as (7)

1. By

nus es vir: sed unde scio, si tibi fortuna non dat facultatem *exhibendæ virtutis*? De *provid. cap. iv.*

When Phocion, one of the best men of Pagan antiquity, was going to his execution, obviousei fuit Emphyletus, quo

familiariter fuerat usus. Is quum lacrymans dixisset, *O quam indigna perpeteris, Phocion!* huic ille, *at non inopinata,* inquit. *Hunc enim exitum plerique clari viri habuerunt Athenienses.* *Corn. Nep. in vita Phoc. cap. 4.*

Poets have wrong'd poor *storms*, such days are best:
They purge the air without, within the breast.

HERBERT.

(7) *Take reasons from a common-place.* See page 93, note 4. The utility of common-place books, in which subjects are arranged under their different heads, is highly extolled by all our old divines, and by some over-rated. At present, too many preachers wholly disuse them. There is certainly a sober medium. Our first reformers *studied* divinity as a science, and whatever they met with in the course of their reading they entered in their common-place books, under their several heads, as—Abstinence—Abundance—Affability—Affection—Affliction—and so on: but their sermons were not dry repetitions of these articles. Having acquired by these means a great stock of religious knowledge, and having fixed the subjects in their memories by repeatedly

reading and writing them over, they were able to produce a new digest, and to adapt each article to times, places, persons, and so on. A man, who never arranges his theological notions, must needs be deficient in the knowledge of a body of divinity; and he, who fills a sermon with old common-places of other people's collecting, will always be accounted a dull, defective, common-place preacher: but a minister, who, in his course of reading, enters remarkables into a waste-book, and thence transcribes into a regular common-place book as many of them as are worth saving, will acquire at once a body of knowledge, and the art of regulating it.

Melancthon justly observes, that some great readers derive very little benefit from much reading, for want of using
this

1. By means of afflictions God *restrains our impetuous passions*, which in prosperity become fierce and intractable, whereas in adversity they are composed and governable, like bees, which in winter keep close, but at the return of the sun issue from their

this art of common-placing; and others for want of discernment to know what to extract from their authors. The latter frequently amuse themselves with copying flowery expressions, pretty metaphors, striking hyperboies, and such like, and thus seem to acquire much, while they learn nothing. Indeed this method may serve to refine the style, perhaps to form it: but these are after-considerations, and the first object is the acquisition of a good stock of knowledge. He adds, *Facile est autem genera partiri, et videre quæ sententiæ, quæ exempla, quæ similitudines, in qualibet specie collocari debeant. De hac ratione annotandi, extat Rodolphi Agricolæ epistola, quam velim adolescentibus proponi ad verbum ediscendum.*

The method, which Mons. Claude here recommends, is enforced by Melancthon by the *nature* of the thing, and by the best *examples*. For instance—Suppose this question to be moved—Shall we go to war with the Turks? It would be proper to transfer the *hypothesis* to the *thesis*, and to

enquire first, Is it lawful for christians to bear arms? Ought magistrates to protect the property of their subjects against invaders? &c. &c. Thus Cicero, in his oration for Milo, affirms, that Clodius was justly punished for his sacrilege, and, in order to come clearly and fully to his point, briefly proves—that there is a *God*—and that the world is *governed* by him. Thus our blessed Saviour often transferred *hypotheses* to *theses*, as when he excused the apostles for violating the traditions of the *Pharisees*, he began by speaking of *traditions in general*. So when *Pilate's cruelty*, in mixing the blood of the sacrificers with their sacrifices, was mentioned to him, he began to speak of calamities in general, and of repentance. Luke xiii. *Melanct. Elem. Rhetor. lib. i. cap. 23.*

By *hypothesis* is meant the *particular* question in hand, as, Is *Roscius* guilty of parricide? And by *thesis* the *general* question, as, Is *parricide* an atrocious crime? *Crusii quest. in Melanct. in loc.*

their hives with a threatening noise: or like serpents, which seem dead during the rigours of winter, but revive and become dangerous, when the heat of summer returns.

2. By these means God *exercises our virtues*, our faith, patience, prayer, &c. to which may be applied the comparison of incense, which plentifully emits its fragrance, when cast into the fire.

3. By afflictions God *detaches us from the world*; nothing acquaints us so well with its vanity, nothing makes its delights so unpalatable to us as tasting such a mixture of bitterness in them. God also by these means *elevates us to the hope of a better life*, which he has prepared for us; nothing gives us a more ardent desire after immortality than an experience of distresses, and sorrows here below. Flesh and spirit are in us like the two scales of a balance, one rises as the other falls, and what one loses the other gains.

4. God by these means *displays the glory of that admirable providence*, which governs us. (8) Were all things in the world favourable to us, the preservation

(8) *God displays his providence.* The doctrine of providence, or, God's superintendence of human affairs, is evidently a doctrine of natural religion explained and improved by revelation. The Epicureans were the only pagan philosophers, who denied it. The Stoics held it in a sense *outrè*. Some Christians have debased it. But, as it stands in scripture, it is adapted to display the perfections

of God in a very just and beautiful manner, and to administer the highest consolation to good men, while it is freed from all those absurdities, with which some have connected and disgraced it.

Dr. Sherlock observes—
“ That there is a necessary connection between the belief of a God and a providence—that there is a preserving and a governing providence distinct from each other

ervation of the church would be no great wonder : but, when it pleases God to preserve us in the midst of worldly conflicts, to confirm us amidst continual tempests, his infinite power and glory appear

other — that God governs natural causes, accidental causes, moral causes, and that the exercise of a particular providence consists in the government of all events.—That providence is sovereign — powerful — wise — just — holy — good. — That these are displayed in the deluge — the dispersion at Babel — the call of Abraham — and so on.” There are many objections against each position : but christian ministers are well able to remove them all, by arguments taken from the word of God. *Dean Sherlock on providence.*

Many of our divines are afraid to use the modern style of — nature does this — *providence* orders that — and other such phrases, lest (to use a scripture - expression.) they should *darken counsel by words without knowledge*, and eclipse the glory of God ; and for the same reasons they reject the words *chance*, *fortune*, and *luck*, the first is in the version of the book of Ecclesiastes, and the last in that version of the cxxii. Psalm, which is a part of the common prayer book. Indeed, these words may be used very innocently : but as they are ancient pagan

terms, expressive of gross ideas — as they are vague, offensive, or suspicious to many pious persons jealous of the glory of God — and as they were not employed by inspired writers, who have also furnished us with purer terms — it may probably be the wisest way for a young minister to avoid them. Compare the language of a refined Pagan with that of S. Paul. The former says *ωκοσμε, ωφουσις, εκ σου παντα, εν σοι παντα, εις σε παντα.* O monde ! O natura ! a te omnia sunt, in te omnia, ad te omnia. The latter, speaking of an intelligent being, in whom there are depths of riches of wisdom, and knowledge, says, *εξ ΑΥΤΟΥ — ος δι ΑΥΤΟΥ — ος εις ΑΥΤΟΝ τα παντα.* Rom. xi. 36. *M. Antonini. lib. iv. s. 23. Annotat. Gatakeri in loc.*

Our divines never fail, having explained and established the doctrine of providence, to treat of it practically. Each doctrine of revelation commends itself to us by its mighty tendency to *moralize* the believers of it. This of divine providence does so. — “ Providence displays the wisdom, goodness, power, and

appear luminous indeed, just as they appeared in Israel's passage through the red sea, in their preservation

and other attributes of God: we should therefore study his perfections in it.—The providence of God governs us with cool and consummate wisdom and goodness: we should therefore avoid rash censures of it.—God governs us with uncontrollable power: we should not therefore attempt to resist his government, as if we would *provoke the Lord to jealousy*, by pretending to be *stronger than he*. 1 Cor. xi. 22.—God governs by means: we should therefore neither *tempt him*, Mat. iv. by neglecting to use them, nor vainly abuse them to superstitious purposes—God extends his providential care over the most minute objects: therefore we should avoid anxious sollicitude, and rely on him for the supply of all our wants. Mat. vi. 24, &c.—Since in providence all instruments are to us only what it pleases God to make them, we should take care never to *sacrifice to our own net*. Hab. i. However prudent our plans may be formed, and however successfully they may be executed—as all events depend on God, we should pray to him with submission and confidence—Since providence is

the management of God, we should neither be proud in prosperity, nor distrustful in adversity." &c. &c. These are inferences of a good Lutheran divine. *Sohnii op. tom. ii. art. 19. de providentia.*

Here follows an example of what we just now called a *new digest*, or an ingenious re-compilement of commonplace collections, applied to popular use. The subject is, *How a man may enquire after news like a christian*. The text is Acts xvii. 21. *For all the Athenians, and strangers, which were there, spent their time in nothing else, but either to tell, or to hear, some new thing*. The preacher's design is not to blame people for enquiring after news: but only to rectify and christianize the enquiry. For this purpose he divides his subject into two parts. In the first he *reproves* the principles of mere news-mongers, who enquire out of *idleness—curiosity—vanity—malice—a factious spirit—principles of interest—impatience—or superstition*. In the second he *directs* christians to enquire in general for the *propagation of the gospel—in order to baffle the enterprizes of hereticks—to prevent approach-*

ervation in the desert, and in the conservation of the three children in the Babylonian furnace. The church is a flambeau, which God keeps burning in a tempestuous air; winds from all parts strive
againſt

ing calamities—to promote the happiness of mankind in general, and of the church in particular, &c. The preacher reſembles London to Athens, and draws no very contemptible picture of the Royal Exchange, which he calls *the throne of Mammon*, where ſelf-interest aſſumes a thouſand ſhapes, ſpeaks a thouſand different tongues, and gives a thouſand pieces of falſe intelligence to beguile the unwary, and to transfer their property. There are ſome remarks ſimilar to theſe, if I recollect rightly, in Mr. Mat. Henry's *daily walk with God*. Theſe are from an excellent French divine, paſtor of a French church in London. *Serm. ſur divers textes par Charles Bertheau.*

Here follows an example of the *mere common-place kind*. In 1663 Edward Reynolds, Biſhop of Norwich, preached a compoſition, which he called a ſermon, and entitled *The ſlaves of Beauty and Bands*. The text is Zech. xi. 7. *I took two ſlaves, the one I called Beauty, and the other I called Bands, and I fed the flock.* Would any man, except a Lord-Clergyman, look here for the

polity of the eſtabliſhed church of England, as enforced by *penal functions*, and authorized by Jeſus Chriſt? What could this tormentor of holy ſcripture have ſaid, had a non-conformiſt miniſter taken the 10th and 14th verſes, and proved from them that Jeſus Chriſt authorized a *difſolution* of this church-polity, for he *cut theſe ſlaves aſunder*? Why, he would have encouraged ſome Butler to rhyme, or ſome L'Eſtrange to tell tales, and prove that abſurdity in cloth became dignity in lawn! However, the biſhop illuſtrated his doctrine, 1. *a contrario*, from the devil's policy; he ſhould have ſaid *a ſimili*, from its likeneſs to it.—2. *a neceſſario*, from the neceſſity of it—3. *a poſſibili*, from the poſſibility of it—4. *a facili*, from its eaſe—5. *ab utili*, from its utility—and (O compaſſionate God!) 6. *a jucundo*, from the *pleaſure of it*. Ah! cruel biſhop! I am more edified with the fable of the boys and frogs. Cruelty is *ſport* to boys: but death to frogs! Penal laws may delight thoſe, who make them: but they ruin thoſe, who ſuffer them.

against it, but instead of extinguishing they only augment its light.

5. Afflictions are particular *honours*, which God confers on us, by them enabling us to walk in the steps of Jesus Christ, and conforming us by them to our divine leader. What an honour is it to be chosen to maintain his *quarrel*, (9) and to seal by our sufferings the verity and sanctity of his gospel?

For these reasons, and many more of the same kind, we may fairly conclude, that with profound wisdom Jesus Christ has called us to affliction, and joined the cross to the profession of true christianity. (1)

We

(9) *God chooses his people to maintain his quarrel.* It would sound better to modern ears, to say his *controversy*. Lev. xxvi. 25. *If ye walk contrary to me, . . . and if ye will not be reformed, I will bring a sword upon you, that shall avenge the quarrel of my covenant.* God's controversy with men, and men's with God, is most excellently displayed in Mons. Saurin's sermon on "Micah vi. 1, 2, 3. Arise, contend thou before the mountains, and let the hills hear thy voice.

Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee, and wherein have I wearied thee? *Answer me.*" The sermon was preached

on a fast-day, at the opening of a campaign, and consists of man's pleas against God, and God's against him. Here the great end of preaching is pursued, providence justified, sin condemned, every mouth stopped, the whole world made guilty before God, which done, the preacher like a true evangelist goes forth, *as a giant refreshed with wine*, and publishes pardon, protection, and salvation, from a forgiving God. Saurin. Ser. tom. xi. f. *cinquieme*.

(1) *Jesus Christ has joined the cross to the profession of true christianity.* That afflictions befall good men by the wise purpose of God, is the language of reason as well as of revelation. Socrates lisps: but S. Paul speaks plainly on this head. The first says to his judges, *Και εν τῷ τῷ διακριθῆναι*

We have before observed, that, beside simple terms, and singular expressions peculiar to scripture, there are also sometimes in texts, *particles*, that are called *syncategorematica*, which serve either for the augmentation or limitation of the meaning of the proposition. (2) — As the word *so* in John

εληδες, οτι ει εστι ανδρι αγαθω
KAKON ΟΥΔΕΝ ειτε ζωντι ουτε
τελευτησαντι. Ουδε αμελειται υπο
θεων τα τετα πραγματα· εδε τα
εμα νυν απο τω ΑΥΤΟΜΑΤΟΥ
γεγονεν, &c. *Plat. Apol. Soc.*
23.

The second assures his fellow-sufferers, that all things should *work together for good to them that love God, to them that are called according to his purpose.* *Rom. viii.* The former sees no evil befall a good man, the latter sees all apparent evils productive of the greatest good. One proof among thousands of the advantage of revelation above reason. Well might Minutius Felix say to the Romans, “ You exalt to the very heavens a Scævola for patiently burning off his right hand to be revenged on himself for killing the secretary instead of King Porfenna, in defence of your liberties: but how many of us suffer without complaining? Our boys and girls despite your gibbets, your beasts, and all your sufferings. A christian may seem miserable, but he cannot be so.”

(2) *Particles sometimes serve to augment the meaning of a proposition, and sometimes to diminish it.* See note 7. page 65. Words of this kind are considerable in a grammatical, an oratorical, and a logical point of view. *Grammarians* call them *particles*, and define them “ words unvaried by inflexion.” *Dr. Johnson’s Dictionary.*

Orators and poets consider them not unfrequently as *expletives*, that is, as of use to supply a vacancy of *sound*, and thus they very often employ them. When they are thus used they must not be translated, for to affix a sense where a writer has put none would mislead us. *Vid. Clerici Ars. crit. de ling. dissimil.*

Logicians consider them in regard to *meaning*, and value them as *consignificative*. Some degree of attention is necessary to determine when these terms are merely expletive in the holy scriptures, and when they are universal or particular signs.

1 Cor. xi. 19. *There must be also heresies among you.* The word *also* must by no means

John iii. 16. God *so* loved the world—The word *now* in the viii. of Romans. There is therefore *now* no condemnation to them, which are in Christ Jesus—and in many more passages of the same kind.

Whenever you meet with these terms, carefully examine them, (3) for sometimes the greatest part,

means be omitted here. There are *schisms*—and there must be *also heresies*.

Gal. v. 12. *I would they were κ even cut off, which trouble you.* Both these words are essential to the apostle's meaning. Particula κ est nota majoris addita per auxesin, &c. Dalechampii *Concio ad clerum Cantab.* 1633. *cui tit. Hæreseologia tripartita.*

A learned writer says, “ St. Austin often cites what he had read in the 70, and V. L. Isai. vii. 9. *If you don't believe you shall not understand,* to infer from it, that we must believe the divine truths before we understand them. And the croud of popish writers follow him to authorize a blind and *implicit faith*: but if he had had an exact translation, he had only read, *UNLESS ye believe,* that the kingdoms of Assyria and Israel shall shortly be destroyed, [as I have been prophesying.] *you shall not be established.* Junius, Diodati, and other learned men read the words interrogatively, *Will ye*

not believe, unless ye be confirmed, i. e. by miracles?” *Essay for a new translation of the Bible, ch. vi.*

ACTS XX. 28. *Take heed ω yourselves, and to all the flock.* Luke x. 37. *Go, and do thou ω wise;* LIKEWISE. Jer. xxxi. 3. *The Lord hath appeared of old unto me, saying, YEA I have loved thee with an everlasting love.* ACTS XVIII. 28. *Apollos PUBLICKLY and MIGHTILY convinced the Jews.* XIX. 20. *So mightily grew the word of God and prevailed.* Rom. viii. 8. *SO THEN, they that are in the flesh, cannot please God.* Gal. iii. 3. *Are ye so foolish? having begun in the spirit, are ye NOW made perfect by the flesh?* An attention to the scope of these places will easily discover the importance of all these terms, and no minister can discuss these, and similar passages, properly, unless he insist largely on the import of them.

(3) *When you meet with these words, carefully examine them.* Adverbs, conjunctions, prepositions and interjections, the

part, and very often the whole of the explication; depend

the least significant of words, may become very important by their connections: but reasoning resembles rhetoric in this case. In both it is sometimes proper to use, and some-

Asyndeton drops *and* through haste and passion.

We have a fine rhetorical example of each in the following verses. *The Lord bringeth thee into a land of fountains AND depths . . . a land of wheat, AND barley, AND vines, AND figtrees, AND pomegranates.* Deut. viii. 7, 8. Here the conjunction is proper, the venerable old narrator is cool, and relating an history. *The Lord found Jacob in a desert land, and in the waste howling wilderness, he led him about, . . . he instructed him . . . he kept him as the apple of his eye. As an eagle stirreth up her nest . . . fluttereth over her young . . . spreadeth abroad her wings . . . taketh them . . . beareth them on her wings . . . the Lord alone did lead him, &c.* xxxii. 2. Here the omission is proper, for the sentence is expressive of haste, and the piece is poetry.

Thus in reasoning, the meaning of the whole period must determine the value of the little term in question; for what may be grammatically exact, and oratorically beautiful, may be logically absurd. *AND the Lord said*

times as proper to omit them. In rhetoric the omission of a conjunction is a fine figure of speech, the propriety of it is well enough expressed in this line,

unto Moses. So it came to pass. Deut. ii. 9. 16. *Saul said, Hear NOW, thou Son of Abitub.* 1 Sam. xxii. 12. *Hear NOW, ye Benjamites.* 7. *Thou THEREFORE, which teachest another, teachest thou not thyself?* Rom. ii. 21. None of these words have any meaning in these passages, and it would be ridiculous to give them any. Of twenty two chapters in the revelation of S. John, nineteen begin with the conjunction *and*. The xxi. chapter contains 27 verses, and, if I reckon rightly, 64 *ands*; yet who would pretend to expound these conjunctions? They, who should attempt to do it, would be logically absurd; for S. John put little or none of his meaning into them.

I will venture to add, it is not sufficient for a preacher to take the meaning of these terms, he ought to express it properly. The following is a quaint slovenly way of speaking. "Many kings in the old testament did many brave things: but there came in a *but*, that spoiled all. *But* the high places were not taken

depend upon them, (4) as we have already remarked on that passage just now mentioned, *God so*

taken away. . . *But* the calves in Dan and Bethel stood still. . . *But* he departed not from the sins of Jeroboam . . . Still one *but* or other did mar all. Naaman was a gallant man: *but* he was a leper. Suffetius was a brave fellow: *but* he stood wavering between two opinions. Tully a good commonwealth's-man: *but* he sat upon two stools; he knew not which part to take, Cæsar's or Pompey's. 'These men are men and no men.' Dr. Byam's Sermon on Psal. xxxvii. 37. before Charles II. in the *isle of Jersey*.

(4) Sometimes the whole explanation of a text depends on particles. Here follow a few examples. Micah. v. 2. *Thou Bethlehem Ephratah art little among the thousands of Judah.* Mat. ii. 6. *Thou Bethlehem art not the least.* A learned foreign critick reconciles this seeming contradiction by translating the prophet interrogatively, *Thou Bethlehem Ephratah, art thou too little to be reckoned among the thousands of Judah?* This reading is equal to the Evangelist's negative.

Mat. iii. 7. *The Pharisees and Sadducees came to his baptism; our Professor says, AGAINST his baptism.* The

preposition *επι* may be rendered *against*, and the Pharisees did not believe John, Mat. xxi. 25. nor were they baptised by him, Luke vii. 25. *Olearii Observat. Sac. ad Evang. Mat.*

The connection of the particle is of great importance sometimes. *The Holy Ghost descended upon LIKE a dove, and lighted upon Jesus,* Luke iii. 22. Mat. iii. 16. Some connect the word *like* with *Holy Ghost*, and imagine, that the blessed spirit assumed the form of a dove, and painters have helped forward this conjecture. Others, with far greater reason, connect it with *descended*, *lighted*, and suppose that some luminous body first hovered over our Lord, and then settled on his head, falling on him as a dove alights on the ground.

The precise meaning of Greek prepositions has been very much litigated on the article of *baptism*: but they are so numerous, and so vague and indeterminate, that their meaning can never be ascertained except by *circumstances*, and particularly in this case of baptism. To give only one example, Mat. iii. 11. *I baptise you WITH water UNTO repentance*, that is, say some, *I sprinkle you with a few drops*

so loved the world: for the chief article in the doctrine of the love of God is its greatness, expressed by the word *so*. It is the same with that other term *now*, *there is therefore now no condemnation to them, which are in Christ Jesus*; for the word *now* shews, that it is a conclusion drawn from the doctrine of justification, which the apostle had taught in the preceding chapters, and it is as if he had said, From the principles, which I have established, it follows, that *there is now no condemnation*, &c. Having then explained, 1. What it is

drops of water in your infancy *in order to* your repentance at years of maturity. The Baptists say, the words should be read, *I baptize or dip you* εὐδακνὴν *IN water,* εἰς μέλαρον *AT,* or *UPON* (a profession of) repentance. The prepositions are often rendered thus of necessity, *Jonah was three days,* not *with*: but *IN the fish's belly*. . . *The Ninewites repented not unto*: but *AT,* or *UPON* the preaching of *Jonah*. The circumstances of previous preaching—confessing sin—rivers—&c. confirm this sense of the prepositions, in regard to baptism. Mat. xiii. 40, 41.

Perhaps it may not be improper to add here, that there are many passages of scripture, which affirm the direct contrary of what they seem to affirm. A turn of speech, which *Dr. Clarke* calls a Hebrew idiom of Jewish propositions. Thus, Jer. vii. 22. *I spake NOT unto your fathers*

concerning sacrifices, that is, I did not *insist so much* upon them as upon obedience to the moral law. Hof. vi. 6. *I desired mercy and NOT sacrifice*, that is, I desired mercy *more than* sacrifice. Ezek. xx. 25. *I gave them statutes, that were NOT good*, that is, I ordained *positive* institutes, which were not so beneficial as moral laws. Mat. xv. 24. *I am NOT sent to the Gentiles*, that is, I am not sent *immediately*, or *so soon* to them as to the Jews. Rom. vi. 17. *God be thanked, YE WERE the servants of sin, but ye have obeyed the gospel*, that is, God be thanked that, *although* ye were sinners, *yet* ye have obeyed. Isai. viii. 9. *GIRD YOURSELVES, and ye shall be broken*, that is, *although* ye gird yourselves, *yet* ye shall be broken. Eph. iv. 26. *BE YE ANGRY, and sin not*, that is to say, *avoid* sinful anger. *Dr. Sam. Clark's serm. on government of passion.*

is to be in *Christ Jesus*. 2. What it is to be *no more* subject to *condemnation*. Chiefly insist in the third place on the word *now*, and shew, that it is a doctrine, which necessarily follows from what S. Paul had established touching justification in the foregoing chapters; so that this term makes a real part of the explication, and indeed the most important part.

Sometimes these terms in question are not of consequence enough to be much dwelt on; but may be more properly passed with a slight remark. The word *Behold*, with which many propositions in scripture begin, must be treated so; you must not make one part of this, nor insist on it too long. The same may be said of that familiar expression of Jesus Christ, *Verily, Verily*, which is an asseveration, or, if you will, an oath: but neither on this must you insist much. So again, *Amen*, or *so be it*, which closes some texts. *Wo be to you*, which Jesus Christ often repeats in the gospel, with many more of the same kind. I know no certain rule to distinguish when they are important: but it must be left to the preacher's taste; and a little attention will make the necessary discernment very easy. (5)

When

(5) *The discussion of particles depends on a preacher's taste.* "Nothing which is found charming or delightful in the polite world, nothing which is adopted as pleasure, or entertainment, of whatever kind, can any way be accounted for, supported or established, without the pre-establishment or supposition of a

certain taste. Now a *taste* or *judgment*, 'tis supposed, can hardly come ready formed with us into the world. Whatever principles or materials of this kind we may possibly bring with us; whatever good faculties, senses, or anticipating sensations, and imaginations, may be of nature's growth, and arise properly,

When the matter to be explained in a text consists of a *proposition*, you must, 1. *Give the sense clearly*

of themselves, without our art, promotion, or assistance; the general *idea* which is formed of all this management, and the clear *notion* we attain of what is preferable and principal in all these subjects of choice and estimation, will not, as I imagine, by any person, be taken for *innate*. Use, practice, and culture, must precede the *understanding* and *wit* of such an advanced size and growth as this. *A legitimate and just taste can neither be begotten, made, conceived or produced, without the antecedent labour and pains of criticism.* For this reason we presume not only to defend the cause of critics, but to declare open war against those indolent supine *authors, performers, readers, auditors, actors, or spectators*, who making their humour alone the rule of what is beautiful and agreeable, and having no account to give of such their humour or odd fancy, reject the criticizing or examining art, by which alone they are able to discover the true beauty and worth of every object." *Characteristics, vol. iii. misc. 3. c. 2.*

These remarks of this noble writer are full of good sense,

and they fall in exactly with Mr. Claude's sentiments, who often refers his young pupil to himself. Without this *well-formed taste*, rules are ridiculous, and even dangerous things. A man, who would apply them, must have sense and judgment of his own to direct him when, where, why, how he should use them.

Were I to exemplify my meaning, I would require a young gentleman to give me this sentiment in latin, *By executing your office well, you will acquire honour*; and I would put into his hand a collection of phrases expressive of it. See *Aldi Manutii Phras. Lat. ling.* And surely he would be convinced, that genius of his own is essential to a proper choice. He might say. . . *Hoc munus, si cum laude gesseris, expressior et illustrior tua virtus erit. . . hoc munus, si cum laude administraveris, tua virtus patebit illustrius. . . hoc munus, si cum laude curaveris, tua virtus extabit apertius. . . hoc munus, si cum laude gesseris, magis quam antea patefient animi tui bona. . . hoc munus, si cum laude curaveris, certius quam antea cognoscentur animi tui bona. . . hoc munus, si cum laude admini-*

clearly and neatly, taking care to develop it of all sorts of ambiguity. (6)

2. If

administraveris, *qui vir sis, et quantus*, magis quam antea *res ipsa declarabit . . . In hoc te munere, si præclare gesseris*, majorem quam antea *animi tui significationem dabis . . . In hoc te munere, si præclare gesseris*, majorem quam antea *ingenii tui significationem dabis . . . In hoc te munere, si præclare gesseris, te ipsum oculis hominum aperis magis . . . hoc munus, si cum laude gesseris, te ipsum oculis hominum patefacies magis . . . In hoc munere, si præclare gesseris, ipse te probabis, ut antea nunquam.* This *phrase* may be varied, I had almost said, infinitely; and so may all *rules*. Nothing, therefore, can be done without *innate taste*. Where taste is formed, a man may make rules, and strike out methods: but where taste is absent, rules may lead to absurdities.

Mons. Le Clerc somewhere observes—"That a good sermon preserves an *unity of subject*, and does not consist of an heterogeneous collection of articles—and that there are in beautiful sermons *unities of time, place, and action*, as in theatrical pieces." There is, no doubt, a great deal of truth in these remarks: but a bare knowledge of these

unities, and a regular attachment to them, do not constitute *taste*. A very ingenious French writer has observed, that these *three unities of time, place, and action*, which dramatical writers lay down as essential to their compositions, sometimes cramp and spoil a piece, and at all times are inadequate. He adds a fourth, an *unity of interest*, which consists in exciting and maintaining any one passion; as love, fear, &c: but, in order to preserve this unity, all the scenes, circumstances, characters, events, ornaments, &c. must be contrived; that is to say, in plain English, rules are dead materials, and the innate genius of the architect is the power, that chooses, collects, separates, unites, arranges and exhibits the whole in one compound object, productive of one effect on the spectator. See *Les Oeuvres de Theatre de Mons. De La Motte*.

Some preachers think, they may at all times, and in all places, follow great examples: but we beg leave to say, as there is nothing in law so hard to find as *a case in point*, so in divinity, there is nothing more difficult than to find models, which it is every way

2. If it be requisite, shew how *important* in religion it is to be acquainted with the truth in hand ;

becoming for us to imitate. For example, Jacob calls his son Issachar an *ass*, Gen. xlix. 14. and Homer resembles Ajax to an *ass*, Il. xi. 557. Both very proper: the last is agreeable to the style of the age, in which the poet lived; and the first, besides agreeing with the times, is descriptive of a powerful indolent tribe, resigning civil and religious liberty into the hands of luxury and despotism. See *Bradbury's Sermons*, Gen. xlix. 14.

But let us suppose ourselves in *Italy*, in 1297, attending to a discourse of *Pope Boniface VIII.* delivered to a pompous body of *princes*, and *dignified clergymen*—let us suppose him introducing the subject of the intended *canonization* of a late most Christian king of France, *Lewis XI.*—Should we not stare to hear him say—“The miracles of *S. Lewis* have been examined and re-examined, and have produced as many writings as would *lead an ass.*” *Quantum unus asinus posset portare?* Here is neither unity of time, place, person, nor interest! *Brev. Hist. Pontif. Roman. ep. Fran. Pagi. tom. iii. vit. Bonif.*

(6) *Develop a proposition of all sorts of ambiguity.* See be-

fore p. 99—and 106. The doctrine of ambiguity is extremely useful to those fordid clergymen, who pursue only secular interest, or rather to those, who coolly watch their motions. By throwing the religion of *Jesus Christ* into shade, they bring themselves, and their own systems of tyranny forward, and project into light, life, and ridiculous importance. The council of *Trent* met, above fifteen hundred years after *Christ* had finished his work, to settle his doctrine. When the bishops could not agree what to establish and what to execrate, the bishop of *Sinigaglia* hit on an excellent method, which, after he had proposed it, was adopted by the council. He advised them to *declare the doctrine of the church in a style and method capable to content all Catholics.* Accordingly, their decrees were worded with so much ambiguity, that every party found their opinions in them. *Catarino* and *Soto* were both present at this council, each wrote against the other on subjects pretendedly decided by the council, both appealed to these decisions, the council was perplexed, not being able to say for certain what they had decided, while Protestants ridiculed

hand; and for this purpose open its connection with other important truths; and its dependence on them; the inconveniences, that arise from negligence; the advantageous succours, which piety derives thence, with other things of the same nature. (7)

3. Having

culed these eldest sons of absurdity, and praised the bishop of Bitonto for promising in his sermon at the opening of the council, that the Holy Ghost would inspire the prelates, as he did Caiaphas, who spoke a prophecy, which he understood not. *Jurieu's hist. of the Council of Trent, an. 1546, 1547.*

(7) *Show the importance of an article by discovering its connection with other truths.* Thus one speaks of *circumcision*. From the institution of it to the present time of the baptism of Christ, it was under the precept of the law, and it was *necessary*—from the baptism of Christ to the promulgation of the gospel it was *useful*: but not necessary— from the promulgation of the gospel to the destruction of the temple it was *lawful*: but not useful—after the destruction of the temple it was *unlawful*, it was *concision*, and not *circumcision*, Phil. iii. 2, 3. *See in Lewis's Origines Hebrææ, vol. ii. b. 4. ch. 7.*

Illustrate by inconveniences. Numberless examples might be adduced: but two shall

suffice. “Eph. iv. 26. *Be ye angry, and sin not*, that is, avoid sinful anger. The words, *be ye angry*, are not a *permission*: but they are part of a *single* proposition, as much as to say, beware of *sinful* anger. *Indulge* not anger, lest ye fall into sin; or, if at any time ye be *provoked*, then take particular care, that ye fall not into sin. For such is the idiom of the Jewish language, to express that in *two* distinct propositions, which ought *so* to be understood, as if they were put in *one*. 1. I shall represent what the *kind* or *degree* of that anger is, which must be charged as *sinful*. 2. The mischiefs and *inconveniences* of allowing our passion to arise to such a *sinful* degree. . . It is *indecent* in itself—an *indignity* in a reasonable creature—an *uneasiness* to one's-self—an *injury* to others—it *incapacitates* for judging, &c.—It rests in the bosom of a *fool*, Prov. xii. 16.—renders a man *contemptible*—exposes a man to *danger*, and inflicts *damages*, *Wrath killeth*, and *envy Jayeth*, Job. v. 2.—There is a *natural*

3. Having placed it in a clear light, and shewn its importance, if it require confirmation, *confirm* it. (8) In all cases endeavour to *illustrate* either by *reasons*,

natural excellency in the contrary practice." All these moral arguments are improved and enforced by *christianity*, as our preacher most excellently observes. "Who is angry? A *christian*. With whom? A *brother* in Christ. For what? A careless word—an *undesigned* provocation—a *difference* in opinion, &c." Dr. Sam. Clark. Gov. of *passion*—preached before the queen.

"Prov. xxv. 6. Put not forth thyself in the presence of the king, and stand not in the place of great men; that is, do not affect the magnificence, nor elevate thyself to the rank of princes, and great men.

1. We will describe *luxury*—
2. The *reasons*, why we should avoid it. I. *Luxury* consists,
 1. In vain and *useless* expences.—
 2. In a parade beyond what people can *afford*.—
 3. In affecting to be *above our own rank*.—
 4. In living in a splendour, that does not assort with the general *publick* good.
- II. We should avoid it, because it is *ridiculous*—*troublesome*—*ruinous*—*dangerous* to monarchies, and more so to *republicks*.—(This was preached at Geneva.)—Many *states* have been *subverted* by it—it *injures* mora-

lity—*excites* vice, envy, pride, dissipation, division, &c.—It is productive of the *grossest* crimes—leaves no room for the exercise of *benevolence*—is *incompatible* with the practice of *christianity*, &c." Sermons par Ezechieel Gallatin, Ser. ix. sur la nat. du luxe, et sur ses dangereux effets.

(8) Place the doctrine in a clear light. Here again skill to variegate is necessary. A preacher of God's word (says Aulin.) must endeavour to conciliate persons of different sentiments, to excite the indolent, instruct the ignorant, affect and convert hardened sinners. When the ignorant are to be instructed it is sufficient to *declare* the doctrine of the church; but when the doubtful are to be persuaded, the doctrine must be *established* on solid proofs: and when the hardened are to be affected, the preacher must make use of prayers, reproaches, threatenings, exhortations, and all other affecting *figures*. Young people should therefore study the precepts and rules of eloquence: but such as are advanced in years should be content to read well-written books, which will insensibly mould them into their own

reasons, or examples, or comparisons of the subjects with each other, (9) or by remarking their relation to

own likeness; such should not amuse themselves with the precepts of an art, which to them can be of no great utility. Those, who cannot excel in anything of this kind, should endeavour to fill their sermons with passages of scripture, avoiding the obscure and choosing the clearer expressions. *August. de doct. Christ. lib. iv.*

(9) *Illustrate by comparisons.* Well-executed nothing can be more edifying: but nothing more offensive than comparisons ill-chosen. It is not possible to be very diffusive in examples: but I will venture to class a few of the bad kind. Some comparisons are *mean and silly*. Thus one likens a christian life to the playing of a game of cards.—“He that hath no *charity* in his *cribbage* must needs be *bilkt* at his *last account*, for all that faith, which he *turneth up* in his profession.—Let us *progl*ess for gifts, and *pray* more for grace.—The fairest *way* into the *city* of the text, is through the *suburbs* of the verse before it.—It is a *bargain* of God’s own *making* to honour them, that honour him.—As soon as we are loosed from our mother’s womb, we are all bound towards the *womb* of our *great*

grandmother, the earth.—The most emphatical words in the text (Mat. xiii. 45, 46.) are borrowed either from that richer way of *merchandizing by wholesale*, or from that poorer way of *pedling by retail*.—All usury cannot draw all the *guts* and *garbage* of the earth into one man’s coffers, no nor so much as the white and yellow *entrails* of the Indian earth.” This divine complains of a young practitioner in theology, who stole his sermons, and printed them under his own name. Poor young gentleman! rob an alms-house! The good man used every precaution in his power to secure his property too. He put his sermons under *noble* patronage. Indeed, he printed but a few, because “he could not meet with tutelar names, who, like Tobit’s guardian angels might go before them:” but I believe here are as many as we wish.—So, good bye Toby—*with your guardian angels.* *Edw. Willan’s Sermons, Vicar of Hoxne, Suff. 1651.*

Some comparisons are *odious*. The filthiest sermon, that ever I read, was preached by the glorious author of *Icon Basilike*, Dr. Gauden, before the Lord Mayor and Aldermen.

to each other, or by shewing their *conformities*, or *differences*, all with a view to illustrate the matter, that

men of London, in St. Paul's, 1659. The text is Jer. viii. 11. They have healed the hurt of the daughter of my people slightly. The Doctor says, "the prophet's bowels were pained by that *coarctation*, which fear makes upon the *laetes* and smaller bowels near the heart." There is hardly a species of hospital nastiness, which is not introduced here. "The text has six parts—a patient, the sick CHURCH of England—HERBURT—her pretended healing—the cheat of it—those magniloquent moun-tebanks, *fanaticks*—and lastly the true way of healing by that *catholicon* EPISCOPACY." . . . Ah Doctor! . . . The Doctor's patient is "his daughter, his sister, his mother, a forsaken virgin, a rich married wife, and a poor desolate widow."—This good lady has got "*flesh-wounds, ulcers, gangrenes, pustules, angry biles, running issues, and fistulas, she is plethorick, and consumptive, her spirits are flat, and her head is cracked, she has got the itch and the scratch, and her inward wounds are bleeding,*" and in this miserable plight "some violent sons of Belial commit a horrible rape upon her."—Presently they bring "*salves,*

elixirs, and diurnal doses, and sing lullaby."—At last comes DR. GAUDEN, and applies "*lenitives—unguents—and poultices—he purges humours—removes proud flesh—probes and cleanses festered places—cures pantings and fainting fits; and all the other fedity, which that unmannerly medicaster the devil, had caused by his infernal eruptions.*" . . . All this—and ten times worse,—at St. Paul's Cathedral—before the Lord Mayor, and all the city magistrates—the several livery companies—the Lord Gen. Monk—the clergy, gentry, ladies, and populace, by their "*humble servant in Christ, John Gauden, D. D.*" afterwards The Right Rev. Father in God, John Lord Bishop of Exeter.

Some comparisons are ridiculous. Who, that understands the use of words, can help smiling to hear a divine gravely tell a whole university from the pulpit—"S. Paul by his own hands did *inseoffe* these two bishops, Timothy and Titus, in their respective dioceses, and did set them in their *episcopal thrones.*"—The apostles both filled the new created sees of the hierarchy, and supplied their *vacancies.*—Episcopacy

that you are discussing. You may also illustrate a proposition by its *consequences*, by shewing how many

is the *foundation* of the reformation.—A *bishop* arrayed in his *holy* ornaments appears among his inferior clergy like *Simon*, the Jewish high-priest—the *argument* between Episcopalians and Presbyterians is like that between Atheists and Christians? Did this man really think, that Titus was titled, and paid, and dressed like the bishop of Oxford? Timothy's *throne* and *feofment*, quoth he! *Dr. Thomas Bisse's Sermon. bef. Univ. of Oxford. Trinity Sunday, 1708. Defence of Episcopacy.*

Some comparisons brought in reasoning are *illogical*. Thus a late bishop, preaching from 2 Kings viii. 13. *Hazael* said, *What! is thy servant a dog, that he should do this thing?* lays down this for the first branch of his sermon. "Observe how little *we* know of *ourselves*." This is *illogical*. Does it follow, because *Hazael* did not know *himself*, that therefore *we* do not know *ourselves*? Might not another preacher, from the next clause, *Elisba* answered, *The Lord hath shewn me, that thou shalt be king of Syria*, as fairly observe, how well *we* all know the destiny of *other* men? *Bishop Fleetwood's Sermon. bef. the House of Lords, Jan. 30, 1710.*

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Thus another, "Rom. xi. 16. *If the root be holy, so are the branches.* By the root we understand *Abraham, Isaac, and Jacob*, chiefly the *first* of them, who being eminently *holy* should derive a blessing to his posterity on that account, and prevail, at last, to have *them* also accepted as *holy*, and instated in the favour of God." This, by the way, is not true, nor is it S. Paul's meaning. However, the text presently divides, and "the first article is the great *privilege, honour, and advantage, of our descent* from the *christian priesthood*," that is to say, from the *clergy* of the established church of England. The preacher means a *legitimate* descent, for their bastards are less honourable than those of other men. "The undefiled marriage-bed of a Christian priest is of all others *most* honourable." By what rule of reasoning, my Lord? *Francis Aiterbury's Sermon. bef. Sons of the Clergy, 1709.*

Some comparisons are *injurious to the argument*, which they are brought to support. "Eph. iv. 11, &c. *He gave some apostles, &c.* The apostles were pastors, and so their function was of the ordinary kind, and is a *standing* office

3 D

—*Bishops*

many important inferences are included in it, and flow from it. (1)

You

—*Bishops* succeed the apostles in this office—The apostles were, and after them the bishops are superior to the rest of the clergy.—But there was *no disparity* in the authority and power of the apostles, they had a *joint-authority*, and a commission of *equal extent*.” Now let us see to what this argumentative comparison of *English bishops* with *primitive apostles* amounts. Is there *no disparity* of honour, income, power, authority, &c. between the apostle of *Bangor*, and the apostle of *York*—the apostle of *Sodor and Man*, and the apostle of *Canterbury*? *Serm. of Bishop Bradford at the consecrat. of Bp. of Norwich, at Lambeth chapel, 1708.*

Some comparisons are *blasphemous*. We need only look at 30th of January sermons. The fifty-third of Isaiah, and almost all the passages, that speak of the sufferings of Christ, have been blasphemously burlesqued on these days, torn from Jesus, and tacked to a tyrant. “We cannot say, says one, he was *without sin*: but certainly he had as few to answer for, as any prince ever had. He was but a *mortal man* indeed, and in *that point* infinitely short of his Lord and master

the spotless Jesus.” *Dr. Langford's Serm. bef. the House of Commons, Jan. 30th, 1698, from Isa. liiii. 7.*

Bishop Fleetwood says, “No prince but Charles I. ever died in defence of *the church of England*. For it he fell a *martyr*, and therefore, adds he, no church of England minister can decline praising him. Yet this day is become a day of great trial to preachers. The observation of it is to the Dissenters as grievous as that of the fifth of November is to the Papists.” Neither Papists, nor Dissenters blame the established clergy for celebrating their own festivals, and keeping their own fasts: but all men blame them for blaspheming God and slandering their innocent brethren on these days, and for making it *religion* to do so!

(1) *Many propositions are sometimes included in one proposition.* “2 Cor. v. 8. *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.* In the words, and in the context, the following particulars are plainly implied. —1. That we must all shortly be *absent*, or separate from this body. —2. That this state of separation is not a state of absolute insensibility. —3.

That

You may beautify a proposition by its *evidence*, by shewing, that the truth, of which you speak, is discoverable by the light of nature; or by its *inevidence*, observing that it is not discoverable by the light of nature, but is a pure doctrine of revelation. (2)

In

That to good men it is a state of great happiness, a being *present with the Lord*.—4. The consideration of this intermediate happiness is a great comfort and support against the fear of death, *we are confident, and willing rather to be absent, &c.*—5. This intermediate state, though a state of happiness, yet is by no means equal to that happiness, which good men shall be possessed of after the resurrection." *Dr. Sam. Clark's Sermon at the funeral of Dame Mary Cooke, 1709.*

(2) All these methods of illustration may be proper *apart*; and they may also be properly *mixed*. Two examples shall suffice. "Mat. x. 16. *Be ye wise as serpents, and harmless as doves.* The *ill consequences* of the disunion of wisdom and innocence, and the *expediences* of their conjunction will evidently appear, if we take a view—1. Of the great *mischiefs*, that arise from the want of *wisdom* in those, that are harmless.—2. Of the still greater *mischiefs*, that arise from the want of *innocence*

in those, that are wise.—3. Of the mighty *advantages*, that result from our being at the same time both *wise as serpents and harmless as doves.*" *Bishop Smalridge's Sermon bef. the Queen, Nov. 5, 1705.*

"Mat. xvi. 18. *Thou art Peter, and upon this rock I will build my church.* The text, as we call it, is *part* of the gospel for this day; and, according to the interpretation, which some give of it, is the *whole* gospel of Christ. These two words, PETER and CHURCH, being so comprehensive, that, if they be well learnt, there needs no farther pains to come acquainted with all the rest of religion. . . For the clearer exposition of them, I think it will be necessary, 1. To observe the *occasion*, upon which they were spoken.—2. The *sense*, in which they were anciently understood.—3. What *inferences* and deductions necessarily follow." *Bishop Patrick's Sermon on Saint Peter's day, 1687.*

In fine, you may illustrate by the *person*, who proposes the subject. By the *state*, in which he was, when he proposed it; by the *persons*, to whom it is proposed; by *circumstances* of time, and place, &c.

(3) All these may give great openings: but they must

(3) *Illustrations must be adapted to speaker—hearers—time—place—&c. Prima virtus (orationis) est, vitio carere.* Igitur ante omnia, ne speremus ornatam orationem fore, quæ probabilis non erit. Probabile autem Cicero id genus dicit, quod non plus minusve est quam decet. Deformitati proximum est humilitatis vitium, ταπεινωσις vocant, qua rei magnitudo vel dignitas minuitur: ut, *Saxea est verruca in summo montis vertice.* Cui natura contrarium, sed errore par est, parvis dare exceedentia modum nomina, nisi cum ex industria risus inde captatur Vitanda et μειωσις, cum sermoni quidem deest aliquid quo minus plenus sit. Sed hoc quoque cum a prudentibus fit, schema dici solet, sicut ταυτολογία, id est ejusdem verbi aut sermonis iteratio. . . Pejor hac ομοιολογία est, quæ nulla varietatis gratia levat tædium, atque est tota coloris unius, quæ maxime deprehenditur carens arte oratoria . . . Vitanda μακρολογία, id est longior quam oporteat sermo . . . est et πλεονασμος vitium cum supervacuis verbis oneratur ora-

tio; *Ego meis oculis vidi.* Satis est enim, *vidi.* (Non erit vitium cum adjicietur ex industria) . . . Est etiam quæ περιεργία vocatur, supervacua operositas, ut a diligenti curiosus, et a religione superstitio distat. Atque ut semel finiam, *verbum omne quod neque intellectum adjuvat, neque ornatum, vitiosum dici potest, &c. &c. Quintiliani inst. lib. viii. cap. 3. de ornatu.*

Example of impropriety of speaker. Bishop Atterbury tells the sons of the clergy—that “ If antiquity could enoble families, those clergymen, from whom they came, could trace their *spiritual* pedigree up even to him, who was the founder of the church of the first-born—our fathers, we are sure, can justify their mission by an uninterrupted succession from Christ himself . . . Our farther boast is—that we have our rise from a clergy of sound doctrine—deep learning—pure religion—upright life—zealous and candid tempers—a clergy of undissembled and unlimited veneration for the holy scriptures—and respect for the writings of the fathers—a clergy

must be judiciously and discreetly used; for to attempt to make an assemblage of all these in the discussion

clergy who built their temple like that of Solomon, without the noise of axes and hammers, and perfected the reformation by quiet and orderly methods, free from confusion and tumult—a clergy, who have silenced the Papists by their immortal and unanswerable writings—who are distinguished by their zeal for the crown, and for their reverence towards those, that wear it—immoveably firm to their duty when they had no prospect of reward—a clergy, who are the farthest removed of any, from all possible suspicion of designing to enslave the understandings or consciences of men—a clergy not to be exceeded, if to be paralleled in the Christian world.” False in the mouth of any man! incentives to pride to poor orphans! fulsome in the mouth of any church of England clergyman! but what in the mouth of an *Atterbury*! See the *Sermon before quoted*. p. 385.

Impropriety in regard to *hearers*. I cannot think that preacher adapted his subject to his audience, who preached against *duelling* before *queen Ann*, 1712, from Rom. xii. 19. *Avenge not yourselves*. I hardly believe the same gentleman in the park would

have conducted a lady, a sovereign too, to be the spectator of a bloody duel. Her majesty was in no danger of giving or receiving a challenge, and it must seem, one would suppose, extremely impertinent and indelicate to introduce such company as duellers at chapel for the sake of deterring a circle of *ladies* from a practice, to which only *gentlemen* are addicted. . . This is an excellent sermon, however, and had it been addressed to other auditors, it would have acquired that propriety, which now it wants. *Edmund Chisbull Sermon against duelling*.

Impropriety of *time*. The chaplain in waiting at S. James's at the time of *queen Ann's* death, preached the Sunday after her decease on the subject of “Herod's terror on account of his having *persecuted* John the Baptist—he enquires into the grounds of that fear, which pursues such wicked persons as Herod—and he examines, whether it be in the art of man totally to suppress the operations of a guilty conscience.” Was this gentleman unacquainted with the history of the last years of his royal mistress? Could he be a stranger to the factions of the time? Did he intend to give the queen's enemies

discussion of one proposition would be trifling, endless, and pedantick. (4)

Sometimes

an occasion of discourse? Did he not know, that the excellence of a sermon is not that it may be understood, but that it cannot be misunderstood? Is the scripture destitute of proper reflections suited to such seasons? Nothing of all this: but the queen had been dead a week—this sermon was composed before her death—and the chaplain had not time to compose another, and farther this deponent saith not. *Reeve's Sermon at the Chapel Royal, Aug. 8, 1714.*

Impropriety of place. I will not pretend to say, that even Dr. *Gauden's* offensive sermon before-mentioned, might not have been tolerable for an Ordinary of Newgate, or a chaplain of Guy's Hospital, at their respective places—yet even there it should not have been a female patient—but at the cathedral of the Metropolis, and before such honourable auditors, to expose his own mother's putrid nakedness, and put the mysteries of the medical world to open shame, is a crime, worse than that of Ham, which even a *Lais* would execrate!

(4) *An assemblage of shining but unconnected articles is trifling and pedantick.* “Tertullian, Seneca, Montaigne,

and some other authors have so much lustre, that their words, however insignificant, have more force than the reasons of other people . . . I have a great value for some of Tertullian's works, but he had more memory than judgment . . . What could he infer from his pompous descriptions of the changes that happened in the world? Why they justified his laying aside his usual dress to wear the philosophical cloak. The Moon has different phases, the year has several seasons, the fields change their appearance in summer and winter: whole provinces are drowned by inundations, or swallowed up by earthquakes, in fine, all nature is subject to changes: therefore he had reason to wear the cloak, rather than the common robe!—Nothing can excuse the silly arguments and wild fancies of this author, who, in several others of his works, as well as in that *de Pallio*, says every thing that comes into his head, if it be a far-fetched conceit, or a bold expression, by which he hoped to shew the vigour, (we must rather call it the disorder) of his imagination.” *Malebranche, in Cambray's dialogues, d. the last.*

Many

Sometimes one single proposition *includes many truths*, which it will be necessary to distinguish: but in doing this, take care that each truth, on which you intend to insist, be of some importance in religion, not too common, nor too much known. This your own good sense must discern.

Sometimes one proposition must be discussed in the *different views*, in which it may be taken; and in this case you must remark those different relations. (5)

Sometimes

Many evils attend this finical way of preaching: but, as a learned Jesuit well observes, one of the greatest is that contemptible *opinion*, which the people, who discover the vanity of the *preacher*, entertain of him; an opinion, that incapacitates them for edifying by what he may deliver worth retaining. Auditors, qui vanitatem ex verborum qualitate, et modo dicendi, odorantur, pravam inde opinionem de concionatore concipiunt; unde quamvis mira prædicet, et ea, quibus alias maxime prodesse posset, nullum aut parvum ex suo labore fructum percipiet. *Labat. Appar. Concion. Art. Concionator.*

If a preacher mean to be understood, he should neither put too many shining *thoughts*, nor too many glittering *words* into his composition, for both are disagreeable to auditors, and render the subject ob-

scure. “ Non tantum odiosa et molesta sunt auditoribus: sed res etiam *obscurant.*” They should rise in a discourse as flowers in a meadow, and should be the ornaments and beauties of the green-sward. “ Ut enim in prato graminis copia maxima sui parte ex vulgari, simplici, et *proprio* sermone constare debet. Deinde certis intervallis quasi flosculis verborum et sententiarum *apte conspersum* et distinctum esse, qui velut insignia, et *lumina illustria*, in ipso orationis corpore emineant. *Jac. Matthiæ Doct. de Concionand. Ratione. tom. i. De Amplif. . . De Elog.*

(5) *Some propositions may be discussed in different views.* Our author means the different views of the *proposition itself*: but the general truths of religion, and the virtues of particular men, may be very safely, if properly, adapted to the peculiar view of the *preacher.*

Sometimes the doctrine contained in the proposition has different *degrees*, which it will also be necessary to remark.

Sometimes the proposition is *general*, and this generality seems to make it of little importance. In this case you must examine, whether some of its parts be not more considerable, if they be, you will be obliged to discuss these parts by a particular

preacher. The *virtues* of *Nehemiah* have been enforced on kings—viceroys—ambassadors—ministers of state—ecclesiastical reformers—civil magistrates—and trading companies—and on all with great propriety. “ I would lend, says a divine of the last century,—a *worldling* to read *Ecclesiastes*—a *devout* person to the *Psalms*—an *afflicted* person to *Job*—a *preacher* to *Timothy* and *Titus*—a *backslider* to the *Hebrews*—a *legalist* to *Romans* and *Galatians*—a *libertine* to *James*, *Peter*, and *Jude*—a man, who would study *providence*, to *Esther*—and those, who go about *great undertakings*, to *Nehemiah*. This exemplary reformer of the Jewish state says in the text, *Remember me! O my God, for good*. Let us remember, 1. His care to obtain *intelligence*.—2. His *patriotism*.—3. His *disinterestedness*.—4. His *vigilance*.—5. His *courage*.—6. His *piety*, &c. &c.” *Dr. Reynolds’s*

Serm. bef. the East India Company, 1657.

Thus also the *general virtues* of religion may be adapted to *particular bodies* of men. “ 1 Cor. xvi. 13. *Watch ye, stand fast in the faith, quit yourselves like men, be strong*.—1. *Watch*, a metaphor taken from sentinels, be vigilant.—2. *Stand fast*, maintain your post.—3. *Quit yourselves like men*, fight, and worst your enemies, if there be occasion.—4. *Be strong*, having subdued your enemies, keep them under.” *Will. Durham’s Serm. bef. the Artillery Company, 1670.*

So also the general doctrines of religion may properly serve *particular views*. “ 1 Cor. xv. 58. *Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord*. Here is a moral exhortation enforced by *christian motives*.” *Dean Freeman’s Ser. at S. Bridget’s, bef. the Lord Mayor,*

lar application. (6) But I will give you examples of each.

First:

Mayor, Aldermen, and Governors of the City Hospitals, 1698.

In all such applications prudence is essential to propriety. Sometimes blind zeal, and sometimes policy, have given very ridiculous directions to passages of scripture, of which numerous instances might be given, were it necessary.

(6) *Some parts of general propositions may be applied to particular uses.* The endless misapplications of general propositions should seem to deter a young minister from pursuing this method too hastily. Our author's rule is, undoubtedly, a good one: but an abuse of it is very easy. For example. Psal. lix. 16. *I will sing of thy power; yea, I will sing aloud of thy mercy in the morning, because thou hast been my defence, and my refuge in the day of my trouble.* A common reader would see nothing here but a holy resolution to praise God for deliverance from affliction. But a divine of Somersetshire, having declared, that "A song of *Anacreon*, or a scene of *Aristophanes* had not the juice, blood, spirits, and marrow of one of David's sacred ditties, says, this text, though but a

verse, is a complete psalm, having in it all the properties of a spiritual song—the *parts*—the *ground*—the *descant*—the *author*—the *time*—and the *occasion*. All these he pretends to discuss, and at length reduces all to a pulp, and squeezes out the *lawfulness* — NECESSITY — and *harmony* of ORGANS in christian churches. To the sermons of this rector of Pokington, as to those of too many of his contemporaries, we may justly apply what was said of Pope Hildebrand—he came in like a *fox*—he reigned like a *lion*—he died like a *dog*. The rector comes in with deceitful panegyric addressed to Archbishop Laud—he roars through all his sermons at the Puritans—and he leaves off yelping and barking at civil governors for not entrusting the clergy with more civil power. I remark the *spirit* of this savage divine, because misapplications of holy scripture are oftener to be ascribed to a bad heart than to a defective head. An honest and good heart, free from the sorry policy of a secular sordid priest, is the best preservative against torturing scripture. The above is taken from *Humphrey Sydenham's*

First. To give the sense of a proposition neat and clear, and afterwards to confirm and illustrate it,

ham's first sermon entitled The well-tuned cymbal, preached at the DEDICATION OF AN ORGAN at Bruton in Sommerset. 1637.

Another wretched perverter of the holy oracles of God took this passage, Psal. cxviii. 22. *The stone, which the builders refused, is become the head of the corner*; and applied it first to Jesus Christ—next to David—and then to King James I. He was preach-

ing before his Majesty on Easter Sunday, at Whitehall, in the year 1611. Unluckily, Easter-day fell on March 24, the day of the king's accession. It was *Easter Sunday*, it would have been shameful not to have said a few words about *Jesus Christ*.—The preacher was only a *bishop*, and it would have been improvident to have omitted an opportunity of shewing, that

His right reverend mind
Began to be *most* reverently inclin'd!

He must therefore flatter the king's weakness, and excite his fears by preaching *royal supremacy—absolute monarchy*, and the dependence of both on *episcopacy*. Accordingly he reminds the king—that “He was once only the head of *one angle*, Scotland—but now he was the head of a whole *triangle*, England, Scotland, and Ireland.—That some stones will neither *head well*, nor *bed well*—that a good head must neither be crumbling *plaster*, nor rotting *wood*, nor bending *lead*: but *stone*—that the house of Israel is the *civil* state, and the house of Aaron the *ecclesiastical* state—that these *make the main angle* in

every government—that if the head bear but upon one of them it will certainly decay—that kings should deal both in *priesthood* and *prophecy*—that several master-builders had intended to make another stone head of the triangle—but that God had made his majesty head—and that the clergy cried, *hosanna, benedictus, grace, grace* unto this *head-stone*.”—And all this out of a prophecy, that foretold the *resurrection of Christ* after his crucifixion by *priests*! For my part, I recollect a saying of the prophet—the *ancient and honourable, he is the head, and the prophet, that prophesied lies, he is the tail*. The proper title of this rodomontade

it, let us take Eph. i. 18. *The eyes of your understanding being enlightened, may ye know what is the hope*

tade would be *wooden-head to marble-head*: but alas! it is called a *Bp. of Ely's Sermon at Whitehall, 1611.*

The following is a very honest and ingenious application, preached to the *native* citizens of London, by their own request, at S. Paul's, May 8, 1656. P^{sa}. lxxxvii. 5. *Of Zion it shall be said, this and that man was born there.* The worthy preacher briefly remarks the *priviledges* of the natives of *Zion*—transfers the idea to the natives of the city of *London*—observes the *priviledges* of this city, both *civil* and *religious*, its freedom from Paganism, Popery, tyranny, &c: its advantages of trade, charters, scriptures, churches, ministers, &c.—and labours, as he expresses it, to convince his auditors, “that they ought to be not only professors and protestants at large: but regenerate and true believers, who have the seed of God remaining in them, and are made partakers of his sanctifying spirit. *Dr. Horton's Sermon, &c.*

The pious successor of *Atterbury* makes a just and excellent application of a passage of S. Paul concerning primitive freedom from *Jewish* ceremonies to *British* free-

dom from the *popery of Rome*, and the *tyranny of James II.*

“Gal. v. 1. *Stand fast in the liberty, where-with Christ hath made us free, and be not entangled again with the yoke of bondage.* I. Christ hath made his churches free; he hath made us Britons free, 1. *With spiritual liberty from the ceremonies—idolatry—ignorance—implicit obedience to a pretended infallible head—and implicit faith in human creeds—of the church of Rome.—*2. He hath made us free, with *civil liberty*, from *illegal and arbitrary power*, which accompanies and supports Popery, and turns subjects into slaves. II. It is reasonable, that they, whom Christ hath made free, should *stand fast* in their liberty. It belongs to us as *christians*, and as *men*, and we lay a particular claim to it as *Englishmen*, and as *Protestants*. Men forfeit none of their reasonable liberties by becoming christians—the *scripture* is their charter—and they are neither *obliged*, nor in the least *encouraged*, or so much as *allowed* to yield an implicit faith to the dictates of any man, or of any church in the world. Stand fast in your liberty then—for 1. It is given you by charter from heaven—2. It has been *pre-*
served

hope of his calling, and what the riches of the glory of his inheritance in the saints.

This text must be divided into *two* parts. The first is the apostle's prayer, *May God enlighten the eyes of your understanding!* the second is the end of this illumination, *that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.*

I. The apostle's wish or prayer contains a proposition, which is, that *it is God who enlightens the eyes of our understanding.* To give clearly the sense, you must first observe in a few words, that scripture frequently borrows the names and images of the faculties of the body to represent those of the soul; therefore it gives us *feet to walk* in the way of righteousness, *hands to work* out our salvation, *knees to bow* at the name of Jesus, *ears to hear* the sacred truths of the gospel, a *moutb to eat* the flesh and drink the blood of Jesus Christ, and *eyes to see* the mysteries of his kingdom: All this
is

serv'd to you by special providence.—3. It may yet be lost by carelessness.—4. Should it be lost your slavery would be worse than ever. III. Use the proper means of holding this liberty fast.—1. Adhere strictly to reformation and revolutionary principles.—2. Unite amongst yourselves, and oppose the common enemy.—3. Use your liberty, as becomes wise and good men.—4. Cheerfully obey the governors, who protect it. Endeavour to promote the true interest of your country, and

your religion, and prefer this before all your own particular inclinations and humours, and before all the separate interests of the several parties, into which you may have unwarily listed yourselves." For these noble sentiments was this great and excellent man nick-named by his high-flying contemporaries, a *Presbyteriaz Bishop.* Bp. Bradford's Sermon at S. Paul's, November 5, 1713, entitled *The reasonableness of standing fast in English and in Christian liberty.*

is founded not only on the natural conformity, or resemblance, which there is between the operations of the soul and the organs of the body, but also on the scripture-manner of calling the whole of our regeneration and conversion *a new man*. Here, then, *eyes of the understanding* is an expression agreeable to the ordinary style of scripture, and signifies simply our *understanding*, the faculty by which we know and judge objects. (7)

2. But

(7) *Scripture represents the operations of the soul by images taken from the body.* See page 29. n. 6. Our author here divests the proposition of its *imagery*, and gives the plain *literal* meaning of S. Paul. It is of great consequence to do so; for there are doctrines, and systems, that actually stand upon nothing but the sandy foundation of a *trope*. The Papists, who are the greatest enthusiasts in the world, excel all mankind in this kind of architecture.—Jesus Christ said to S. Peter, Thou art Peter, and on this rock will I build my church. Ergo, all christianity is supported by the pope of Rome; and union to him is essential to salvation.—I give unto thee, Peter, the keys of the kingdom of Heaven. Ergo, Dunstan, Archbishop of Canterbury may, if Leo of Rome please, to all the kingdom of Great Britain prescribe such terms of *admitting* men to be christians,

and of *depriving* them of the benefits of christianity, and of humanity, as he thinks proper. He may punish their *bodies*, pillage their *properties*, ruin their *families*, and damn their *souls*. Who dare deny this logick? Did not Jesus Christ say to Peter, Whatsoever thou shalt bind on earth shall be bound in Heaven?—I cannot say, The *master* of the Maid's Head ale-house hath power to decree religious rites and ceremonies for his customers, and authority in matters of faith over the consciences of his neighbours. I cannot say the *church-warden* hath this power. I cannot say the *parish priest* hath it. I cannot affirm Mr. *Archdeacon* hath it. I cannot say the bench of *Bishops* hath it. I cannot say the *clergy in convocation* have it. I cannot say the House of *Commons*, or the House of *Lords*, or *both* together have it. But, if I juggle a little with language, I may affirm
the

2. But, beside this, you must remark, that our eyes have two very different uses, one consists

the *church* hath it. I can turn the English term, which is of *no* gender, into a Latin word of the *feminine* gender, and then I can turn again the Latin *idiom* to English use, and render my church a *female*, the more obscure the better! I can publish my erroneous notions, and can affirm, *SHE* says so and so; these are the doctrines of the *church*. I can employ all my own bad dispositions of ignorance and pride, revenge and cruelty, to form dependents, and to ruin opponents; and I can say, Don't blame me, your own excellent *mother*, good creature! *saw* it necessary in that feeing age the tenth century, to govern her *sons* by such and such canons. I can lay down this proposition, The *church* hath power, as cool as Euclid, though not so clear. I can *affirm* in articles like any oracle. I can *reason* and recommend through folios like any chattering milliner, and I can *rave* in canons like any bedlamite. If any one doubt the truth of what I say, I can affirm, The church is a *pure virgin*. If any dispute my affirmations, after they have been paid for believing them, I can raise a popular clamour against them by calling my virgin a good *mother*,

and my opponents undutiful *sons*, I can play ten thousand such pranks, and profit by each: but should any sober reasoner force me to come to plain *literal* truth, I must at last acknowledge—that power to decree rites and ceremonies, and authority in matters of faith, are *royal prerogatives* belonging to the reigning king or queen, and to no other person or persons, man or collection of men, in the whole British empire.

No subject has been more betroped and befigured than the article of *inherent grace*. Scriptural writers speak figuratively of the religion of the heart—they call it *circumcision—dying—living—seed—creation*, and so on, and many divines, instead of reducing metaphor to meaning, affix gross notions to these terms, and cover them with grosser still, till one would think conversion consisted in the actual addition of some new bodily organs, or mental powers, when nothing perhaps is intended but the *belief of a truth*, or the *practice of a virtue*. Such preachers may use pretty figures of speech in their sermons: but, not having laid out a clear neat ground of reasoning, their figures resemble fen-flowers, lolling
hither

sifts only in viewing objects indifferently, for no other purpose than our diversion; as when in a rural

hither and thither in naked stinking mud. This is an idea of a very sensible Jesuit. . . . *Flores passim obvios, fætidos, despiciatissimos, in luto ipso, fimoque nascentes. Tarquin. Gallutius. in orat. 5. De concion. sacr. rom. i.*

Let a young student in divinity try his skill on the following example, from a book entitled, "The necessary use of tradition to understand and interpret the holy scriptures." "In my two former tracts concerning the independency of the church, and the necessity of an episcopal commission, I had the authority of the church of England to confirm and support what I advanced. But in those, which are to follow, I must confess, that *she* is defective. I can only say, that *she* has not expressly condemned any of these things, which I purpose to defend: but I cannot say, that *she* does at this time establish or direct the practice of any of them. However, *she* has given *her* clergy a rule by which they are to frame all the doctrines they are to deliver to the people, and the things I intend to treat of are such as I suppose myself obliged to teach by virtue of *that* rule. The

rule is this. Let all preachers take care, that they never teach any thing in a sermon, which they would have the people hold and believe, but what is agreeable to the doctrine of the old or new-testament, and which the *catholick fathers*, and *ancient bishops*, have collected from that very doctrine. By this rule all preachers are obliged to interpret the scriptures according to the *consentient* tradition of the *primitive* and *catholick fathers* in the *first ages* of the christian church, that is, the *fathers* of the *FIVE first centuries at least*. It is demonstrable that all priests in the church of England are to be guided in their sermons, writings, or controversies, by the holy scriptures, as interpreted and understood by the *catholick fathers and ancient bishops of the first five or six centuries*." See here, young spark! here is work for you! How many questions, all Tyro as thou art, couldst thou ask this glorious logician? Take him up on the phrase the *CONSENTIENT tradition of the first five or six centuries*. Do not allow the rationality of his argument from Gibson and Coke, who say, the Diocesan is the *sole* judge in so weighty a cause.

rural walk we look at the starry heavens, or admire extensive plains, and flowing rivers: this may be called a simple view of contemplation. The other goes farther, and consists not barely in seeing objects, but in looking at them so as to conduct and regulate our actions: so a traveller sees roads in his journey; so a man sees his friend to open his own heart, and ask his friend's advice; so a prisoner sees his deliverer to ask his freedom: this may be called a view of action or direction. Thus it is with the understanding; it has two functions, one a simple knowledge of objects, as of physical or metaphysical truths, called in the schools, *speculative knowledge*: the other a knowledge of objects in order to act by them, and to use them for a rule, and a guide, as when we know the nature of virtue, and the precepts of morality, the rules of arts, and the maxims of jurisprudence: this is what the schools call *practical knowledge*. Now here the understanding is spoken of not in the former, but latter sense, for the mysteries of the christian religion are not mysteries of simple contemplation, the scripture does not propose them for our diversion, nor to gratify our curiosity: but they are mysteries of practice, which we ought to know in order to act towards them, by embracing them with all the powers of our hearts, by receiving their impression and yielding to their energy; in one word, by making them the rule of our conduct. The apostle's proposition then means, That it is God, who by the interior light of his spirit opens the

a cause. Oppose his appello *Episcopum* with appello *Casarem*, and both with appello *Evangelium*. Tell him, *Ar-*

cus nimis intensus rumpitur.
Dr. Brett's Tradition necessary,
&c.

the eyes of our understandings to receive, as we ought, the truths of his word, thereby enabling us to judge of them, to love and follow them, and to make them the rules of our conduct. (8)

The proposition, thus explained, must be proved. This may be done directly, or indirectly; *indirectly* by producing divers passages of scripture, which represent the greatness of natural depravity, and the inability of man to convert himself. Such passages are very numerous, as where the heart is called an *heart of stone*. (9)—Where the prophet asks, *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil*. (1) A *direct* confirmation consists

(8) *The truths of religion are rules of conduct*. Some divines, zealous for the peculiar *doctrines* of religion, hold the eyes of their auditors in perpetual *speculation*, while others, to avoid this method, do nothing but lay down *rules of action*. Our best divines unite both. They neither turn all religion into dispute with the first, nor sink into the dulness of *mere* moralists with the last: but, considering all *doctrinal* divinity as tending to *practice*, and all practice as founded on principle, they prove each doctrine, and apply it to the tempers of the heart, and the deportment of the life. The scriptures teach practical divinity in this way. — *God loved us — If God so loved us, we ought also to love one*

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another. Thus doctrines become experimental and practical. Vid. *Joan. Gerhardi scholapietatis*.—*Jo. Hen. Maii Synopsis theologiæ moralis*.—*Joach. Just. Breithaupt Institut. theolog.*

(9) *Heart of stone*. Ezek. xxxvi. 26. An *insensible* heart, a mind, that has not profited by its former mistakes. See the context. “*Ceteræ animantes, ubi semel offenderint, cavent. Non vulpes ad laqueum, lupus ad foveam, canis ad fustem temere redibunt. Solus homo ab ævo in ævum peccat fere in iisdem.*” *Lipsius in lib. v. de milit. Roman. dial. 20.*

(1) *Accustomed to do evil*. Jer. xiii. 23. Mr. Cruden seems to give the true sense of this passage. “*Can the leopard*

consists of passages, in which our conversion is formally ascribed to God, and to the efficacy of his spirit, which are also very numerous. (2)

While

leopard change his spots, &c. It is as much labour in vain to endeavour to reclaim these Jews, who, by their continued *customary sinning*, have inured themselves to wicked practices, as to use means to take out the natural spots of the leopard." *Cruden's Concordance under the word Leopard.*

Accustomed to do evil. The prophet speaks here not of *natural*, but *acquired* defilements.

(2) *Confirm a proposition by producing divers passages of scripture.* A minister must attend to the *nature* and the *number* of texts brought in confirmation of a proposition. As to their *nature*, they ought to be passages, which are allowed on both sides to speak of the subject. This, however, is a very general rule, and subject to many exceptions. As to the *number*, two, or three, properly chosen, and aptly applied, are generally accounted sufficient, and preferable to a numerous collection. Our old divines, who abounded in reading, common-placing, disputing, and defending, often discovered a great want of judgment in arguing, by aiming to throw an inundation of an-

swers over their opponents arguments. They never knew when to leave off. They thought, the more good things the better. Sanders proved by *forty* arguments, that the pope was *not* Antichrist: and Whitaker proved by *forty* arguments, that the pope *was* Antichrist. A modern divine could put thirty-seven of them into a *corps de reserve*, and rout the pontifical army, if not absolutely destroy it, with *three*. Ignorance in doctrine, *superstition* in worship, and *persecution* in temper are full proofs of Antichrist. They followed the same method in quoting scripture, and yet very often left their arguments devoid of evidence. We have a supralapsarian divine, who in one quarto volume has adduced *above a thousand* passages of scripture, and yet is generally supposed not to have proved his point. *Huffey*, in his *Glory of Christ unveiled*. *MERE textuaries* are very apt to err in this way.

The excellent *Vitringa* lays down *four* rules of preaching on all doctrinal texts. 1. *State* the doctrine clearly. 2. *Prove* and illustrate it by parallel texts, and, if possible, by reasoning. 3. *Vindicate* it, if

While you are confirming this proposition by scripture, you may mix an *illustration* of it by reasoning, by shewing that our attachments to the world are so many and so strong, that supernatural grace is absolutely necessary to dissolve them; that the obscurities of our minds arising either from our prejudices, or passions, or old habits, or the colours, under which the gospel first presents itself to us, are such as render it impossible for us to judge rightly. This may be particularly inserted in the *indirect* way.

In the *direct* way you may also mix reasoning, by shewing, that the divine wisdom determines, our regeneration should be all heavenly—that neither flesh, nor blood, nor natural principles contribute any thing—that the new man, being the pure work of the holy spirit, renders us more conformable to Jesus Christ, for, according to S. Paul, *God has predestinated us to be conformed to the image of his son.* (3) When Jesus Christ came into the

if you think any of your auditors deny it. 4. Bring it home to the *heart*. *Op. tom. ii. Method. Homil. cap. vi.*

In order to apply the *second* rule a divine must be a GOOD *textuary*, well versed in *scripture*, and furnished with the skill of *selecting* and *applying* quotations from it properly. This *apodixis biblica*, as our divines call it, well managed, forces the assent of the mind as fully as the most evident mathematical demonstrations. “Per hanc enim, si rite instituat, animus non minus,

quam per evidentissimas mathematicorum demonstrationes, ita convinci potest, ut vel invitatus ad adsensum rapiatur.” In this Apollos excelled, for he mightily convinced the Jews, and that publicly, shewing *by the scriptures* that Jesus was Christ. Acts xviii. 28. *Buddei Isagog. l. post. cap. i. f. xviii.*—Vid. *Mublius de apodixi. Ab. Calovius apodix. artic. fidei.*

(3) *Predestinated to be conformed to the image of Christ.* Rom. viii. 26. Predestinarian divines often quote this

the world he came not in the ordinary natural way: but by a law above all laws in the world. He was made of a virgin, (4) formed by the power of the Holy Ghost. God declares, that christians *are born, not of blood, nor of the will of the flesh, nor of the will of man, but of himself*; (5) and on this account

passage to prove, that neither did S. Paul, nor do they, oppose absolute predestination against *good works*: but only against the *merit* of them. Calvin concludes his exposition of these words thus. Summa est, gratuitam adoptionem, in qua salus nostra consistit, ab hoc altero decreto inseparabilem esse, quod nos ferendæ cruci addixit: quia *nemo cælorum hæres esse potest, qui non ante unigenito Dei filio fuerit conformis. In loc.*

(4) *Jesus Christ was made of a virgin.* Mr. Claude's words are, De quelle *matiere* a-t-il été tiré? D'une *matiere impropre* et *contraire* meme a la naissance, de la substance d'une vierge. The reason for *translating* without the original circumlocution is plain.

Our author observed before, page 19, that on articles of this kind, *chastity should weigh the language.* Expressions, that are familiar, and proper enough in a foreign language, would sound harsh in a literal translation.

I have therefore endeavoured to give Mr. Claude's meaning without translating his tour of expression. As to the church of Rome, which abounds with impudent theology, sanctified by unchaste festivals, as that of the *conception*, and others, they may enjoy them for me. Pudet hæc opprobria. Et dici potuisse, et non potuisse refelli. See page 19, note 5.

(5) *Born not of blood.* Joan. i. 13. *Qui non ex sanguine.* ad. verb. *sanguinibus.* Enallage numeri. i. e. non ex humano femine; Hebraïsmus. q. d. fides non oritur ex generatione naturali, sed ex regeneratione spiritali; vel non ex sanguine, et genere Abrahami. Idem fere hic significatur quod, Mat. iii. 9. Ethnicos sc. fore adoptandos. *Neque ex voluntate carnis.* i. e. concupiscentia, et appetitu venenis naturali. *Neque ex voluntate viri.* Sc. adoptione; cum multos profelytos ambierunt admittendos in Israelitismum; et sic in fœdus, et filiationem.

count they are emphatically styled the children of God, and the brethren of Christ. (6)

In

(6) *Illustrate by reasoning.* “ 1 John ii. 3, 4. *Hereby we do know, that we know him, if we keep his commandments, &c.* Bookish christians think their knowledge complete, and that they cannot possibly miss the way to heaven; for they have many large volumes and discourses concerning Christ, thousands of controversies discussed, infinite problems determined concerning his divinity, humanity, union of both together, and what not? If the knowledge of these be all, religion is nothing but a little *book-craft*, a mere *paper-skill*. But if S. John’s rule here be good, we must not judge of our knowing Christ by our skill in books and papers: but by our keeping of his commandments. . . Observe 1. The conformity of our lives to the will of Christ, is the best character of our future condition. — 2. The knowledge of Christ doth not consist in a few barren notions, and sapless opinions. — 3. The great design of the gospel was not to give the world an indulgence to sin.” *Dr. Cudworth’s Serm. bef. Commons, 1647.*

This sermon consists of 82 quarto pages, and is that,

which Mr. De La Roche, and several other foreigners have mentioned as an example of the length of sermons at that time. *Bibliot. Rais. Juillet, 1734.* This sermon, however, is not equal in length to those of Dr. Barrow. Charles II. used to call the Dr. an *unfair preacher*, because he exhausted every subject, and left no room for any other person to write after him upon it. He preached a charity sermon before the Lord Mayor and Aldermen at the Spittal, in the delivering of which he spent *three hours and a half*. He so provoked the people in the Abbey by his tediousness, that they once played off the organ against him, and would not give over till they had silenced him. The Dean of Westminster durst not trust him to preach in the Abbey without seeing his sermon first, and once, after he had prevailed with the Doctor to deliver only the *first part* of one, which he shewed him, he was obliged to sit an hour and a half to hear that part. If a *Barrow* could not obtain attention for two hours, who can pretend to do so after him! One cannot help smiling, after this example of long windedness,

In confirming this proposition you may also illustrate it by some *examples*, as by that of the converted thief—that of S. Paul—that of the Jews, converted on the day of Pentecost, at the preaching of S. Peter, &c. In short, by any examples, in which the power of grace remarkably shone in conversion. (7)

The subject may be illustrated by *comparing* conversion with the almighty work of God in creating the universe, and you may remark in a few words their conformities and differences. (8)

You

ness in one of the first *mathematicians* of Europe, to hear a young ten-minute academic gravely “attribute the *length* of the man’s preaching in the barn in his parish, to his want of academical education, and particularly the *mathematical* part of it.” Why, the man in the barn in your parish, was preaching to people out of it, from . . . *hurry at Jericho till your beard be grown*. A very long subject, I’ll assure you!

(7) *Illustrate by examples.*

That excellent sermon, at the funeral of the Rev. Mr. John Corbet, preached by Mr. Baxter, chiefly runs on this method of illustrating. The text is “2 Cor. xii. the first 9 verses.—Observe 1. It is no new thing for the wisest and holiest of Christ’s ministers to be accused even by teachers of christianity.—2. Glorifying is in itself an inex-

pedient thing.—3. That, which is so inexpedient, may on just occasions become good, and a duty.—4. Divine revelations, acquainting the soul with heaven, are matters most worthy of lawful, humble, modest glorying.—5. There is a third heaven and heavenly paradise, where are the concerns and hopes of holy souls, &c. &c.” All these were exemplified in S. Paul, and the incomparable Baxter made a proper application of them.

(8) *Illustrate by comparison.*

“2 Pet. i. 15. *I will endeavour, that ye may be able after my decease, to have these things always in remembrance.*

. . . Death is here called a *decease*, in the Greek it is *εξοδος*, an *exodus*, a *departure*, a *going away* . . . Here is an allusion to the going of Israel out of Egypt. Hence we observe, that there is a lively

resem-

You may illustrate by its *consequences*, shewing the greatness and importance of the change wrought in men, when God opens the eyes of their understandings. (9)

The

resemblance between the *exodus* or departure of Israel out of Egypt, and the *exodus* or departure of a saint out of this life. — The Israelites went FROM a *strange* land, a land not their own. From much *employment*, and great *affliction*. From a *profane* country. — They went THROUGH the red sea, &c. — They went TO the land of *Promise*. To a *holy* country of their *own*. To a *pleasant*, and *plentiful* land, &c." *Serm. on the death of Dr. Lazarus Seaman, by Will. Jenkyn, 1675.*

Remark conformities and differences. Divines, who pursue the Cocceian method of preaching, are more than any others interested in this rule; for, as they make almost every person and thing in the old testament typical of Christ and his church, it very much behoves them to find conformities, and to point out differences between *type* and *antitype*. *Vitringa*, who is one of the most cautious of this class of interpreters, finds *nineteen* conformities between *Joseph* the type and *Jesus* the antitype, and *seventy* more between *Samson* and the *young lion* and *Jesus Christ* and S.

Paul. He enters, however, on these subjects with a profession of great coolness and caution. — "None should discuss allegories but *ingenious* and experienced men — and they should treat them *prudently* and *moderately*. — Some are too much delighted with their *own* speculations, submit to *no* rules, and apply true and false, evident and doubtful, and all the inventions of a luxuriant fancy to their subject, till they confound the demonstrable with the probable, and render the whole doubtful." Indeed nothing is more common than to see the fancies of these divines run away with their judgments! *Vitring. Ois. Sac. tom. ii. l. vi. cap. 20, 21, 22.* See before, page 161, &c. — and n. 4.

(9) *Illustrate by consequences.* Consequences ought to be fair, clear, natural, necessary, and rather to offer themselves than follow the invention of the preacher. All the vile consequences, which such firebrands as *Sacheverell*, *Milbourne*, and others, draw from their texts, are unparalleled insults on reason and sense, and unpardonable libels

The illustration may flow from *invidience*, by shewing, that Jesus Christ only has taught men this

bels on christianity itself.— S. Paul was *in perils among false brethren* at Corinth. It follows that “British *monarchy* and *episcopacy* are endangered by the act of *toleration*.” *Sach. Sermon at S. Paul’s, Nov. 5, 1709.*

Prov. viii. 15. *By wisdom kings reign, and princes decree justice. . . It follows. . .* “that *monarchy* and *episcopacy*, the *crown* and the *mitre*, have been *always* so mutually depending upon a reciprocal union and support, that the fall of the one drew after it the other, and the government of *the state* was *never* known to survive that of **THE CHURCH**.” That is to say, gentle reader, the *reduced* episcopacy of the *modern* anglican church supported the absolute monarchy of that *ancient* tyrant William the Conqueror. *Sackew. Sermon on political union.*

Isai. xiv. 21, 22. *Prepare slaughter for the sons and nephews of the king of Babylon for the iniquity of their fathers.* Consequently — “1. The *Presbyterians* were usurpers and rebels, and murdered Charles I. . . and did so, sacrilegious rake-hells as they were! when the nation enjoyed *religion* in *apostolical*

purity—*law* with just *liberty*—and *estates* and *fortunes* with *inviolable security*.” Consequently, “2. It is *just* to look upon the *children* of Presbyterians as *infamous*, and to make *them* suffer for the iniquities of their fathers.” And then consequently, “In the third place, such justice is executed upon the posterity of rebels for *lawful ends* and designs.” *Luke Milbourne’s Sermon on Jan. 30th, 1708, at S. Ethelburg’s.*

“1 Cor. xi. 16. *We have no such custom* (for a man to have his head covered, while he is praying) *neither the churches of God.* These words do vindicate the church of Corinth, and by returning to the text we shall defend *our own Corinth*, the *church of England*. . . The words do *consequently* infer both a confutation of the errors of *schismatics*, and likewise a condemnation of their practice. We begin with our confutation. But first, we must understand their *criminations* against our church, the principal are these, her *constitutions*—**EPISCOPACY**—*ceremonies*—and *liturgy*. We shall answer by way of appeal, namely, unto *custom*, &c.” Who ever looked under a Corinthian

this truth, that conversion is of God. (t) All false religions attribute this work to man himself;

rinthian *bat* for an *episcopal mitre* before! "It cannot be offensive, adds this fine reasoner, that a *child* after so much vile ugly aspersions cast upon *his mother*, should vindicate *her* honour, by whom, through the blessing and mercy of God, he hath his soul's spiritual birth and breeding," and we add, a good six or eight thousand a year for the accommodation of his body. —No, no, my Lord! nobody

blames your filial gratitude: but your logick, my Lord! your logick! *Presentment of a Schismatick, by Thomas Lord Bishop of Durham. Serm. at S. Paul's, 1642.*

To all such major-domo-reasoners, who have one sort of syllogism for a papist, and another for non-conformists, who buy in by one ballance, and give out by another, we say with *Prior*,

Can Syllogism set things right?

No. *Majors* soon with *minors* fight;

Or both in friendly consort join'd,

The *consequence* limps false behind.

Here follows, I think, a just and beautiful example of Mr. Claude's rule. "Psal. cxii. 9. *His righteousness endureth for ever, his horn shall be exalted with honour . . .* My text teacheth us that the charitable person is both a doer of *lasting good*, and that he is entitled to *lasting honour*. These are so far from being inconsistent with each other, that the one is almost a necessary consequent of the other. To this purpose I shall at present treat of the *relative engagements between ancestry and posterity*, and shew what the one is capable of doing, and how far obliged to do it for the other: that the for-

mer may, and is, in many cases, bound to provide for the future happiness of the latter: whose duty it is, in return, to express a just gratitude for such provision, by honouring the memories, extolling the good actions, and rightly employing the advantages procured for them by the care and bounty of their ancestors." *Relat. Engagem. bet. ancestry and poster. Serm. in King's Chapel, Camb. 1707, in commem. of Henry VI. the founder, by Dr. Snape.*

(1) *Illustrate by inevidence*, that is, by *obscurity*, and defect of evidence. Prov. xxvii. 1. Boast not thyself of tomorrow; for thou *knowest*

self; philosophy is not acquainted with this grace from on high. (2)

Finally,

not what a day may bring forth.—James iv. Ye say, To-day, or to-morrow *we will* go into such a city, and continue there a year, and buy and sell, and get gain. Ye ought to say, If the *Lord will*, we shall live and do this and that, because ye *know not* what shall be on the morrow.—Luke xii. 40. Be ye *therefore* ready, because the Son of Man cometh at an hour, when ye *think not*.—Jonah iii. The decree of the king and his nobles published . . . Let neither man nor beast taste any thing: yea let us turn every one from his evil way. *Who can tell* whether God will turn and repent?—Some doctrines are very *obscurely* revealed in scripture: *therefore* the *belief* of them is not essential to salvation. Christ said his kingdom was *not* of this world: *therefore* a *secular* frame of church-government is not a part of Christ's kingdom. The arguments in all these run on a *want* of evidence.

“ Heb. x. 36. *Ye have need of patience*. . . I shall, 1. *Explain* the nature of patience, and set down the chief instances, wherein it is to be exercised. — 2. *Propose* the *means* of obtaining it.—3. *Re-*

present the necessity of it.—4. Prove that *no* religion or philosophy furnishes men with such true and powerful motives as christianity does.” This last article is what Mr. Claude means by illustrating by inevidence. *Dr. John Moore's Serm. at Guild-hall Chapel, bef. the Lord Mayor and Aldermen, 1684. Patience and submission to authority.*

(2) *Philosophy was unacquainted with conversion.* Omnes Ethnici, qui ante Christum incarnatum scripserunt, quorum libros habemus, animales fuerunt, athei, impii, ambulantes in suis idolomaniis. Quapropter nihil miri est si tanta mysteria ignoraverint, eo tempore inter gentes silentio sepulta. Quamvis vero multa de moribus haud inscite, sed sapienter dicta, habeant, prout inficiari nolim, tamen sæpe vitium pro virtute, et contra virtutem pro vitio incipientibus et idiotis instillant. Homerus, Hesiodus, Pindarus, Aristophanes, Virgilius, Horatius et reliqui fabulatores, quia illi ignorerunt verum Deum, non poterunt vera dicere de hoc uno et solo vero Deo. Et profecto eo impietatis et dementiæ processerunt ut talia commiserentur de numine pec-

cata,

Finally, you may illustrate the subject by *the person who proposes it*, who is S. Paul. He had felt all its efficacy, fathomed, as it were, all its depth, and consequently could well speak of it. Or by *the persons to whom it was addressed*, the Ephesians, who had been reclaimed from the greatest superstition, that was among the Pagans, that is to say, the worship of Diana. (3)

The

cata, quæ coram juventute recensere me pudet. Tales inquam Deos, Deasque finx-

In cælo est meretrix, in cælo est turpis adulter.

De pietate in Deum Aristoteles nihil commemorat. Cicero in lib. de offic. fatetur, se tantum aliquam virtutis umbram reperisse. . . ipsoque sole clarius apparet, veram sapientiam apud ethnicos auctores neque quærendam, neque inveniri posse. Præf. ad Lex. Græc. Pætoris.

“ 1. The ancient philosophers ideas of natural religion were never assembled into one *body* of doctrine. One philosopher had one idea, a second another. Who does not see the pre-eminence of Revelation on this article? 2. The Pagan philosophers never had a system of natural religion comparable to that, which those *modern* philosophers have, who glory in contemning revelation. From that very revelation, which these philosophers affect to despise, they have extracted

erunt, quales civis honesta resp. nequaquam ferret.

the best and clearest part of their system. It was the gospel, which taught men the use of their reason. Philosophy has availed herself of this succour, and ascribed the invention to herself. 3. The heathen philosophers *mixed* their clearest truths with dreams and chimeras. (See *Cic. de nat. deor. lib. i.*) 4. What was pure among the heathens in natural religion, was not known to *many*, it could not be known to any except philosophers. The common people could not penetrate through the clouds, with which truth was covered, there wanted a short, plain, popular way; the gospel is such a way.” *Saurin. Sur les avantages de la revelation, tom. 3.* See these more at large in *Turretin*.

(3) *Illustrate by persons.* No method prevails more

The *manner*, in which S. Paul proposes this truth, must not be forgotten, it is in the form of a *wish* or *prayer*. *May God give you an illumination of the eyes of your understanding!* Which shews the necessity and importance of grace, without which all the other mercies of God would be rather hurtful than profitable. (4)

You

with some preachers than that of *dividing* their texts into the three parts of the person *speaking*—the persons *spoken to*, and the subject *spoken*. But this is a puerile way of division, and obliges the preacher to speak the same things over, and over, and over again. Mr. Claude's is a rule of *illustration*, not of *division*, although sometimes, it must be allowed, the *persons* in a text are so important, as to justify a division by them: but this happens very seldom.

Here follows an example of Mr. Claude's rule. Mat. xix. 16. *One came, and said unto him, Good master, what good thing shall I do, that I may have eternal life? . . .* This person chose a most proper subject—offered a question upon it with sincerity and submission—and addressed it to the proper person. . . The enquirer was a *young man*—a *rich man*—a *magistrate*—a *moral man*—yet a *worldly minded man*. *Dr. White Kennet's Spittal Sermon at S. Bride's, 1712.*

There are two incomparably beautiful sermons of Dr. Watts's, on the above text, entitled *The hopeful youth falling short of Heaven*, in which the subject is inimitably illustrated by persons.

(4) *Illustrate by the manner of the writer.* All the various forms, in which the apostles, suppose, proposed the gospel to mankind, afford topics of illustration. Sometimes S. Paul *witnessed to all, both small and great*. Acts xxvi. 20. 22. And at other times he *preached privately to persons of reputation*. Gal. ii. 2. Sometimes he *answered for himself cheerfully*. Acts xxiv. 10. And at other times he *declared the testimony of God in weakness, and in fear, and in much trembling*. 1 Cor. ii. 3. Some of his expressions are *argumentative*—some *gratulatory*—some *benedictory*—some in the form of a *prayer*—a *wish*—a *censure*, and so on. Each of these may be properly applied to illustrate.

You may also remark the *circumstances of time and place*; for S. Paul wrote this epistle, when he was in prison at Rome, when he was loaded with chains, and when the gospel was every where persecuted. (5) Under such forbidding circumstances,

(5) *Illustrate by circumstances of time — place — &c.*
 “The minister in his preaching serves himself of the judgments of God, as of those *ancient times*, so especially of the *late ones*, and those most, which are *nearest* to his parish; for people are very attentive at such discourses, and think it behoves them to be so, when God is so near them, and even over their heads.” *Herbert’s country parson, ch. vii.*

This is prefixed to a sermon of *Dr. Manningham’s*, preached in S. Andrew’s, Holbourne, on the late storm, 1703. From *Isai. xxvi. 9.* On this general principle our divines adapt their sermons to all sorts of circumstances, times, and places. The scripture affords a rich variety of subjects *profitable for doctrine — reproof — correction — and instruction — that the man of God may be perfect, thoroughly furnished unto all good works.*

The chief difficulty lies in making an apt choice, yet even an impropriety here will be forgiven, where the evident aim of the preacher is to produce the *moral good* of his

hearers. On the contrary, where an ecclesiastical trumpeter of sedition *soweth discord among brethren*, however exact his conformity to circumstances may be, he ought to be drummed out of the regiment; and if he warp the holy scriptures to serve his base purpose, he deserves, at least, a literary lash for his crime. The people of pleasure at Bath, assigned the government of the kingdom of amusements, not to a clergyman: but to a Nash. However, every body will forgive, and many will applaud a worthy rector of Witterham in Kent, for preaching a *sermon* at Tunbridge Wells, entitled *The regulation of play*, from *Prov. x. 23. It is a sport to a fool to do mischief: but a man of understanding hath wisdom.* For it is a good discourse, and calculated for the benefit of Tunbridge. By *Theoph. Dorington, 1706.*

A proper assortment of texts and titles of sermons, with times, places, and circumstances, in which they were preached, carries conviction along with it, while a heterogeneous association excites prejudices,

stances, the holy Ghost must needs display a mighty power in conversion. (6)

Secondly,

prejudices, risibility, suspicion and indignation in the readers of them. Text, titles, times, and places, are often severe satires on one another, and it is not a sufficient excuse, that the preacher twists his subject till he brings all right at last; for inaccuracy, if not ignorance, or duplicity, is on the face of the performance. Here follow a few examples.

Mr. *Sclater* preached a sermon *ad clerum* at Cambridge, 1653, from 1 Cor. xi. 19. There must be also *heresies* among you. . . What! heresies among a clergy sworn to orthodox *uniformity*! Have you ruined so many thousands of your fellow-christians for the establishment of penal sanctions, which after all do not answer the *only end*, for which you pretended to appoint them!

Dr. *Kennett* preached before the convocation in 1710, from John xiv. 27. *Peace* I leave with you. *Peace* left with an *episcopal Synod*! Alas! how many have found to their sorrow creeds and canons, and other instruments of cruelty in the habitations of these sons of Levi! If the text were intended for a *history* of the past, it was a bold false-

hood—if for a *description* of the present, it was an imposition. Were the English clergy in peace in 1710?—However, it may pass as a *prophecy*, for this venerable body fell asleep soon after, and have lain still ever since. Peace be with them!

Dr. *Blackball* published a sermon, preached 1704, entitled *The Lawfulness* of keeping Christmas, and *other* festivals, and unluckily pitched on a text, that not only says nothing about *Christmas*: but actually *condemns other* festivals. *Wo unto them*, that not considering the work of the Lord, rise up early in the morning to follow strong drink, and have the harp, and the viol, the tabret and pipe, and wine in their feasts. *Isai. v. 11, 12.* Had the prophet uttered these words among us on a Christmas day, they would have been picturesque and proper: but for a christian divine to quote them as *law* is astonishing!

Sir William Dawes was a great and good court preacher: but his choice was odd, when he preached three successive years 1699, 1700, 1701, before king William on *Hell torments*, from Mat. xxv. 41. The first sermon in Jan. 1701,

is

Secondly, to give an example of *propositions, including divers truths*, which must be distinguished from

is entitled the *eternity* of hell-torments—the second the *true meaning* of the eternity of hell-torments—the third the *objections* against the eternity of hell-torments. His majesty did not aspire, like James I. at the glory of understanding religion systematically. The same gentleman had the courage to preach before the queen at S. James's, 1706, from Prov. x. 19. *In the multitude of words there wanteth not sin: but he, that refraineth his lips, is wise*; and to publish the sermon under the title, “The danger of talking much, and wisdom of the contrary.” Whether this were a *censure* of the queen, who was sometimes very chatty, or a *compliment* to others at court, who were very reserved, I know not.

Mr. Cannell published a Sermon 1708, entitled The case of the pretender *stated*, from 1 Kings i. 5. *Adonijah the son of Haggith said, I will be king*. But how does the claim of a *legitimate* son of a reigning king *state* the case of one, whom the preacher himself calls a *foam-born imposture prince*, the pretended son of a fugitive tyrant, who had abdicated the throne?

Mr. Claude does not speak, in this rule, of times, places,

&c. in this view: but his rule needs no elucidation, and these remarks perhaps may be not altogether impertinent here. Those divines, who have written on these subjects, arrange these articles under what they call *adjunctive* arguments, that is, articles *adherent* to a subject, though not *essential* to it. By this method S. Peter proved, the apostles were *not drunken*, for it was but the *third hour* of the day. Acts ii. 15.

(6) Out of these various methods of illustration Mr. Claude would have the preacher *choose the most proper*, and not attempt to crowd all into one sermon. This would be surfeiting the guests with a confectioner's shop, or a fruiterer's stall, instead of regaling them with a polite well-chosen desert. There is a luxurious intemperance of thought and speech, as well as of eating and drinking; and frequently while we think we display our magnificence, we render nothing so visible as our indelicacy and ignorance.

All the old rhetoricians guarded their pupils against this luxuriance. Aristotle distinguishes *common* and remote topics from near, apt, and *proper* ones. How improper, says

from each other. We cannot choose a more proper text than the remaining part of the passage, which was just now explained. *That you may know*, says S. Paul, *what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.* The apostle's proposition is, That, by the illumination of grace, we understand the innumerable blessings, to the enjoyment of which God calls us by his gospel. Now this proposition includes

says he, would it be to celebrate the praise of Achilles, by declaring that he was a man—a hero—and went to the siege of Troy?—these were common to all the army.—Achilles should be praised for performing those actions, which were peculiar to himself. *Rhet. lib. ii. cap. 21.* Tully follows him, *de oratore. 3.* Quintilian does the same, and says, prudence without learning does more on this article than learning without prudence. *Inst. lib. ii. cap. i. vi. 6.*

Christians have inculcated the same. *Erasm. de Concionand. rat. lib. i.* Matthias *de rat. Concion.* and many more: but none speak more fully than *Ludovicus Vives.* “Christian preachers succeeded the ancient Pagan orators: but in a very dissimilar manner. As far as we excel them in subjects, so far are we inferior to them in a proper manner of discussing them. *Olim qui dicebant, erant callentissimi*

ufus, et totius prudentiæ communis: tractandorum animorum peritissimi artifices. Quí nunc dicunt, quam dispares, imperiti, ignari vitæ, imo etiam communis sensus. Nec cui rei quæ verba, quod genus orationis sit adhibendum norunt: omnia bene convenire omnibus rati. Sententias habent plumbeas, frigidas, jacentes, segnes, quæ animos dejiciant citius quam excitent. *Argumentatiunculas* colligunt ab exercitio scholastico, quæ ventilant quidam et titillant interdum: Nunquam feriunt aut cedunt. Nihil dicunt suo loco, nihil pro re, aut tempore; nec interesse existimant, saltitent dicentes an sedeant. Sed caput artis est decere quod facias. *De caus. corrupt. artium. lib. iv. De rat. dicend. ii. cap. 2. De decoro.*

This vice runs into all kinds of sermons, although one would think the bare names of them were sufficient monitions to preachers. We say

cludes many truths, which it will be necessary to distinguish. (7)

i. That

say nothing of 30th of January-fermons, nor of others of the same feather, they do not deserve it: but *assize-fermons*—*charity-fermons*—*commemoration-fermons*—*court-fermons*—*fast-fermons*—*thanksgiving-fermons*—*convocation-fermons*—*fermons ad populum*—*ad clerum*—*ad magistratum*—*wedding-fermons*—*funeral-fermons*—all seem to found in the ears of the preacher *caput artis est DECERE quod facias.*

The last sort, *funeral-fermons*, seem to be most notorious for this vice, or perhaps it may strike us most in these, because *literary mistakes* become *moral evils* in these cases. The following examples will explain my meaning. I take an ancient rodomontade, for I do not mean to offend any modern preacher.

It is a character of *Claudian Mamertus*, a german priest, written by *Apollinaris Sidonius*, Bishop of Clermont, about the year 470. Mamertus had written three books on the nature of the soul, and dedicated them to Sidonius, who rewarded him with these encomiums. “Mamerus possesses all the sciences in a supreme degree, the purity of his speech surpasses that of Terence, Varro, and Pliny.

He understood how to unite the terms of logick with eloquence. He judges like Pythagoras, he distinguishes like Socrates, is as clear as Plato, as embarrassing as Aristotle, as pleasing as Eschines, as affecting as Demosthenes. He diverts by a pleasing variety like Hortensius, he moves like Cethegus, he excites like Curio, pauses like Fabius, feigns like Crassus, dissembles like Cæsar, counsels like Cato, dissuades like Appius, persuades like Cicero. If we compare him with the fathers of the church, he instructs like Jerom, destroys error like Lactantius, proves the truth like Austin, elevates like Hilary, speaks as plainly and intelligibly as John Chrysostom, reproves like Basil, comforts like Gregory Nazianzen, as fertile as Orosius, powerful as Rufin, narrates as well as Eusebius, excites like Eucher, provokes like Paulinus, confirms like Ambrose.”—Is it any wonder that, when Mamertus died, Sidonius should be chosen to write his epitaph? Sidonius did it, putting in all he could think of. “He was, says he, the best of bishops; though he was only a priest he did the functions

1. That the gospel is a *divine vocation*, a loud voice, which cries, *Awake thou, that sleepest, arise from*

functions of a bishop, his brother had the honour of the bishoprick, and he had the care of it. He was a three-fold library, Greek, Latin, and Christian; he was orator, logician, poet, author, geometer, musician. He

knew how to solve difficulties, destroy heresies, compose hymns and songs in honour of the Lord, &c." *Du Pin. Bibliot. tom. iv. secle 5.*

To all these fine things we have only one word to add:

A vile *encomium* doubly ridicules.

There's nothing blackens like the ink of fools.

A *wit's* a feather, and a *chief* a rod,

An *honest* man's the noblest work of God. POPE.

(7) *Some propositions contain divers propositions, which must be distinguished from each other.*

Some of our divines lay out their matter in *propositional form*. "Psal. i. 23. *Whofo offereth praise, glorifies me; and to him that ordereth his conversation aright, will I shew the salvation of God.* . .

In these words we may observe *four* things. 1. That God is to be *glorified* or honoured in all our actions. *He glorifies me.*—2. That, more particularly, upon occasion of any *great mercy*, any *remarkable blessing*, or *signal interposition* of providence on our behalf, we ought to shew forth his *glory* by the most publick acknowledgments, by the *heartiest praises* and thanksgivings to him. *Whofo offereth praise glorifies me.* 3. That he, who will return thanks to

God *acceptably* for past mercies, so as to *glorify* him indeed, must for the future *live suitably* to that profession he pretends to make of his sense of God's providence *governing* the world, and of his entire dependence upon it. To him *that ordereth his conversation aright.*—4. That to them, who thus order their conversation aright, here is a *promise* added of yet farther blessings. *I will shew them the salvation of God.*" Dr. Sam. Clark, *bef. the House of Commons, on a thanksgiving day, 1709.*

Others retain the thing without the form. "2 Tim. iii. 5. *Despisers of them that are good.* . . We have *three* things to consider.—1. That *honour* and reverence which is due to good men.—2. That *contempt*, which they do really meet

from the dead, and Christ shall give thee light. Therefore it is said in the fiftieth psalm, *The Lord hath called the earth, from the rising of the sun, to the going down thereof.* The church is not a rash tumultuous assembly, produced by hazard, as many societies seem to be. It is not an human society, which reason and natural interests have associated. It is a society, that has God for its author, for it is his word which calls, and his command that assembles us. (8)

2. It

meet with.—3. The heinous *injustice* and impiety of all such contempt.” These are propositions contained in the text, and expressed without scholastick form. They would in this form run thus.—1. Honour is due to good men. 2. Good men usually meet with contempt.—3. It is unjust and impious to contemn good men. *Norris's practical discourses. vol. iii. serm. 6.*

Others again, without any formal division at all, deduce from a text one general proposition, and compose the rest of the sermon of propositions included in that, which they first laid down. “ Luke xxii. 36. *He, that hath no sword, let him sell his garment and buy one.* . . . Presently after, Christ said, *Put up thy sword. He that taketh the sword, shall perish by the sword.* If we examine the circumstances of these two texts, both together may teach us the whole *christian doctrine of war*, what

use of secular arms the gospel permits, what it condemns. . . . Notwithstanding the evangelical precepts of meekness, patience, forgiving, blessing, and praying for enemies, still the warlike furniture, and use of just arms, is in all ages of christianity *lawful*, in some exigencies a *duty* more incumbent than the very arts of *peace*, &c. &c.” Propositions to confirm this doctrine make up the rest of the sermon, and had the preacher (but he was a Lord Bishop, and taught passive obedience on pain of damnation.) confined the use of the sword to *civil* matters, the *matter* of his discourse would have been as unexceptionable as the *manner* of it. *Sprat, Bp. of Rochester, bef. Artillery Company, 1682.*

(8) *Christians are assembled by God's command.* It is pleasant enough to see the dexterity of some violent passive-obedience men. When it

2. It is a vocation wherein God proposes something to our *hope*, for which reason we are said to be *begotten again to a lively hope*. (9) This may be discussed either in opposition to a vocation of simple *authority*, where we are called to service without any recompense proposed; thus princes frequently command their subjects: or in opposition to a *seduction* to sin, which punishes our services with death, *The wages of sin is death*, says S. Paul. These words

their interest, and they are uppermost, *Let every soul be subject unto the higher powers, they that resist shall receive damnation*. When the Papists or Presbyterians get into the saddle, then *We ought to obey God rather than men*. The artful Atterbury pleaded for the one, and provided for the other, in the same sermon, as General, afterwards Lord Stanhope, observed in parliament. This bishop has had too many disciples. Our best divines explain both these sorts of texts by laying it down as a rule, that Christians ought to submit to civil governors in all things, *not incompatible* with their duty to God. Mr. Claude has assigned the reason above. No inferior governors can supersede the authority of God. See *Bayle. Atterbury, M. M.*

(9) *A lively hope*. i Pet. i.

3. *Spes viva pro spe vitæ ca-*

*Spes fallax, spes dulce malum, spes summa malorum.
Solamen miseris, qua sua fata trahunt.*

Credula res: quam nulla potest fortuna fugare, &c.

pitur: (inquit *Calvinus*)
quanguam videtur tacita esse
antithesis inter *spem*, quæ in
regno Dei incorruptibili defixa
est, et inter *spes* hominum
fluxas ac evanidas.

A lively hope, in opposition to that expectation of success, which animates a *bad* man in his pursuits, and which sooner or later is always disappointed. “*Certo divitias sibi negotiator proponit, miles sperat vincere, prædo lucrari, scortator fallere. Interim subita quædam singulis intervenit calamitas, quæ negotiatorem spoliat, militem interficit, mercatorem mergit, in vincula conjicit prædonem, prædit scortatorem. Quorum omnium appetitus una cum spe occidunt sua.*” *Maxim. Tyr. dissert. 37.*

See that pretty poem of an uncertain author in Scaliger. *Catale. lib. i. 18.*

words represent Sin as a tyrant, who calls us to obey him in order to destroy us. Or it may be considered in opposition to our *natural birth*, which introduces us to a scene of numberless distresses and miseries. All these vocations are either uncomfortable, or hopeless, or dangerous, and tending to despair: but the call of the gospel is a call to hope, not like Adam's, when God called him to be judged and condemned; *Adam, where art thou?* but like Abraham's, when the Lord said to him, *Get thee out of thy country, and from thy kindred, and I will give thee the land whither thou goest*; not like that, which Isaiah addressed to Hezekiah, *Set thine house in order, for thou shalt die*: but like that, which Jesus sounded to Lazarus, *Lazarus come forth*.

3. That this call proposes to our hope an *inheritance*, not a recompense proportioned to our merit: but a good, which God as a father bestows on us in virtue of adopting grace; (1) a good, which we have by communion with Jesus Christ, for we are *heirs of God*, only as we are *joint-heirs of Jesus Christ*. Farther, this is an inalienable inheritance, which we ourselves can never lose, and of which no other can deprive us. The ancient Jewish inheritances could never pass from families into foreign hands. This is an inheritance, in fine, in opposition to that felicity, which God gave Adam as a hireling, under the title of wages,

(1) Rom. vi. 23. *The gift of God is eternal life.* Solent reges egregiis militibus præter stipendium dare coronas, laureas, honores. His donativis

comparativam æternam, non quod non deur bene meritis, sed quod *multo sit major merito*, quippe res æterna et cœlestis. *Crotius. in locum.*

wages, and not as a son, under the title of inheritance.

4. That this is a *heavenly* inheritance, (for so must the last word *saints* be understood—in *sanctis*, in *holy* or *heavenly* places.) The apostle intends not only to point out the nature of divine blessings, which are spiritual and heavenly: but to signify the *place*, where we shall possess them, heaven, the mansion of the majesty of God. (2)

5. That these are blessings of an *infinite abundance*, of an *inexpressible value*, for this is the meaning of these terms, *The riches of the glory of his inheritance*, a way of speaking proper to the Hebrews, who, to express the grandeur or excellence of a thing, heap many synonymous expressions on each other. Thus the apostle to represent to the Corinthians this same felicity, of which he speaks here, calls it *A weight of glory excellently excellent*. (3) And in this chapter, a little after our text, he speaks of *the exceeding greatness of his power, the working of his mighty power*. (4) Here then the *riches of the glory*
of

(2) *Riches of his inheritance in the saints.* Εν τοις αγιοις. In sanctis. The term is usually taken for the *inhabitants*; Mr. Claude takes it for the *habitation*. Perhaps this sense of the word may be justified from its use in Hebrews, ix. 12. where Christ is said to enter εις τα αγια into the holies; alluding, no doubt, to the temple-partitions at Jerusalem.

(3) 2 Cor. iv. 7. *More* *Hebræo*, say the commentators,

Καθ υπερβολην εις υπερβολην.—Mire supra modum. *Erasmus* --Supra modum in sublimitate. *Vulg.* — Excellenter excellens. *Boza* — Secundum excellentiam, in excellentiam. *Alii.* — *Far more exceeding.* — *Weight of glory.* Βαρως δοξης. Allusio (inquit *Cameron*) ad Hebræum et Chaldæum nomen gloriæ. Chabod et Jakar.

(4) Eph. i. 19. *Quæ sit supereminens illa magnitudo potentia.* In nobis resuscitan-
dis.

of his inheritance, signifies the value, the excellence, the abundance, the plenitude of this inheritance.

6. The

dis. *Secundum efficaciam roboris potentiae suæ.* Loquendi formula vehemens, et sublimis. Videtur Paulus hic synonyma congerere, ut rem adseverantius affirmet.

A way of speaking proper to the Hebrews—that is an *Hebraism*. These *isms*, or peculiar ways of speaking, are objects well worth the attention of students. Some are peculiar to a language—as Gallicism — Anglicism — Grecism -- Hebraism—Others are peculiar to the natives of certain *districts*, all using the same general language, as Atticism—Æolicism—&c.—Others belong, strictly speaking, to people in peculiar *circumstances*, as hellenism, the Greek of a native Jew, who thought (so to speak.) in Hebrew, and spoke or wrote in Greek.—When these modes of speech affect only a *literal* construction, grammarians undertake the arrangement and explication of them, and some make them very numerous, while others sum them up into only four sorts—ellipsis — pleonasm—syllepsis —hyperbaton—“ In defectu ellipsis—in exuperantia pleonasmos—in discordia syllepsis—in ordine perturbato

hyperbaton — ceteræ figuræ antiptosis—prolepsis--synthesis—appositio—evocatio—synecdoche — monstrosi partus sunt grammaticorum.” *Sancitii Minerva, lib. iv. cap. 1.*

Where peculiar tours of expression affect the passions, they fall under the notice and direction of rhetoricians. The *pleonasm* seems divisible into two parts, a reduncancy of *thought*, and a redundancy of *expression*. If we compare idea to soul, and language to body, we may venture to say, in a *pleonasm of thought* the soul is too big for the body, and in a *pleonasm of language* the body is too big for the soul. A wordy writer of poor genius resembles a huge awkward clown, and his sentences hang like the rustic's lolling head and kimbo arms. On the contrary, a writer of fine genius will always find under an afflatus of thought an exceeding penury in language, and his every word, like every atom of the body of a *man of soul*, will more than speak and sparkle, effecting that in an auditor, which no language can produce. It would be easy to exemplify these remarks: but it may be more material to observe the impor-

6. The apostle would have us *know* the admirable greatness of this hope, for all our deviations from

importance of an attention to articles of this kind in a student of holy scripture.

There are several words in all languages, which have, if I may be allowed to call it so, a kind of *vernacular* pleonasm. Thus Lev. xvi. Azazel—Ez Azal, Caper abiiit — The *scape-goat*. A thousand ideas belong to this term, which would never enter the mind of a foreigner, who understood the Hebrew language: but knew nothing of the history, religious notions, ceremonies, &c. of the Jews. Words of this kind must be traced from primary to secondary uses, and so on from use to abuse, till we come at the precise idea of the writer. The same words, therefore, will sometimes stand for ideas directly opposite, and signify as differently as to *blefs* and to *curse*. Job ii. 9.

In such words the sense is not to be made out by etymology. Derivation, construction, accent, all are in vain. There was a collection of ideas in the mind of the writer when he made use of a word, and we must endeavour to collect from history the same ideas, and to unite them, if we would enter into his meaning of the same word, for

there is a pleonasm of thought. The Greek word *anathema* is equal to the Latin *facere*, to the Hebrew word, which we render *holy*, and to our English term *devote*. Menesius, a Monk, who wrote on accents, observing that *anathema* was sometimes spelt with an *eta*, and at other times with an *epsilon*, pretends, that the *accent* determines the value of the term; as if no Greek copyist ever made a mistake in spelling! According to his rule *anathéma* means God *blefs* you! and *anáthema* the direct contrary. The truth is, the meaning of these terms can never be settled by the terms themselves: but circumstances must determine the sense.

On such principles as these, many seeming difficulties are removeable. We read Gen. vi. 4. There were *giants* in the earth.—Deut. ii. 20. *A land of giants*. iii. 11. 13. &c. —Hence the popular notion, that the scripture confirms the tradition of the gigantick, enormous size of the first fathers of mankind, or at least of a part of them. Our translators have rendered *seven* Hebrew words by the *one* English term *giant*. A learned friar in the Roman church examines

from virtue, and attachments to the world arise only from our ignorance of this glory : when we become acquainted with it, it is a chain that fastens, an attractive which allures, an invincible force that renders itself governess of all our affections. An ancient poet tells us of a golden chain, which his Jupiter let down from heaven to earth ; this thought may be sanctified, and applied to this subject, by saying, that the divine hope of our calling, and the riches of the glory of this inheritance, which God has prepared for us, is a golden chain descending

examines them all—(Nephilim—Gibborim—Enacim—Raphaim—Emim—Zuzim—Zamzummim—) and proves, that the inspired writers meant to say *great* men, not men of prodigious carcases, exceeding the modern race of mankind in height, bulk, and so on : but men of great knowledge, or great piety, or great courage. —“ Virtute, sanctitate, animi magnitudine, constantia, ac bonis operibus gigantes erant, omnibus que mirabiles.” He observes, from Cardinal Baronius, that S. Christopher, who is described in the Roman church by an image of a monstrous size, is so represented on account of his great and eminent virtue. He thinks Ninus, king of Babylon, the father of Nimrod, was a man of eminent virtue, and was

represented in after-times as such by the huge image of Bel. *Boulduc. Eccles. ant. legem. lib. i. cap. 8, 9.*

All this is not improbable, because not unnatural. It is much easier to believe, that in the ruder ages of the world people expressed eminence of sense by vastness of size, than that mankind were really as bulky as elephants or whales. A man of great piety and utility was probably represented by a huge proportional handsome image—and one of great impiety by a huge hideous distorted figure. This is not the place to speak of the giants in Guildhall, or of the occasion on which punch, and other harlequins, became political books for the use of the British populace.

descending from heaven to us. Similar to this is Christ's saying to his apostles, *I will make you fishers of men.* When they cast their mystical line into the sea, the wide world, they took an infinite number of fishes: but the hook, which alone rendered them successful in their divine fishing, was this great hope of the calling of God, *these riches of the glory of his inheritance in the heavens.*

7. Finally, The apostle means that the knowledge, which we have of this matter, comes from *divine illumination.* It can come from no other influence, as we have already seen. It comes also infallibly from this, and when God illuminates us, it is not possible that we should be ignorant of what he designs to inform us of. (5)

There

(5) Our author expounds S. Paul, agreeably to his own ideas of the plan of redemption, according to the calvinistick system; and, I dare say, some young spark will (as usual.) very gravely affirm, that we are more enlightened than our predecessors—and that, were Mr. Claude alive now, and had he read the admirable writings of our Tillotsons, Hammonds, Sherlocks and others, he would adopt the Arminian system of divinity, adopted now by almost all leading divines. Before any young student presumes to tax all our old Calvinist divines with ignorance, inattention, and error, I would wish him to study the human

heart, deceitful above all things, and desperately wicked, and afterward to weigh the following facts.

1. Arminianism was introduced and accredited in this country by men of very suspicious views, and still more suspicious abilities. King James I. and Bishop Laud, were two of the weakest and wickedest of mankind, and under their auspices this system of divinity was imported, planted, and nourished.

2. The duplicity of King James in this affair affords a strong presumption that he only considered religious systems as instruments of government. While he favoured Arminianism here to depress the

There are some propositions, which must be considered in *different views*. For example, let

the Puritans, he sent deputies to the synod of Dort, to oppose the Dutch Arminians, and to suppress Arminianism in the United Provinces. *Oldmixon's history of the reigns of the Stuarts*.

3. All the fine things that these fashionable divines have said of one another, all their *sesquipedalia verba* amount to no more than their own opinions of one another, which tell for nothing in argument. Monsieur Le Clerc declares to all Europe, that Arminianism was supported by *les plushabiles gens de l'eglise Anglicane*. Was this foreign Arminian reviewer so well acquainted with the other *habiles gens*, on the Calvinistick side, as to be able to justify his comparison? Tillotson, and others of his time, were smooth courtly men, who knew their own interest, and understood how to accommodate events to their own political views: but were they great and good divines? I trow not.

4. These leading divines have not yet been able to determine what system of divinity is laid down in their own articles. Dr. Whitby says, they are Arminian articles.—Dr. Edwards says, they are Calvinistick articles.—And other

doctors say, they are both. Had they been the articles of Plato's faith, it would have been determined long ago—but now these glorious criteria of orthodoxy, these guardians of christianity, these, that are to be read, believed, subscribed, and defended by all the established clergy, these very confessions cannot be made to confess what they execrate, and what they establish. I am not pleading for or against Arminianism. I am only observing the folly of those, who put *fashion* for argument. The theology of Plato—that of Philo—that of S. Thomas Aquinas—that of Aristotle—that of Calvin—and that of Arminius and Bishop Laud, have all been in vogue in their turns. Each was once modern—and fashionable—and wise—yea, wiser than that of any predecessor no doubt. Let a divine adopt what system he will, if he choose any on his own examination, I venerate him: but I have no patience with those, who cover their own stupidity, pride, or laziness, with a pretended humble acquiescence in the unexamined opinions of men, who very probably never examined their own opinions themselves:

let us take these words. Psal. lxix. 21. *They gave me gall for my meat, and in my thirst they gave me vinegar to drink.* This passage must be considered in four different views. 1. In regard to David. 2. In regard to Jesus Christ. 3. In regard to the church in general. 4. In regard to every believer in particular.

So again in these words. Psal. cxxix. 2. *Many a time have they afflicted me from my youth: yet have they not prevailed against me.* These words belong as to the Jewish, so to the Christian church, and must be applied to both. In short, it is the same with all typical prophecies. (6)

Of

but professed those, which lay nearest at hand, and best suited their base secular interests. *My soul, come not thou into their secret!*

(6) *Some texts must be considered in different views.* This mode of considering a text opens a wide field of contemplation, and affords a rich variety of matter. Here follows an example from one of our old divines.

Search the scriptures. John v. 39. This command regards the *scriptures* themselves; the *first* article of discussion, therefore, is the *number of the canonical scriptures*; for our Saviour does not mean to say, Study *all* writings: but study the *inspired* writings.

2. The command is to be considered in regard to the *persons*, to whom it was ad-

ressed, whether to the learned, or to the illiterate, or to both; the second article of discussion, therefore, is the *translation* of the scriptures into vulgar tongues. Search them *critically*, ye learned! search them *safely*, ye poor! the essentials of religion are plain.

3. The text is considerable in regard to the *end*, for which the search is to be made. The third article of discussion, therefore, respects the *authority* of scripture to determine a question.

4. The text is considerable in regard to the *character* of these writings; hence the necessity of discussing the *perspicuity* of holy scripture.

To these are added two more views of the subject, which naturally produce two questions,

Of propositions, which have *degrees* to be remarked, take this example. *And the Lord said, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their task-*

questions. 1. *De interpretatione.* Is scripture to be interpreted by the pope, or by councils, or by creeds, or by itself? 2. *De perfectione.* Hence the question of *traditions, &c.* *Whitakeri opera theol. tom. i. De Sacr. Script.*

I cannot help remarking here that embarrassment, into which zeal for human formularies, and confessions of faith, has thrown our reformed ministers. We reprobate the infallibility of the pope, and claim a right to judge scripture for ourselves. If this claim be good, we have a right to reform; if it be doubtful, we ought to return to Rome. The popish writers object against protestants in general, that the reformed churches require of all their ministers an implicit faith in creeds, composed by their synods; and this objection was urged with great force by Bossuet, Bishop of Meaux, against Mr. Claude in a private conference; as it has been often since against other churches by successive writers. See *Guillot de Marcilly Relat. d'un Voyage en Hollande. Confer. avec M. Claude, par I. B. Bossuet.*

I have never yet seen, nor do I ever expect to see a good answer to this objection. Mr. Le Clerc, who pretends that "the ministers of the established church of England, have no reason to complain, on this article," is yet obliged to own, that "when the christians *great charter*, the holy scripture, is taken away, and people are obliged to *subscribe another rule of faith*, a separation becomes necessary." Now where is the difference, I should be glad to know, between the conduct of a pope who gives his church the meaning without the book, and that of the head of a reformed church, who gives his community the book, and with it the fixed meaning, in which all the members are obliged to understand it? The balance is in favour of the pope, who spares us the mortifying necessity of comparing bible and creed, and so of reasoning ourselves either into the inconveniencies of poverty, or the guilt and misery of prevarication. *J. Le Clerc. Bib. anc. et mod. tom. v. an. 1710, part ii. art. 3.*

task-masters: for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians.

Exod. iii. 7, 8. The propositions contained in this text, one touching the *affliction*, and the other concerning the *deliverance* of the people of God, must be considered according to their different degrees of accomplishment. For

1. They were accomplished in the servitude and deliverance of Israel from *Egypt*.

2. In the divers servitudes and deliverances, which afterward befel Israel, particularly in that of *Babylon*, which was a second *Egypt*.

3. They have been accomplished in a more excellent sense in the servitude and deliverance of the church at the coming of *Jesus Christ*, and at the preaching of the *gospel*.

4. In the deliverance of the church from the bondage of *Antichrist*.

5. And finally, they are yet to be fulfilled in the last and great deliverance at *Jesus Christ's second coming*. (7)

In

(7) *I will deliver them out of the hands of the Egyptians.*

“ The delivery of the Jewish people out of Egypt, is the most wonderful prodigy of the old testament. God mentions it a thousand times in the scripture, he speaks of it, if I may be allowed the expression, with a kind of complacency; he relates it as the most shining proof of the strength of his all-powerful arm. . . . It must be allowed, that this delivery out of Egypt, covers and represents other deliverances. The

authority of S. Paul, 1 Cor. ii. 10. that of all tradition, and the prayers of the church, oblige us to consider it as a type of the freedom which the christian obtains by the waters of baptism, and his delivery from the yoke of the prince of this world. The Revelation mentions another use of this delivery, by shewing those, who have overcome the beast, singing the song of Moses the servant of God, and the song of the lamb. *Belles Lettres, vol. 2.*

In like manner discuss these words of Isaiah, quoted by S. Paul, *Behold me, and the children, whom the Lord hath given me.* Heb. ii. 13. The first degree of the accomplishment of these words was in *Isaiab* and his children; the 2d in *Jesus Christ* and his disciples at the *first* preaching of the gospel; and the 3d in *Jesus* and his followers at the *last day*, when he shall present us to his father to be glorified. (8)

The same may be said of Ezekiel's vision of the bones, which rose from the dead, for it has *three* degrees of accomplishment. 1. In the deliverance of the *Jews* from their Babylonian captivity. 2. In the deliverance of the *church* by the ministry of the gospel. 3. In the last *resurrection*. There are many passages of scripture, which must be explained in this manner. (9)

In regard to those propositions, which seem *inconsiderable*, when taken in a general sense, but which are very important in a particular explanation, they may be exemplified by these two passages. (1)

Pfal.

(8) *Behold me, and the children, &c.* Heb. ii. 13. *Ecce ego et filii.* A me sanctificati; subintelligenda quæ porro sequuntur in propheta (Esai) *erunt in signum, et in portentum Israeli.* Hæc Christo accommodat apostolus, in quem velut scopum omnes prophetæ spectant.

(9) *Vision of the bones.* Some think our Lord alludes to this vision of the bones, Mat. xxiv. 31.—See Ezek. xxxvii. 9.

(1) *Some inconsiderable propositions may be rendered important by explication.* Of this kind are the following. “ 2 Kings iv. 38. *And he said to his servants, Set on the great pot, and seethe pottage for the sons of the prophets.* I am to preach to a mixed congregation of clergy and laity, my text, *Janus like, hath two faces, the first respects you, my brethren of the clergy, the other the laity.*

1. To the clergy I preach
hof-

Pfal. xxxvii. 3. *Inhabit the land.* At first sight, it seems as if there was nothing in these words, never-

hospitality . . . from the law of nature . . . from scripture . . . from examples of good men, particularly from this of Elisha.

2. To the *laity* I preach *justice*; for if you do not pay your dues, how can your ministers enlarge their tables, and be given to hospitality?" *Cornwallis's Sermon on hospitality, preached at a visitation at Tunbridge, Kent, 1708.*

"2 Kings ii. 11, 12. *My father! my father! the chariot of Israel, and the horsemen thereof!* This is a metaphor taken from war, and so very aptly bestowed upon a champion of the church militant: Elisha intended by this to express Elijah to be the great strength, defence, and support of the kingdom." &c. &c. *Dr. Gower's Sermon on the death of Bishop Gunning, preached at Ely Cathedral, 1684.*

"2 Sam. iii. 14. *Died Abner as a fool dieth?* 1. The person, Abner, an eminent man. 2. His sufferings, he died a violent death. 3. The consequences, Kings lament such deaths." *Dr. Lloyd's Sermon, at the funeral of Sir Edmund-bury Godfrey, 1678.*

There is, I confess, a good deal of ingenuity discovered in sermons of this kind, and

in compliance with the general laws of translations, I have inserted these to illustrate the meaning of my original author: but, it should seem, there wants as much prudence to apply this rule as Mr. Claude himself discovers of genius in laying it down. Had I been in Ely cathedral, when Dr. Gower preached Bishop Gunning's funeral sermon, I should have muttered to myself—“England's militant champion! What's become of Dr. Heylin's hero, S. George of Cappadocia? Knights of the Garter! is your patron dead?—God help Old England, if the late Bishop of Ely was the strength, defence, and support of it.—Have not such as he, Austin, Dunstan, Anselm, Thurstan, Becket, Longchamp, Bonner, &c. been the disgrace of it?—Perhaps the Doctor means to sanctify the old outcry, *No bishop, no king.* But what would Smectymnus say to this? He would exclaim, “*Os durum!* Is the state dependent on the church? The Monarchy of our kings, and the liberty of our people, are they supported by the hierarchy? Bellarmine says, It is so.—And I say it is not so.—And where is Bellarmine now?”

Had I heard the good Cornwallis

nevertheless a particular explication will discover many excellent truths in them. (2)

So again Prov. xv. 3. *The eyes of the Lord are in every place, beholding the evil and the good.* In the general notion of this proposition, which only regards the omniscience of God, there does not seem to be any thing extremely important: but if you descend, as you ought, to particulars, you will perceive,

1. A providential knowledge *regulating* and determining all events, and directing them to their ends.

2. A

wallis give orders concerning the *great pot*, my unrighteous fancy, I fear, would not have been bounded by the sober reasoning of the social preacher, probably, I should have been discussing all the while a few impertinent questions, published much about the same time by *Dr. Rammazzini*, professor of physick at Padua. "What makes it so difficult a thing for a man to acquire a great reputation by his learning, and at the same time to enjoy a good state of *health*? Why are most clergymen, who spend a great part of their time in study, though they be well accommodated, generally disinterested, thoughtful, and *lean*? Why are those, whose minds are taken up with pious thoughts, and divine meditations, although they go barefooted, and profess great austerity, fresh-

coloured and lusty, *fat* and fine?"

(2) Psa. xxxvii. 5. *So shalt thou dwell in the land. Inhabita terram significantius loquitur quam si promitteret justos tuto habitaturos in terra. Nam perinde est ac si eos in rem præsentem adducens, in possessione locaret. Cæterum his verbis diuturnum fore illorum statum pronuntiat: quia etsi hospites et inquilini sunt in mundo, Dominus tamen sua manu eos protegit, ut secure quiescant. Quod rursus confirmat proxima particula *pascere fideliter*. Nam dei custodia fretus sine cura et anxietate quiescere ipsos jubet. Calvinus in Psa. xxxvii. 3.*

Seemingly *inconsiderable* propositions are frequently met with in scripture no doubt, but alas! how often abused! The reputation of being a man of pene-

2. A knowledge of *approbation* in regard to the good, and of *condemnation* in regard to the wicked.

3. A

tation—The love of the marvellous—The childish desire of sparkling in the eyes of beholders—with a thousand other depravities infnare a publick speaker here. Mr. Claude's rule therefore should be observed with the utmost caution, otherwise we shall soon find brilliant pearls hid in scripture-field, which the holy Ghost never deposited there. We shall view texts of scripture as a vulgar eye views luminous bodies, ascribing those radiating crowns to them, which are only formed by our own eye-brows. Sometimes we are led astray by a too close attachment to the *letter*; therefore Origen, because his bible told him that some made themselves eunuchs for the kingdom of heaven's sake, actually castrated himself. (*Euseb. Eccl. Hist. lib. vi. cap. 8.*) Sometimes a *translation* misleads. Hence Justin Martyr, Athenagoras, Clement of Alexandria, Lactantius, Tertullian, and many of the fathers, both Greek and Latin, using only a Greek version of the old testament, and reading in Gen. vi. 2. that *the sons of God*, (in their text, *the angels of God*) took wives of the daughters of men, thought the angels of heaven fell in love with the daughters

of men, and carnally conversed with them, and thence, say they, sprang the *giants*, which were of old men of renown.

Sometimes these and such like things lead honest men astray, but oftner *self conceit*. A certain author takes the one and twenty verses of Obadiah's prophecy, and by *the light of his meditations, even the vision, which God by his spirit revealed in his understanding*, swelled the prophet into a large quarto size; and well he might, when by Edom he "understood the Romans—the Normans—the Danes—the Manichees—the Marcionites—the Papists—the Anabaptists—the family of love—Hereticks—Schismaticks—a man's own corruptions—the world—the Devil, &c. In short, under the name of Edom, says he, we may understand ALL the enemies of the truth of God, and of the christian religion." Having found all these in his text, he had nothing to do but denounce all the threatnings pointed at Edom against them. Too common a practice, God knows! or to use the words of this author, "This is our common fault, when any one offendeth us, that we strait fall to cursing, wishing the pox and the plague, the vengeance

3. A knowledge of *protection* and recompense on the one side, and of *chastisement* and punishment on

vengeance and the curse of God upon them." Marbury's *Expos. of Obadiah*, p. 64.

Sometimes also a *sincere desire of elucidating scripture* produces this solemn trifling. In such a case we praise the motive, and lament that a heart so good should be united to a head so weak. Here follows an instance. "And the Lord took one of his (Adam's) ribs, and made a woman. Gen. ii. 21, 22. 1. Was the rib taken from the right, or the left side of Adam? 2. Was Adam, after the loss of that rib, a maimed, or an imperfect man?" Important questions, no doubt, and very seriously discussed! We pass these, and remark a third. "Why was Eve formed of a rib, and not of the dust of the ground? Had Eve been created of the dust of the ground, she would have been a stranger to Adam. Had she been created out of his foot, he might have despised her, or trampled upon her, as being very much his inferior. Had she been produced out of his head, she would perhaps have taken too much upon herself, and pretended to domineer. It was therefore more proper, that she should be taken from the middle of Adam's body, on

which account he could not but have a due esteem for her. This is the doctrine of the *angelical doctor*, who says, *Conveniens fuit, &c.* and also of the master of the sentences, who says, "Ego accipio te in meam, non dominam, nec ancillam: sed conjugem. I take thee, not to be my mistress, or my servant: but my wife." Admirable! and confirmed by the judgment of two celestial men too! *Vander Meulen Dissert. Philologica. Utrecht. 1713.*

A certain preacher took for his text, Acts xx. 13. *Paul went a-foot to Assos*, and expatiated on the *humility* of trudging a-foot, after the apostle's example. Unluckily for this declaimer, the word *πεζευσεν* does not signify to go a-foot, it means to go by land, and he might as well have preached on the *infirmities* of good men, and have proved that S. Paul was *timorous* of sailing. See *Zach. Huber Dissertat. lib. i. aiff. 4.*

However ridiculous some of these deep men make themselves by abusing scripture, others of great name have exemplified Mr. Claude's rule very properly and very beautifully. Chrysostom does so in two sermons on Rom. xvi.

on the other. So that this passage contains the whole doctrine of providence, the punishments of the

3. *Greet Priscilla and Aquila, my helpers in Christ Jesus.* What can appear less instructive than this salutation? Yet Chrysostom uses it to explain a great many important instructions. On the consideration which we should have for the *poor*. On love among the *brethren*. On the little worth of *nobility*. On the utility of *manual* occupations. On the respect due to *religious helpers*, &c. The propriety of all this will easily appear, by looking into the 18th of Acts. Our Lord himself proves the resurrection by a passage, which at first sight seems to say nothing about it, but in the light of our Lord's explication it is undeniable: and this will always be the case with similar attempts, they will carry their own evidence with them.

There is a fine sermon of Bishop Bull on 2 Tim. iv. 13. *The cloak, that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.* 1. Upon the words, *and the books*, the bishop makes the following observations. It is certain that S. Paul had read other books beside the scriptures, which, what they were, may best be gathered from his *education*, and from those foot-

steps and traces of his *reading*, which appear in his writings.

The bishop then goes through that course of studies, of which a *Jewish academical education* consisted. Then he observes, that S. Paul was conversant with *profane authors*, with Aratus, Epimenides, and Menander, that he had diligently perused the epistle of Heraclitus the Ephesian, as Scultetus hath abundantly proved, and that from his frequent use of platonick phrases he had read likewise the writings of the Platonists.

2. *But especially the parchments.* By those *parchments*, the bishop understands S. Paul's *adversaria*, or commonplace books, and thence infers, 1. The use of such collections, especially to those, who, like the apostle, are poor, or travel. 2. That divinely inspired persons made use of ordinary helps, and therefore, for stronger reasons, so should ministers, who have only ordinary assistance. Hence also he takes occasion to treat of *the schools of the prophets*. The whole sermon seems to be directed against those clergymen, who neglect their studies. *Bull's Sermons*, S. x.

Ambrose, Haymo, and Anselm, it seems, took the word,

the wicked and the benedictions, which accompany the just.

word, that we render *cloak*, to signify a *consular*, or a *senatorial cloak*, on which Corn. a Lapide, makes this just reflection; *Quid captivo, et jamjam morituro veste senatoria erat opus? In loc.*

Others say the word signifies a *chest of books*: but there are just objections against this.

Nomina sed rebus semper fervire jubeto,
Verba etenim quædam ignarum te fallere possunt,
Ni vigiles, mandatum et munus obire recitent.

Vidæ Ars poetica, lib. iii. l. 331.

See *Essay for a new translation of the bible.*

Some take it for a *gown and cassock*, and others for a *Monk's cowl*. *Sedul. in loc. ap. Bibliot. Patrum. tom. i.*

But a *winter cloak* seems the most eligible reading. *Φαιλον, penula. Stephani Concord. in verb.*

END OF THE FIRST VOLUME.

I N D E X.

Church of England,

— Scotland,

Methodists; both of the Calvinistic and Arminian persuasions, or those who follow the Doctrines of the late Mr. Whitefield, and the present Messrs.

Wesley,

Lutherans,

Dissenters, viz. .

Presbyterians,

Independents,

Baptists,

Calvinists,

Arminians,

Arians,

Socinians,

Quakers,

Seceders,

Nonjurors,

Sandemanians,

Antinomians,

Hutchinsonians,

Mytics,

Sabbatarians,

Millenarians,

Muggletonians,

Moravians, Philadelphians,

Deists,

Modern Anti-trinitarians, &c.

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